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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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THE STATE MEETINGS.

MISSOURI, October 8 to 10, at Avalon Livingston county.
KANSAS, postponed to Oct. 14 to 16, Winchester, Jefferson county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30.
OHIO, Nov. 4 to 6, Cedarville, Greene county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.

MISSOURI.

The annual meeting of the Missouri State Christian Association will meet at Avalon, Livingston county, October 8th, 9th and 10th.

KANSAS.

The Kansas State meeting is postponed till October 14 to 16. The anniversary will be held in the Reformed Presbyterian church, opening at 7 P. M. of Tuesday.

By order of
J. S. T. MILLIGAN, Pres.

INDIANA.

All who are opposed to organized sin, give heed! The seventh annual meeting of the Indiana State Christian Association opposed to secret societies, will convene at Albion, Noble county, Ind., October 21st at 7 P. M., and continue in session till the evening of the 23rd, 1879. Let all friends of reform in Indiana and elsewhere, if possible, rally. Our reform is in defence of private and public interests; in defence of the family, the church and state. Under Divine guidance this must be the best meeting ever held in the State. Then come on, friends; we will entertain you free while here. Revs. J. P. Stoddard and D. P. Rathbun, will positively be here, and we hope the Blanchards of Illinois, Mattoon and Taylor of Ohio, Doesburg and Mathews of Michigan and every minister of the Gospel within two hundred miles. The B. & O. railroad can be reached at Walkeston, Milford Junction, Avilla and Auburn Junction. From these points trains arrive at Albion, 8 A. M., 2:10 P. M., 12 night, and 3 A. M. The lodge will be opened by Elder D. P. Rathbun. Friends come on; rally to the defence of truth and righteousness. The time will be filled by able discussions by our ablest lecturers. Come and hear them.

DR. G. W. CHAMP,
H. FLOYD, P. E.,
BENJ. BUTLER,
WALTER EDGERTON,
Ex. Committee.

OHIO.

The annual convention of the State Christion Association opposed to secret societies, will meet in Mitchell & Ervin's Hall, Cedarville, O., on the evening of November 4th and continue through the 5th and 6th. Cedarville is on the P. C. & St. Louis railroad eight miles east of Xenia and forty-three southwest from Columbus. Free entertainment is generously offered by the good people of the community, and persons coming are requested to forward their names without delay to Mr. D. S. Ervin, Cedarville, O. The convention will be opened by short addresses of welcome from Revs. J. F. Morton and H. F. Wallace, resident ministers of the place. Some of the ablest speakers for our cause in the State, have promised their presence, also Rev. J. P. Stoddard, General Agent of the National Christian Association. And we have the promise of the Master, that he will "be there" if we meet in "his name." Let us then come to our annual gathering in his name that we may have his presence. Come in his Spirit that we may not only be a blessing to the community but better fitted to build up the Master's cause, and draw men from the love of darkness, concealment and the false worships of the lodge, to the truth, which will make them free. "Walking in the light." "Speaking openly to the world" and "in secret saying nothing," as followers of our Divine example.

J. M. SCOTT, Pres.

Telescope, Wesleyan and other papers friendly, please copy.

Topics of the Time.

The people of this country are in danger of falling into a worse evil than could possibly come from a damaged currency or a false financial basis. The continual reports of gold shipments are a warning. Thirty-three million dollars in gold came over from Europe during August and September, and the flow is not likely to soon stop. With the return of prosperity will come back in all their seductiveness and power extravagant habits of living, wild speculation, great but unprofitable schemes of internal improvement, and the horde of busy devils that swarm about every pile of gold to see that it accomplishes some one's ruin. We have been learning habits of self-denial and honest economy for six years. Let us not throw them off, but as wealth increases, seek out nobler ways of using it for the alleviation of suffering and spreading the Word of eternal life and light to every remote and benighted corner of the earth.

General Grant returned to his country with the honors of a conqueror. The dispatches are honest enough to tell us that he has not conquered himself, but is yet the slave of a degrading habit, and is doing much by his silent influence to fasten the same chain about all our young men. When his steamer came up the bay, surrounded by everything that could add to a great popular welcome, General Grant was seen upon the deck "smoking a cigar." Ready for him on shore a prominent government official had purchased a hundred and fifty cigars (all that could be bought anywhere) of the choicest brand, and a cigar dealer had another lot encased royally in mahogany. It is no inducement to our young men to drink because General Grant once did, and if many reports are credible, was nearly ruined by the habit. Let none of them envy him, either, his tobacco smoke; but be, in respect to clean habits at least, greater men than General Grant.

Mr. Beecher's paper, the *Christian Union*, has a late editorial on the Sabbath which opens, "The Puritan Sabbath is gone, not threatened; not going; but gone." The writer then goes into a prolonged enumeration of the abuses of the day, such as Mr. Beecher has been familiar with this past season while preaching to fill out the bill for Sunday excursions, and quotes this part of Christ's condemnation, "Ye can discern the face of the sky, but can ye not discern the signs of the times?" That is, the *Union* claims that this Sabbath violation is a divine indication that the "Puritan" Sabbath is gone. It does not want a Parisian Sabbath quite, but urges that we all follow Mr. Beecher and get up an American Sabbath. What sort of a day this might be is not clear; and what shall be done with the Christian Sabbath is still more indefinite—is not even mentioned. But the editor of the *Union*, after doing what he could to break down the sacredness of the Lord's day, looks about on the thousands that are drinking, dancing and seeking their own pleasure around him and who follow him; and, forgetting the ten millions who are quietly resting at home and hallowing the day, declares that the signs of the times prove that we must have an "American Sabbath." Against such methods nothing but the full sentence spoken by Christ can be quoted, "Ye hypocrites! Ye can discern the face of the sky, but ye cannot discern the signs of the times."

None who heard Charles Sumner in his great lecture on the Franco-Prussian war of 1870, will ever forget his earnest manner in speaking of his favorite idea of the disarmament of France. Europe would to-day be in a far different and more hopeful condition had his humiliating but merciful conditions been enforced by the German Emperor. A rumor was current last week that in his late conference with Count Andrassy the Austrian, Bismarck suggested the disarmament of Europe as a means of general pacification and relief. But great pains were taken to contradict a statement which would have been highly honorable to the German premier, opposed as it is to the whole current of his official career. It needs neither statesmanship nor political sagacity, simply common sense, to see that no other measure could bring such blessings upon the groaning millions of Europe. The following paragraph gives an idea of the monstrous burdens it would remove from their patient shoulders: "In Russia the term of service is to be reduced from six to three years, so that a much larger number of recruits may be enlisted without additional expense. In Austro-Hungary and Italy the war budgets are heavier each year than they were the last. Germany has 900,000 men in the standing army, 580,000 men in the landwehr and 1,000,000 men in the landsturm, so that in war time she can muster 2,500,000 men who have received a military training; and yet this enormous host is not considered large enough to protect her borders! Bismarck has already drained the revenues in order to maintain military expenditures on the present scale. Across the Rhine the nation which paid a war indemnity of $1,000,000,000 submits cheerfully to the strain of a similar military system. Budgets which the ministers of Napoleon III. would never have ventured to lay before the Chamber are voted without debate, and the Liberal leaders take it for granted that, whether the government be imperial or republican, the youth of the country must be trained to military service and habits of obedience, and taught to imbibe a martial spirit."

WHEATON COLLEGE LIBRARY
Wheaton, Illinois

Brotherhood.

BY ALEXANDER THOMPSON.

Harness your steeds to the chariot fine,
And drive through the city fair,
With all the pride of the great Mogul,
Or a modern monarch's heir;
Spangle the rubies over your breast,
And there let the diamonds shine,
And proudly wave on your lofty crest
The brand of an ancient line.

Gather your stately garments up,
Haughty and calm and cold;
And think, if you please, you're far above
The heart of the general fold.
Downward look with a deep disdain
On the toiling ranks below,
And let not the hem of your garments stain
Your palms of the whitest snow.

But let me join with the busy crowd
Till I feel its pulses beat,
And my heart is stirred with the mighty song
That a million lips repeat;
Let me toil on at the common oar,
And feel for the common woe,
And all that the heart has felt before,
Let mine in its fullness know.

Let pride walk out in her silk attire,
And sin in her gilded shame,
And fools in their crazy ardor strive
For the glory of a name;
But let me stand for the people's right,
And live as the people's friend,
With heart that corruption cannot blight,
Or the heel of the tyrant bend.

New England Correspondence.

THE MASSACHUSETTS POLITICAL CONVENTIONS.

The closing week has been memorable in the history of Worcester and this Commonwealth, for a succession of five important conventions held in this city and intended to be influential in public affairs.

First, on Monday, the 15th, came the so-called convention of Young Republicans, representing 229 cities and towns, organized in the interest of "pure statesmanship," as an ally to the Republican party, agreeing with it in most things, especially hostility to Butler, and working for the same general ends, but opposed to rings and the management of politicians. The most important article in its plan of organization is the 7th, which reads thus:

That citizens who sympathize with the cause of pure politics be urged to attend caucuses and other primary meetings and that the officers of those meetings be chosen from this class of men; and that candidates for office be selected on account of their superior fitness, character, and devotion to high and sound political principles. That it be seen that legal voters are thoroughly and properly registered; that check-lists are used at all caucuses; that the ballot-box and marking lists are secured against fraud; and that ballots are effectively distributed on election day.

On the evening of the same day was celebrated with great eclat the 25th anniversary of the Republican party, by a mighty gathering of its chiefs, with electric lights, red fires, and inspiring bands of music within and without Mechanics' Hall. This jubilee meeting was presided over with a ringing speech by General N. P. Banks, the first Republican governor of Massachusetts, and the first Republican Speaker of the National House of Representatives. He was followed by ex-Governor Boutwell, Senator Davis, Stephen M. Allen and Dr. Loring of Massachusetts, Ex-Governor Marshall Sewell of Connecticut, General Burnside of Rhode Island, Hon. Lewis Barker of Maine and Hon. E. L. Pierce of Boston. The enthusiasm was immense, the great audience held to the end, and every stalwart utterance for freedom and patriotic reference to the past and hope for the future loudly cheered. Ex-Secretary Boutwell's speech has this advice to the party concerning the future:

"Our future as a party is with ourselves. If we dally with wrong, if we turn a deaf ear to the cry of the oppressed, if we consider questions of trade and finance, the commerce of the sea and of the land, as of more consequence than human rights, if we neglect to exercise all the powers of a great government for the protection of its citizens everywhere, then it can with justice be said that the Republican party has lived as long as it deserves to live. But if, as I anticipate, we are now to engage anew in a contest for the equal rights of all men with the zeal, courage and persistency which were manifested in the great contest against slavery, we shall deserve and receive a new lease of party life, and for another generation keep the government in the hands of those by whose efforts it was saved."

On Tuesday, the 16th, came off the third in order of the State Conventions. This was the annual Republican nominating convention of 1200 delegates for the offices of State. Ex-Governor Bullock presided, opening with a speech of vigorous and polished oratory, which very ably discussed the national issues the party is now called upon to solve. The platform adopted was stalwart and strong, fastening the responsibility for the revival of sectional issues so often charged to Republicans, upon the Southern and Northern Democracy.

The disposal of the all-important temperance question was as follows in section fifth:

"While the Republican party is practically united in demanding the suppression of intemperance by the wisest legislation, it recognizes an honest difference of opinion among its members as to which form of law will best accomplish that end, and the question is therefore referred to the people to be settled by them in the Legislature. Organized for the protection of the weak, the relief of the oppressed and the elevation of all, the Republican party pledges itself anew to these primary objects, and believing that an effectual means of promoting them is a diffusing of full and accurate information of the condition of the people, it heartily sustains our State Bureau of Statistics of Labor, and advises the establishment of a National bureau of like character."

The nomination for the governorship was unexpectedly given to Hon. John D. Long, for several sessions speaker of the House of Representatives, the candidate of the temperance wing of the party.

Senator Hoar followed Mr. Bullock in a carefully prepared speech, in keeping with the splendid orations which Charles Sumner used to pronounce on these occasions.

Wednesday saw the assembling in the same superb hall of the fourth convention of the week, the Massachusetts Democracy, to nominate General Butler. It was natural, though little short of cruel, to compare the coarse, turbulent crowd of this notable assembly, numbering by the credentials 1723 delegates, with the dignified presence, the eloquent and thoughtful speech, the enthusiastic but decorous demeanor that marked the Republican convention of the day before. No intelligent, impartial observer of both could hesitate in deciding which of the parties represented by them could most safely be entrusted with the destinies of the Commonwealth. In its platform it very naturally resolved, "That the Democratic party now, as in the past, opposes all restrictive sumptuary laws, and especially denounces the so-called civil damage law, as mischievous, unjust and dangerous."

The candidacy of Butler was unanimously endorsed. And not without the arrest of several delegates for drunkenness and assault, the body adjourned, giving place to a fifth convention on the following day, the 17th, of Independents.

This was a large, well-regulated, good-looking and enthusiastic body of men, composed in large part of disaffected Republicans, the personal admirers of General Butler, and assembled for the purpose, it was justly said, "of giving the General a boom"—in all 1378 delegates by credentials, representing all the towns, cities and wards in the State but three. Rev. Dr. Quint of New Bedford, of Masonic fame, was called to offer prayer. Hon. Albert Palmer was made president and Hon. W. A. Simmons, late Collector of Boston, was chairman of resolutions, the 11th of which was:

"That the office of governor is one requiring the highest executive ability; that Gen. B. F. Butler will fill it with complete success, and we believe the multitude will applaud in General Butler, the citizen soldier who abandoned a lucrative position in private life at the first call of his country, who has served her with untiring industry and unflagging zeal, and who has suffered no associations of party or predilections or political pride to blind him to the true character of the struggle in which the nation was engaged.

Mr. Palmer's address was an able defense of State reform as held by Independents and Liberal Republicans, or Republicans out of the ring, and a glowing tribute to the generous character and services of General Butler.

General Butler is thus the candidate of three separate conventions; the Greenback and Labor Reform convention at Boston, the Democratic proper and the Independents here. The ticket, it is aptly said by the New York *Tribune*, is calculated to draw together as its support "all the odds and ends of Massachusetts opposition to Republicanism from Communism to Copperheadism. It will be more sagaciously run than last year. It is in the hands of able and experienced politicians." It remains to be seen if in the rising tide of business prosperity and the glow of Republican successes everywhere it can hold the Butler vote of last year, 100,000, and gain from Republicans and Democrats the 15,000 votes necessary to give it a pluralit

If the Prohibitionists are wise in their final convention of next week to be held at Boston, it seems to me they will not make a separate nomination, as they have heretofore done, but will take action for instance like this:

"Whereas, The ... nee for ... State, by the governorship of ... one of the great political parties thereof, is an acknowledged Prohibitionist; and in the platform of the party supporting him the question of the suppression of intemperance by wise legislation is referred to the people to be settled by them in the legislature. Therefore it is neither wise nor expedient for Prohibitionists to make a separate nomination for Governor the present year; but in the interest of true reform we are to spend our strength in procuring the return of a legislature that will give to the people that best of all reforms, a wise prohibitory law, to be faithfully execute by the man, whosoever he be, whom a majority of the people shall delight to honor. H. T. C.

Worcester, Sept. 20, 1879.

An Open Letter to an M. E. Bishop.

Dear Bishop:—Have been read... your paper in the *Christian Advocate*, "*Slumberings of Conscience!*" A! "Slumberings of conscience, h profound! how nearly univers" "No national conscience alive a active, that we can depend upon." Either, shall we take a step farther, and inquire whether the chur is not the heart of this great republic? Does not this either vitalize stultify conscience? Russia, Engl and America, great Christian nations, exponents of the church of ! Composing three great net rks of profane, Christless, and m rous secret secieties.

character of the mother of th rlotry, which is Freemasonry, is and known of all such men a r bishops in our loved church, a affirmed by as holy a man as church contains. Let us refresh memories. He once once hav been a Master Mason, says that is a part of the oath:—"I promnd swear, that a Master Ma s secrets, given to me in charge ch, and I knowing them to be , shall remain as secure and inable in my breast as in his own, der and treason [only] excepted, these left to my own election." ere are a few crimes before murand treason are reached.) And ney says:—"The fact is, that masonry is the most anomalous, rd, and abominable institution can exist in a Christian coun a most dangerous thing in hu society." Also, "Freemasonry t not be touched; Masonry must d, not by argument, not by log not by sound reason, but must stained by persecution and mur "It therefore justifies the murof those who betray its secrets." m informed that a Mason, not om here, intimated that I might aylaid and murdered." Do not ishops, and all our leading men that what Finney says is true? hey never heard that Morgan rdered by Masons? and thou Masons acknowledged, by ing the institution, its mur-

derous character at that time; and that large bodies of Masons convened in different places, and renounced the blaspheming guild, and with many other denunciatory resolutions declared "Masonic rites impious, and its obligations blasphemous and unworthy to exist in a free government?" (See Bernard's "Light on Masonry," p. 311, etc.)

All this and thousands more we all know, and yet our conscience allows us to let this graceless, Christless abomination into our sanctuaries to eulogize it as divine, sacred and worthy of our profound attention. See what was said by Dr. A. C. George recently, in Elmira, on the funeral occasion of a Mason.

Whenever occasion requires, our Sir Knights do just as they think best, just as they please. Dr. Latimore a few years since occupied the First Methodist Church, Rochester, and uttered these shocking words:—"Freemasonry is a school-master to lead us to Christ;" and, "Be true Masons and you wil be true servants of God." And our General Conference by a commitee, in substance, almost, if not quit admitted this terrible institutio as Christian, refusing to investigat.

Talk and write about corruptnations! Pride, arrogance, presumption, ambition, love of the world, despisers, heady, high-minded, and Masonized, all crowd our church the world over, and who is willing to give the note of alarm! Where are our Joshuas and Jermiahs? Alas! "there is no alive an active conscience that we can depnd upon."

What the church is the nation will be. What nation regards the church, as such, strictly ordained of God? How can confidence benaintained when such a state of things exists? Let our mighty men "lift up their voices like a trumpet and shake the churches, sifting out the abominations, showing Israel their sins, and it shall come forth as pure gold. The "angels of the churches" were to declare the message to the churches. Purge the church first, Bishop, and then see how marvelously the nation will reform. Thunder away at the nations, and they will "conscientiously" thunder back —"Physician, heal thyself."

Then, "O, when shall the press have a conscience which shall rise up against corruption of every kind?" Sure enough. But does the religious press have a conscience in this matter? And who is greatly to blame? How often do our papers issue jokes, nonsensical—funny stories, etc. Room enough for them. Conscience for these, but seared. Yes, but let an article be written showing the evil of the mother of harlots—Freemasonry, what it is. Then comes, "Hands off, brethren, don't disturb the peace of Zion." "You will hurt yourself and get people excited, and grieve your dear brethren. We won't consent to your saying anything in conference columns against all reference to the subject!" O, when shall our church, or out of it; and we forever close our headed by our bishops, have a conscience to remove this "bane," as lamented Bishop Hamline called it, from our midst.

Ah! we see. It would "hurt" our religious papers; would hurt our bishops, would hurt our preachers,—yes, would "*hurt*" *us*. We would have less patronage, less honor, less "filthy lucre,"—more persecution, and less pay. Alas, "how has the pure gold become dim!"

Vain is it for us to look to a secular press "to rise up against corruption of every kind," when we religious people absolutely refuse to do so, and in General Conference convened wink at iniquity, and mock the honest petitioners who prayed that something might be done to rid us of the scourge; therefore virtually endorsing Dr. Latimore's profound utterances that "Freemasonry is a school-master to lead us to Christ," and "true Mason is a true servant of God."

Let men rise up in our own Zion who know about the vile thing experimentally, or otherwise seek to have it put out, and the authoritative cry is "Away with him!" "Away with him!" I know, Bishop, and you know that this is a fact. It would afford comfort to an humble disciple and to many others to receive a word of encouragement that might lead us to hope that some of our superiors and noble men are determined to speak out, and encourage others to do so, against all iniquity. Most respectfully yours,

Gaines, Pa. W. Post.

"Let not your good be evil spoken of." But how can you help it, Paul? There are plenty of people who will speak evil of your good; who are bound to misunderstand you and to misrepresent you, and make scandal of your best endeavors. Men will tell lies about you; they will put bad constructions upon your truest and wisest words; prejudice, bigotry, partizanship will find occasions enough of turning your good into evil. Yourself, O brave apostle, suffered in this way, over and over again. Was not your good evil spoken of? And was it otherwise with your Master? What is that beatitude which he has left us? "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." But, of course, we understand your meaning. You do not mean that we should not let our good be evil spoken of, for that will be beyond our power so long as there are bigots and liars in the world; you mean that we should take care never to *give occasion* to such people to speak evil of us; you mean that we should seek to commend our conduct to every man's conscience in the sight of God, so that no man can speak evil of us unless he does so wilfully and maliciously. That we will try to do. And we will try also to remember and believe that we are blessed when the bigots and the liars say all manner of evil against us falsely, though that is sometimes very hard to believe.—*Sunday Afternoon.*

The Sermon.

THE GOOD MAN IN BAD COMPANY; OR, SPECULATIVE FREEMASONRY A WICKED AND DANGEROUS COMBINATION.

[A sermon delivered in Belchertown, Mass., July 8, 1830, by David Pease, pastor of the Baptist church in Conway.]

[*Concluded.*]

I shall close, by applying the text and its connection to those who are still entangled with this bloody and unlawful covenant.

It is evident, that many virtuous and good men have been drawn into the dangerous combination of Freemasonry, and are so far hoodwinked by Masonic delusion, as not fully to perceive the danger and wickedness of the institution. There are those also, who resist light and conviction upon the subject, and from fear and other motives will not acknowledge its evils. I have a strong sympathy with the struggles which, doubtless, many have in relation to their duty. Thousands no doubt would rejoice to be free men rather than bond Masons, who are sensible they have sold their birthright, and that too, for a far less consideration than Esau did his. They know that Masonry promises tender mercies to its friends, but threatens vengeance to its enemies. They have seen the naked heart at the point of the drawn sword, with the intimation that justice will one day overtake them; and Masonry neither knows nor acknowledges any greater sin, than that of exposing it, or in other words, speaking the truth about it. Therefore, they know not how safely to throw off their bonds. They have inconsiderately entered into affinity with wicked Ahab, and find it difficult to disentangle themselves; therefore they remain in its ranks, and by their presence or silence help the ungodly, and love them that hate the Lord.

It has been the policy of the craft to enlist as many ministers of the Gospel in their cause as possible. This has been done by admitting them free; and without doubt was designed to remove suspicions and influence others to imitate their example. It has had the desired effect and the consequence is, Masonry has found its strongest auxiliary in the church. It has fastened itself upon the church, as the viper upon the hand of Paul; and nothing but a timely effort to shake off the beast can save it from disgrace and ruin. What seemed to threaten death, by the wisdom of God is likely to prove its salvation from this limb of the man of sin; for as Masonry had received its principal aid, by the credit and example of ministers, so God in his providence is now using them as the instruments of its overthrow, by influencing them to forsake it, and expose its corruption to the world. More than one hundred ministers of the Gospel have renounced and denounced it as a wicked institution; and these renouncing ministers, as far as has come to my knowledge, are exclusively those who profess and preach evangelical and experimental religion, while those less strict in their religious views, as far as I can learn, uniformly adhere to the institution.

The present measures in regard to Masonry are not aimed at individuals, small or great. We leave it to Masons to fulfill their vows by opposing individual interest, deranging business, transferring character and exposing to contempt. Our object is, or should be, the destruction of the Masonic combination as a political and religious evil; and the excitement ought not to subside, until that important object is accomplished. What has been said by some, "Let it alone and it will die of itself," is not true. Let me alone, is all the craft or the wicked one himself ever asked. It is the very thing which gives it life and strength. Our Revolutionary fathers might have said with equal propriety, Let the invading armies of Great Britain alone, and they will die of themselves. But what would have been the result of such passive measures? Where would have been our liberty and invaluable privileges? But admitting it were true that "it would die of itself, if let alone," would it be right? The same might be said of a murderer, "Let him alone and he would die;" but would it be proper or safe to let a murderer run at large, because he will some day die of disease, or old age? It is a murderous institution and ought not to have the honor of dying a natural death. Those who still adhere to the institution and are wearing its robes and high sounding titles, whatever character they might sustain either in church or state, should be pushed, until like Jehoshaphat they cry out: I am not a Mason; until they will absolve themselves from all allegiance to, and connection with Masonry. All pretension of leaving it, or withdrawing from it silently, is but a deception. No man ought to be considered as having forsaken it, until he has openly denounced it, as an evil combination. Until this is done, the pursuit should be pressed. But as soon as the "grand hailing sign of distress" is given, (which is repentance and confession,) accompanied with the "password," I am not a Mason, let him return in peace to Jerusalem, or to the confidence and fellowship of his fellow-citizens. Nothing short of this should convince us he is not secretly, in heart, Ahab.

Masonry lives by deception. Without this, it could not exist; and all that try to defend it, who are connected with the institution, and feel their obligations binding upon them are under the necessity of quibbling, evading and deceiving. Even their silence is designed as a deception. It would be the greatest crime that Masons, in their estimation, could commit, to speak the truth openly and frankly on the subject of Masonry. For instance, let them be asked: Are Morgan's illustrations a true representation of the first three degrees of Freemasonry? Are such oaths as seceding Masons have published taken in lodges, chapters and encampments, as far as they had gone in Masonry, correct? If they have a conscience unseared, they dare not say no; and if they feel their oaths obligatory, they dare not say yes; and what does their silence say?

Methods probably will be taken by the craft, to deceive the public, although Masonry does not admit that there can be any alterations, or innovations made in it, by any individual, or any body of men; yet there is no doubt but they will make alterations to meet the present emergency. Persons may be, and doubtless are initiated and advanced to higher degrees, with forms, ceremonies and perhaps with signs, obligations and penalties, differing from the more ancient and honorable usages of the fraternity, and that too on much more liberal terms, for the benevolent purpose of informing the public that all that is published to the world as Masonry is a deception.

Neither would it be strange, should it take a new name, for the purpose of deception, until it could recover what has been lost by the recent disclosure. There was a time when the Illuminati society was exposed and all its abominations published. But did it die? NO. Its friends did what Masons are trying to do now—hushed the people, and stopped the excitement, until they could recover strength. To accomplish this, they made the people believe, that it was wholly abolished. It was thought to be dead, but it soon revived again, under another name. It was again detected, and seemingly broken up; but it had taken too deep root to be eradicated; it still exists, and its alimentary principle is Speculative Freemasonry.

The ground then to be taken is broad; opposition to secret societies in every form. "Secrecy and concealment justly provoke jealousy and suspicion." Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

Indulge me a few moments in addressing myself to my beloved friends in this place.

First, to the church and congregation who meet in this house for public worship.

Dear Brethren and Friends,—An association of circumstances conspires to call to my remembrance and feelings, some of the most solemn and interesting moments of my life. It was here with you, I entered upon the public discharge of my professional duties. It was by your special request I was solemnly ordained to the responsible work of the gospel ministry, and set over you in the Lord, as your pastor and servant in the gospel. I was with you in weakness, and in fear, and in much trembling. Here in my youthful days I labored and toiled, wept and rejoiced, prayed and preached, ten years; and I trust the great day of accounts will show, that my labors with you were not in vain. Your doors were always open for my reception, and your hearts were not closed to my counsels and instructions. You were dear to me in the gospel. With what heartfelt delight have we gone in company to the house of God, and took sweet counsel together, while his fruit was sweet to our taste. It is with mournful pleasure I think on days that are past. O that I had kept myself more unspotted from the world! O that I had sought no other pleasures, but those of the pure religion of the blessed Jesus! O that I had sought no other brotherhood, but that of the church of Christ, and no other light, but that of the pure Word of God! It was in yonder hall, in the pursuit of light other than what I had found in Jesus the light of life, I suffered myself to be hoodwinked, led by a cable-tow, passing through the mummery, and what now appears to me, the profanity, of the initiatory degrees of Freemasonry, binding myself by illegal oaths, and savage penalties always to hail, ever to conceal, and never to reveal, I knew not what. And what I there commenced, I but too vainly and inconsiderately pursued, by advancing in its dark degrees, in hopes of obtaining, what I never found, "light." No doubt my Masonic course was a source of grief to many of my friends, some of whom are gone where the wicked cease from troubling, and are beyond my power of satisfying by confession. But to you who remain, permit me to say, I most sincerely repent of my Masonic course and conduct, for which I wish to humble myself before God and man and humbly ask your forgiveness, and the forgiveness of all. And allow me to say, I hope God has put away my sin, though great and aggravated in his sight. Had you, my dear brethren, at the commencement of my Masonic life, taken a firm and gospel stand, and securely closed the church door against me until I had left that institution, you would have acted consistently, and perhaps saved me from a multitude of sins; but you were indulgent, and you no doubt meant it for good.

To those who once considered me a friend and brother, but now feel it their duty to treat me as a enemy, especially those who make a profession of religion.—Dear Friends, I am acquainted with your views and feelings, and am fully sensible of your embarrassing situation. I felt as unpleasantly, at first, to have the secrets of Masonry revealed, as you do, and like you have thought it my duty to try to hide its folly and wickedness from the public, and that too at a sacrifice too great for me to make with my present views of the subject. You perceive that there has been a great change in my mind with respect to Freemasonry. I am aware of the course which as Freemasons you feel yourselves bound to pursue in relation to me and all seceding and denouncing Masons; but be assured, that whatever change there might be in your conduct towards me, I entertain the same feelings of friendship for you, as men and fellow travelers to the bar of God as ever. I am not conscious of any bitterness, wrath, or vengeance towards you; and it is my earnest prayer, that you may see, what every unprejudiced examiner sees, and what I fully believe the Most Holy and Omnicient Jehovah sees, that Speculative Freemasonry is, from its first commencement to its highest degree, an unlawful, wicked, and dangerous combination; puerile in its work, profane and blasphemous in its rites and ceremonies, illegal and barbarous in its oaths and penalties, and infidel in its tendency. Finally, say and do what you think proper in relation to me, I hope I may act according to the spirit of the gospel towards you. If you are my enemy, to love you; if you do evil to me, to do good to you; and if you revile, not to revile again. And so we part, to meet our final Judge.

I would say a few words to my Christian brethren who still adhere to the Masonic institution.

O Freemason Christians! Freemason ministers of the gospel! If ye will inquire, inquire ye. The time has come for inquiry, and you can no longer turn away your aggrieved brethren, by giving them your word for it, that Freemasonry is a good thing. The world knows as well as you what Freemasonry is. It has ceased to be a secret. You can no longer deceive, by saying it is improper to condemn a thing before it is known. Freemasonry is known, and it is worse than was feared. It is in vain to try to elude an examination, by pretending to have a greater or better work on hand than examining this subject. Neither will your fears about excitement, answer for an excuse. All this is but a deception, and you know it. I have no doubt but many of you are convinced in your own minds that it is an evil thing, but have not courage to face the storm of Masonic vengeance; but remember the words of your professed Master. He that seeks to save his life, shall lose it. O ye servants of Christ, it is the voice of God in his providence which calls you. Come out of Babylon. Forsake this accursed thing, and be not a partaker of its plagues. Contrast the rites, ceremonies, oaths, and prayers of Masonry, with the institutions, ordinances, prayers, and praises of the Gospel; contrast the requirements of God's word, as necessary to prepare us for heaven, with those of Masonry, and the result must be a conviction, that Masonry and Christianity are at open war, and can never be reconciled to each other. No man can strictly obey the laws of Masonry, and be in subjection to the laws of Christ; for one is contrary to the other. Masonry dishonors Christ, by excluding him from its prayers, and substituting something beside his atoning blood to prepare men for heaven. Christianity honors Christ, and teaches us to glory only in his cross. Dear brethren, is there anything better than Christ and his cross? Let us forsake everything for him. O forsake Freemasonry for Christ; both you cannot hold. Do leave it freely, openly, wholly. Too long have we helped the ungodly, by holding affinity with that anti-Christian institution. Too long have we, by standing in its ranks, been partakers of its evil deeds. While you refuse to forsake and denounce it, you are strengthening and helping, by all the weight of your character, those who are traducing and abusing your Christian brethren who have been constrained from a conviction of duty to come out from among them. And although they have a regular standing with you in the church of Christ, you are helping Masons, by remaining where you are, in pointing them out as unworthy vagabonds, by opposing their interest, deranging their business, transferring their character after them wherever they go, and exposing them to the contempt of the whole fraternity and world,—during their whole natural life. How can you thus strengthen the hands of the ungodly? Again, I say, yea a greater than man says it, God says it: Come out from among them. But if you after all will adhere to that unholy alliance, I must leave you "In the council of the ungodly, sitting in the seat of the scornful." "But O, my soul, come not thou (any more) into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger for it was fierce, and their wrath for it was cruel."

—Roman Catholics view with great concern the advance of Protestantism in Rome. Since 1870 no less than fourteen Protestant churches have been built in the Eternal City, and Protestant schools and asylums are springing up, while Protestant literature is being extensively circulated. More schools and churches are to be built, the Waldensians having some $60,000 or $65,000 in hand ready to purchase a site for a new edifice. The Catholics say, however, that though the Protestant missionaries are numerous enough and active enough almost to convert the whole nation, not many converts are really won; but they express amazement that money for these missions is raised so easily.

Reform News.

Iowa State Meeting.

SECRETARY'S REPORT.

The State meeting held at Morning Sun, Sept. 16th to 18th, was one of interest and profit. The attendance was fair, there being 135 delegates enrolled, of whom sixty-nine were from a distance, some coming 150 to 200 miles. Twenty-three ministers were present, representing thirteen different church denominations. A spirit of unanimity was visible during the entire session. While at times the Spirit of the Master was breathed in power upon us.

We were glad to welcome Rev. J. P. Stoddard, Rev. J. F. Browne of Illinois, and Rev. E. Mathews of Michigan, who by their presence and words added great interest to the meeting. Many prayers will follow them.

J. J. Nutting, editor of the *American Freeman*, was present and renewed the offer of G. W. Needles to donate his publishing property with its interests to the State Associations of Iowa and Missouri. Directors were appointed to ascertain whether the proposition was feasible and to act conjointly with the Missouri Association. Considerable miscellaneous business was transacted. The addresses were good and true to their spirit.

On the second evening S. E. Starry opened the lodge on the first degree and Rev. James Dove was made a Entered Apprentice Mason. On the 3rd evening Elder D. P. Rathbun opened St. Johns □, No. 24, on third degree for labor, and Mr. Stephen Jones received his "Sentence."

The work of Elder Rathbun was appreciated the following resolution which was passed will show.

"RESOLVED, That this Association takes pleasure in saying to the friends in this reform that we have witnessed with satisfaction the expositions of Masonry given by Rev. D. P. Rathbun, and say to any brethren who wish such work in their vicinity that he is master of the situation and well versed in the workings of the [illegible]."

The people of Morning Sun are very intelligent and love the truth—this queer what applications are of Masonry. We noticed a young gentleman and lady locked in each other's arms, wending their way toward the parental mansion; and when they passed through the gate and knocked at the door, we heard (or might we did) the young man say Mah-hah-bone — cheek to cheek and what else could follow but the inevitable kiss. That's un-Masonic.

There are four churches here: Presbyterian, United Presbyterian, Reformed Presbyterian and Episcopal Methodist. The ministers of the first three were present and manifested an interest in the work that is commendable, and received no calls or programs to visit friends in

the country. The fourth was more unfortunate and pressing necessities caused his absence. Although of moderate size, there is not a saloon in town, the state of morality is high. What few satellites of Masonry there are here act quite Masonically, that is, deceptive. For lighting up the hall lodge nights simply to "keep up appearances" is truly Masonic. "O no! this agitation does not effect us any, of course it don't."

The Christian Commission on Free Missions was highly endorsed by the convention as worthy of patronage.

The old veterans in this work spoke of this as being the best gathering the Association ever held. Let our prayers go up to God that the merits of his Son may prevail, that truth may triumph and righteousness reign.

The following are the officers for the ensuing year:

President, Rev. James Brown, D.D., Columbus City.
Vice-President, Dr. J. N. Norris, Birmingham.
Rec. Sec'y, Rev. A. W. Hall, Elgin.
Cor. Sec'y, C. D. Trumbull, Morning Sun.
Treasurer, I. S. Bookwalter, Western.
Ex-Com., Hon. S. A. Flanders, Burlington, Rev. M. S. Drury, Western, with the other officers.

A. W. HALL,
Rec. Sec'y.

REMARKS ON THE IOWA CONVENTION.

BIRMINGHAM, Ia., Sept. 25, '79.

EDITORS CYNOSURE:—It is not within the scope of my present design to give an account of all the sayings and doings of the Iowa State Christian Association opposed to secret societies at its late meeting in the city of Morning Sun, but after having witnessed the fervency, the wholeness, in a word the enthusiasm, with which the devotional and all the other exercises were entered into by the ministry and laymen of the many and widely differing denominations of Christians then and there represented, I wish to say to the readers of the *Christian Cynosure* that there is abundant reason that every one who is opposed to the shocking idolatry, the horrid blasphemy and the utter despotism of so-called Freemasonry, to thank God and take fresh courage, for the signs of the times clearly indicate that the day of our redemption from the power and danger of the dark, unbottomed, infinite abyss of the secret lodge draweth nigh. The very atmosphere, so to speak, of Morning Sun is redolent with the spirit of this glorious reform. I know of no branch of the Christian church in this region, popular or unpopular, that was not represented in the convention excepting, perhaps, the Methodist Episcopal church. If any minister of this denomination was present I am not aware of the fact. That none such was present, may be the result of mere accident, or it may be due to the uncongeniality of the atmosphere of this sort or kind of gatherings with his peculiar views; or an innate and commendable modesty may have operated to prevent his coming.

"With horrid oaths his conscience fraught,
Whose pious sires a better lesson taught."

But our indefatigable and efficient general agent, Rev. J. P. Stoddard, was there and favored us with two lectures during the meeting—lectures that I wish the whole world could have heard.

Rev. E. Mathews, of the Michigan work was there with fraternal greetings, and with his easy, ready *sang froid* manner, enlivened and greatly encouraged the work. Elder J. F. Browne, of the Wisconsin work, was also there with his sledge-hammer logic to stimulate and strengthen; and while S. E. Starry, of Clarence, Iowa, was working the E. A. degree in Masonry, Elder Browne, from time to time, as the working of the degree progressed, came forward with the Masonic Ritualist in hand, and instructed and enlightened the audience with reference to the hidden and diabolical signification of every section or point in this degree.

And last, though not least, Elder D. P. Rathbun was there with his inimitable delineations both amusing and instructive, and also to tell of the inhuman and fiendish abuse of his person by members of this noble, (?) charitable, (?) benevolent (?) institution—the bare recital of which is sufficient to cause the hairs of one's head stand on end. Elder Rathbun has attained to great proficiency in working the degrees and thereby exposing to the public gaze the inside rottenness and blasphemy of the lodge.

Take it all in all, the meeting without doubt will be of much and lasting benefit to the cause, and yet it must be confessed that there is in the working of the the degrees a strange and almost incompatible commingling of the sacred with the profane and ridiculous, that grates painfully upon the moral sense.

J. N. NORRIS.

NORTHWESTERN MISSOURI.

BEDFORD, IOWA, Sept. 19, '79.

DEAR BRO. KELLOGG:—Mr. M. Butler and myself heve been traveling several days in northwestern Missouri and southwestern Iowa, and I greatly admire this beautiful rolling prairie land. It is somewhat sparsely settled by a generally intelligent and enterprising class of people, with excellent new school houses and many earnest, active Christians.

I was permitted to preach in the M. E. church in Albany, Missouri, September 14th. On Monday, the 15th, we went to Prairie Chapel, eight miles to the northwest, where a vigorous U. B. church meets to worship. I lectured to a good audience who gave an attentive hearing and were manifestly in sympathy with the reform. After a most hospitable entertainment we rode some ten miles to Sheridan school house, where United Brethren, Free Methodists, and Southern Methodists meet to worship. Here we found that the young men wanted Masonry worked; and promised to help us what they could. After going to Grant City and arranging for another meeting we returned and hastily prepared our lodge paraphernalia, met a full house, gave a brief lecture and worked the Entered Apprentice degree. Two Masons were present, but kept their jewel. The young men, and especially the candidate seemed greatly pleased, and all were, I hope, instructed.

The next night I lectured to a good audience in the U. B. church in Grant City. Other lecturers have preceded me here, and have left their mark, and Masonry is not so strong as it formerly was, but is yet a decided power. We enjoyed the hospitalities of Judge Furguson, who coming from eastern Tennessee, where he was an early abolitionist, he has for years been a consistent Anti-mason; nor has his zeal abated with declining years.

Our next stop was at Issadora, Missouri, where we met a full house and I worked the first degree. The congregation was almost wholly in sympathy, and most of them were earnestly Anti-masonic. To-day we have visited Bedford, Iowa, and found some warm friends of our reform.

To-morrow I expect to lecture at Mormontown, and preach there on the Sabbath. On Monday evening it is expected that I will lecture at Forest Grove, near here, and thence onward until the Avalon convention.

Yours, in the Lord,
H. H. HINMAN.

BRO. MATHEWS IN MINNESOTA.

ST. PAUL, Minn., Sept. 22, 1879.

To the People of Minnesota:—Bro. Mathews comes to St. Paul next Thursday to begin work for Jesus in this State. Please remember him when you pray, at the family altar, in the prayer meeting, in the closet, and in the pulpit; and make appointments for him to preach in your neighborhood at once and notify us, that the programme may be made out. I have some invitations before me already, but shall wait until Bro. Mathews' arrival before publishing a programme. God in his providence permitting, Bro. M. will speak in St. Paul on Thursday evening, then perhaps in Minneapolis, Red Wing, Lake City, Viola Center, and other places will follow.

Money will be needed at once to defray Bro. Mathews' expenses. Please send in your contributions to the State treasurer, E. S. Harvey, St. Charles, Minnesota.

WILLIAM FENTON.
Cor. Secretary.

P. S. It is important that you attend immediately to the appointment of lectures in yourc ommunity; and if you can forward the means to defray traveling expenses please do so. W. F.

BRO. E. MATHEWS AT ELGIN, IOWA.

ELGIN, Iowa, Sept. 22, '79.

Rev. E. Mathews delivered a very interesting lecture at Elgin, Monday evening, September 22d, to a fair audience. He told us the truth and we believe it. The people desire him to return and "say more." He uncovers the unholy use the Scriptures are made to serve in the lodge. Lodgism is proposing to do one thing and is continually doing another. Bro. Mathews' faith is strong and well founded, much different from the Irishman's who was being initiated into the lodge at Clermont, who on being asked "In whom do you yut your trust?" replied without prompting, "In the Dimmecrat party, be jabers."

God bless our true men in the field. A. W. HALL.

—The society of which Anthony Comstock is the head has succeeded, after five years' effort, and the expenditure of $5,000 in traveling bills alone, in capturing one of the most successful dealers in obscene literature in the country—William F. Babcock, of Hoosac, N. Y., who used such methods of conducting his nefarious business as to render his apprehension extremely difficult. Babcock was widely known and generally respected in Renselaer county, no one suspecting the nature of the business in which he was engaged.

ISAIAH 29:13–15.—Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

—Some idea of the desolation of Memphis may be gleaned from the fact that on Sunday last, the seventh Sabbath since the outbreak of the epidemic, not a church bell pealed forth upon the air, and but one service of any kind was held, and that at the Hernando Street Episcopal church, where Dr. Dalzell, the minister, two ladies and a gentleman, celebrated morning service.

—The organization of Sunday literary clubs in Baltimore progressed with such unwonted zeal that an investigation was ordered. The clubs were ostensibly for mental and moral improvement, which sounded to many as being next in goodness to religious worship. But they proved to be rather for the purpose of consuming beer and other fluids, the purchase of which on Sunday has been declared illegal.

Correspondence.

On the Wisconsin Convention.

Milton Junction, Wis., September, 1879.

Editor Cynosure:—I had the pleasure this month of attending for the first time, our State Anti-secrecy Convention, held in Evansville, Rock county. It was an occasion of great interest to our cause, and one long to be remembered. The local effect was excellent, and I think its influence will be wide-spread and lasting. Of course, I cannot speak for other communities, but I know its influence is being felt here (twenty miles away.)

Nothing has been done in East Fulton to oppose organized secretism since the exposition of a year ago last May. Before that time secretists repeatedly informed us that the church [U. B.] would breathe its last in less than three weeks. Of course we thanked them for the information and were very glad to see them taking so much interest in the church. Some of them had said before, that it ought to go down; but when they saw it in danger a better spirit pervaded their minds and they immediately rushed to its rescue. In fact, they were so enthusiastic in their endeavor to save the church from dissolution, that they tried to the utmost of their ability, assisted by the Grand Master of secrecy, to break up the meeting before Hiram was slain. They did not succeed. More than a year has passed away; the church is still alive, and as far as I am capable of judging, is in a more prosperous condition than it was then. Mr. Stoddard has kindly promised to make us a visit, and we are anxiously waiting for the time when we shall be able to show the "sons of light" that the Anti-secrecy cause in this place has lost none of its advocates, and that their zeal is not abating but is on the increase.

The convention at Evansville was the means of informing the opposers of our reform in this place that there are some in the world besides the United Brethren opposed to secret societies. We have frequently tried to inform them of this fact, and of the organization known as the National Christian Association, but have been foiled in every attempt. Some of them averring that the *Cynosure* was published in Dayton, by the United Brethren.

I wish to speak of Bro. D. P. Rathbun's expose of Masonry. It was complete, and given in a Christian spirit. The vile system of iniquity was thoroughly exposed to public view, and its villainous obligations and death-penalties discussed in such a manner and so contrasted with God's eternal truth, that conviction must have been riveted on every unprejudiced mind. How anyone can witness one of these exposes and then think of ever supporting a Masonic minister is beyond my powers of comprehension to conceive. No, Mr. Editor! I'll never be guilty of that, but while I live let me cast my influence on the side of a pure religion, supported by men who would no more condescend to pass through such indecent ceremonies, than they would to take the life of an innocent child.

We are thankful that God in his providence permitted the State Association to convene in Evansville, and that we had the privilege of attending it, and of meeting friends of whom we had so often read and long wished to see. Five or more religious denominations were represented. We are glad the time has come when God's children can meet, regardless of denominational views, actuated by the same spirit, as the children of the same kind parent, reconciled to him through the blood of our Lord Jesus Christ, and work together for the advancement of Christ's kingdom. Surely God's blessing was upon our meeting. It moved on harmoniously from the beginning, and a spirit of unity was manifested which alone characterizes the children of God. Our minds were carried forward to the time when the last battle is fought and the victory won, when the deep, dark river has been safely crossed and we all meet again on the beautiful banks of the evergreen shore, and casting our glittering crowns at the feet of Christ exclaim, Thou alone art worthy of our adoration, Lord God Almighty.

Members of the Wisconsin Association, our sixth anniversary has just closed, and another year of hard toil is opened before us. Shall we enter the field that is already white to harvest, with increased vigor, so that when another year shall have rolled around and we meet again, tidings may come from every quarter of the State, that God's cause is marching on, and the ranks of the enemy are broken, or shall we retreat before an already conquered foe, while Zion is bleeding at every pore and reap the reward due our faithlessness? Which shall it be?

Mattie S. Harvey.

A Word of Good Cheer.

East Westmoreland, N. H., Sept. 15, '79.

Editors Cynosure:—I wish to say I am much pleased and interested in the increasing excellence of the *Cynosure*. I admire its love of the truth and its fearlessness and boldness in proclaiming it without concealment and without compromise. While it is faithful in exposing the errors, absurdities, deceptions, the false and degrading and irreligious teachings and practices of Freemasonry and its corrupting and debasing influence, it is not exclusively confined to the exposure of that one evil only. Bro. Hinman, Prof. Blanchard and others see, also, very clearly, the great and deplorable evil of sectarianism. I most heartily and devoutly thank Prof. Blanchard for the two sermons so ably and truthfully setting forth the doctrine of Christian union as taught in the prayer of the Saviour, John, 17th chapter, and the evils and injury of sectarianism as set forth by St. Paul 1 Cor., 3d chapter. First sermon preached May 24th, the second, August 10, 1879. I hope the readers of the *Cynosure* will give both these faithful and truthful sermons a careful re-perusal, as they treat on a subject of vast and vital importance to the spread and ultimate triumph of the Gospel.

The deplorable evils of the dissensions and divisions and party strifes amongst the professed disciples of Christ, were very clearly disclosed to my mind nearly forty years ago; and because I preached Christian union solely on the basis of Christian character, my brethren accused me of departing from the faith, (not of the New Testament) but of the fathers of the F. W. Baptist denomination. They said I was destroying the churches. I said not one word against the churches, but simply preached that Christians should be one on the basis of admitted piety. I say now, as then, that if the actual practice of the union of all Christ's disciples necessarily tends to destroy sectarian organizations, then it proves that they are in the way and ought to be destroyed. Just as Mr. Garrison used to argue, that if the United States Constitution was the power that held four millions of slaves in hopeless bondage, then, "thrice accursed be the Constitution." The logic was, slavery was a sin and, therefore, whatever upheld slavery was opposed to God and had no rightful existence. So now I say, whatever stands in the way of the fulfillment of the Saviour's prayer, must be necessarily wrong, and it must be displaced for something better.

Sectarianism is very tenacious of life. It is a noxious plant. Jesus says, "Every plant which my Heavenly Father hath not planted shall be rooted up."

I most devoutly rejoice that so many good men in all denominations are becoming free; "For whosoever the Son makes free, is free indeed." I rejoice also, that Bro. Hinman and others are taking such strong ground against the un-Christian character of all war. How manifold the evils we are to oppose! May we be valiant for the truth, taking Christ for our pattern.

Jehiel Claflin.

Our Mail.

Jesse Vanfossen, Mechanicsville, Ohio, writes:

"I wish you great success in the cause that you are striving for. The papers you send me, after reading, I sow broadcast in every direction. My opinion is that if the rising generation could be shown the evils of these secret societies, we could very easily banish them from our land."

Adney Coleman, Olin, Iowa, writes:

"I love the Cynosure and its cause; for God knows it is a good cause. May God bless it. I think these secret lodges are an abomination in his sight, for he cannot love sin. Every person should take the Cynosure and uphold the anti-secret reform. May God hasten the day when the blind leaders may have their eyes opened, and may not fall into the ditch, and may take Christ the Son of God for their Saviour and guide."

J. W. Margrave, Hiawatha, Kan., sends for "Freemasonry Self-Condemned," by Rev. J. W. Bain, and writes:

"I have owned a copy for several years; have loaned it till it was half worn out. I have by its use and other Anti-masonic writings prevented a number of young men from going in with the sheep-skin gentry. * * At the laying of the corner stone of our new court house last spring, Judge Horton made the address. He said that their ancient and honorable organization was fully represented at the laying of the corner stone of Solomon's temple! The Scriptures give no such an account and where else is any history of that event to be found? * * I feel that the time of the great battle between Gog and Magog is near. I may not live to see it (I am in my 66th year), but I seem to hear the 'slogan' muttering in the near distance."

Albert Hepburn, Salem, Oregon, writes:

"The rust has destroyed a great deal of spring wheat here."

R. H. McDowell, Tilsonburg, Ontario, writes:

"I believe your paper is doing good even in Canada."

J. T. Michael, Milford. N. J., writes:

"I preached on 'Freemasonry and Baal Worship' to several hundred people in the open air on Sunday, August 31. The Washington Star, a local paper published in the neighborhood, had a short time before pronounced me 'The Anti-masonic Methodist lunatic.' So the Masons turned out to see the fun, I suppose. But they were completely routed. The Lord helped and great solemnity was on the audience."

J. C. Webb, Wintersville, Mo., sends for a copy of "Odd-fellowship Exposed and Illustrated," and writes:

"I have a debate to take place shortly with a member of the Odd-fellows."

Mrs. Alice Starry, Clarence, Iowa, writes:

"I love the Anti-masonic cause because it is a reform much needed. I believe the cause we advocate will ultimately triumph for I believe Jesus the King of glory is at the head of it and will lead us on to victory."

Several friends write us that they expect to take the Cynosure as long as they live.

Sabbath School.

LESSON XLI.—Oct. 12.—THE TYPES EXPLAINED.

SCRIPTURE.—Heb. 9: 1-12.

1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
3. And after the second vail, the tabernacle which is called the Holiest of all;
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
5. And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.
6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
7. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:
8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

GOLDEN TEXT.—"For by one offering he hath perfected forever them that are sanctified." Heb. 10: 14.

[From Scholar's Handbook.]

CENTRAL TRUTH.—The law was a shadow of good things to come.

HOME READINGS.

Ex. 40: 17-33. The Tabernacle.
Ex. 26: 30-37. The Holiest Place.
Ex. 25. 16-22. The Mercy Seat.
John 4: 20-34. Our Worship.
John 14; 1-14. Our Way.
Heb. 10: 1-17. Our Sacrifice.
Heb. 8: 1-13. The New Covenant.

[From Am. S. S. Union Advan'd Lessons.]

OUTLINE.

I. The typical sanctuary. Under the first covenant the tabernacle sanctuary was instituted. It had two apartments separated by a vail: the holy place and the most holy place. Each had its furniture. In the most holy place, moreover, was kept the sacred ark of the covenant with tts precious contents, over which the visible presence of Jehovah manifested himself.

II. The typical service. The ordinary priests performed their service in the holy place. But the high priest alone, once every year, entered into the presence of God in the most holy place, to offer the sacrifice of atoning blood for the people and for himself. All this was to be typical of the fact that man could not come directly unto God, that the way to God and heaven was not yet revealed. So all the rites and ceremonies were only instituted for the time being, as typical, and to be done away with in their real fulfillment.

III. Their perfect fulfillment. Now Christ does this, dwelling in the perfect, spiritual tabernacle. He has entered once for all into the most holy presence of God, and dwells there forever; having made a complete and eternally sufficient sacrifice for all the world, even his own blood.

PRACTICAL TEACHINGS.

1. Our need of a mediator with God—supplied by Christ.

2. Our need of redemption from sin—supplied by Christ.

3. Our need of constant access to God—supplied by Christ.

4. The sufficiency of Christ's atonement for all circumstances and for all time.

[From S. S. Times Quarterly.]

HOME READINGS.

Heb. 9: 1-12. Our Saviour's Sacrifice.
Heb. 10: 1-14. The Sacrifice Foreshadowed.
John 19: 16-30. The Sacrifice Accomplished.
Gal. 3: 23 to 4:7. The Sacrifice Timely.
Heb. 9: 13-28. The Sacrifice once for All.
Heb. 2: 1-9. The Sacrifice for all Men.
Heb. 10: 14-29. The Sacrifice Complete.

PROMPTINGS TO FURTHER STUDY.

What tabernacles not devoted to the priestly service were declared goodly? and by whom? What vail shall be taken from the hearts of Israel? and when? When did the supply of manna cease to the children of Israel? Who shall be allowed to eat of the manna that was symbolized by the old? With what rod shall our great High Priest rule the nations? On what is the new covenant written so as to be kept? Where were cherubim placed to keep mankind away? and from what?

[From the Evangelical Repository.]

AN EXPLANATION OF THE TYPES

The whole arrangement of the tabernacle and its services, as it has been described, was made under the direction of the Holy Ghost, and it was intended by him to be a great object lesson to teach the truths of religion. What the Holy Ghost "signified" by some of the Jewish types, the Apostle now explains.

1. The worship of the tabernacle showed that the way to heaven was not fully revealed (vs. 8-10). "The holiest of all" was undoubtedly designed to be an emblem of heaven. But this place was difficult of access. It was entered but once a year, and then only by the high priest. This shows that it was not then clearly known how men could appear before God. The same lesson is taught by the peculiar worship of the tabernacle. This worship consisted largely in "gifts and sacrifices," that is, thank-offerings and sin-offerings. These offerings could not make the worshiper "perfect;" they could not take away sin from the soul, expiate guilt, or relieve the conscience. For the ordinances of the Old Testament had reference to external ceremonies rather than to internal holiness. Some of them had reference to "meats and drinks," that is, to meat and drink offerings, or the distinction between clean and unclean beasts. Some had reference to "divers washings," or those various ablutions which were required in the service of the tabernacle. Some had reference to "carnal ordinances," or those ordinances which pertain to the outer man and his relations. And they were all temporary, and designed to endure only "until the time of reformation," when Christ would introduce a perfect system. These ordinances, imperfect, external and temporary, were a figure, during all the time the tabernacle was standing, that the way into heaven, "the holiest of all, was not yet made manifest."

2. The high priest was a type of Christ (v. 11). See the last lesson. Christ is "the high priest of good things to come;" that is, he has procured for us the blessings of the Gospel dispensation and of the heavenly world.

3. The tabernacle was a type of heaven (v. 11). The Jewish high priest officiated in the tabernacle of Moses, but Jesus performs the duties of his priestly office in heaven, which is "a greater and more perfect tabernacle." It was "not made with hands," as the tabernacle of Moses was; it was "not of this building," or creation, or world; it was spiritual and heavenly.

4. The sacrifices of the tabernacle were a type of the sacrifice of Christ (v. 12). The Jewish high priest offered sacrifices of "goats and calves," but Jesus offered himself. The former carried the blood of a slain animal into the most holy place in the tabernacle; the latter entered heaven with his own blood. The former, by the sacrifices he offered, purified the unclean, so that they might enter the tabernacle, and take part in the worship of God; the latter, by his sacrifice, "obtained eternal redemption for us," that is, deliverance from sin and its consequences forever.

LESSONS.

1. As God has appointed ordinances of divine worship, men should attend on these ordinances (v. 1).

2. Object-teaching is an important method of communicating truth (vs. 2–5). It receives the sanction of God in the Old Testament and of Christ in the New.

3. We have reason to be thankful that our form of worship is simpler than that of the Jews (vs. 6, 7).

4. Sabbath-school teachers should remember that they, as well as their scholars, have sins to be pardoned (v. 7).

5. Heaven is a place of holiness, into which none but the holy may enter (v. 8).

6. We have far greater privileges than the Jews—a better priest, a better tabernacle, a better sacrifice, etc. (vs. 11, 12.)

7. "Unto whomsoever much is given, of him shall be much required."

Will Denominational Churches Unite?

[We have been asked by a good brother to republish the following from the *Church Union*. We do so, but not approving all the ideas maintained. The brother writes in too querulous a spirit, which makes him even say that churches are "unscriptural" and "anti-scriptural." He may mean denominational organizations as the Methodist church, but the vehemence of his language over-steps due bounds. In reading his article we are reminded of occasional criticisms on the *Cynosure*, which we hope are less just than the above.—Ed.]

Some of the friends of church union seem still to cling to the old idea of effecting the unity of Christ's church by encouraging denominations to unite, especially those of the same family. For instance, the different divisions of the Methodist body—some ten or a dozen separate and independent organizations calling themselves by the name "Methodists." Again have all the families or divisions of the Presbyterian body unite, and form one Presbyterian church, and so on with all the other branching denominations. This course would certainly reduce the number of sects in the world, but at the same time it would strengthen sectarianism; the simple result would be that while we would have fewer we would have stronger sects. And the question very properly arises here, would this change benefit or injure pure Christianity. To my mind, anything, or any change that would strengthen sectarianism is an injury, as is to be deprecated. The great trouble in the Christian world is not the number of divisions in Christ's church, but that there is division at all! Is the house divided?—that is the question of interest. If the proper way to get clear of a bad law is to execute it, the way to expose the evils of divisions in the church is to have plenty of them. I think the more divisions that arise in the church the sooner they will all break down, and we will get clear of them all.

There is, however, little likelihood that these branching churches will ever be pruned down to the original vine; therefore, it is hardly worth while to contend against such a result. It is exceedingly strange that intelligent persons—good, conscientious lovers of the Lord—should so far stultify themselves as to cling to, and labor for, defend and support, those unscriptural and anti-scriptural organizations called churches, when every intelligent well informed Bible reader knows that there is not one particle of authority in all that book for a sectarian church, or sectarian organization called a church. Neither Christ nor any of his apostles ever authorized the formation of a Baptist, a Methodist, a Presbyterian, an Episcopal, or any other sectarian church—they are all without the shade or semblance of authority in the Word of God. And not only without authority in, but squarely against, and in opposition to the Word of God, which says:—"Let there be no divisions among you." And Christ himself has said:—"A house divided against itself cannot stand." And yet persons will excuse, justify and sustain these anti-scriptural bodies which they call churches—"our church," "your church," etc.

How striking the thought that Christ has so few places of worship. A great many places have been professedly dedicated to the worship of God, but the title deed has been drawn in favor of some other party. While the sects have six "meeting-houses" in this village, the Lord has none. I am aware that they are all called the "Lord's houses," but the truth is, they are all deeded to certain persons for the use and benefit of certain man-made organizations; there is not one held for the use and benefit of the "Church of God." In many sections of country the Lord of life and glory is in as destitute circumstances as was Jesus of Nazereth when he had not a place to lay his head! What does all this mean? The Baptist church, the Presbyterian church, the Methodist church, the Episcopal church, the Lutheran church, the Wesleyan church, etc., but not a church for Christ. I admit that I have heard of a few houses of worship that were called "Christ's Church," but they were only his in name, as an Episcopal bishop always held the deed. St. Paul and St. Peter each has more churches than Christ their Lord and Master.

The time has been when God could bless his cause in the hands of these sects, because of the general darkness that prevailed over the minds of the people; "and the times of this ignorance God winked at, but now commandeth all men everywhere to repent." When men are in ignorance and do wrong, because they know no better, their errors are excusable; but when light is shining abroad and men close their eyes against it, they become doubly guilty—guilty of resisting the light, and guilty of the wrong doing. If the ministry would come to the front in support of the right, the work would soon be done.

J. H. D. Henderson.

Eugene City, Oregon.

Hope is the last thing that dieth in man; and though it be exceedingly deceitful, yet it is of this good use to us, that while we are traveling through this life, it conducts us in an easier and more pleasant way to our journey's end. — *Rochefoucauld.*

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 2, 1879.

Joseph Cook on Secret Orders.

Prof. Tobey, of the *Telescope*, while visiting Chautauqua, secured a personal interview with the great lecturer on the discipline of the United Brethren in Christ, and the efforts that had been made to secure Mr. Cook's endorsement of nullification principles. From that conversation and subsequent correspondence resulted the following:

BOSTON, Sept. 15, 1879.

DEAR SIR:—Personally I am so much opposed to all secret societies, both of the major and minor orders, that I am not a member of any one of them, and intend never to become a member. The provisions of section xxii. of your church rules I have read carefully; and I confess that I sympathize with all their caution as to secret societies. You treat members of the minor orders more leniently than you do those of the major orders, and thus recognize the obvious demands of good sense and justice in the case. I think it important to make a distinction between secret societies and private societies. Any society whose members have taken oaths that would prevent their answering candidly questions put to them as witnesses in a court of law or equity, or in a church-examination, I call a secret society. In Salt Lake City, for example, a Mormon judge lately refused to state before a jury what happened in an endowment house on occasion of a certain polygamistic marriage. He was perfectly silent, or else gave evasive replies, when cross-questioned as to the secrets of the Mormon oaths. The judge very properly committed the refractory witness to jail for contempt of court. Members of any secret society which makes itself an authority above the state and church should be excluded from church membership.

My definition of a simply private society is one which has no secrets that prevent candid and full testimony on the part of its members when they are examined under oath in legal or church courts. Some of the minor orders are well knowu to be of this description.

Adhering to this distinction, I should say that members of secret societies, in my sense of the word, may be, and that those of merely private societies, in my sense of the word, may not be, justly excluded from church-membership.

Yours most respectfully,

JOSEPH COOK.

Rev. W. O. Tobey, United Brethren Printing Establishment, Dayton, Ohio.

Mr. Cook's distinction is rather theoretical than founded on actual experience and personal contact with the horde of little orders which are run by speculators in temperance, insurance, co-operation, etc. As Prof. Tobey well remarks, the U. B. church has, in meeting the secret society case, found no orders, popularly known as secret, which were not unmanageable in church courts. Nor has any one else. The orders prohibited by the U. B. discipline, and condemned by our national and auxiliary associations make an implied superiority to all other organizations, religious or secular, a principle of their constitution. Their false worships and spurious mysteries cannot bear the light; any more than the race of bats and owls could exist as such if the night season was dropped from the economy of nature.

—Contributions for Free Missions are acknowledged on 12th page.

Not Lopping off the Branches.

A young man recently said in our hearing that opposition to Freemasonry seemed to him to be but a lopping off of the branches of sin at best, and that a Christian's energies should be directed toward destroying the root. Thinking that others, perhaps some who read the *Cynosure*, have a similar feeling, we repeat an explanation and statement the substance of which in different forms is often found in the *Cynosure*.

The Bible teaches that there is more than one evil root to be destroyed. The Israelites were to be on their guard lest there should be among them "a root that beareth gall and wormwood. (Deut. 29: 18) and Christians, in (Hebrews 14: 15,) were commanded to follow peace and holiness, looking diligently "lest any root of bitterness springing up trouble you and thereby many be defiled."

An exposition of the tricks and swindles of secret orders is not the only end sought to be accomplished by those who labor for the reform represented by the *Cynosure*, it is simply a means toward that end. A root of bitterness which has defiled and troubled men ever since Cain incurred the displeasure of God by his self-projected worship, and caused the martyrdom of his innocent brother, is growing among us and we seek its destruction.

The worship of God through Christ according to his will as revealed in the Holy Scriptures, we humbly maintain in theory and practice, as fundamental to all true temporal and eternal prosperity. The root which retards or destroys this worship, is false religion. Freemasonry stands prominently now before the public as an organized system of false religion. As such we seek to uproot and destroy it, and at the same time promote the kingdom of Christ.

Should the eyes of any rebellious or bewildered person, who is trying to gain the approval of his own conscience by conforming his life to the commandments of men, read these words, I pray you, "in Christ's stead be ye reconciled to God." Should a Christian not now laboring with us read them, we invite you to unite your efforts with ours in uprooting the gigantic system of man-invented worship, holding up Christ as "the way, the truth, and the life."

WHEATON COLLEGE.—The successful opening of the fall term at Wheaton has been noticed. The number of students is largely increased, being about twenty-five per cent. greater than a year ago. The financial prospects are also very hopeful, and it is expected that with the revival of business and better returns from the endowments, the salaries in full and running expenses will be paid without the perplexing deficit so frequent in our Western institutions. Above all this the religious interests of every student are regarded as of the first importance. The Illinois Wesleyan conference meeting in Wheaton, September 17 to 20, visited the College by invitation and expressed their great satisfaction in the following action:

WHEREAS, The institution of learning known as Wheaton College, has ever been true to the reform principles of our fathers;

THEREFORE, Resolved that we do hereby and herein express our high esteem for, and sympathy with the President and faculty of the aforesaid College.

Resolution unanimously adopted by the conference.

RESOLVED, That weby a rising vote tender our thanks to the faculty of Wheaton College for the cordial manner in which we were received when visiting the College; the courtesy extended to us in showing buildings, electrical apparatus, experiments, etc.; and especially do we feel grateful to know that the principles which are near and dear to us are endorsed and taught by the faculty of the College.

Adopted unanimously.

—Bro. Stoddard spoke in North Cedar and Winchester, Kansas, and attended the Wesleyan conference at Topeka during his brief stay in Kansas last week.

—Private letters from President Blanchard announce his safe arrival at San Jose, Cal., on the 20th of September. His health was apparently improved by the journey, and the best results are expected from a brief sojourn in the mild climate of the Pacific coast.

—Interesting letters from Secretary Stoddard at Lincoln, Nebraska, from Bro. Mathews in Minnesota and friend Bourne of Cedar Rapids have been received, also from M. Langhorne, Esq., of Washington City and others, which wait for our next.

—Bro. Hinman is having full meetings in northwestern Missouri, and is successful in working the first degree.

—Two sons of Samuel D. Greene, our old friend of Chelsea, Mass., were the first newsboys in Boston. For several years they carried the paper published by their father and also William Lloyd Garrison's *Liberator* to the Boston subscribers, and also sold them on the streets.

—The Wesleyan State conference was sitting at Topeka last week and the United Presbyterian presbytery was also meeting at another point. These meetings, together with the indefinite notice of the place of meeting made a postponement necessary. The meeting will be held October 14 to 16, and the friends hope a long step in advance will be made.

—The excellent sermon which is concluded in this number we hope will not fail to be read. Special attention is called to the testimony of the preacher in favor of shutting the church doors against the lodge. After years of experience in the lodge he says this should have been the duty of the church toward himself their pastor while acting with the lodge.

—Our New England letter brings at a glance before us the character of the desperate play going on in Massachusetts for political power. Butler, so often beaten, is one of the insuppressible features of our changeful political system. No scruples will stand between him and place in this struggle. As last fall the intimate relation appeared between him and A. H. Quint, the leader of Congregationalism, as Freemasons of the 33d and 32d degrees, so now these yoke-fellows are working together for personal aggrandizement at popular expense. The suggestions of our correspondent were not heeded by the prohibitionists of Massachusetts, for Rev. Daniel C. Eddy was nominated by them at Boston.

—We have felt constrained to lay aside two good letters, one of them very long, which continue the discussion of the question of "falling from grace." As considerable space has already been given to that topic, and as, if full liberty should be given, pages of the *Cynosure* would soon be burdened with a comparatively profitless debate, we shall ask the brethren in Connecticut and Dakota to excuse us this time, thanking them for their letters, which are written in Christian temper and hoping that they will write again on topics less likely to disturb the honest convictions of some of our best readers.

—George W. Clark, the "Liberty Singer," writes that he is receiving orders by nearly every mail for his new reform song book. The subscription price is 35 cts. per copy, six for $1.75. Bro. Clark adds in a note an account of a recent affliction in his family:

"We had a sad accident in our family last week. My youngest son while out gunning shot himself in the right hand, making a ghastly wound. He may lose the use of two of his fingers, if not the entire hand —another warning to boys who have a mania for firearms, and will not take advice from older and more experienced persons."

—Last week, Mr. Blakesley, chairman of the Minnesota State Republican Committee called at our office. His attention was called to our work through the efforts of Wm. Fenton, of St. Paul. He had never seen the *Cynosure* and knew but little of our work. His father was one of the first among the Morgan Anti-masons and the prime mover in rescuing Wm. D. Miller from being abducted. He was sent to the State legislature on the Anti-masonic ticket. For years it was not considered safe for him to leave his house after dark least his life should be taken by Masons. His body now lies in the cemetery at Peoria, Ill., where James Taylor, another prominent Anti-mason is also buried. We believe that multitudes of people of culture and integrity know nothing comparatively of our reform or its organ.

Lodge Notes.

—Josiah H. Drummond, late Sov. Grand Com. of the Supreme Council, Northern jurisdiction, reports the Royal Arch Masons in the following States:

	Chapters.	Members.
New York	191	17,642
Illinois	168	10,671
Ohio	126	8,464
Pennsylvania	97	10,747
Massachusetts	68	9,327
Michigan	100	7,385
Maine	43	4,124
Oregon	13	415
Nevada	8	402
Colorado	7	359
Delaware	6	320
Florida	8	280

—The "Supreme Council of Sovereign Grand Inspectors General," 33d degree, met on the 17th ult. in Philadelphia. The names of the officers elected should be preserved:

Henry L. Palmer, Wisconsin, Sovereign Grand Commander; Charles Levi Woodbury, Boston, Lieutenant Grand Commander; Joseph D. Evans, New York, Minister of State; Herman Ely, Ohio, Grand Treasurer; Gen. Clinton F. Page, New York, Grand Secretary; Gen. Samuel C. Lawrence, Medford, Mass., Grand Keeper of Seals and Archives; Charles T. McClanachan, New York City, Grand Master of Ceremonies; Homer S. Goodwin, Pennsylvania, Grand Marshal; Gen. William R. Higby, Cincinnati, Grand Standard Bearer; George O. Tyler, Vermont, Grand Captain of the Guard.

—Seventeen men, who aim to be leaders in the lodge and members of the inmost ring of ringsters, took the 33d degree at this meeting. Mark them! George Henry Bigelow, Vermont; James Kirken, Connecticut; Charles Wm. Batchelor, Pittsburg; John Hodge, New York; Edwin Gates, Brooklyn; Wm. P. Wiltzie, Ohio; Seth N. Sullivan, Dayton, Ohio; Joel B. Parsons, Cleveland; Edgar P. Tobey, John McLaren, Alfred Russell, Amos Pettibone, J. A. Allen, M. D., James B Bradwell, Loomis E. Bullock, all of Chicago; William D. Rowell, of Freeport, Ill.; H. C. Clark, Kankekee, Ill.

—At the late meeting of the Good Templars of Illinois the constitution was amended so that children of twelve years may hereafter be admitted. A lodge organ gloats over the prospect for a grand Sunday-school of Freemasonry. Between the ages of twelve and fourteen there are 70,000 children in Illinois which, says this paper, "can now step right in to receive that great boon a temperance education." May they be saved from such a temperance education so long as they are free to study the Word of God.

—The Reformed (Dutch) Church in America is divided geographically into East and West. The Western portion is nearly altogether composed of Hollanders. There are three special centres of population and church influence in the Western church—Holland, Pella (Iowa), and Grand Rapids. The greatest of these is Grand Rapids, which ranks first, Holland second, Pella third.

The Kansas Convention Postponed.

FROM SECRETARY STODDARD.

TOPEKA, Kan., Sept. 25, '79.

DEAR K.—I have spoken four times since coming to this State on Saturday last. I have been mostly among Reformed Presbyterians and of course among friends. Bro. Hinman's work here in Kansas is bearing fruit and our cause is steadily growing. It has been my good fortune to meet Bros. Alter, Milligan, Coulter, Loggan, Campbell, Burt and Barnard, all active pastors and working with a will against the lodge. After consultation it was thought best to postpone the State meeting until Oct. 14–16, when, God willing, it will be held at Winchester in the Reformed Presbyterian church, commencing at 7 P. M. The past appointment conflicted with the Wesleyan Methodist conference and the United Presbyterian synod, both of which are now in session. The time of the meeting now appointed is the same as that of the Wesleyan Methodist General Conference in Michigan, but as it was the only time at which the General Agent of the N. C. A. could be present the brethren thought best to hold it then.

I hope the friends throughout the State will make a special effort to attend. Every testifying church should be represented. The lodge is busy dedicating churches, etc., and while I am writing a procession of colored Masons, headed by a band march along Kansas Avenue. Why should not the children of light bestir themselves to counteract this influence and save some from this terrible delusion. Bros. Shepardson and Sexton are both absent, and I have as yet found no active and pronounced Anti-mason in this city. I am under the necessity of remaining here until about 5 A. M. to-morrow, when I take a train to Lincoln, Neb., via Atchison.

After a slight acquaintance with a small portion of this fertile land, I can better understand why the devil made such a desperate fight to hold it in the days of "border ruffianism," and why he is putting forth such superhuman efforts to regain it through the lodge. It is a splendid prize, and the churches of Christ will be verily guilty if they surrender it to the Baal-Peor worshippers of the lodge without a struggle. There is no time to lose, and brethren who have in trust any of the Lord's money that he wants put into this cause should carefully consider the necessities of the work and of the workers on this battle ground, before giving it to sustain churches, missions, men or movements that will not come up to the help of the Lord against the mighty.

I find here an elderly lady, Mrs. Smith, who has just inaugurated a woman's Christian temperance union movement, and who is encouraged by the prospect. She is from Lorain county, Ohio, and is inspired by a good measure of that heroism which animates some of our co-workers in Oberlin. Her husband was a Freemason when living, and having given but little attention to the subject, she has no definite convictions in the matter.

This is a beautiful city and is now stirred somewhat by the investigation of Ingall's case, which now is going on. But as the general press gives the current news so fully it is needless for me to speak of it.

I hope to find time to write up a few incidents of my travels for your readers soon, but looking over the calendar, I am warned to be cautious in making promises.

Yours, in the path that shines brighter and brighter,

J. P. STODDARD.

Literary.

WEBSTER'S GREAT SPEECHES.—Little, Brown & Co., Boston, the publishers of several works on the life and works of Daniel Webster, have issued in one volume over forty of the great speeches of this great American statesman and orator and and ablest expounder of the constitutional principles of our government. This is pre-eminently a book for American readers; nowhere can they find wise political philosophy and the principles of jurisprudence more clearly and profoundly stated, or with higher literary excellence. Among the speeches selected for this volume are those on the Dartmouth College and Girard Will cases, the Knapp murder trial, on the First Settlement of New England, on the corner-stone laying and completion of Bunker Hill monument, on Adams and Jefferson, on Washington, the replies to Hayne and Calhoun, and many others in Congress which discuss topics of living interest, as the "Constitution and the Union," the "Constitution not a Compact between Sovereign States," civil service and the removing power, the credit and labor system, redeemable paper currency, tariff, etc. If the interest in their matter should ever die, these great speeches will live as monuments of the splendid genius of Webster, and equally with those of Burke will remain as models of English oratory and language. The speeches are introduced by an essay on Webster "as a Master of English style," by E. P. Whipple which is a masterpiece, and no one after reading would be willing to separate it from the orations. Mr. Whipple clearly delineates the character of Webster, brings us to the fountain from which he drank in his great inspirations, and fills us with a love and admiration for the greatness of the man which draws the reader eagerly on to the study of Webster in his own grand sentences. This is not only a book for Americans but will be read wherever the English language is spoken. The volume is finely printed, is embellished with two portraits of Webster, and a full index doubles its value to many readers. Price $3 00.

"Hearing, and How to Keep it," is the title of the first volume of a series of American Health Primers edited by Dr. W. W. Keen, surgeon of St. Mary's Hospital, Philadelphia. This first small but handsome volume, is by Dr. Charles H. Burnett, Consulting Aurist to Pennsylvania Institute for the Deaf and Dumb and Aurist to the Presbyterian Hospital, Philadelphia. The plan of the work is a well wirtten and illustrated chapter on the structure of the ear, with another on the physiology of sound and hearing. Part second treats of the diseases of the ear. The troubles peculiar to the organ familiar to every parent are very fully treated, and the improper treatment frequently used is explained, as the use of oil or hot onions for ear-ache. The introduction of foreign bodies, boxing the ear for punishment, catarrh and the use of snuffs, the nasal douche, etc., are clearly explained, and the proper precautions pointed out. The care of the ear in health and in disease occupies the last chapters of the book, and a useful index makes reference to any part of the work of a moment. This work deserves a place in every family where there are children. This series of Health Primers is published at 50 cents per volume by Lindsay & Blakiston, Philadelphia.

"Public Land Laws of the United States" is an exhaustive compilation of the laws, rulings, decisions and late Acts of Congress with reference to the agricultural, mineral and other lands of the United States, with the instructions of the Commissioner of the General Land Office regarding the location and sale of the same. The book is very complete, giving the sections of the revised statutes which relate to homestead, preemption and timber culture entries with complete forms for each. The special Acts of Congress in regard to desert, saline, stone and timber, lands and town sites, with instructions and forms for obtaining title to the same. Special instructions for the several classes of government land scrip, United States mining laws, together with a list of the United States district land offices, a table showing the fees paid for location of bounty land warrants and two other tables showing the fees and commissions charged in the Middle and Pacific States and Territories for making homestead entries.

This publication is of great value to every one intending to emigrate to the unoccupied government lands of the West, and especially to those entering the newly developed mining regions. The book will be mailed to any address for 50 cents, by sending to the office of the *Cosmopolite*, Sioux City, Iowa.

The *North American Review* for October furnishes some attractive historical articles in "Louis Napoleon and the Southern Confederacy" and Part III of the "Diary of a Public Man." The former exposes the duplicity of the French Emperor during our civil war and his readiness and anxiety to assist the rebels. The other makes us love more the honest soul who stood at the head of the nation during that struggle. This chapter takes us through Lincoln's first inauguration. Other articles are the "Woman Question," a strong argument against female suffrage; "Science and Humanity," an exposition of the doctrines of positivism; "The Railway Problem," "Spencer's Evolution Philosophy" and reviews. D. Appleton & Co., New York.

—In California

8 persons claim to own	850,000	acres.
13 more claim to own	780,000	
40 more claim to own	1,600 0 0	
28 more claim to own	690,000	
50 more claim to own	1,000,000	
150 more claim to own	1,500,000	
453 more claim to own	2 265,000	
736 people own	8,625.000	
	or 11,718 acres apiece.	

Home Circle.

What Might be Done.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wronge,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sink in guilt and sorrow,
Might stand erect,
In self respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
Ever said or sung,
If men were wise and loved each other.

—Selected.

What Came of an Act of Kindness.

A young man, seeking employment, went into the office of a Chicago railway superintendent. His clothes indicated extreme poverty, and his face extreme suffering. His face both concealed and revealed mental agitation. It was not the face of vice or ignorance. The young man's countenance, voice and bearing, said plainly,—"Here are intelligence, virtue, good-breeding and misfortune."

The superintendent was the servant of Capital, and was busy. Nevertheless, he had humane sympathies and always had time to be respectful to Labor. Capital is insecure if Labor is treated with contempt. Here is a conversation between Labor and Capital:

"Have you anything for me to do, sir?"

"Will you go to Iowa and work in the harvest-field?"

"Yes, sir. I shall be glad to do anything."

"All right. Call here to-morrow at ten o'clock, and I will let you know what I can do for you."

The young man went out, and the superintendent immediately asked a farmer in Iowa, by telegraph, if he could employ another man. The reply was:

"Yes, if he amounts to anything, send him along."

The young man returned. He was punctual. A good sign, thought the superintendent. Punctuality means business. The superintendent handed him a railway pass and the address of the Iowa farmer, saying—

"That pass will take you to the town named on it, and when you get there, any one will direct you to the farmer whose name is on the bit of paper. He will give you plenty of work and good wages. I wish you every success. Good-day."

The young man thanked the superintendent betraying some emotion in doing so, and passed out.

"Drink, probably," muttered the the superintendent, as he resumed his work. "What a curse it is! However, I have done my duty."

But it was not drink that made the poor fellow's lips quiver and his eyes glisten. We shall see what it was.

Five years pass, and the same man calls upon the same superintendent, who has forgotten both the man and the incident. He has had so many such to remember. Besides, the young man is not exactly the same man. His clothes are good, though plain. His countenance and bearing say now, "Here are intelligence, virtue, good-breeding and good fortune."

He is a changed man. He looks like a man who had fought and won. And he has.

He gives his name, recalls the fact of his having asked the superintendent for work, and adds, "I wish to tell you, sir, that your act of kindness was far more to me than you could imagine. I had asked for employment of exactly seven men, who hire a large number of persons, but was told by every one of them that they had nothing for me to do.

"All of them answered me harshly. Some of them wouldn't so much as look at me. Two of them said 'they didn't want any tramps around them, and I could get work if I wished it.' They seemed to take it for granted that my asking for work proved that I didn't want it.

"You may imagine how disheartened and despondent I was. I had a wife who was too feeble to even sew for a living, and a child two years old. We were living in a wretched little room, which I could pay for no longer.

"The evening came. I was standing on the corner of the street, watching a man lighting the street-lamps, and wishing I were in his place, when two young men of about my age came up and shook hands with me.

"I had known them years before, but I never knew any good of them. Upon hearing my story, they said they were 'in the same boat.' They had tried to get employment, without success, but now they had a big thing on hand that was going to make them rich, and I might go in with them.

"They made me promise that I 'wouldn't peach on them,' and then told me they knew of a bank in a small country town, 'where they could make a big haul, and it required three to do the job.'

"Well, sir, I was awfully frightened, I can tell you. I never had such feelings in all my life. I had been brought up honestly. I had received a good common school education, and always felt some pride in the respectability of my family.

"I was an only child. My father and mother who had died a few years before were very strict with me I always went to church and Sunday school when I was a boy, and never fell into any bad habits. The dying injunction of both my parents was that I should be honest and straight-forward in my life.

"So, when these fellows told me their plan, the faces of my father and mother seemed to plead with me to flee, but the faces of my starving wife and child also appeared and plead for bread.

"God only knows how I suffered that moment, sir. The longer I listened to my companions as we wandered along the streets, the more agitated and undecided I became.

"It got to be one o'clock. We were standing at the Wells street bridge. The streets were silent. I could feel a thumping in my throat.

"Finally, I told the men I must go, and that I would meet them again at that place the next evening at eight o'clock.

"While we were talking, I made up my mind to try once more to get employment, and if I failed, to join them in their raid upon the bank.

"You may think it strange, sir, that I should come to such a decision. But that is because you never knew what it was to despair, and to feel the awful darkness that it brings upon the conscience. I felt as if my whole moral nature was becoming paralyzed.

"I went to my room. I sat on the side of the bed where my wife and child lay, and waited for the morning. I felt nothing. I was torpid.

"When the morning came, and the offices were opened, I gave my wife and child a loaf of bread, bought with money which my companions had given me, kissed them, and went out into the street.

"I came in here. It was mere chance that I did so, and I can tell you, sir, I was excited enough to scream when you said what you did. I restrained myself, however, and you did not take notice of my face.

"I was not used to farm work. I was accustomed to lighter employment. But I went where you told me to go, and did as you told me to do. The farmer who employed me was a noble man, and I have ever since supported myself and family comfortably in his employment.

"I am sorry to take your time, sir, but I could not help coming to thank you for saving me. If you had treated me as I had been treated by the others, I do not know what would have become of me,—or rather, I do know only too well!"

At this point the young man broke down, and nothing was heard in the busy office but his convulsive sobs. Tears were in the superintendent's eyes. He, too, was silent. He was mastering himself.

When he had control of his feelings, he rose from his chair, grasped the young man's hands, and said:

"It is for me to thank you, not you me. I did not dream of doing for you what you say I have done. You have taught me a lesson that I shall not forget. By an act of ordinary duty, I have saved a man from crime and ruin!"—*Nathan Sheppard.*

A Skeptic Convinced.

"Butler's Analogy," was one of the studies of the college course. President Hopkins had discovered during his long experience, that the conclusions of the work were not always satisfactory to a certain class of minds, and he supplemented the study with a course of lectures of his own. These generally proved sufficient to answer any objections which might linger in the minds of the young men. Even these failed to satisfy the writer. It did not seem to him that the existence of a Supreme Intelligence akin to man's intelligence, had been proved, and he so expressed himself to the president; for, to give an example, it was observed that the operations of nature seemed to be the result of blind forces, like light, heat, moisture and electricity, whose combination, from natural affinity or some other cause, acted with the certainty of law, rather than the result of a governing intelligence akin to man's. If a season were unusually warm, the trees would blossom and put forth leaves prematurely, with the moral certainty that the coming frost would destroy the coming fruit and perhaps kill the tree. So it is apparently throughout all nature. There is a profuse waste of energy, with frequently great damage. If these operations were directed by an intelligence even equal to man's, no such premature blossoms or leaves would be permitted; there would be greater uniformity of seasons, and less apparent waste of force. In a word, more wisdom would be shown. Dr. Hopkins pondered a moment over these arguments against the indications of an intelligence, and said that he would think of them and give a reply before long. Several weeks passed, when, passing his study one day, he beckoned and called "Come in." After passing the customary salutations, he said, "I have been thinking over your case and the arguments used. I see they have considerable force; but an idea struck me, and I thought I would mention it to you." He then abruptly asked, "Have you a mind?" Hesitating for a moment, not knowing whether or not the question was intended for a slur, no reply was given before he repeated, "Have you a thinking thing within you, call it mind, intelligence, or what you will? Are you conscious of being an intelligent being, having what you call a mind?" Receiving an affirmative reply, he said, "Can you conceive how any combination of blind forces, like light, heat, moisture, and electricity, could produce such an intelligence as you think you possess?" The question was staggering, and drew forth a reluctant negative. "Then," said he, "is not the bare existence of man's mind or intelligence, which is a creative effect, proof that there must be a force somewhere, capable of producing that effect? Must it not be at

least equal to man's intelligence?" There could be but one philosophical conclusion to such an argument. It drove away all doubts as to the existence of a Supreme Intelligence, and fixed ineffaceably the idea, that the existence of man proves the existence of God.—*Selected.*

Childrens' Corner.

Little Things.

"Though little I bring,"
Said the tiny spring,
As it burst from the mighty hill,
"'Tis pleasant to know,
Wherever I flow
The pastures grow greener still."

And the drops of rain
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped in the bowers,
And hung their heads at our feet.

Though the drops are small,
Yet, taking them all,
Each one doing all that it can
To fulfill the design
Of its Maker divine,
What lessons they give unto man!

May we strive to fulfill
All his righteous will
Who formed the whole earth by his word!
Creator Divine!
We would ever be thine,
And serve thee, our God and our Lord.

—New York Observer.

French Bessie.

(*Chapter IV.—Continued.*)

Safe on the street, relieved from the sad, reproachful eyes of his master, David Montgomery's first feelings were those of intense relief. He had lived for months in the daily dread of this discovery, which sooner or later he knew must come, and of the consequent shame and public exposure which he felt was his only due. Often had he resolved to flee from the coming justice, but the claims of his wife and children had kept him awaiting, in dire suspense, the doom which even in his most sanguine moments, he scarcely ever dared to hope he might yet escape. And now all was known, and his master had forgiven him! treated him, too, with a leniency which he could not have believed possible in the circumstances; had even dismissed him with a promise (which he well knew nothing would induce him to break) that nobody should be told the cause of his dismissal!

In the sudden reaction of his feelings, David forgot for the time that through his misconduct his wife and children might yet lack bread. Then came a rush of grateful emotion, which almost choked him, at the thought of the generosity of his friend and master; and he, too, burst into tears and sobbed: "Oh, Jonathan! Jonathan!"

Bitten by the mania for speculation raging at the time, David Montgomery, eager to find a short cut on the road to wealth, had, in an evil moment, yielded to temptation, and deviated from the straight path of sincerity and truth.

Of a sanguine, enthusiastic temperament, he never doubted being speedily able to repay what he stifled the rising reproaches of his conscience by calling a loan; but one step led to another, till, involved in a labyrinth from which he could find no way of escape, he became desperate, and, utterly regardless of the claims of honesty and honor, recklessly appropriated to his own uses the funds intrusted to his care. A small occasional success had sometimes blinded his eyes to the brink on which he stood, and raised the hope that he might yet realize a fortune, and, by replacing the sums he had secretly appropriated, be still, in the eyes of his master and of the world, an honest man. But David forgot that though success might prevent exposure, the sin he had committed remained the same in the sight of God, and that no success or future respectability could palliate the means used for its attainment. Unrepented of, his sin remained the same, however much he might be respected and honored by his fellow men.

Nor was this all, for one sin often leads to another; and in David Montgomery's case it had led to a course of deception, not only toward his employer but toward his pious, conscientious wife, who, had she known the state of matters, would, he well knew, have insisted on his immediately confessing his guilt to Mr. Mowbray, regardless of whatever consequences might be likely to follow. And now this deception increased immeasurably the difficulty he felt in explaining to her the cause of his dismissal. Deceive her again he could not, but he shrank at the thought of the grief and mortification which he would be the means of causing her, and the contempt with which she could not but regard the husband who had willfully forfeited all claims on her esteem.

Still, David was yearning for sympathy in his solitary trouble, and sympathy he knew her love for him could afford; and though it was painful, very painful to tell her the truth, he felt that to bear it alone would be still more painful—in fact unendurable.

CHAPTER V.

TRUE REPENTANCE.

David wandered about the streets, here and there, backwards and forwards, a miserable idle man, till his usual dinner hour, and then went home to unburden his mind to his wife, and tell her the guilty secret, which was the first he had ever kept from her knowledge; and, apprehensive as she had been for some time that he was concealing a misfortune from her, the nature of which she could not guess, the disclosure far surpassed her worst suspicions. The blow fell heavily upon her, crushing as it did in a moment, her present happiness and the future prospects of herself and children, destroying the proud confidence in her husband's integrity, which had never before been disturbed, and wounding alike her honest pride and inherent uprightness of character.

But Mrs. Montgomery was no common woman. Though making no great outward show of piety, she was one of those humble but noble-minded Christians, who have been well described by an old divine; and, hiding within her own bosom the bitter shame and mortification which the knowledge of her husband's disgrace had roused within her, she anxiously strove (without attempting to lessen, in the smallest degree, the remorse she saw working within him, caused by the injury he had done his friend and master) to bring him to a sense of his sin in the sight of God. It was a difficult task; for David's view of the case was bounded by the seen and temporal. He had not his wife's spiritual vision, and thought more of the misery than the guilt; and though feeling, and feeling deeply, the wrong done to his fellow-man, and the disgrace he had brought upon himself, he failed to realize his transgression against a higher law than that of an earthly jurisdiction.

But he was deeply grateful to the master who had forgiven him and permitted him to escape the punishment he had deserved; and it was through this feeling of gratitude that his heart was reached at last, and a deeper, holier gratitude aroused within him, towards that Friend and Saviour who is not only ready to forgive and receive sinners such as he, but who is willing to take each poor sinner who trusts him into his service, and on certain conditions to exalt him to the rank and privilege of friend!

Henceforth, though David Montgomery's path through this life was outwardly one of poverty and humiliation, inwardly it was that of the just, which shineth more and more unto the perfect day; and he was wont to look back with a cheerful heart to the discovery he had dreaded so much, as having been the means of not only checking his mad career, but of rousing him to a true sense of his position as a sinner in the sight of God.

Then began a course of self-denial, honorable alike to him as a man and a Christian; and all the more so that it involved others, innocent of any participation in the crime which made it for him a necessary duty; and the heart of the husband and the father often bled inwardly at the privations endured by those he loved, which had been brought upon them by him, and by his fault alone, and he was sometimes ready to cry aloud in anguish and despair, that his punishment was greater than he could bear. To repay Mr. Mowbray the money, of which he had defrauded him, he strained every nerve, and devoted every physical and mental faculty. It was hard work; for in his circumstances it was difficult even to make a livelihood, but he never flinched from his purpose, or lost sight of the object he had in view; and through it all he was cheered, encouraged and supported, not only by the sweet consciousness of performing a sacred duty, but the tender sympathy and uncomplaining self-denial of his unselfish wife. Nothing was too humble, nothing too arduous for David to do, by which he could honestly earn his children's bread, and lay something aside, however small, towards the liquidation of his debt. Poor David, he had a hard time of it, and was sometimes tempted to give in; but he was enabled to persevere, and perseverance in duty always brings with it its own reward in some shape or other, even though the result aimed at be not attained.

Mr. Mowbray, afraid his family might suffer want, on the day succeeding his dismissal, transmitted to David's wife the notes he had left behind him, and anxious to spare her feelings, and to have no communication with her husband, had intimated very decidedly that he neither wished nor expected acknowledgment. David remembered his master giving him his salary, but having no recollection as to how the money had left his possession, he naturally concluded that he had lost it whilst wandering through the town, and, in the bitterness of his heart, had accepted the loss as part of his punishment. And now that his kind master had found and bestowed it upon him a second time, he resolved to return it, as that to which he had no right. But Mrs. Montgomery thought far otherwise; to return it, she said, would be adding insult to injury, and thus wound the feelings of their benefactor, and she argued that by depositing it in the bank, a beginning might be made, which might end in the accumulation of the amount of debt due Mr. Mowbray. David suffered himself to be persuaded, upon condition that on no account should the sum be broken, to which Mrs. Montgomery (though sorely straitened for funds for immediate use) gladly consented, and was rewarded for her disinterested conduct, for immediately thereafter a distant relation left her a small legacy, which relieved her in the meantime from her immediate difficulties.

(*To be continued.*)

Home and Farm.

Way of Treating a Bad Cold.

A bad cold, like measels or mumps or other similar ailments, will run its course of about ten days in spite of what may be done for it, unless remedial means are employed within forty-eight hours after its inception. Many a useful life will be spared to be increasingly useful, by cutting a cold short off in the following safe and simple manner. On the first day of taking a cold there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and stay there; keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires a hundred degrees of Fahrenheit. In addition, put your feet in hot water, half-leg deep, as hot as you can bear it, adding hot water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in it; then dry them thoroughly, and put on warm, thick woolen stockings, even if it be summer, for summer colds are the most dangerous; and for twenty-four hours eat not an atom of food, but drink as largely as you desire of any kind of warm teas, and at the end of that time, if not sooner, the cold will be effectually broken without any medicine whatever.

Stung to Death by Hornets.

An *Eagle* reporter drove to the home of the grandfather of young Tillson Jewell, who was stung to death by hornets at Hyde Park. The body was in an ice-box, and the face bore a natural appearance, except the lips, which were badly swollen, and there were purple spots about the neck.

Mrs. Maria Kemp, a boarder, said: "I was near the fence at the barn, looking at the men pressing hay. I heard the boy say, 'I am going up the apple tree to get some apples.' He climbed the tree quickly, but was not in it a second when he screamed and came right down and ran through the barn. I asked him what was the matter; he put his hands to his head, and said he was stung by the bees. I brought him to the house and he lay down on the lounge. Mrs. Tillson and myself got salt and water and bathed him, but his tongue swelled quickly, and his ears and lips turned purple. As he laid down he frothed at the mouth and said: 'I am very sick at my stomach.' We asked him if we should send for the doctor, but he could not speak; he closed his eyes right away, and Mr. Tillson went off on horseback for Dr. Hopkins, but

the boy never spoke afterward. His pulse would throb a minute, then stop, then throb again; and he died in about half an hour. We examined his head, and found a red spot on his temple, where he had been stung, and there were other spots. Dr. Hopkins said he was poisoned by the stings the same as a rattlesnake poisons."

The hired man said he went to the apple tree afterward and found a large hornet's nest in it. When the boy went up the tree he was bareheaded. None of the household thought he was seriously hurt when he ran toward the barn. His greatest pain seemed to be in the back of his neck —*Poughkeepsie (N. Y.) Eagle.*

PETUNIAS AGAINST POTATOE BEETLES —*Vick's Magazine* has the following paragraph relative to the petunia's proving death to the potatoe beetle: "More than a dozen of our friends have written us that petunia plants, any of our ordinary cultivated kinds, will drive away or kill the potatoe bugs, as they know by actual test. While it hardly seems natural, there must be some truth in the matter. William Gavin, of Prince Arthur's Landing, Ontario, writes: 'We have no potatoe bugs in this locality, owing, I believe, to a wild sort of petunia which grows in uncultivated places. It is believed that this plant is very poisonous to the bugs, they being very fond of it. I think the petunia belongs to the same natural order as the potatoe.'"

TO PREVENT ACCUMULATION OF SOOT.—In building a chimney put a quantity of salt into the mortar with which the intercourses of brick are to be laid. The effect will be that there will never be any accumulation of soot in that chimney. The philosophy is thus stated: The salt in the portion of mortar which is exposed absorbs moisture from the atmosphere every damp day. The soot thus becoming damp, falls down in the fire place. This is an English discovery. It is used with success in Canada.—*American Builder.*

SPECIAL NOTICE.

MR. NEEDHAM'S RED CLOVER.

(From the September number of Faith's Record—the organ of the Chicago Foundling's Home.)

Though the Record is in no sense a medical journal, yet, at the instance of a friend, we insert the following notice of this remedy, which is just now attracting considerable attention. How far it is worthy of confidence in cancer or other diseases, we have not a word to say, as we have had no experience with it, but do not hesitate to affirm that Mr. Needham is a man whose word may be taken upon any subject with which he is acquainted, without any abatement. His Christian character for the last forty years leaves no ground for doubt in that regard, and entitles him to the full confidence of all who may wish to confer with him on this subject.

Satan watches the Christian's motions, so that he cannot turn into his closet, or go into any place to converse privately with his God, but he follows hard at his heels, and will be continually injecting into the soul, or else objecting one thing or another against the soul. A Christian is as well able to tell the stars of heaven, and to number up the sands of the sea-shore, as he is able to reckon the many devices that Satan uses to obstruct the soul's private address to God.—*Thomas Brooks.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879,

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

MISSIONARY CONTRIBUTIONS.

Wm. A. Bartlett, Elpaso, Ill.	$ 50
Josiah Shaw, Eau Claire, Wis.	1 00
R. D. Nichols, Jonesville, Mich.	2 25
S. E. Orvis. Milwaukee, Wis	25
Mrs. A. B. Kellogg, Wethersfield, Ill.	2 00
Total	$6 00

Five dollars sent to E. Tapley, Columbus, Miss., one dollar to Rev. J. P. Richards, Ft. Scott, Kan.

THE SOUTHERN MISSION.

COLUMBUS, Miss., Sept. 1879.

At Cedar Grove church in Lowndes county, Miss., on last Sabbath I read before sermon a tract showing some of the evils of secret orders. The people listened with great attention and responded at the close, "That is the truth if ever it was told." I informed them that this tract was sent to them by the contributions of a Northern lady. A minister said:—"See there! the Lord cares for us and put it into the hearts of these Northern people away up there to care for us away down here, and to send us the truth." Many expressed thanks. I preached from the text, "My spirit shall not always strive with man." After sermon there were about twenty-three inquirers. I came away impressed with the thought that however any may feel now, among them that day were those with whom the great ones and the kings of this earth would like to be at last in the kingdom above. E. TAPLEY.

—The brethren at Wheaton feel that they have no longer to wait for the promised visitation of the Holy Spirit. There are a number of inquirers both at the College and the Wesleyan church. At the last communion, September 7th, twelve members were received into the College church.

—During the visit of the Wesleyan conference at the College a number were in the tower enjoying the fine view, when some one carelessly began to ring the bell. As it swung heavily around, Prof. Blanchard's hand was caught in the wheel, but by a good Providence he extricated it just in time to save it from being crushed or severely injured. As it was he was disabled for a week.

WESLEYAN.

—A Wesleyan church is being erected in Ada, Ohio, expressly as a home for the holiness work. It is to be completed, Providence permitting, about the first of November.

—Bro Thos. B. Arnold, one of the editors of the *Free Methodist*, Sycamore, Ill., preached on a late Sabbath in the Wesleyan church, Syracuse.

BAPTIST.

—The enterprise begun at the Rink in Brooklyn by Dr. J. D. Fulton has been lately noticed. That this effort to establish a people's church is proving successful we learn from a letter in the *Standard* which says that the most gratifying results are promised. "At the opening service on the first Sunday in September a very large audience met both morning and evening. Dr. Fulton preached with great power, and the blessed truths uttered deeply moved the large numbers present. He believes with all his heart in the glorious Gospel of the blessed God. Few men can preach the Gospel with more enthusiasm, tenderness and power. Last Sunday afternoon the first of a series of Gospel Temperance meetings was held in the Rink. Notwithstanding the frequent shows that fell during the afternoon an audience of nearly two thousand persons met. Many prominent citizens were present. Several clergymen of various denominations participated in the services. Dr. Fulton has the entire sympathy of large numbers of all classes in Brooklyn; and all over the broad land there are many who will earnestly pray for his success in the great work he has begun."

— The Scandinavian Baptist churches in the Northwest have held their first General Convention at Village Creek, Iowa. The Convention, which is to meet regularly hereafter, decided that the Scandinavian department should be continued in the seminary at Morgan Park, under Prof. J. A. Edgren and appointed a board to supervise the school. It also resolved to form a fund in aid of Scandinavian Baptist literature, and that the officers of the General Convention should, in the interest of Scandinavian missions, communicate directly with the Home Mission Society recommending to them suitable missionaries for new fields and asking aid for such missionaries.

—Dr. Nathan Brown, well known as the editor of the old *American Baptist*, and now missionary in Yokonama, Japan, has completed the translation of the New Testament into Japanese. He writes to a friend in this country August 12th, saying: "By to-day's steamer I send you Romans and Corinthians, completing the first edition of the New Testament in Japanese. I have had an attack of sciatica, which has kept me in-doors for a fortnight. Cholera is raging fearfully this season. Gen. Grant's roads for visiting are blocked up with the yellow flag."

The *National Baptist* remarks thus on this work: "We rejoice that our honored brother has been spared to the age of 72, and has been permitted in accordance with his earnest desire and fervent prayer, to see the completion of this great work, which gives the New Testament to a nation of thirty-five millions. He is now at work on the Old Testament, in which he has made fragmentary translations in Genesis and the Messianic Psalms. He has also completed a hymn-book, many of the hymns being translated and composed by himself."

UNITED BRETHREN IN CHRIST.

—Rev. A. W. Geeslin of Missouri was elected missionary secretary and treasurer for his conference.

—Rev. R. Loggan was chosen chairman of the late Kansas conference and for standing committee on moral reform.

—White River (Ind.) conference resolved, "That we regard it as highly important that our ministers and members be exceedingly cautious in the expression of any sentiment dissenting from the Discipline of the church, that they do not encourage the spirit of insubordination among us."

—The *Christian Harvester* says, "The holiness people at Bucyrus have pretty generally joined the United Brethren church. They have bought a lot and intend to build a church."

—Bro. J. T. Hobson of Bedford, Ind., was secretary of the fiftieth session of the Indiana conference, lately held.

—Rev. J. K. Alwood of West Unity, Ohio, is continued as presiding elder by North Ohio conference.

—The Indiana conference adopted the following:—

"WHEREAS, The law of the church, for good and substantial reasons, excludes members of all secret combinations from church-fellowship; therefore,

Resolved, 1. That we heartily indorse and are in sympathy with the work of the National Christian Association, also the Indiana State Christian Association, opposed to secret societies.

2. That this church and this conference can not afford to apologize, tolerate, or let those forms of evil grow without injury to their character, loss of power with God, influence with men and confidence in itself.

3. That we, as ministers of Jesus Christ, will, with great care and Christian love, properly warn our people against all danger, that we may thereby save them and ourselves."

—The *Telescope* began its forty-sixth volume last week. May it have as many more, every one better than the last.

—Revivals are reported at Cleveland, O., and Chambersburg, Pa.

FAITH MISSIONS.

The London *Christian* publishes the following account of missionary experience. The two young ladies were sent out from Dr. Cullis's institution in Boston, looking only to the Lord for their support. The Mr. and Mrs. Norton mentioned are at Ellichpoor, India, and our readers are already acquainted with them through Bro. O. M. Brown, of Oberlin:

We gather the following from a letter written by Miss Sisson, in answer to a friend in London, on behalf of herself and her fellow missionary, Miss Wheeler, dated Bassim, West Berar, India, June 27th:

Five orphan children have been given us by the government, or rather, as we feel, by the good hand of God. They are bright little girls, the eldest ten, the youngest about six. They were stolen from the famine district and brought here. We are teaching them to read Marathi. Every night and morning they say the Lord's prayer. Pray that they may early be the Lord's, and that he may give us our wages in seeing them his chosen vessels to bear his name to multitudes.

Our days in the tin shed, with all its inconveniences, were balmy compared with those of our tent life.

The government required the tin shed, and we moved into our tent. All went well until the hot season set in; then we were compelled to move our tent to the shade of a tree. Europeans said, "You can't live in a tent through the hot weather. If you survive it will ruin your health." Mr. and Mrs. Norton invited us to come to them in the hills. We did not wish to be imprudent, and would gladly have gone, but money sufficient did not come. We took this as the indication of our Father's will that we should remain, and trusted in him to shield us. Kept here, we pushed forward the building of the Lord's house as fast as possible, hoping to have it so far done that we could find shelter in it when the rains should set in. The natives are so slow; and we were greatly tied for lack of money. All along we were cheered by having money to pay as soon as it was due, until less and less came, and finally none at all. What a dark hour was that! Yet we prayed and believed that the Lord would deliver us. At last we had no money for daily provisions, and our provisions all gone. We did not care for ourselves, but for the orphan children. Must they go without food? Had God forgotten us? Had we stepped out of his will? Our extremity was his opportunity. Just when the door across the sea was closed, the door in India opened. From where we least expected it, deliverance came. The next day, as we sat in the midst of perplexity, a sum came sufficient to relieve our distress. God proved himself faithful. One week, when we had nothing, fifty rupees came in a letter from two missionary sisters of the American Presbyterian Board, who had read letters in the *Times of Refreshing* and were touched. Although it was five weeks before we received anything from home, the Lord sent to us a sufficiency from one and another in India. To be out of money and out of food, and thousands of miles away from those whose hearts the Lord is wont to stir—ah! can you imagine the struggle of faith in rising above such circumstances? But the Lord has shown us that he can move other hearts than those toward whom our thoughts turn.

With all our pushing the house was not ready when the rains came. No part roofed; walls bare. Our tent was old, and the rain came through. That first night we slept in the wet tent. Next day we moved our tent into the enclosure where our house is. Night came, and with it a storm that demolished our tent, shivering it so that we ran out in the dark without any protection. We got out some blankets from a box, wrapped up in them, and took to mother earth as our bed. Day after day we were drenched. We moved our beds into the veranda of the house, covered that over as best we could with bits of our tent, but a furious storm swept away our canvass roof, and we were drenched. The risk from clothing and bedding wet day and night is great in India; fever is almost certain to follow. Finally we got two little rooms (ten feet by ten,) covered, in the veranda, and moved into them. Here we abide till the room next to us is roofed. Walls bare, not plastered, without windows or doors, until they shall be put in. Here we and our five children sleep. The air is not the best, but we congratulated ourselves on not getting the fever.

But at last Miss Wheeler came down with a severe attack—the real India fever, which is bad indeed. She is better now. We hope the fever has left her. She is quite weak. The cloud, financially too, is beginning to lift a little; and we trust we shall be able to go steadily on with the house until it is done. If we had not seen this before we should have learned that the mission could never be kept up here, and the door kept open for the millions in darkness, without a house for the workers, as a resting and working center for West Berar. The Lord, however, taught us this soon after he pushed us out of the tin shed into the tent. It was then that we heard his voice to us by his Spirit, through the Word, saying, "Arise and build," looking not to circumstances, but to the Lord. And with a willing and glad heart we obeyed. To him be all the glory that we have been sustained and carried through thus far. The Lord will provide.

GENERAL.

—Late news from Bishop Crowther's mission on the Niger river, Africa, state that one of the chiefs, Captain Hart, who had been most active at Bonny in the persecution of Christian converts, is dead. On his deathbed he commanded that all his idols be destroyed, warning his followers to have nothing more to do with idol worship.

—The funeral of J. P. Betker, chaplain of the Tombs, took place Sunday, September 14, at the Fourth Avenue Presbyterian church. Dr. Crosby, the pastor, officiated, assisted by several other ministers. Mr. Betker, says a correspondent of the *Standard*, was a hero. He went among the poor and sinful in all parts of the city and preached unto them Jesus. For some time he has held services in the Tombs and in other prisons. His sweet singing would attract the prisoners to their grated windows, and then, standing in the long corridors, Mr. Betker would preach to his unseen audience. He has been the means of leading scores of these bad men to Christ. He has been a public benefactor, preventing crime, reconciling families, saving property and saving men. Dr. Crosby said at his funeral that such men as he advanced the world, while the Napoleans and Cæsars threw it back. A faithful servant has entered into his reward.

—The first Protestant church was organized in Alaska on the 31 of August. Its history is given in the following note from one of those who took part in its organization: "On the 10th of August, 1877, Rev. Sheldon Jackson, D. D., and Mrs. A. R. McFarland reached Ft. Wrangle to commence Presbyterian missions in Alaska. Finding an independent Indian school and mission grown up under the labors of Philip McKay, a Tsimpsean Indian, they reorganized it and placed it upon a permanent basis, under the care of the Board of Home Missions. Upon the return of Dr. Jackson to the United States, Mrs. McFarland was left in sole charge, with Philip as assistant. In August, 1878, she was joined by Rev. S. Hall Young, who entered upon his work with great zeal and success. On the 31 of August, 1879, Mr. Young, taking advantage of the presence of Rev. Henry Kendall, D. D., Secretary of the Board of Home Missions; Rev. Sheldon Jackson, D. D.; Rev. A. L. Lindsley, D. D., and Rev. W. H. R. Corlies, M. D., proceeded to the formal organization of a church, all the above ministers taking part in the services. Twenty-three members were received, eighteen of whom were Indians. Among the latter were four chiefs of the Stickine nation."—*N. Y. Observer.*

News of the Week.

—The tug Parker exploded while towing a barge into Chicago harbor last week. Of her crew four men were killed outright, and the only survivor severely injured.

—President Hayes after a visit of a week in Kansas, where he has been everywhere enthusiastically received returned early this week eastward, stopping at Springfield, Ill., where he was received with great preparations and popular respect.

—Fire broke out in a bakery, in Deadwood, Dakota, last Friday morning. Fanned by a light breeze, and nothing to contend with except a very inefficient fire department, everything was at the mercy of the flames. Less than half a score of pronounced fire-proof warehouses withstood the severe test. The buildings being mostly of wood and poorly constructed, they burned like so much chaff. The fire spread with such wonderful rapidity that any attempt at saving anything would have been useless. All along its course terrific explosions of gunpowder, petroleum, liquor, etc., were of frequent occurrence. Buildings were blown to atoms. The hill sides were almost a solid sheet of flame, and water from the boulder ditch could not be had, otherwise considerable property would probably have been saved, as the ditch ran almost directly over the worst spot. The wildest excitement prevailed on account of the fearful force of the flames, and people thought of but little besides saving their own lives, hundreds escaping with only their night clothes. There are probably about 2,000 people who are homeless and many destitute. About 125 buildings, beside fifty or sixty dwelling houses were destroyed, and, while it is utterly impossible to get any definite figures regarding loss, well posted business men place it at from $1,500,000 to $2,000,000.

—The prohibitionists of Massachusetts, at their convention at Boston last week, nominated a full ticket headed by a clergyman, the Rev. Daniel C. Eddy, for governor.

—The local authorities of Yorktown, Va., are making active preparations for properly celebrating the anniversary of the surrender of Lord Cornwallis on the 16th of October. The military and civic authorities of Norfolk and other places in the neighborhood have been invited to attend, and efforts are also making to have the troops at this post, five companies of artillery and the naval fleet now daily expected here to join in the festivities.

—An inquest was held last Thursday at Bridgeport, Conn., on the body of the Rev. Dexter L. Lounsbury, of Stratford, who was shot by his insane wife while he was asleep. All the testimony shows that the pair lived happily. The jury brought in a verdict that the act was committed during temporary derangement of mind occasioned by disease.

—The most terrible incendiarism of modern times is that resulting in the almost total destruction of the city of Kiev, in Russia. During a severe storm the city was fired simultaneously in a number of places, including the powder magazine, and the flames raged unchecked until the second day after breaking out. Beside the vast destruction of property, necessarily impoverishing the mass of the population, a number of lives were sacrificed, adding the crowning horror to one of the most hideous crimes of the century. If it be the work of the Nihilists, Nihilism can have no more terrible definition than that furnished by the charred ruins of Kiev.

—The Russian official "Messenger" states that 2,987 fires occurred in Russia during August, causing damage to property to the amount of 20,000,000 rubles.

—Stanley, the explorer, started for the river Congo on the 3d of September, from Sierra Leone. When Stanley arrived at Sierra Leone he gave his name as Swinburne, and invested his expedition with so much mystery and secrecy the steamer Albion, on which he and his party arrived, was in danger of being stopped by the authorities. Stanley then declared himself and his purpose.

—The Belgian bishops have added to the intensity of the struggle between church and state by instructing the priests to refuse absolution to parents whose children attend the public schools.

—It is said that radical differences still exist between Germany and the Vatican. While ready to make concessions in the applications of the May laws, Bismarck firmly adhered to the principle of state authority in church matters as established in those laws. This is a principle which the Vatican cannot allow.

—A dispatch from Berlin states that Prince Bismarck was expected to return to that city from Vienna on Thursday last. Among the provisions of the Austro-German alliance, completed in the conference between Bismarck and Andrassy, are a lowering of the railway rates and duties on merchandise passing between the two countries. These arrangements go into effect January 1st. The commercial side of the new alliance, which is all that has so far authoritatively been made public, is regarded with intense interest in St. Petersburg, as being only the outward and visible sign of a military and political combination of a character menacing to Russian designs on the map of Europe. The action of Bismarck is commented upon in all circles in Berlin as being a bold and necessary check to the unbridled ambition of Russian diplomatists.

—Gambetta's organ, in Paris, in a leading article, maintains, that the attitude of France with respect to the Austro-German alliance should be that of an observant reserve; that the situation does not at present call for action or official inquiry, but the movements of the governments at Berlin and Vienna should be keenly watched for developments inimical to the interest of France or a violation of any treaty obligations.

—A dispatch from Calcutta says reports from Cashmere are still very gloomy. All European eye-witnesses agree that great corruption prevails among officials. The Mahajarah and his ministers show want of energy in relieving the wants of the people. A ghastly story has been going the rounds of the papers that two boat loads of famine-stricken people were taken out into the lake and drowned. The story has been contradicted, apparently on the authority of Durbar, but it obtained general credence among people and visitors in the valley.

Miscellany.

Howe's sewing-machine shop at Bridgeport, is increasing its working force; Wheeler & Wilson are running over-time; Eaton, Cole & Burnham's brass works and the organ shops are crowded full of orders, as are some of the cutlery shops and other establishments.

The building trades are particularly active in Chicago, Baltimore, and Philadelphia. In St. Louis the activity in building operations continues unabated, the aggregate value for one week being about $150,000. The advance in wages is sustained, and good draughtsmen find positions readily at their own prices.

Ploughing by electricity was successfully accomplished at Sermaize-les-Bains, France, recently. The motion was conveyed to a drum from the electric machine, and thence by a coil of wire to the plough. There was no stoppage of any kind, but the plough did its work steadily, about eight inches deep.

Of Bessemer steel, the annual product in 1878 was 1,874 278 tons, worth at the place of manufacture something like a hundred million dollars. Of these establishments there are as yet more in Great Britain than in any other country. The next greatest number is in the United States, after which come, in the order of the extent of their product, Belgium, Germany, France and Sweden.

A confederate commodore is living by odd jobs of wood-sawing in Cincinnati. A Mississippi colonel officiates as a car-starter in New Orleans, and "a proud Georgian who formerly wheeled battalions at Vicksburg" bosses sixteen Chinamen on a Nevada railroad. "One of Grant's classmates" is an unhappy lightning-rod agent at the West and confederate brigadiers are scattered here and there, unable to earn a living. Beauregard and Early are even worse off, if possible, standing on either side of a Louisiana lottery-wheel as advertisements for a professional gambler. A brigadier-general at Shiloh is now a deck-hand on the Mississippi.

To make shoe-pegs enough for American use consumes annually 100,000 cords of timber, and to make lucifer matches 300,000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500,000 cords of birch, beach and maple, and the handles of tools 500,000 more. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repairs consume 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost $45,000,000, with a yearly expenditure of $15,000,000 for repairs. These are some of the ways in which American forests are going. There are others: our packing-boxes for instance, cost in 1874, $12,000,000, while the timber used each year in making wagons and agricultural implements is valued at more than $100,000,000.

In Colorado is a ten acre field which is no more nor less than a subterranean lake covered with a soil about eighteen inches deep. On the soil is cultivated a field of corn, which produces thirty or forty bushels to the acre. If any one will take the trouble to dig a hole the depth of a spade handle he will find it to fill with water, and by using a hook and line, fish four or five inches long can be caught. These fish have neither scales nor eyes, and are perch-like in shape. The ground is a black, alluvial in its nature, and in all probability was at one time an open body of water, on which was accumulated vegetable matter, which had been increased from time to time, until now it has a crust sufficiently strong and rich to produce fine corn; though it has to be cultivated by hand, as it is not strong enough to bear the weight of a horse. While harvesting, the field hands catch great strings of fish by punching a hole through the earth. A person rising on his heel and coming down suddenly can see the growing corn shake all around him. Any one having the strength to drive a rail through this crust will find on releasing it that it will disappear altogether. The whole section of country surrounding this field gives evidence of marshness, and the least rain produces an abundance of mud. But the question comes up, has not this body an outlet? Although blackish, the water tastes as if fresh, and is evidently not stagnant. Yet these fish are eyeless and scaleless—similar to those in caves.—*Ex.*

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Rejected	35½	36
Oats—No. 2		36
Rye—No. 2		60
Bran per ton	8 00	8 25
Flour—Winter	5 50	6 00
Spring	2 50	5 25
Hay—Timothy	10 00	12 00
Prairie	6 50	9 50
Mess Beef	8 50	9 00½
Tallow		06
Lard per cwt		6 12½
Mess pork per bbl	9 70	9 75
Butter medium to best	10	23
Cheese	09	11
Beans	75	1 35
Eggs		14
Potatoes per bu	38	45
Seeds—Timothy	1 95	1 98
Clover	3 65	4 45
Flax	1 20	1 25
Broom corn	1¼	5½
Hides—Green to dry flint	8¼	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	28	40
Unwashed	18	28
LIVESTOCK—Cattle choice	4 25	5 10
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"In Secret Have I Said Nothing."—*Jesus Christ.*

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THE STATE MEETINGS.

KANSAS, postponed to Oct. 14 to 16, Winchester, Jefferson county.
INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30, Flint, Genesee county.
OHIO, Nov. 4 to 6, Cedarville, Greene, county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.

KANSAS.

The Kansas State meeting is postponed till October 14 to 16. The anniversary will be held in the Reformed Presbyterian church, opening at 7 P. M. of Tuesday.

By order of
J. S. T. MILLIGAN, Pres.

INDIANA.

All who are opposed to organized sin, give heed! The seventh annual meeting of the Indiana State Christian Association opposed to secret societies, will convene at Albion, Noble county, Ind., October 21st at 7 P. M., and continue in session till the evening of the 23rd, 1879. Let all friends of reform in Indiana and elsewhere, if possible, rally. Our reform is in defence of private and public interests; in defence of the family, the church and state. Under Divine guidance this must be the best meeting ever held in the State. Then come on, friends; we will entertain you free while here. Revs. J. P. Stoddard and D. P. Rathbun, will positively be here, and we hope the Blanchards of Illinois, Mattoon and Taylor of Ohio, Doesburg and Mathews of Michigan and every minister of the Gospel within two hundred miles. The B. & O. railroad can be reached at Walkeston, Milford Junction, Avilla and Auburn Junction. From these points trains arrive at Albion, 8 A. M., 2:10 P. M., 12 night, and 3 A. M. The lodge will be opened by Elder D. P. Rathbun. Friends come on; rally to the defence of truth and righteousness. The time will be filled by able discussions by our ablest lecturers. Come and hear them.

DR. G. W. CHAMP,
H. FLOYD, P. E.,
BENJ. BUTLER,
WALTER EDGERTON,
Ex. Committee.

MICHIGAN.

The Michigan State Christian Association will, God willing, hold its next annual meeting in the city of Flint, Genesee county, to commence on the evening of the 28th day of October, to hold over the 30th. The names of the speakers will be announced as soon as the arrangements are completed. The good citizens of Flint will do all in their power to make the meeting a success.

Now, dear friends, our State meeting will be a test of our professions of earnestness in this reform; then let none of us fail to be represented. We want to look in your faces and clasp your hands with hearty grip at this general rally of our forces; don't fail to report either in person, by proxy or by letter to this meeting, if you are in sympathy with this reform remember that actions speak louder than words, and a time has come when we must act or the opposers of our cause will have little confidence in our words. Let us rally around the standard of our reform and bear it forward under the leadership of the great Captain of our salvation to grand and glorious and complete victory.

For the Ex. Com. W. H. ROSS,
Cor. Sec'y.

OHIO.

The annual convention of the State Christion Association opposed to secret societies, will meet in Mitchell & Ervin's Hall, Cedarville, O., on the evening of November 4th and continue through the 5th and 6th. Cedarville is on the P. C. & St. Louis railroad eight miles east of Xenia and forty-three southwest from Columbus. Free entertainment is generously offered by the good people of the community, and persons coming are requested to forward their names without delay to Mr. D. S. Ervin, Cedarville, O. The convention will be opened by short addresses of welcome from Revs. J. F. Morton and H. F. Wallace, resident ministers of the place. Some of the ablest speakers for our cause in the State, have promised their presence, also Rev. J. P. Stoddard, General Agent of the National Christian Association. And we have the promise of the Master, that he will "be there" if we meet in "his name." Let us then come to our annual gathering in his name that we may have his presence. Come in his Spirit that we may not only be a blessing to the community but better fitted to build up the Master's cause, and draw men from the love of darkness, concealment and the false worships of the lodge, to the truth, which will make them free. "Walking in the light." "Speaking openly to the world" and "in secret saying nothing," as followers of our Divine example.

J. M. SCOTT, Pres.

Telescope, Wesleyan and other papers friendly, please copy.

THE CEDAR COUNTY ASSOCIATION OF IOWA, will meet in the court-house at Tipton at 2 P. M., Oct. 10. Elder J. F. Browne, Illinois State lecturer, will speak in the evening. A cordial invitation is extended to all,

JOHN DORCAS,
Sec'y.

The long, strong pull for subscribers has begun, and everybody whose heart is in sympathy with the *Cynosure* is invited to have a share in it. Is there one who reads the *Cynosure* who cannot add at least one new subscriber this season?

Topics of the Time.

The United States Supreme Court met on Monday for its annual session. Some 820 cases (three years' work) wait to be taken up, beside the work daily accumulating from the lower courts. The first case is from Virginia and involves an important question. Several colored men were tried for crime in the Virginia courts, whose judges purposely omitted from the jury lists all names of colored men, so that the cases were heard before juries of whites exclusively. An appeal was taken to the U. S. district judge, Rives, who ordered an indictment of the State judges for violation of the Civil Rights law and other acts of Congress. The case is appealed by them to the Supreme Court. There are several other cases which will test the constitutionality of the Civil Rights law, and others involving the question of State rights. The Supreme Court has, as a matter of policy, put off the decision of cases with which political questions are connected until after the Presidential election. It is to be hoped that such reasons will not put off the determination of such cases as we have mentioned.

The report of another Indian outbreak startled President Hayes as he was journeying through Illinois last week. The Ute Indians of Western Colorado having shown a turbulent disposition, a body of troops was sent to protect the agency at White River and attack the Indians if necessary. They were under the command of Major Thornburg, if we are not mistaken the same officer that hunted and shot the Cheyennes among the snow drifts and sand hills of Nebraska last winter. Leaving the agency the command pursued the Utes and were ambushed and retreated with the loss of most of their horses, ten soldiers killed and twenty-five wounded and of the leader himself. The company was besieged within the shelter of their train until last Sunday when it was expected that a considerable force under General Merritt would reach the remote region. Several causes are given for the outbreak, nearly all reiterating the old story of fraud against the Indians; some claiming that the incursions of miners prospecting beyond Leadville have disturbed and alarmed them. Whatever it may be, they are fighting bravely, and if they were Greeks or Tyrolese would be applauded. They are a handful and must know that the only result is annihilation, or a condition little better. If the President is sincere in his desire to prevent an Indian war, let him send his troops against thieving agents, if these are guilty; and if the Indians have a right to their land to protect them from the inroads of the half savage gold hunter.

A new business enterprise is opening with the lifting of the "hard times" pressure, which promises to open a great trade for the West. This is no less than the extension of St. Louis roads through Texas and Mexico to the capital of that country. It is well known that the shipping of England carries on the bulk of Mexican trade, and when Napoleon III. in 1863 fixed a covetous eye on that republic, hoping to re-establish France in its possessions on this continent, we had little means of objecting. A quick railroad connection with Mexico will make Europe relax its hold, and will bring a new life and energy into that priest-ridden country. It is a measure that will engage wide attention and should be honestly carried out.

—Rev. J. W. Martin, recording secretary of the Ohio State Association, inquires for the record book of that body, if any such is in existence. He has instituted inquiries but cannot find the book, only the manuscript minutes of several years. If any of the Ohio friends have the records they will confer a favor by sending promptly to Rev. J. W. Martin, North Salem, Ohio, or if by express, to Kimbolton, Guernsey county, Ohio.

—A Masonic editor says of Jay Gould's sending $5,000 to Memphis, "It is this kind of religion that atones for a multitude of sins." A very Masonic expression, but not good Masonic or Christian theology, Masonic religion so far as it has a show of benevolence expends itself on three degree Masons, the Christian system seeks a higher end, the reconciliation of the immortal soul with its God.

Dear friends of Christ, you who look upon the *Cynosure* as a power for the edification of Christians and the regeneration of the unconverted, will you not each secure at least one subscription for the *Cynosure* this week?

Light.

[The following exquisite poem, by William Pitt Palmer, was some years ago pronounced by one of the most eminent of European critics to be the finest production of the same length in our language.]

From the quickened womb of the primal gloom,
The sun rolled black and bare,
Till I wove him a vest for his E hiop breast,
Of the threads of my golden hair;
And when the broad tent of the fi mament
Arose on i.s airy spars,
I pencilled the hue of its matchless blue,
And spangled it round with stars.

I painted the flowers of the Eden bowers,
And their leaves of living green,
And mine were the dyes in the sinless eyes
Of Eden's virgin q ieen;
And when the fiend's art in the trustful heart
Had fastened its mortal spell,
In the silvery sphere of the first-born tear
To the trembling earth I fell.

When the waves that burst o'er a world accursed
Their work of wrath had sped,
And the ark's lone few, but tried and true,
Came forth among the dead,
With the wondrous gleams of the bridal beams
I bid their terrors cease,
As I wrote on the roll of the storm's dark scroll
God's covenant of peace.

Like a pall at rest on a senseless breast,
Night's funeral shadow slept—
Where shepherd swains on Bethlehem's plains,
Their lonely vigils kept;
When I flashed on their sight the herald's bright
Of heaven's redeeming plan,
As they chanted the morn of a Saviour born—
Joy, joy to the outcast man.

Equal favor I show to the lofty and low,
On the just and unjust I descend;
E'en the blind, whose vain spheres roll in darkness and tears,
Feel my smile, the best smile of a friend.
Nay, the flower of the waste by my love is embraced,
As the rose in the garden of kings;
At the chrysalis bier of the worm I appear,
And lo! the gay butterfly's wings.

The desolate morn, like a mourner forlorn,
Conceals all the pride of her charms,
Till I bid the bright hours chase the night from her flowers,
And lead the young day to her arms;
And when the gay rover seeks eve for his lover,
And sinks to a balmy repose,
I wrap the soft rest by the zephyr-fanned west,
In curtains of amber and rose.

From my sentinel steep, by the night-brooded deep,
I gaze with unslumbering eye,
When the cynosure star of the mariner
Is blotted out from the sky;
And guided by me through the merciless sea,
Though sped by the hurricane's wings,
His compassionless, dark, lone, weltering bark
To the haven home safely he brings.

I waken the flowers in the dew-spangled bowers,
The birds in their chambers of green,
And mountains and plain glow with beauty again,
As they bask in their matinal sheen.
Oh, if such the glad worth of thy presence to earth,
Though fitful and fleeting the while,
What glories must rest on the home of the blest,
Ever bright with Deity's smile.

Odd-Fellowship.

BY S. C. KIMBALL.

[An Essay read in the New Durham Quarterly Meeting.]

Some time after I learned the evil nature of Freemasonry with its horrid oaths, its un-Christian obligations, and death penalties, I looked upon Odd-fellowship as comparatively harmless, entitled to some degree of respect for its acknowledged deeds of charity. As a better acquaintance with the society has led me to change my mind, I have thought a brief statement of the facts that have enlightened me might benefit others. As to the charity of Odd-fellowship, its published statistics for the past thirty years show that of every three dollars paid into its treasury by the members, about two dollars are used for running expenses, and only one dollar for relief. That man must be a poor financier who cannot take better care of his money than that. Our Savings Banks have been poorly managed in many instances, but there has been no such astonishing losses to depositors as is confessed by the highest Odd fellow authority. Now if any sane man wishes to give a lodge three dollars for the sake of getting back one when he is sick, he is past cure by any financial logic. I was again very much surprised and shocked to find that from the beginning of the first degree to the end of the Royal Purple, the name of our Lord Jesus Christ was rigidly exclud-d from every prayer, and every religious ceremony. I was well aware that no Christian could acknowledge his Redeemer in Blue L dge Masonry without breaking his Masonic oath, but I had no idea that Odd fellowship was constitutionally deistic and anti-Christian. Not only do the printed prayers of Odd-fellowship exclude the name of Christ, but the Grand Lodge of the United States has ordered that on all occasions the spirit of the printed formula of prayer "shall be strictly followed by the officiating clergyman or chap lain." This is done avowedly "to exclude prayers offensive to members of the order." How any Christian can knowingly consent to have his Lord and Master treated with such insult, and still fellowship the enemies of his Saviour, is more than I can understand. How can a Christian join a society that requires him to pledge himself to exclude the name of Christ even from his prayers? It must be that Christians who are nominally Odd-fellows, do not understand the anti-Christian spirit of the system.

Austin Academy, N. H.

Personal Responsibility for Others.

[A paper read in the Young Peoples' meeting of Chicago Avenue Church, Chicago, by Ezra A. Cook.]

"Am I my brother's keeper?" is the question of a murderer. Gen. 4: 9. Yet multitudes ask the same question, and in their acts if not in their words answer it as did Cain, in the negative. But nothing is more clearly set forth in the Word of God than our personal responsibility for others.

The duty to care for all the interests of our fellow men is clearly enforced by the precept and example of our blessed Lord. In Matt. 10: 8, Jesus says: "Freely ye have received; freely give." "Follow me" is his command, and he "went about doing good." But the great responsibility laid upon us as Christians is to seek the eternal welfare of others; their salvation from sin and eternal death. But before we can point them to our mighty Saviour, they must know they need a Saviour; and to convince them of this is not only the first, but often the hardest thing to do. Yet it is a duty that we can not escape. Ezekiel 3: 18, "When I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Ezekiel 33: 8, contains almost the same words. This is very plain language and the plain language of God's prophets cost them persecution, imprisonment, often death.

There could be no mistake about the meaning of Nathan's rebuke to David: "Thou art the man," was a shot that went right to the mark. And John the Baptist, the herald of Christ's advent, spoke as plainly: "O, generation of vipers," (poisonous snakes) sounds very different from the honeyed passages of a modern pulpit orator. The Lord Jesus said to the scribes and Pharisees, the leading religious teachers of his day: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23: 33. Let us listen to the burning words of Paul, the man charged with turning the world upside down: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness." Acts 13: 10. Yet a miracle and the conversion of Sergius Paulus followed this awful rebuke.

Let us also listen to the martyr Stephen, as with a countenance of heavenly radiance he utters the fearful denunciation: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Acts 7: 51. But the heavens opened to him and he saw the glory of God and Jesus at his right hand. While Stephen was recounting God's dealings with their fathers, the multitude are silent. When their own sins are laid bare, they gnash upon him with their teeth. And so it is to-day. It is safe for us to be abolitionists now. But God's admonition is "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgression, and the house of Jacob their sins." Not the sins of their ancestors. To-day God would have us deal mighty blows against popular evils; against defiling our bodies, the temple of God, by the use of tobacco as well as beer and other liquors (1 Cor. 3: 17). Against fellowshipping the unfruitful works of darkness (Eph. 5: 11). Against being unequally yoked together with unbelievers, (2 Cor. 6: 14) in secret societies, by marriages or business partnership, lest we be partakers of the evil deeds of others.

If we fully realized our personal responsibility for others we would consider it our solemn duty to know the character of at least the leading secret orders into which tens of thousands have been and are being drawn. With Christ's declaration (Matt. 10: 26,) "There is nothing covered that shall not be revealed; and hid that shall not be known," how dare any one refuse to receive information for themselves and others concerning secret societies in whose man-invented religious ceremonies, thousands are trusting for their eternal salvation.

Notwithstanding their professed secrecy most of these orders publish enough to give a true idea of their character, and since I realize my responsibility of warning the young against these orders, allow me briefly to review the testimony, not of the enemies, but of the most prominent and intelligent friends of the most powerful of these secret orders.

Robert Morris in his dictionary of Freemasonry article Prayer. says:

"Every important undertaking in Masonry is both begun and completed with prayer. The prayers given in the handbooks of the Blue Lodge are such as all Masons whatever their religious faith may unite in."

Dr. Albert G. Mackey in his Masonic Lexicon, article Prayer, says:

"All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution."

The same author in his Masonic Ritualist, page 44, says:

"In the Ancient Mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to rescue him."

On pages 22 and 23 of the same book he says of the candidate for Masonic initiation:

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight. * * There is to be not simply a change for the future but also an extinction of the past; for initiation is as it were a death to the world and a resurrection to a new life."

And on page 33 of the same book he says:

"This mental illumination—this spiritual light, which, after his new birth is the first demand of the new candidate, is but another name for Divine truth—the truth of God and the Soul—the nature and essence of both—which constitute the chief design of all Masonic teaching."

In the very first degree the candidate is told by the Worshipful Master that—

"The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."—Mackey's Ritualist, page 38.

Also that

"The square inculcates morality, the level equality and the plumb rectitude of conduct."—Mackey's Ritualist, page 57.

What does this mean? We allow the same author (Albert G. Mackey) to answer:

"Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative Masonry, to the veneration of God and the purification of the heart. The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling place of Him who is the author of purity."—Mackey's Ritualist, page 39.

"The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation."—Mackey's Ritualist, page 109.

"The Mason, living and working in the world as his lodge, must seek to raise himself out of it to that eminence which surmounts it, where alone he can find Divine Truth."—Mackey's Ritualist, page 53.

Is this sound Christian doctrine? Christ says: "No man cometh unto the Father but by me." (John 14:6) "I am the door, by me if any man enter in he shall be saved." (John 10:19.) Does Freemasonry or any other man-invented religious system purify man's evil nature, blot out his sins and give him spiritual light? Can a Freemason with the common gavel (a little stone hammer) divest a man's heart and conscience of all the vices of life? Can any sinful man construct in his heart a spiritual temple pure and spotless, fit for the dwelling place of God? Can he raise himself out of the world to that eminence which surmounts it? Hear what Freemasons themselves say of this false religion. Geo. W. Chase in his digest of Masonic law, page 207 says:

"The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else."

Why, then, have the Bible in the lodge and carry it in Masonic processions? Again we allow Albert G. Mackey to answer:

"Every well regulated lodge must contain a Bible, square and compasses, which are technically said to constitute its furniture, and which are respectively dedicated to God, the Master of the lodge and the Craft."—Mackey's Lexicon, Art. Furniture.

"The Bible is used among Masons as the symbol of the will of God, however it may be expressed."—Mackey's Lexicon, Art. Bible.

Yes, the Bible is Masonic furniture, merely used as the *symbol* of the will of God, and this same author tells us that the Koran, the Zend Avesta, and other sacred books are used for the same purpose in their respective countries. As all will see from these quotations there is no Christ in this institution nor is his blessed name allowed to be mentioned in the lodge. In view of these terrible facts can we innocently be silent while thousands are being swallowed up in this maelstrom of perdition? Shall we say as Cain said, "Am I my brother's keeper?"

That the prayers and religious ceremonies of the lesser secret orders, those professedly devoted to the temperance reform and others, are but a mockery of God, is proven by the fact that in many of the lodges the chaplain or prayer offerer, by whatever name known, is often not only not a Christian, but frequently one of the most profane young men in the lodge. Yet hundreds accepting of this lodge religion as "good enough," are thus led captive by Satan.

Here I wish to give my hearty endorsement to the noble words of warning uttered by our beloved brother Moody, Dec. 14, 1876, in Farwell Hall.

"This idea of promoting temperance by yoking oneself up with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better."

May God help us all to as faithful a testimony, acknowledging our responsibility before God for the eternal welfare of others.

Are Sects Necessary?

With some it has come to be an accepted article of faith, that about so many sects are necessary and indispensable to the prosperity of the church in this world. But this depends upon what is meant by the church. If it is an institution of man's making and subject to his control, then the more such churches there are, the more there may be. If each one is to have his own head and bring into the church his own will and his own way, then there may be as many sects as there are wills and ways.

But this is not subjection to Christ nor obedience to his precepts; and when men have more Christianity they usually show less sectarianism.

We know that the absence of sects and denominations is not an insupportable evil. Every union meeting demonstrates the fact; every great revival is carried forward by massing forces which have hitherto been more or less separated. When the net is full of great fishes, immediately the fishermen beckon to their partners to come and help them. Great union movements, and special religious services, are started and carried forward upon an undenominational basis. Men leave out their "isms" when they come to a common platform to do a common work. Why may they not still leave them out when they return to their homes? Ministers of all denominations assemble and work in harmony in special services; why may they not do the same when their union services are past? Men differ in opinion; why may they not then come together in the Spirit of Christ, compare notes, and unite in things in which they do agree? They need not quarrel, nor need they leave the matters at issue between them to be discussed by ignoramuses, office-seekers, stiff-necked sectarians, and denominational war-horses; but let calm, candid, cool and charitable men come together and seek for unity and peace rather than for opportunities for strife and debate; and let churches and communities be warned against the divisions and rivalries which so dishonor Christ. Because some party, or prelate, or association, or conference, a thousand or five thousand miles away, knowing nothing of our community or village, and having never set foot within our gates, deems it advisable to introduce a new organization, or foster some denominational strife, shall we as neighbors and friends do violence to our own feelings, bow to their beck and fight beneath their banner, and separate ourselves from our brethren and neighbors who love the Lord? Perhaps some representative of such an interest comes to visit us once in a lifetime, and the community gather in and throng the empty house of worship. Everything looks promising, and he is delighted with the interest and intelligence of the assembly; but when he is gone the tide ebbs and the interest falls flat; the forces are divided, the seats are empty, and some poor man who is left to hold the fort and fight the fight, wastes his life in discouraging and fruitless endeavor.

The church is engaged in a struggle for life with the world of sin and its legions of doubt and hate, and Satan has stolen her strongest weapon, robbed her of her most potent argument, yea, of the strongest evidence of her divine mission. Shall we not cease our senseless bickerings, and try to recover that flaming sword which has been wrested from the hand of a divided church, and hurled into the turbid depths of sectarian dissension and strife? "I pray that they all may be one; that the world may believe that thou hast sent Me * * and that the world may know that thou hast sent Me and hast loved them."—*The Christian.*

—In the report of the Iowa convention the *American Freeman* presents thus the interesting experience of Bro. E. Y. Carl, a seceder and preacher of the Word. His taking the third degree was attended with some unusual difficulties: "In taking the second part of the latter degree—the murder-play of Hiram Abiff—when struck by the 'setting maul' of Jubelum, instead of calmly being knocked down he gave a tremendous leap forward, blindfolded as he was, and commenced 'laying out' Masons right and left' for dear life. He was a powerfully-built man, and did not propose to be killed without some resistance. He kept the lodge in an uproar for some twenty minutes, and at length ceased Samsonizing these Philistines only at their humble entreaty to 'Keep still, Bro. Carl, and we won't hurt you.' This degree of course disaffected him still more. Masons observed to one another that he 'was not a Mason at heart,' and coaxed him forward by lies to take the chapter degrees, which he did. He afterward was led to see the horrible iniquity of his sins, and is now an earnest minister in the Free Methodist church, preaching the truth concerning the abominations of the lodge."

It is a very easy thing for a man to be wise for other people.

He is not wise who is not wise for himself.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, September 28th, by Prof. C.A. Blanchard.

What could have been done more to my vineyard that I have not done? (Isa. 5:4.)

In this passage God appeals to the persons whom he threatens to destroy, to know if there was anything which he could have done for them, that he had neglected. One of the rights to which men attach the most importance, is the right to a trial by an unprejudiced jury. No man consents to be tried by his enemies if he can help it. But God appeals, not only in this place, but repeatedly to those who were in rebellion against his government for a testimony to the reasonableness of his demands. So also, when their sin had borne its bitter fruit, and his chosen people, who delighted to serve idols, were compelled to serve idolators as well, even then God confidently asks of them, are not your ways unequal?

The reason for this apparently singular fact is that the soul of man is so constructed that it involuntarily approves of what is holy and just and good. As the shell on the plain a thousand miles inland sings still the low, sweet song of the sea, so the heart of man, however far it has wandered from God still, testifies of his goodness and mercy and truth, still admits that his commands are reasonable and his punishments just. Men sometimes say that the punishment is greater than they can bear, but they never say to God that is more than they deserve.

One of the singular proofs of this proposition is found in the general accuracy of man's opinions of their fellow-men, their character and their deserts. Most men judge far better the merits of others than they do their own. Ask whether this course of conduct is right? whether that man's temper is as it should be? what should be the penalty for a certain wrong committed? and you will find that their judgment will not vary much from the truth. This will be the case not with good men alone, but with a majority and a large majority of bad men as well. The conscience works well until deflected from its true position by the personal interests and selfishness of men.

No doubt this is one reason why men so often flatter themselves that they are better than they are. They feel sure that they approve of all good things; they are equally certain that they, in mind, condemn all evil, and hence they conclude that they are not far out of the way themselves, when the fact is, that they are at enmity with God. Are good soldiers in the army of the devil? Many men hear the Gospel faithfully preached, and say, That man preaches what he believes, he is the man for me; but they refuse to do the thing which they know they ought to do, and comfort themselves over their wrong because they are willing to hear it condemned. The gate to heaven does not turn on that hinge. Blessed are they that do his commandments. He that heareth these sayings of mine and doeth them, he is like a wise man who digged deep and built his house upon a rock. But the man who hears and don't do, is like a foolish man who built on the sand.

There is little use in speculating about heaven and hell. All that we know respecting them is re-

vealed in the Word and we have constant need of care lest we think ourselves wiser than what is written. It seems to me, however, quite possible that this characteristic of the mind is one element in the anguish of the lost.

To go on sinning forever, and at the same time to know the wickedness of sin, to feel the bitter gnawings of remorse and to bear continually chained to it hand and heel, the frightful body of death, known and hated sin. Oh! how grateful should we be that God has not only given us minds to judge of the evil of sin, but the pleadings of his Son and Spirit to draw us therefrom. How should we hasten to escape from the grasp of Satan before we are powerless to break our chains though never able to forget their weight!

GOD HAS DONE ALL THAT COULD BE DONE.

This is the meaning of the text. God has left nothing undone for the salvation of man which he could do. In the sick room where is being waged the sharp conflict between life and death, the skillful physician notes every symptom, contests every inch of ground, tries every remedy, and at last says, "I have done all I can." So also on the great battle-field which is to decide, not the fate of a nation but the progress of civilization, the future of the world, when hours of doubtful conflict are over and heaps of dead are crimsoning the autumn grass, the eye of the commander sees that his thinned lines are reeling under the fearful tempest, and choosing out the picked men whom he holds in reserve, he sends them into the clouds of smoke and dust and says. "It is all I can do." If death come to the sick room or defeat to the commander, sorrow they may, blame themselves they cannot. Nor do men blame them. He who does all that he can does enough. Now in the contest which is waged for the souls of men, God has done what he can. All that suffering, all that pleading, all that warning can do, he has done. He stands before the great company of the lost and fearlessly challenges an answer to the question of our text: "What could have been done for my vineyard that I have not done in it?"

He has not modified the law, this he could not do, for it was perfect and a perfect ruler cannot consent to an imperfect law. He has not agreed to overlook or to look with complacency upon little sins. Every transgression shall receive its due recompense. On some one's head the penalty must fall. The law is good and it must be magnified and made honorable. Nor will he trample on the freedom of man. God made man upright but they sought out many inventions. He provided a way for his banished to return, but he does not compel them to come. God is served not by slaves but by children. They who do not come on invitation will not come at all.

But maintaining the law, punishing sin, and allowing man to be free, he has done all that could be done for the salvation of the lost. In the first place he made propitiation for the sins of the past. No man is lost because in the past he has done wrong. No man is lost because he is going to do wrong to-morrow. Men are lost because they won't do right to-day. Some men tell me that they have been so wicked that it is no use to try, but God says that crimson and scarlet sins shall be white as snow and wool. Some men say it is useless for me to try, I couldn't hold out, but Christ says, "My grace is sufficient for thee," and to day, as in the olden time, Jesus stands crying, "If any man thirst, let him come unto me and drink."

Suppose that there are in this room twelve men justly condemned by the law for crime. Suppose that a messenger comes bearing a pardon from the Governor for each one of the twelve. He comes up on this platform and reads out the names. He says, "I have a pardon here, made out, signed and sealed, conditioned only on its reception and an honest life. If any of these men are here, let them come forward and get their pardons." One poor fellow starts forward and gets his paper, looks at the names to see that it is all right, folds it, puts it carefully away in his pocket and goes out, free from the law. Another goes up and gets his; and another, until at last all are gone but one. The messenger still waits, he says Here is a pardon for —— ——. Is he here, if so let him come forward and receive his pardon. The man sits yonder and don't stir. "Is this man here? if so let him come forward at once, I am going away, let him come and get it now." The man still sits still. His neighbors come and urge him to go. His wife says, "Do go and get it, then you can stay with me and the children." But the man sits there immovable. The messenger cries again, "Is this man here? If he is let him come at once," and when no reply is made he folds up the pardon, puts it away, and goes out never to return. What could he have done for the man that he has not done?

What could God do for you that he has not done? Could he trample on his law? Could he allow sin unrebuked and defiant to run through the universe?

He says whosoever will may come and take the waters of life freely. He declares that he takes no pleasure in the death of the wicked, and then he asks us what could be done for my vineyard that I have not done in it.

O man! O woman! if you are lost, you are without excuse. God has done for you all that can be done.

GOD WILL DESTROY THE FRUITLESS VINE.

No fact is more clearly recorded on the pages of nature and revelation, than that God will destroy fruitless vines, vines that bring forth bad fruit, or those that bring forth fruit unto themselves. Being the king eternal, invisible and all-powerful, it is his right to receive the homage of all his subjects. This right he does not waive, and hence those who refuse to bow the knee in adoration will first or last bow the knee in terror; it is a fearful thing to fall into the hands of the living God.

The general method of dealing with unrepentant sinners is indicated in the narrative of this vine. God says that he will take away the hedge, break down the wall, neither prune, dig, or care for it, and that he will command the clouds to rain no rain upon it. That is, he simply withdraws his care and leaves it to itself. We come into the world helpless, crying babes. We are dependent on parents and friends for constant care; if this loving attention fail we perish, and, objects of pity and loathing, are cast out to die. As our years and strength increase, we become more independent of men, and at last grow to think ourselves entirely so. This is a sad mistake, but along with it often comes a feeling of irresponsibility to God as well, and this is far worse. We almost come to think that if we were let alone we could get on nicely, whereas being let alone is precisely that thing which we have most to fear. How terrible is the state of that man whom God has abandoned. Evil passions raging in his heart, fiery arrows of temptation raining upon him from without, remorse gnawing upon his very soul, the thousand temporal ills that flesh is heir to awaiting him on every side, reason itself likely at any moment to be toppled from its throne, all this, and be forsaken of God and left to the demons whom he has chosen for his friends. When God leaves a man to himself he is ruined indeed. The young man who, deaf to a father's entreaties and a mother's prayers, goes from bad to worse, at first finds himself surrounded by crowds of friends. Let a student or any other person be reckless, careless and wrong, that fact alone will make him a certain class of friends and associates. These will stay by him for a time, but when money and health gone, he lies down in some garret or cell, it is the gray head of a father or mother that will bend over his wasted form, the tears that fall upon his fevered brow are those of a parent. If he refuse now to listen to their words; if he with the remnants of his strength push from him the cup of home-love that is placed at his fevered lips, and if those aged parents go sobbing out into the street saying, "What could we have done for our son that we have not done?" how deplorable is his condition! Helpless, hopeless, diseased, hungry, alone, he is left to die in the dark. Now this is but a faint picture of the condition of that man who is given up of God. Rejoice in the mercies of God; rejoice in his punishments; surrender yourself fully to his will, and pray, "Leave me not, neither forsake me, lest I become like them that go down into the pit."

ALL THAT CAN BE DONE, IS DONE.

Christian, all that is to be done for you is done already. The vineyard is hedged and walled, and tilled and planted, with the choicest vine. What kind of fruit are you bearing? Are your grapes sweet or sour? Be careful! oh, be careful for thy soul's sake!

Sinner, all that is to be done for you is done already. The vineyard is hedged and walled, and tilled and planted, with the choicest vine. But you bear wild, sour grapes. God requires of you a humble, prayerful, useful life, and you are living a proud, prayerless, useless life. What could God do more for you that he has not done? All your powers are his gift; all your blessings are from his hand; all your sorrows have been calls to his side, and ever and anon in the midst of your selfish and wicked life, he has cried to you: "Turn! turn! why will you die?" If you live ten thousand years you will never have a better chance to turn than you have now. No new terms will be offered, and if you persist in your refusal to accept these, God will abandon you to your fate.

—Brethren R. A. Cullor and A. B. Lipp, of Unionville, Mo., commenced a canvass of their county on the 29th of September. Their purpose was to give two lectures in each township, on the subject of Masonry and its opposition. May they have great success in enlightening the people, in obtaining subscribers for the *Cynosure*, but above all may they have the power of the Holy Spirit and win souls to Christ.

Reform News.

FROM BRO. E. MATHEWS.

WORK IN IOWA.

ST. PAUL, Minn., Sept. 26, '79.

BRO. K:—In connecting my report I must begin where my last ended. I was then with brother Rathbun, who is a helpmeet indeed, and in a measure I was working to his plan. So Tuesday evening, September 9th, at Nigger Point (so-called because the first settler was a black man) I lectured on Masonry to a very enthusiastic audience and was paid doubly for my services. The meeting took the turn of a speaking meeting after I got through, and Mr. Garrison who did not know whether he was an Anti-mason or not, found out before he got through that according to our ruling he was, for he believed in freedom of speech and you know, Mr. Editor, that is all any of us believe in. There was much cheering when we set the old man right, and he gave us a half dollar.

Wednesday we were carried to Eureka M. E. church and lectured again after which Bro. Furguson of Margaretville Lodge, New York, initiated the candidate into the Entered Apprentice degree and though it was his first work I say of it, it was the most faultless I have witnessed in a new beginner. I expect Bro. Furguson will be called for by all friends of reform and so encouraged.

Thursday we called around some and through rain were prevented from witnessing the third degree at night by Bro. Rathbun. Friday we went to Springdale but found no work for us owing to the absence of many of the Friends. Some being at the Yearly Meeting at Oskaloosa and others at the fair. We found friends at West Branch and were made comfortable for the night by Bro. Rogers. Saturday I went to Cedar Rapids (Bros. Rathbun and Furguson went home), and while trying to find work learned that the Iowa Free Methodist Conference was in session at Marion, and of course I found work. I preached twice and got out some lectures, and here let me say, to my knowledge none of our people were weak-kneed, and Bro. Thompson, the preacher, was especially consecrated to help. He is a seceder from Knights of Pythias, Knights of the Golden Circle and all the secret temperance societies. His conversion to God implied all that.

Monday I went to a friend's and found it too late for a public lecture so got one out for Tuesday night at Winfield, Henry county, in the U.

P. church. Bro. Glass and family were on hand as usual and entertained us. We had a good time and our expose was confirmed by Rev. E. Y. Carl, a Royal Arch Mason. This is the man who had never heard a lecture nor read an expose and thought the Master of Tipton Lodge was in earnest when he told him that he had a rough and dangerous road to travel, beset by ruffians and if he should lose his life it would not be the first, but to remember in whom he had put his trust and whosoever endured to the end, the same should be saved. He arose, feeling not like a Methodist preacher, but a pugilist. He was not going to die alone, so when at the south gate Jubela shook him he resisted the devil and sent him toppling across the room. They quieted him so Jubelo got along all right but when Jubelum told him, "Jubela and Jubelo you have evaded, but me you cannot evade," and threatened his life, he got scared again and feeling the buffalo robe (for that's what they used) against his legs he made a leap and threw the brethren in confusion all over the lodge. Six picked men tried to hold him, but seeing he was dangerous they whispered, "Keep still, we won't hurt you;" so Rev. E. Y. Carl let them go through with the sublime degree. His speech did good.

Wednesday we went to Morning Sun, where we found the meeting well under way. We did just what we were asked to do and got helped. We found a good home with Father and Mother Johnston, who felt paid for all their trouble because God blessed their souls. The treasurer overlooked our expenses so we had the privilege of paying our own car fare, which was something over $7.00, but, thank God, we saw the brethren. I may say it was a good meeting, yes, very good.

Friday I went to Walker with Bro. Allen, pastor of the Wesleyan church and lectured; subject, "The Church Vindicated by the Bible in Excluding Secretists." We had a good time. A Mr. Spencer called us some very wicked names, so much so I threatened to have him turned out of the Methodist Episcopal church; but some one told us we couldn't do it for their preachers and bishops were Masons.

Saturday the craft assembled for roll call—no, but to hang me, at the railroad depot; but Messrs. Byers, Spencer, Hutchens and many others gave it up and I am alive. Praise God! I lectured at night in the Free Methodist church at Marion and preached Sabbath morning, then went to Walker at night, and God blessed us while preaching the truth. No Mason came forward to help pay my expenses so the Antis did it as usual.

Monday I went to Elgin, Iowa and lectured in Bro. A. Hall's church, (Wesleyan) and had a good time. C. Y. Otwell, a seceding Master Mason confirmed our work and we felt, God is with us of a truth. Bro. Hall will speak more specifically, so we leave it.

Tuesday Bro. Hall brought us ten miles to Postville, and we took cars to Owatonna and changed for Wasioja, where me met Prof. Paine and without an effort was at home at once. Wednesday I conducted the devotional services at the Seminary and felt much of the presence of God. A shake of the hand and then six miles over the prairie to Concord where I visited some and then went to Dodge Center and Havanna and lectured in the Free Methodist church. Here I found my old acquaintance, Wm. Cusick, who stood by me. I reached St. Paul last night and to-day in company with our beloved Bro. Fenton have got out our hand bills for a lecture to-night.

And now asking the prayers of all I close. More anon.

E. MATHEWS.

IN MINNESOTA.

ST. PAUL, Sept. 29, 1879.

DEAR BRO. K:—Bro. Mathews lectured in the German Baptist church here on the 26th inst., and exposed the demonology of the lodge. At the close of the lecture the Masonic demons howled. One asked Bro. M. to repeat the Entered Apprentice oath. He then read it from the Hand-book of Freemasonry, and was asked if he had taken that oath. He replied that he had. Then there were cries of "Fraud, fraud," etc. A Mason, John MacMahan of Beverly street, Toronto, C. W., and a member of King Solomon's Lodge, No. 22, Toronto, arose and shouted, "You are a perjured villain. You are a perjured villain." Bro. M., after order was restored, asked Mr. MacMahan if he was a Mason, and after some hesitation MacMahan replied that he was a Mason. Bro. M. then asked him if he had taken that oath. Mr. McMahan declared that he had not taken that oath. Bro. M. then asked him if he would go before a justice of the peace or a notary public and make affidavit to that effect. Mr. MacMahan said he would and it was agreed between them to meet on the following morning for that purpose. The meeting then closed with an annonucement for a lecture in the same place the next evening.

On the following morning, the 27th inst., we met before the notary public, Mr. O'Brien. Mr. O'Brien transcribed the Entered Apprentice oath from the Hand-book, and Bro. M. then asked Mr. MacMahan to make affidavit that that was not the Entered Apprentice oath. This Mr. MacMahan declined to do, but wanted to make affidavit that he did not take the oath word for word as given in the affidavit transcribed by Mr. O'Brien. Bro. M. thought that such an affidavit would be of no use, because it is understood that the language is slightly varied in different lodges. The issue was fairly and squarely made, and goes to show that a Mason dares not make affidavit that the Entered Apprentice oath as given in the expositions of Masonry, is not the real work of the lodge. Bro. M. told Mr. MacMahan that he expected before the close of the year to lecture in Toronto. Mr. MacMahan replied that he would get a warmer reception there than he had received in St. Paul, and intimated that he would not get out of Toronto alive. We paid Mr. O'Brien a dollar for writing the affidavit, and Bro. M. has it in his possession for future use. Yours truly,

WM. FENTON.

October 2, 1879.

Bro. Mathews had an appointment for a lecture in the Clinton Avenue M. E. Church last Tuesday evening, but upon our arrival at the church we found the door locked, and there was no meeting. Last Sabbath evening Bro. Mathews preached in the colored Baptist church; he had been preaching but a short time when a colored man arose, and dancing across the aisle, fell into a swoon, in which he remained till the close of the service. The word Masonry was not mentioned, but the sermon bore heavily against the lodge, although some Masons got happy and shouted "Amen."

Last evening Bro. M. gave a lecture in the same place, and it seemed to be a very happy effort, for at its close the colored brethren and sisters crowded forward very cheerfully to lay their offerings on the table; the supplements were eagerly purchased at three cents each. I believe Bro. M. could have sold as many more if he had had them. We can well imagine that those Masons in that church will have something to withstand from those sisters, armed as they are with the signs, grips, and passwords of the lodge. Bro. M. has gone to speak at Red Wing to-night. Yours truly,

W. FENTON.

A GENUINE LOCK OUT IN ALBANY, MISSOURI.

DEAR BRO. KELLOGG:—The Great Seal of Missouri represents two bears sustaining a shield and is the emblem of State Sovereignty supported by brute force. The history of Missouri exemplifies this. Missourians first drove out and afterwards murdered Rev. Elijah P. Lovejoy for daring to print a mild protest against slavery. Missourians invaded Kansas, filled the land with violence and crime, twice burned Lawrence, framed the infamous Lecompton Constitution, and declared Kansas as much a slave State as South Carolina. Missourians, under the lead of David Atchison, earned and obtained the name of "Border Ruffians" and this name is to-day a terror to peaceable people in the border States.

A great change for the better has come over Missouri; but still the two bears are not inappropriate emblems. The black man has been emancipated and the lords of the lash have lost most of their power, but the lords of the lodge have taken their place.

I have been led to make these reflections by a little incident. The courthouse at Albany, Gentry county, has uniformly been used for public meetings by common consent. No law or rule has been made against it. It was engaged for an Anti-masonic meeting for September 29th and the sheriff agreed to see that it was opened and lighted. But this did not suit the fraternity, and so, half an hour before the meeting when too late to get another place, and after persons had come some miles to attend, the word went out that the door was not to be opened, and it was not opened. What effect this will have upon the many fair-minded people of Albany, who believe in the right of free speech, remains to be seen; but it is presumed that like "Border Ruffianism" it will react on the wrong-doers. So mote it be.

Yours for truth,

H. H. HINMAN.

BRO. STARRY AT BURLINGTON, IOWA.

S. E. Starry, a degree worker, of Clarence, Iowa, has been with me a few days and has worked four evenings. He shows a proficiency and accuracy in Masonic work, having been a Master Mason, and having learned the art of making Masons in the lodge room. He has the power of convincing all who see and hear his expositions that he is no novice in the work. He comes well recommended by the Masons themselves, as he has a regular demit from the lodge, also is well recommended by the church of which he is now a member. In the degree work he is not nonplussed by the Masons, but is perfectly self-possessed. Let him be constantly employed in the degree expositions, and let him be well paid as a missionary of Christ who goes out to oppose anti-Christ at the peril of his life, as do all those who take the open field against the great sin of secretism. Some friends are opposed to the degree exposes, and all Masons are. Let none of the friends of Jesus be found on the side of anti-Christ. JOEL H. AUSTIN.

ELDER RATHBUN IN THE METROPOLIS OF IOWA.

CEDAR RAPIDS, Ia., Sept. 27, '79.

EDITORS CYNOSURE:—On the return of Bro. Rathbun from the State meeting at Morning Sun, arrangements were made that he should come here and devote the two evenings of September 25th and 26th to telling this community what he knew about Freemasonry. The basement of the First Baptist

(Continued on ninth page.)

Correspondence.

Impressions of Nebraska.

Lincoln, Neb., Sept. 27, '79.

Topeka, Kansas, is a wide-awake city, pleasantly located, but it has much more of the Southern element than the town where I am now stopping. Atchison is even more Southern in type than Topeka. I have not seen a colored person since coming here last evening, while both the above named cities have a very liberal percentage.

Waiting in the depot at Atchison yesterday A. M., I noticed an advertisement upon which I made some comments, which attracted the notice of by-standers. Two showed special interest. One proved to be the Rev. J. P. Black, of Hiawatha, Kan., U. P., who is not afraid to advocate and defend the principles of his church in public places. The other proved to be a Rev. "Hiram Abiff," Cumberland Pres., who has attempted a defense of his order with very indifferent ability and correspondingly poor success. It was evidently new business to him and I have no doubt that he will be less anxious for a "tilt" with Antis in the future. On the train I met a gentleman at whose house I had been some four years ago in the Keystone State. He was out on a flying trip, and I was very glad to meet him, and through him to hear from our true and worthy friend Robert Shaw, of Saegerstown, Pa. My friend told me among other things that some years ago he was raised to the sublime degree of a Master Mason, but had never entered a lodge or paid a penny to the institution since.

There are abundant indications that this is one of "Satan's seats." I made an effort to see Chancellor Fairfield and Gov. Nance this morning, but failed in both as they were occupied with official duties. While procuring a P. O. order for the *Cynosure*, a remark of mine illicited from an official the statement "that there are a host of Masons here," which led to a brief but pointed exchange of our views on the subject and to the acquaintance of one whose views were substantially in accord with my own, but whose name unfortunately I did not learn. I have found much comfort in speaking boldly everywhere for the Master, and hope that by distribution of tracts and personal conversation by the way some good has been done.

Constant travel by night and by day is a weariness to the flesh and a tax on the pocket, but our blessed Master knoweth that I have need of strength and means, and is able to supply both. I trust that the friends will pray for me that I may not account my life dear, so that I may win trophies from this terrible foe. From here I go to the Nebraska State meeting not knowing what shall befall me. For me to distrust in any wise after the evidences of God's goodness which I have received would be a most flagrant heresy in

J. P. Stoddard.

The National Convention in Washington City.

Washington, D. C.,
Sept. 27, 1879.

In connection with the matter of selecting a place for holding the next National Convention let me implore you to select Washington, D. C. In addition to the pleasure it would give the delegates to see our beautiful city, there are reasons I consider of so much importance as not to be overlooked without material damage to the cause.

Now, I take it for granted, that the convention is to be held somewhere, and why not in a place where the greatest benefits would result? In Washington, at that time, Congress would be in full blast, and we would have the opportunity to meet such of the Representatives as held our views, and impress upon them and upon those who patronize secret societies, the importance of our cause, the rapid growth of our Association and the earnestness with which we intend to press the work on to success.

It would also give us an opportunity to have a bill introduced in Congress to check in some way the growing evils of secret societies. We do not expect to have such a bill passed in a hurry, but all this, the time, the place, and the proceedings would give our cause great publicity and attract to it the attention of thousands of thinking people who have never heard of our movement and have not the slightest idea of our Association. This publicity we must have if we expect to recruit rapidly.

So great has been the influence of Masonry with the great press that the newspapers of the country do not even mention the existence of our Association, and although ten years old, and thoroughly organized in fifteen States, there are thousands of warm friends of our cause, who would advocate its principles as earnestly as we do and contribute as willingly to our expenses, who do not know of our existence.

If you will let me know soon about the number of delegates who will attend, I will endeavor to make some arrangements with the railroads for low rates to this city, and will also see a number of private boarding houses and get you good lodgings and meals for from sixty to seventy-five cents per day. A centrally located hall can be had at reasonable rates as I have already informed you, and if we take advantage of the time we have in which to make arrangements it may prove to be the most convenient and economical place in which to hold this convention, as well as the best.

M. Langhorne.

A Woman's Protest.

Worcester, Mass., Sept. 17, '79.

Editor Cynosure:—I send you a few words against secret societies, being convinced that they are a great existing evil which ought to be done away with. I think the evil they do more than balances all the good they can do. It seems to me they are a great injustice to the wives of members or those who belong to them, in that, they defraud them of time and means which should be shared with them. How many young ladies marry men with the expectation or idea that they are going to spend two or three evenings every week in a lodge-room and leave them at home to spend their evenings alone? Not many, I think, would be pleased with such an arrangement. Still there are a great many men who even spend more than that either in lodge meetings or other meetings connected with the lodge.

Then there are men connected with lodges who (in my opinion), ought not to spend the money they cost in such a way. I know of men belonging to secret societies where their families hardly have the common comforts of life, and their children go shabbily dressed, and it seems to me the money they spend in that direction would be better invested for the comfort of their families. Yours in the cause,

P. M. K.

A Safe Conclusion.

Fairhaven, Carroll Co., Ill.

Editors Cynosure:—I will try to write something which may be of interest to the readers of this our reform paper. We read the *Cynosure* and love it for its freedom of speech and outspoken language against all kinds of wickedness, and more especially Masonry. Thank God there are men who are not afraid to reprove the Masonic devil, and even expose to the eyes of the world his most secret arts. May God bless them, and preserve them, and give them success at every meeting and exposition they may have.

I am glad to see the churches combining their efforts and influence against secret orders. O, that the M. E. church entire would join with them in their work! I am glad, however, that individual members can speak their minds on the subject.

I read an article in the "Our Mail" in the *Cynosure* of September 4th, from Bro. J. Banningham, of Apple River, Illinois, concerning their minister and presiding elder, stating that he could not support Masonic preachers. That is right, Bro. B., we live under Dr. Moore's jurisdiction as P. E., and have listened to him as he has opened the Word of life and salvation to his audience, but I could not help thinking how far he was from where he wanted his audience to be. Thank the Lord, our minister, Bro. E. Breen, is neither Mason or Odd-fellow. He hates the institution just as bad as I do; he preaches the Gospel truth without mixture, cuts right up to the line, letting the chips fly which way they will.

Some four years ago I had put in my hands some works on Masonry, and then got more of them. I soon became convinced that if my Bible was true the Masonic system was wrong; for it will not stand the light of God's Word to touch it without crumbling. I look around me to see who belongs to the lodge in my acquaintance. Those I know belong to the diabolical, blasphemous institution of Masonry; and they are all worldly men, most of whom are swearers or drunkards. Now get these in a lodge under lock and sword with ministers and elders, and church members, and then what are they? What do they consider themselves? Why, brethren and companions in the broadest sense of the words! Now see how it reacts, ministers, presiding elders, church members, drunkards, horse thieves, swearers, blasphemers, defrauders, infidels, and all the rest of the devil's children (unless they happen to be crippled, or blind, or in dotage, or under age. All are bound together by horrible oaths to help each other when in difficulty, right or wrong, they are brothers and companions whether engaged in good or evil, thus the minister becomes partaker of other men's crimes! Shame! Shame on such men!

The conclusion I came to was this: I would not nor I will not support any minister knowingly if he is a Mason or Odd-fellow, and my way is when an opportunity presents itself to meet them plainly. They must tell the truth or a falsehood, and as they dare not tell Masonic secrets unless they intend seceding, they prefer silence on the subject, or evade all questions, which to me is evidence enough they belong to the Masonic institution.

Concerning Bro. Rathbun's work in connection with our State lecturer, Bro. Brown, in this county, it has caused a howl among the apron tribe, and they have the report around, even in some of the papers, that Bro. Rathbun never was a Mason at all. They say they wrote to the lodge where he said he was taken in and they know nothing about the man. But I told a Mason that they would deny all knowledge of and connection with him. This they do in order to deceive the outside world; and there are some who have been hanging on the fence (as it were), not knowing which side to get down on, who begin to think he is a humbug.

Let me admonish the young men all over the country to spend a few dollars in writings on Masonry, and read, meditate, consider before you enter the lodge room. You are free now, keep free, be free American citizens, be not the slaves of men and the devil, to do their bidding

right or wrong. And also all those who profess to love Jesus and his cause, stand up for right and truth against all works of darkness and have no fellowship with the same, but come out from among them and be a separate people. Yours, for truth and right,

D. K. FULTON.

WORKERS WANTED.

SEEMLY, ILLINOIS.

EDITORS CYNOSURE: — No one from this section of Illinois has of late written anything for our noble paper, but let no one suppose that we are backsliden, or even lukewarm.

Mr. Lewis, near Hoopeston, says we must do something, and offers to pay liberally to have the degrees worked, and others would without doubt contribute their mite for that purpose. We must have the degrees worked in Hoopeston this winter, and want Mr. Rathbun, and hope he will write Mr. Lewis or myself when he can best accommodate us.

We hope to hear of a general advance all along our lines this winter. Let us commence early. And other lecturers who can be with us we will be glad to correspond with. We have been idle long enough. The Masons and Odd-fellows of Hoopeston are as busy as beavers. They are expecting their old rotten and corrupt institutions are to be held up to public scorn, and hence their activity. We hope to have some good meetings and able lectures. The Free Methodist folks are starting up near here (at least they have been preaching) and that means the false claims of the lodge will be investigated. This fall they had a good camp meeting within twenty miles of here.

The Masonic lodge claims to build up temperance; my observation is, the very reverse is true. The majority of the leading Masons of my knowledge are moderate or confirmed drinkers. This is easily accounted for, as they attend their meetings after night they drink to keep from taking cold, and that leads often to bankruptcy. An intelligent lady at my house not long since (this lady's husband is a Mason) said as a rule Mason's families nearly always "go to sticks." She commenced counting up and the facts seemed to warrant her statement. Let others see if it is not the case in their neighborhoods.

Let every reader of the *Cynosure*, who is able, by books of Mr. Cook and sell for profit or at cost as they are able or can, also purchase tracts, etc. J. S. HICKMAN.

[Elder Browne and Bro. Starry will visit Hoopeston if written to in time. Word has been sent to Mr. Lewis.—ED.]

He who knows nothing, doubts nothing.

Religious contentions is Satan's harvest.

OUR MAIL.

Moses Pettengill, Peoria, Ill., writes:

"With lectures, tracts and the Cynosure with God's blessing we may hope to save many young men from being drawn in and down the heathenish pit of Masonry. We have full proof of the sad demoralizing influence of Masonry in our city. I find many both gentlemen and ladies who are decidedly opposed to the lodges, but it is not easy to get them to take an outspoken stand on the evil."

Zala Fitch, Merced, Cal., writes:

"I am well pleased with the Cynosure and read each copy from beginning to end."

Wm. Thompson, Senecaville, Ohio, writes:

"A large portion of your subscribers are old men * * and they as a general rule have borne the burden and heat of the day in sustaining the unpopular moral reforms of this favored land for the last forty years. Anti-slavery, anti whisky, in short anti-everything that is wrong and now Anti-masonry, which is the world's question. Thirty years ago they battled almost the entire church and ministry on the slavery question. The great Master, when he sent out his disciples to preach told them, 'Fear not them which kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. Be not ye called masters for one is your master even Christ.' Now we have Worshipful Masters, Grand High Priests, Sir Knights Templar, etc., etc. My soul sickens at the catalogue when I remember that this state of things exists in the Christian churches of America, where there is a school-house at almost every cross roads and the New Testament of our Lord and Saviour Jesus Christ can be bought for one dime.

"Those old Christian warriors have fought a good fight. They have stood in the breach. They will stand for the Master. They live in Christ and Christ lives in them, and he shews them things to come. Glory to Christ. They are the salt of the earth, the light of the world. May their light received from the Sun of Righteousness continue to shine until there is no darkness nor shadow of death where the workers of iniquity may hide themselves. Those old Christian pioneers are rapidly gathering to the house not made with hands to join the spirits of just men made perfect.

"Oh! Young men of America. Children of Christian parents will you fill up the ranks in this moral conflict for the Master? Jesus only can save you from your sins."

Bro. Alexander Thompson, of Manitoulin Island, writes:

"I have long thought that caste in the Christian churches was one of the causes for the rapid growth of other false brotherhoods, and attention to this subject should be a prominent feature in our work of reform."

P. J. Lewis, Atlantic, Iowa, writes:

"I have spent most of my life on the frontier and among the redmen and my opinion is that the hue and cry is a farce, with few exceptions."

T. K. Bufkin, Lynnville, Iowa, writes:

"I am very sorry I could not attend the State meeting."

Sabbath School.

LESSON XLII.—Oct. 19 —THE TRIUMPHS OF FAITH.

SCRIPTURE.—Heb. 11: 1-10.

1. Now faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the elders obtained a good report.

3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

GOLDEN TEXT.—"For he endured, as seeing him who is invisible."—Heb. 11: 27.

[From Scholar's Handbook.]

HOME READINGS.

John 3: 1-18. Saving faith.
Heb. 11: 17-33. Faith of the elders.
Gen. 4: 1-14. Abel's offering.
Rom. 10: 1-14. Faith unto righteousness.
Gen. 6: 13-22. Noah's faith.
Rom. 4: 1-25. Abraham's faith.
Heb. 12: 22-29. The city of God.

ILLUSTRATION.

Influence after Death. "The cedar is most useful when dead. There is no timber like it. Firm in grain, capable of the finest polish, diffusing fragrance through the room it ceils, the worm will not corrode the book it protects, nor moth eat the garment it guards. So is it with the godly. Joseph, David and Paul saved, blessed and instructed many people when alive, but Joseph yet teaches purity and charity; David yet singeth for the Lord; Paul yet preacheth. So Luther is dead, but the reformation lives; Knox is dead, but Protestant Scotland lives; Bunyan is dead, but his 'Pilgrim's Progress' lives; Baxter is dead, but the 'Saints' Rest' quickens souls; Wilberforce is dead, but the freedmen live; Elliot and Carey are dead, but Christian missions live; Raikes is dead, but Sunday-schools will go on." —Condensed from Rev. Dr. J. Hamilton.

[From Am. S. S. Union Advan'd Lessons.]

BIBLE READINGS.

(1) John 3: 1-18; (2) Heb. 11: 17-33; (3) Gen. 4: 1-14; (4) Rom. 10: 1-14; (5) Gen. 6: 18-22; (6) Rom. 4: 1-25; (7) 12: 22-29.

INTRODUCTORY.

After fully explaining the perfection of Christ's high priesthood, the writer urges to implicit faith in him, and to steadfastness therein. He then defines faith, and shows from illustrious examples in the Scriptures that faith always was counted as righteousness by God; that it was really the essential point of Judaism as it is of Christianity. So long as they, the Christian Jews, have this, they need fear nothing from excommunication, persecution, etc., which were threatened them.

OUTLINE.

I. "Description of faith." Faith is both the foundation, basis, of our hope in the unseen realities of time and eternity, and our confidence and trust in, conviction of, the reality of these things, which makes them as real to us as though they were present to the outward senses. It was their faith that gave the illustrious men of old their honorable place and record in the holy Scriptures. It is by faith alone that we can form an idea of the origin of things, their creation, by the command of God.

II. "Illustrations of faith and its rewards." It was Abel's faith that was imputed to him for righteousness and made him to be preferred before Cain. It was Enoch's faith that procured for him immunity from death, with the testimony that he was pleasing to God. It was faith that saved Noah from the deluge. It was faith which led Abraham into the promised land, and caused him to abide there, and finally procured for him and his descendants the great promise of inheritance from God.

PRACTICAL TEACHINGS.

1. The assurance of faith.

2. The importance of faith as the organ of the highest wisdom; and the sole means of receiving the revelation of God and his truth.

3. Faith as the essence of all true religion, whether under the old or the new covenant.

4. The temporal and eternal advantages of faith.

[From S. S. Times Quarterly.]

HOME READINGS.

Heb. 11: 1-10. Our Saviour's requirement.
Gen. 4: 1-16. Abel's faith.
Gen. 5: 18-24. Enoch's faith.
Gen. 6: 9-22. Noah's faith.
Gen. 22: 1-18. Abraham's faith.
Gen. 26: 1-6, 12-14. Isaac's faith.
Gen. 32: 24-32. Jacob's faith.

PROMPTINGS TO FURTHER STUDY.

What attributes of God may we see and understand from the things that are made? Who that did not see death was seen again on earth long after his translation? What is said about the distance of God from those who try to find him? Whose faith in Jesus seemed for a time to be unavailing, and was afterward commended? What heathen soldier's faith was approved by Jesus as superior to that of his own countrymen? On what occasions were disciples rebuked by Jesus for a lack of faith?

[From the Evangelical Repository.]

A DEFINITION OF FAITH.

We sometimes speak of different kinds of faith; as for example, historical faith, which is a belief in the truths of history; faith in miracles, which is a belief that the possessor of it will, by the power of God, be able to perform a miracle, or to have a miracle wrought for him; saving faith, which is a belief in Christ as our Saviour. For a definition of saving faith, see shorter catechism, question 86. But all faith is a belief in testimony. The testimony on which faith rests, and the objects to which faith is directed, may differ, but in every case the mental act is the same. The faith of which the Apostle is speaking is not saving faith alone, but faith in a far more general and comprehensive sense; it is an unshaken trust that what God has spoken is true, and that he will do what he has promised; it is a firm belief in the testimony which God has given us in his Word. This faith is said to be "the substance of things hoped for, the evidence of things not seen;" in other words, this faith makes the things we hope for real, and places things we have never seen before our eyes. Let us illustrate the truth of this definition. There are cities which we have never seen, but of which we have heard and read. If we believe there is such a place as Paris, it is as real to us as the home in which we live. So it is with the persons of history. We are as sure that Washington once lived, as if we had seen him with our own eyes. So it is in spiritual matters. There are things we hope for. We hope to be raised up at the last day, to enter heaven, and to be made happy forever. There are things we have never seen. We have never seen the Saviour, nor the angels nor the glories of the world to come. But God has told us of these things; and if we believe what God has told us, they will be as real to us as if they were placed before our eyes. Faith in God, in Christ and in heaven, makes them realities. The great reason why the things of eternity are so dim and shadowy to us is because of the weakness of our faith. Faith will make the things we hope for real, and place the things we have never seen before our eyes.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 9, 1879.

Editorial Correspondence.

San Jose, California,
September 23, 1879.

Dear Cynosure:—I am still held back from writing as I wish for our paper.

The California conference of the M. E. church rises this morning. Bishop Gilbert Haven, of Atlanta, Georgia, presiding. One hundred and ten members were present; almost all Masons and Odd-fellows. "The orator of the conference" is Thos. Guard, who has been brought out from Baltimore, and after a few years in San Francisco returns now to Baltimore. He preached to the conference and the crowd on Sabbath afternoon, a Masonic sermon. His text was "Great is the mystery of godliness, God was manifest in flesh," etc.

He began by saying that Freemasons would understand his subject better than others, which is the reverse of the truth, as popish, pagan and Masonic ceremonies blind the mind to Christ, the world over.

He gave in long detail the Greek mysteries, their initiations, secrets, temples, etc., but at the close said they were pagan, and quoted Paul on them, "It is a shame even to speak of the things done of them in secret." And though Masonry belongs to the same class, and not to the mystery of God in Christ, he so managed his discourse as to laud Free-masonry, please the Freemasons, and yet humor his Anti-masonic hearers with the idea that Masonry was pagan. In short, it was a cunning declamation to make an excellent appearance of saying something on the discussion of the lodge which he sees must come.

Yours in Christ, J. B.

A New Society.

The Washington *Evening Star* of September 27, contains the following advertisement:

All persons opposed to Masonry and other secret societies are requested to join the National Anti-masonic Law League. M. Langhorne, President; E. J. Chalfant, York, Pa., Treasurer; J. H. H. Woodward, Cincinnati, Ohio, Secretary. Office 621 E street N. W. Masons and other secret society men join themselves together for mutual benefit, with secret oaths, and it behooves all opposed to such institutions to organize and know each other for protection.

Anti-masonic books always on hand.

This is the first notice we have seen of this new organization, but no doubt the President, Mr. Langhorne, will soon furnish full particulars. Many of our readers know that Mr. Woodward has for several years been urging the feature of Anti-masonry represented in the above, and has perhaps been impatient with the National Association and the *Cynosure* for not undertaking a crusade against Masonry in the courts. The Association before Mr. Woodward became acquainted with it, was at considerable pains and expense to begin such a work by collecting statistics and petitioning several State legislatures for an amendment to the jury law. The Association never had funds entrusted to it for the purpose of bringing suit or assisting in any private suit already entered. It will probably be within the scope of the new organization to undertake such a work, and assist Anti-masons as much as possible by advice, etc., in their law difficulties. Messrs. Langhorne and Woodward are gentlemen of ability and experience in these matters, and friend Chalfant has never shown a friendliness for the institution which is so grossly perverting our courts of justice. This new movement, we are sure from the character of the gentlemen whose names are given, will harmonize with the work already successfully established, and there will be a mutual exchange of assistance. At least the *Cynosure* will promise to make every reasonable use against the lodge of whatever advantages may be gained by the League. Lodgery is a great carcass of corruption which we are rolling into a bottomless pit. Let every one get under his stoutest lever and pry to the to the very best advantage.

The Gully Trial.

The Kemper county, Mississippi, tragedy, in which the Chisolm family were the victims; and the late farce, misnamed trial, of Gully, for the murder of Cornelia Chisolm in the same county have been but partly reported yet by the prolific political press. While column after column has been printed recounting the events of the massacre and late trial, a mainspring in each has not yet been discovered or if known has been hypocritically concealed by the press, the lauded champion of popular rights. The key to this whole dismal business is this: *Judge Chisolm was an expelled Mason!* No crime committed against him, therefore, in a community where both the making and enforcing of law depends upon Freemasons, could either be punished, nor even be regarded as crime. His life was no better than a dog's, and was as brutally taken. In Masonic logic, the murderer, Henry Gully, his brother, and others who were indicted were guilty of no crime; and the jury, concerning whom such wonderful stories of threat and coercion have been told, no doubt understood that the code Masonic was paramount in Kemper county, and could have given their verdict from their seats as well as after retiring fifteen minutes.

The fact of his Masonic relation is given by Judge Chisolm himself in a letter published in the Jackson, Miss., *Clarion*, a leading paper of the State. He had been accused by one Geo. L. Welsh of having assisted in the clandestine sale of United States property for the benefit of private parties. In refuting this charge in the *Clarion*, Mr. Chisolm goes on to say:

"I may say that this is not the first time this matter has been before the public. In 1871, an anonymous letter, addressed to Gov. Alcorn appeared in the Clarion containing substantially the same charge. It was a subject of investigation by the Governor, but he became satisfied that it was a malicious slander, and subsequently appointed me to the office of sheriff of the county, to which position I have been twice elected, since that time, by the people who knew of Welsh's slanderous falsehoods and knew what value to give them. It is true that I was expelled from the Masonic lodge. Welsh is a Mason, so are his coadjutors. Pending the movement against me in the lodge, I was assured by T. C. Murphy, S. Gully, and Charles Bell that if I would be quiet politically, it would be all right in the lodge. Having been taught, even before I became an Entered Apprentice, that the obligations of Freemasonry would not interfere with my religious or political opinions, or duty to my God, my neighbor and myself, I declined to yield to the demands of the 'brethren,' and was expelled because I was a Republican, and forced to avow my sentiments."

This extract is taken from the history of the massacre by Mr. Weeks, an acquaintance and friend of the murdered man.

The Northern press which has been charging this whole iniquity to Southern politics has been either ignorant, or guilty of suppressing facts. Let them say Southern politics and Northern Masonry. The two elements combined easily—they have a strong affinity—and the result was as dreadful to life as the union was immediate and perfect.

New Tracts.—Bro. J. T. Hobson of Leesville, Ind., who has done yeoman service as lecturer and editor for God against the lodge, has just published an 8-page tract, entitled, "The Decalogue Repealed and Jesus Christ Dethroned by the Masonic Religion," which is a very able and practical demonstration of the un-Christian character of Freemasonry. Taking the commandments in detail he shows how each is abrogated by the doctrines and practices of this idolatrous system. Bro. Hobson will furnish this tract at the rate of $2.00 per hundred. Address him at Leesville, Ind. The tract committee of the National Christian Association, in addition to those already in circulation are issuing a short address to boys, and have in preparation or under examination several other valuable documents which we hope to see soon scattered widely among our workers.

A Word to Some of Our U. B. Neighbors.—If such exhibitions are to be continued as are reported in our religious columns this week, we sincerely advise those who are getting them up to send for the *Cynosure* and read it a few weeks before making so public a display of their ignorance respecting the paper and its editor. If they are of the number, however, who have "sold themselves to do evil," they will find congenial reading and companionship in Masonic journals, Mrs. DeGeer's lectures, and the report of the fagends of the lodge and ecclesiasticism issued from the Wheaton *ex-parte* council. If it is determined to condemn us in stupid ignorance of what we say and do, let the hypocritical cant of opposition to secretism be dropped, let the mask fall, and let all, bishops or preachers, take their proper place with covenant breakers, false swearers, and abominable idolators. Bishop Glosbrenner has always been represented to us as a meek and venerable man. Having such an esteem for him, we have refrained from printing severe criticisms upon his course in respect to the issue now upon the United Brethren by men whom we personally know to be zealous and godly. How would he wish us to judge of his conduct as a presiding officer, when he permits personal attacks to be made upon brethren who are not present to defend themselves. As for his opinion about the *Cynosure*, when he does not even know where it is published, that does not amount to much anyway.

—We call attention to the prospectus of the new paper to be begun at Centre Strafford, N. H., by Prof. S. C. Kimball. The brethren hope to inaugurate an enterprise which shall awake the churches of New England to behold the signs of the times, and putting on "the armor of light" become a terror to the strange worships of the lodge, the follies of fashion, and the Gospel-choking spirit of the world. We shall look with interest for the first number of the *Christian Witness*.

—The monthly reform prayer meeting will be held at the house of Ezra A. Cook, 100 Walton Place, in this city on Tuesday evening of next week, October 14th. All friends who can attend are cordially invited to be present. The last meeting was marked by the largest attendance of any of these meetings.

—President Blanchard spent a few days during the last week in September in the mountain region about Los Gatos, Cal. He believes that his health is improving, though slowly. The Satanic spirit that animated the *ex-parte* council pamphleteers at Wheaton has attempted to put the slanderous document in circulation in California. As a result standing notices have been received by the President from prominent churches in San Jose and Sacremento to preach as soon his health will permit.

—The secretists and jack-Masons of the anti-College party, assisted by a few who knew better and should have been ashamed of themselves, once took possession of a meeting called in the court-house at Wheaton, Ill., during the July riots, in order to prevent anything being said against the lodge. Bro. Hinman who was largely interested in getting up that meeting, has had a similar courthouse experience at Albany, Mo. The Wheaton business was so nauseous that no one wanted to touch it and the reaction against the lodge was far greater than if nothing else had been done but to attack it. That will be the result in Albany.

Reform News.

(*Continued from fifth page.*)

church was rented for the purpose, and bills struck and posted accordingly. There was a good deal of uncertainty attending the experiment, as to what course the fraternity would pursue in relation to the matter, whether paste could be made strong enough to keep the bills from blowing away, and whether the church committee would stick to their text and let us have the church as per agreement.

Thursday evening came, the bills had stuck reasonably well, the church was opened and lighted as per contract, and an audience of about three hundred assembled. After singing and prayer and a short introductory discourse by Bro. R., a candidate was provided and volunteers to officer the lodge called for. After a moment's hesitation the required number came forward and the ceremony of working the first degree commenced. Quite a sprinkling of "Anti-cowans" occupied the back seats keenly observing all that transpired. As at each successive step of the initiation Bro. R. held up and explained the true Masonic meaning and inwardness of the rites and ceremonies, and then held up the Gospel of our Lord Jesus Christ; the one full of blasphemy, injustice and murderous oaths; the other teaching compassion, pity, love to enemies, doing good to all men as we have opportunity,—the truth of the position taken by the *Cynosure* was self-evident.

The second evening's services were attended by about the same number, but the delegation of the "free and accepted ones" was visibly less. The killing of Hiram and of his murderers, the finding of his grave, the disgusting blasphemous orgies of his raising on the "five points of fellowship" and the giving of the word "Mah-hah-bone," brought to sight a strange lot of living photographs,—the light and careless countenance just taking in the fun of the show, faces indicating loathing and contempt for such a system of irreligion and iniquity, and faces that told of vindictiveness and hate beneath.

Allow me to state that the friends of reform here cordially welcomed Bro. Rathbun's coming, and are thoroughly pleased and satisfied with his lectures and working the degrees; and if half I hear is true, the Masonic fraternity are more than pleased to have him leave town. In conclusion permit me in behalf of the friends of reform to return thanks, first to God, who, by the mouth of his Son hath promised that "every plant that my heavenly Father hath not planted shall be rooted up;" thereby assuring us of final success to victory; secondly, to the brethren of the Free Methodist church of Cedar Rapids, who, true to their principles officered Bro. R's. lodge, and stood by him like men; also to the committee of the First Baptist church, who made a bargain and stood by it to the end; and lastly, to the Masonic fraternity, who tore down very few bills, and who, considering the circumstances, cursed but moderately, and made no disturbance worthy of mention. Yours for the cause of truth and righteousness, N. Bourne.

The Connecticut State Gathering.

Willimantic, Conn., September 26, 1879.

Dear Bro. Kellogg:—Please allow me to say to the readers of the *Cynosure* in Connecticut, that it seems to me (and probably does to them), that it is time for us to begin to make preparations for our State meeting, in order that we may be ready at the time suggested by Bro. Stoddard, and thus avail ourselves of his presence and help on the occasion.

Will Bros. Ellsworth, Fenton, Collins, Bacon, Williams of Terryville, Gilbert, Perry, Buch, Williams of Putnam, Goodell, and others, please write me suggesting the place which seems to them best to accommodate the greatest number with the least expense, both of travel and hall rent, and I will confer with the Executive Committee, who are included in the above mentioned names. We will have the matter decided at once, and then go to work in earnest to interest as many as possible to attend and give their influence for the right. In order that we may do this successfully, let us remember that we can accomplish nothing without the abiding presence of the Holy Spirit, who will lead us into all truth. Perhaps it will not be unwise to give my opinion of the best place for the meeting at this time. I believe, all things considered, that Willimantic is the best place; not because my residence is here, but:—1st, is is easy of access, being reached by railway from six different directions; 2d, we can meet in a comfortable room of sufficient capacity during the day free of expense; 3d, I think a hall for evening meetings can be obtained as low as in any other borough or city.

Hoping to hear from you all without delay, and that you will express your minds freely, I am ready to abide the result. J. A. Conant.

Friends in Ohio to the Front!

Was ever a house built or a college founded without expense? Was ever a war carried on without the sacrifice of time and money and men? And can the great objects which we seek ever be achieved without the sacrifice of time and money, or unless men are found willing to enlist in the cause?

We are founding an institution which by its press and lectureships and other appliances is to scatter the clouds of ignorance and error that now envelop the nation, and educate the present and coming generations of men to a more healthy Christian life and activity. We are carrying on a war with the almost innumerable battalions of Satan's army, which have already enslaved more than half the nation, which hold even the churches of Christ in bondage, whilst they insult him, our Saviour and King, by their impious rites and their promises of salvation without his grace. Now if we love our King, and if we believe in the triumph of his truth, why should men or means be wanting for carrying the light into every corner of the State and proclaiming liberty to the captives in every town and hamlet?

Why should any Christian hesitate to boldly and publicly commit himself on the side of a cause which he believes to be right, which involves the honor of Christ and the welfare of millions, and of whose final success he is entirely assured? In the late war men acted as they believed; and to save the nation's life, old men poured out their treasures and young men their blood; and it was their glory so to do. But again great interests are at stake, not only those of the state, but of the Redeemer's kingdom; and shall men be wanting to give, and suffer, and die if need be, that the light may shine and liberty be proclaimed and Christ be honored?

Or, changing the figure, Freemasonry is not only an organized heathenism holding thousands and tens of thousands of our fellowmen in heathenish darkness, blinding their eyes to the light of the Gospel, and drowning their souls in destruction and perdition; but it is a cancer on the body of all our great Christian denominations, eating out their life, and will destroy their life unless it can be removed.

Our convention at Cedarville is just at hand. Let us go up there to look the facts in the face and consider what is to be done. Let us go in such numbers that Ohio shall feel and see our earnestness. Let us hope to catch the holy fire there which we may carry back and keep burning, every one on his own hearthstone; and let us humbly invoke the blessing of God on our meeting, and on all our efforts for him.

Brethren, you have heard the old law, "No cross, no crown;" so there is no victory without a battle, and no glory where there has been no sacrifice. Warren Taylor.

Milnersville, O.

A Brief Note from Nebraska.

Palo, Neb., Oct. 2, 2 P. M.

Our convention is drawing to a close and may safely be put down as a success. Some of our brethren have been compelled to leave, but a few remain. Bro. Elzea, who speaks at 3 P. M., has been endorsed as State Lecturer and Agent for the coming year.

A communication from Bro. Barlow in behalf of Wisconsin was warmly received and heartily responded to.

Several of the old officers were re-elected, and some funds paid and more pledged for the State work. I have a few subscribers which I will forward soon. I expect to take my leave of the friends after the lecture this evening, to go part way to Utica, eleven miles distant where I expect to take the cars for Chillicothe, Mo., via St. Joseph.

I have just had an excellent dinner in a house made in primitive style, and of seven years' standing. The walls remain intact and show but very slight traces of the winds and storms. Upon the roof, which the lady assured me leaked badly in the storm, were grass and weeds from a minimum to six or seven feet high. Near the house was a bin of wheat containing I should think from 800 to 1000 bushels, over which there was no cover except the heavens. The people are hospitable, and everything is in primitive style. Broad acres and unhoused machinery are the two striking features of this country that greet the traveler at every turn. J. P. Stoddard.

PROSPECTUS
OF THE
CHRISTIAN WITNESS.

We propose to publish a monthly religious paper at twenty cents a year, in clubs of not less than five to one address, the first number to be issued January 1, A. D., 1880. As we come before the public it is proper to state the motives that lead us to add one more to the number of religious papers, and the principles on which the new paper will be conducted. It is just to say that our motive is not mercenary, as both editor and publisher, as well as all contributors, will give their services. Our sole object is to advance the coming kingdom of our Lord and Saviour. We propose to accomplish this holy purpose by holding up to the world Jesus Christ as the only Saviour, and the Holy Spirit as the only power sufficient to cleanse the hearts of men. We propose to advocate

CHRISTIANITY AS REVEALED IN THE NEW TESTAMENT.

We shall endeavor to stimulate our brethren to holiness of life, to zeal in Christian work, and to lead sinners to genuine repentance. We shall not patronize sin, however popular; nor spare vice though it may claim the countenance of eminent clergymen and numerous sects. We shall show our readers, as the Lord may direct us, the right way, and warn them against every evil and danger. We shall advise temperance in whatever is useful, and total abstinence from everything that is injurious, as intoxicating liquors, tobacco, theatres, dances, games of chance, hurlyburlies, church frolics, gambling, secret lodges, profanity, Sabbath breaking, and idolatry.

Positively, we shall advocate everything that is just and Christian; negatively, we shall oppose everything that is wrong. We shall hold up Christ the living Saviour, and His Gospel, for the admiration and salvation of our readers. We shall hold up sin and its horrid consequence to warn men from its deadly paths. Our paper will be

CHRISTIAN, BUT NOT SECTARIAN;

plain, but not harsh; faithful in counsel, but not censorous; advocating prayer, but likewise insisting upon honest, earnest work. We ask the co-operation and prayers of all Christians for the success of our efforts to advance the kingdom of our Lord and Saviour Jesus Christ.

Edward E. Willey, *Publisher.*
S. C. Kimball, *Editor.*

P. S.—Subscriptions should be addressed, *with cash enclosed*, to *Edward E. Willey, Centre Strafford, N. H.* Money must be sent by P. O. order on Dover, N. H., or draft.

All communications for the paper should be addressed to *S. C. Kimball, Centre Strafford, N. H.*

Friends to whose notice this prospectus may come, are invited to act as agents for the paper.

Home Circle.

The Hour of Prayer.

Mother, when your little child
  Kneels to say his evening prayer,
Kiss the face so meek and mild,
  Kiss the curls of golden hair;
Take his hand, and teach him more
Than you ever taught before.
"Father, all that thou dost make,
Let me love them for thy sake!"

While he lingers at your knee,
  He is yours, and yours alone;
Life's strong melody must be
  As you choose to give it tone!
Hold him closely to your heart,
And the law of love impart.
"Each poor animal you see,
God still cares for—so must we!"

Tell him that from out the sky
  Not a sparrow ever fell
But the loving God on high
  Marked it, and remembered well;
That, although the brutes are dumb,
Through their pain a voice must come;
Man on earth may never hear—
At the throne of God 'tis clear.

Mother, teach him while you may,
  Kindness to all suffering things—
Soon his life will lead away
  Where the strife of evil rings.
Then what happiness to know
This his creed with high or low:
"I the side of mercy take,
For God and for mother's sake!"

—Little Christian.

The Child's Question.

For twenty years James Sterling pursued a course of inveterate drinking; sometimes he remained sober for months, and then fell back again. His home would have been a wreck had not a noble and pious woman presided over it. One of her little children became the means of his father's conversion to God and abstinence from drink. Thus he describes it:

"I had been all day in the public-house, and at night, when I came home, my wife, as usual, was reading a chapter to the children. When she was so engaged, I went slipping in like a condemned criminal. The portion of Scripture read was the twenty-fifth chapter of St. Matthew's Gospel, in which the words occur: 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.'

"Our youngest boy, then about four years old, was lying with his head on his mother's lap, and just when she had read those awful words, he looked up earnestly into his mother's face, and asked, 'Will father be a goat then, mother?' This was too strong to be resisted. The earnest, innocent look of the child, the bewilderment of the poor mother, and above all, the question itself, smote me to the heart's core. I spent a sleepless, awfully miserable night, wishing rather to die than to live such a life. I was ashamed to go to church on the following Sabbath. I stopped at home and read the 'Six Sermons on Intemperance,' which had found their way into the house, but how I never knew. But so it was, that when looking about the house for some suitable book to read on the Sabbath, I laid my hands on them, and they seemed as if written, and printed and sent there for me alone. I was now decided. My resolution was taken, as it had never been before."

On the next day he spoke to his minister, and was directed by him to the blessed Saviour. The temperance cause was also talked of, and at a meeting held shortly after; the minister took the chair, and enrolled his name first on the list. The third was James Sterling! One of his sons was at the meeting, and as soon as he saw his father sign he ran home to his mother, who had not been able to be present, and said: "Mother, mother, father has put down his name, and the minister has put down his, and they are all putting down their names." "Thank God," said she. "If he has signed it, he'll keep it. Thank God! he has signed it, and I'll sign it, too; and ye must all sign it, for, oh, surely the time—the set time to favor us—has come at last!" Tears almost choked her utterance, but she had reason for her emotion. That night her weeping was ended; and when her husband returned home they sang together the 116th Psalm at worship, until all wept. He then tried to read the parable of the Prodigal Son, but it was too much for him. On bended knees he poured out his soul, and God heard him. He rose from that mercy-seat a forgiven and converted man. There was joy indeed in heaven among the angels of God that a sinner had repented. And there was joy in the house of James Sterling, that the grace of God had been sufficient for a case like his, to change and renew his soul, and to save him from the misery of a drunkard's eternity.

From that night Sterling kept the pledge. Many predicted his fall. Some attempted to seduce him. Others reported his return to sin, but he held on in abstinence and in prayer, and, supported by his pious and excellent wife, advanced in happiness and prosperity. He was enabled to lay aside the sin that easily beset him.—*Illustrated Temperance Tales.*

Froude and Murray on Popery.

In reference to the apostasies from High Church prelacy to Popery in Britain, Mr. Froude, who has studied the nature and tendencies of Romanism with a degree of care and diligence seldom equalled by our most learned historians, has the following just observations:

"A Protestant, from the nature of things, comes in contact with the Catholic system in its most seductive form. Where it has been in power, it has shown its real colors. It has been lazy, sensual and tyrannical. It has alienated every honest mind in Spain and Italy, just as three centuries ago it alienated the forefathers of those who are now returning to its bosom. In Protestant countries where it is in opposition, it wears the similitude of an angel. It is energetic and devoted; it avoids scandal; it appeals to toleration, and, therefore, pretends to be itself tolerant. Elsewhere it has killed the very spirit of religion, and those that break from it believe nothing. Evangelicalism has kept alive a spirit of piety and hunger for the knowledge of God. The Catholic missionaries make their market out of feelings which but for the Protestantism which they denounce would have ceased to exist, and find easy victims in those whose emotional temperament is stronger than their intellect or their faith."

As a final result he says:—"How far these conversions may go it is impossible to say. This only can be foretold with certainty, that if by this or any other cause the Catholic church recovers her ascendancy, she will again exhibit the detestable features which have invariably attended her supremacy. Her rule will be once more found incompatible either with justice or with intellectual growth, and our children will be forced to recover by some fresh struggle the ground which our forefathers conquered for us, and which we by our pusillanimity surrendered."

Rev. Dr. Murray, in his letters to Chief Justice Taney, presents the following among other examples of popery in Ireland:—"Not many months ago, a poor Irish widow with eight or nine children, came to me to secure service for one of them. They all looked healthy, but not one of them *knew a letter of the alphabet.* 'How came you,' said I, 'to bring up these children in such gross ignorance?' 'I lived,' said she, 'in Ireland, between two small towns, in each of which was a good Protestant school, and I wanted to send my children to them. But the priest said if I did he would curse me from the altar, and then nobody would speak to me, and they might kill me and my children.' "

Such are the fountains. Next look at some of the streams as they burst forth in this country.

By the report of the Commissioner in Massachusetts, we learn that 80 per cent. of the crime of that State comes from the illiterate and imperfectly educated portion of its population, who are chiefly foreigners, or persons one or both of whose parents were born in a foreign country. These "illiterates," it seems, who have never attended the public schools, or have obtained scarcely any education, are the source of fatal burdens to the community. "Not far from 75 per cent.," the report states, "of New England crimes is committed by persons of foreign extraction; therefore 20 per cent. of the population furnishes 75 per cent. of the criminals." These statistics have been prepared with great labor, are unquestionable authority, and may be found in the report of the Commissoner of Education for 1871. Of Massachusetts we are told, "Of the 14,315 inmates of her State and county institutions, 11,382, or a fraction less than 80 per cent., are of foreign extraction. Of the juvenile delinquents at the Boston Reformatory, on Deer Island, numbering 280, only 35 were foreign born, and yet 90 per cent. were estimated by the superintendent to be of foreign extraction." This is the remarkable condition of Massachusetts. Her foreign population provides nearly all the criminals and paupers, although it forms only one-fifth of the whole. But for ignorance, cherished in foreign countries by some fatal influence, the cost of the prisons and almshouses of New England might be diminished by nearly three-fourths, and a great burden taken from the honest and industrious portion of the people. No similar statistics exist for New York. Yet there can be no doubt that the same condition of morals prevails there. We may assume that the larger part of the inmates of the penitentiaries are of foreign extraction, and that three-fourths of our criminals and paupers come from our foreign population, and have never been submitted to the discipline of a public school.—*United Presbyterian.*

What Jesus is Able to Do.

Able even to subdue all things unto himself.—Phil. iii: 21.

Able to make all grace abound toward you; that ye, always, having all sufficiency in all things, may abound to every good work.—Cor. ix: 8.

Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.—Jude v: 24.

Able to succor (relieve affectually) them that are tempted.—Heb. ii: 18.

Able also to save them to the uttermost that come unto God by Him.—Heb. vii: 25.

Able also to perform what He has promised.—Rom. iv: 51.

Able to make us stand.—Rom. xiv: 4.

Able to keep that which I have committed unto Him.—2 Tim. i: 12.

Able to build you up, and give you an inheritance among all them that are sanctified.—Acts. xx: 32.

Able to do exceeding abundantly above all that we ask or think.—Eph. iii: 20.

Believe ye that I am able to do this?—Matt. ix: 28.

When thought is agitated, truth rises.

He may find fault who cannot mend.

Open rebuke is better than secret love.

Childrens' Corner.

French Bessie.

CHAPTER VI.

BUSINESS OF EGYPT.

Months passed away, during which Bessie Mowbray noted a change in French Bessie which surprised her not a little. "She is fast becoming a miser," thought she. "She never spends a penny she can help, and I can't find out for the life of me what she does with her money."

"What a miser you are!" she said one morning, when French Bessie had flatly refused to buy a new bonnet, eagerly protesting that the one she had worn for some time was still almost as good as new; and keeping firm to her resolution, notwithstanding her cousin's reminder that next day they would be sure to receive from her father their quarterly allowance of pocket money.

Bessie was both annoyed and puzzled, for she knew that French Bessie liked a smart bonnet quite as much as she did, if not more; and she repeated, "What a miser you are!" a little peevishly. French Bessie was mending the finger points of a pair of kid gloves, with a patient industry for which she was in general noways remarkable, and her first answer had been a slight shrug of the shoulders; but the second time she said:—"Nay, say not so, my cousin," and with an air of mock gravity she continued:

"'What are riches? Hoarded treasures
May indeed thy coffers fill;
Yet, like earth's most fleeting pleasures,
Leave thee poor and heartless still.'"

"Which means that you plead not guilty to the charge, I suppose," said Bessie, laughing. "But if you are not a miser, what do you do with your money—what is it you prefer to a new bonnet?" Again French Bessie replied in the words of the poet:

"'What are pleasures? When afforded
But by gauds which pass away,
Read their fate in lines recorded
On the sea-sands yesterday.'"

"Well, well!" said Bessie, still laughing, "if you neither hoard your money nor spend it, where does it go?—answer me that. Do tell me, my own dear French Bessie," she pleaded, in a fond, playful tone. French Bessie gave her a furtive glance, and seemed to be reflecting on the propriety of disclosing her secret, while her cousin waited patiently, all eyes and ears.

"Read you ever Barrow's 'Bible in Spain?'" she said at length, as she carefully examined the glove she had been mending, to see if she had missed any holes.

"Yes, we read it together long ago," replied Bessie, impatiently.

"Then, my cousin," she continued, "you may remember that when the gypsies had secret business, they eluded curiosity by calling it, '*Business of Egypt.*'"

"Yes; well?" said Bessie.

"Well, what I do with my pocket money is '*Business of Egypt,*'" she said, demurely.

Now Bessie Mowbray was an amiable, sweet-tempered girl, but this was rather more than she could stand. "It's not fair," she cried, "if you don't get a new bonnet I can't get one either, for people must think papa is mean, and gives me more money to dress with than you; it's not fair!" she said again, getting quite red in the face.

Bessie had a kind heart, and had she known the effect her words would have, she certainly would not have uttered them. As she spoke, French Bessie's eyes dilated with surprise, slowly gathering a look of such dismay and woe as struck her cousin dumb, and pierced her to the heart.

"Oh, what have I done?" cried French Bessie, throwing down the gloves and bursting into tears. "I never thought people would be so cruel as to think so; and uncle so very kind to me, giving me money all the same as a daughter, and gathering up my own money till I am of age, or get married to a *hoos*band. Oh, what have I done!" and she sobbed as though her heart would break.

"Dear Bessie, I did not mean anything—I did not know what I was saying," cried her cousin, sorely distressed in her turn. "It's all nonsense; though you do wear your gloves and things twice as long as you used to do, I don't believe anybody ever noticed it, and if you wish to keep the reason a secret I'll never ask you to tell again, and I don't need a new bonnet any more than you, and I shan't get one. It would only be wasting money," she added, eager to make all right.

So they made up the peace with a kiss, and said no more about it, though next morning French Bessie surprised her uncle much by the extra warmth of her expressions of gratitude on receiving her allowance.

"Pooh, pooh, child," he said, laughing heartily; "it's easy to see you are half a French-woman. If you say another word I'll double your pocket money,"—a threat which seemed to frighten his niece so much as to surprise him still more.

Bessie was not surprised like her father, but her curiosity concerning French Bessie's *business of Egypt* remained unabated; and though she kept her promise and asked no questions, she resolved to keep her eyes open, and, being an intelligent as well as an affectionate girl, she had her suspicions. But she kept her own counsel, and allowed her cousin to keep her secret.

CAHPTER VII.

THREE YEARS AFTERWARD.

French Bessie had at length, to her great consternation and disgust, caught what she imagined was the "Scottish rheumatism," and though the extent of the evil was only a stiff neck, she grumbled, and pitied and bemoaned herself, in her own whimsical fashion.

"I have been ironed through a piece of brown paper, and I have been rubbed with that nasty hartshorn," she would lament, "but I am still as *steef*-necked and rebellious as the old Jews."

She also spoke in very disparaging terms of Scotland, and its climate; though, when in health and spirits, she was wont to declare that she preferred her mother's country a thousand times before the land of her birth.

Deploring her misfortune, in having fallen into the hands of such an enemy, she denied or ignored the fact that the disease existed or was known in any other country on the face of the globe. Sitting shivering over the fire, arrayed in woollen *haps* of various descriptions and varied hues, she would protest it was the fault of the east wind, though the wind had been in the west for a week; and though her uncle and cousin humored and petted and coaxed her, and tried to cheer her with the hope of speedy convalescence, French Bessie only sighed, and declaring she would carry her head on one side to the end of her days, refused to be comforted.

In these doleful circumstances, she got time for reflection, and, amongst other reminiscences, her thought recurred to David Montgomery; and one evening, using the privilege of an invalid, she put a question which had often before hovered on her lips.

"Uncle," she said, with some hesitation, "do you ever hear anything now of poor Monsieur Montgomery?"

"Not for a considerable time," he replied; "the last time I heard of him he was making a livelihood as a traveling stationer. His wife, too, poor woman, was keeping lodgers."

"Ah, the poor man!" sighed French Bessie.

"I hope he does not cheat his customers," her uncle dryly rejoined, for David Montgomery was still a sore point with him.

"Oh, no! that would be shocking," she said indignantly. "Your kindness in forgiving him must have brought him to repentance long ago."

"If so, he has not told *me*," said her uncle. "Perhaps shame at having been found out is still uppermost in his mind."

"But, uncle" — remonstrated French Bessie.

At that moment a servant entered the room and informed Mr. Mowbray that a woman was waiting down stairs who wished to see him immediately on urgent business.

"A begging petition, probably," he remarked with a yawn, as he got up somewhat unwillingly and left the room.

The woman's veil was down, so that he could not see her face; and supposing from the meanness of her dress, that his conjecture was correct, he was about to make short work with his visitor, when she lifted her veil, and he recognized the features of David Montgomery's wife.

"Mrs. Montgomery, come in here," he said, opening the door of a room, the servant having left her standing in the lobby.

A vivid blush flushed her face for a moment, for she had never seen Mr. Mowbray since her husband's dismissal; but it was no time with her for pride or shame, and it passed away, leaving her as pale as death.

"I cannot go in," she said in a whisper. "I have no time. Oh! Mr. Mowbray, David is ill, very ill, and he is very anxious to see you. He would allow no one but me to come and tell you. There is no time to lose; he was afraid he might die before morning without seeing you. Will you come?"

She clasped her hands, and fixed her anxious, tearless eyes on his face as she spoke, as though doubtful of his willingness to comply with her request.

"I will go with you," he said, in great agitation, as he seized his hat. "But wait a moment," and running hastily upstairs, he explained to the two Bessies the cause of his sudden departure.

"Papa, you have got a cold; don't forget your coat," cried his daughter, calling after him over the staircase.

Mr. Mowbray glanced at Mrs. Montgomery's scanty attire—all too meagre for a cold winter night—and blushed as he took from a peg a heavy upper coat, trimmed with fur; but the next moment French Bessie, who, notwithstanding her rheumatism, had been reconnoitering affairs from above, came flying down stairs and, throwing her arms around Mrs. Montgomery, she adroitly wrapped her in a large woollen shawl, taken from her own shoulders, and dextrously pinning it under her chin, she kissed her on the brow, and disappeared as quickly as she had come.

Had Mrs. Montgomery been a proud woman, she might have resented the liberty taken as an affront; but she understood and appreciated the girl's motive, and quietly accepted her kindness in the same spirit that it was given.

(*To be continued.*)

Never.

Never exaggerate.

Never betray a confidence.

Never leave home with unkind words.

Never laugh at the misfortunes of others.

Never give a present hoping for one in return.

Never speak much of your own performances.

Home and Farm.

Courtesy to Servants.

The servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the Great King, and to her applies the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself." That law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously, at any rate. That is one of the first and most rudimental of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbors. She has a right, then, under this royal law, which is itself the spirit of all just laws, to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her, than it is for her to sweep your floor or build your fires. You are entitled to no more credit for speaking kindly to her, than you are for not stealing her pocket-handkerchiefs. If you do not govern yourself in all your conversation with the callers in your parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor, is nothing more. Will you give to silks and feathers and a purse what you deny to womanhood? That is the very essence of vulgarity. Do not say that the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance toward the girl in your kitchen?—*Hearth and Home.*

How a Young Horse can be Spoiled.—When a young horse acts badly in harness, it is because he has not been properly taught his business. To whip and misuse him is to spoil him. A horse is naturally willing and docile, if well used, and much may be done by kindness,

patience, and judgment in removing the ill effects of wrong treatment. A colt should be trained when young, and gradually taught its duties; the greatest care should be taken to avoid frightening or irritating the animal, and much patience should be exercised. If the animal refuses to do what is required, punishment will make matters worse; something should be done to distract its attention.

MIRTH AT MEAL TIME.—Everybody should plan to have pleasant conversation at the table, just as they have good food. A little story-telling, a little reading, it may be of humorous things; anecdotes will often stimulate the joyous elements of the mind and cause it to act vigorously. Try and avoid going to the table all tired out. Let all troublesome topics be avoided. Think and say something pleasant. Cultivate mirth, and laugh when anything witty is said. If possible, never eat alone. Invite a friend of whom you are fond, and try to have a good time. Friendship and friendly intercourse at the table whet the appetite and promote the flow of animal spirits.

FIVE HINTS ABOUT RHEUMATISM.

(1.) The disease is a standing "conundrum" to medical men, but Dr. Julius Pollack thinks that he has at last cleared the subject of some confusion that surrounded it. He says the term rheumatism is applied to several different diseases which are essentially distinct, although they have certain features in common. The two chief forms are articular and muscular rheumatism. The former is a disease of early adult life, more or less acute in character, with a tendency to get well in about six weeks. Articular rheumatism, when at all severe, is called rheumatic fever. It attacks the synovial membranes and all the similar serous membranes, especially of the heart. There is a distinct predisposition to this disease in certain persons, which is sometimes inherited. The immediate exciting cause is exposure to cold or "taking a chill." It never attacks the muscles. Muscular rheumatism is a disease of middle and advanced life, is commonly chronic, and will continue indefinitely if not treated. It attacks, not the muscles themselves, but the tendons and other parts of the muscles which have a similar anatomical structure. Muscular rheumatism does not attack the heart, and is rarely fatal.

(2) Tic doloreux and rheumatic pains are relieved by the fumes of carbon bisulphide. A piece of cotton wool should be melted with the carbon bisulphide and put into a wide-mouthed bottle. The mouth of the bottle may then be held closely on the affected part. When not in use the bottle should be well corked.

(3) Recipe for a liniment that has always proved an infallible cure for rheumatism, bruises, etc: One pint highwines, one ounce spirits turpentine, one ounce British oil, one ounce sweet flag, one-half ounce Cayenne pepper, one-half ounce origanum.

(4.) Dr. Bonnet, of Graulbet, France, recommends and prescribes for chronic rheumatism, the use of the essential oil of turpentine by friction. He used it himself with perfect success, having almost instantaneously got rid of rheumatic pains in both knees and in the left shoulder.

(5.) Just before retiring, bathe the parts affected with water, as hot as can be borne in which potatoes have been boiled.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

UNITED BRETHREN IN CHRIST.

CRAWFORD COUNTY CONVENTION, of the United Brethren in Christ, in the Presbyterian church, at Bucyrus, O., Oct. 21 and 22, 1879. Three delegates are expected from each of our churches in the county, with all their pastors. The meeting will commence on Tuesday evening, October 21, with introductory exercises and a sermon on "The Mission of the Church;" will continue through Wednesday, and close in the evening with a sermon on "Our Fundumental Principles." Important matters connected with our work in the county will be considered. Free entertainment is provided for delegates. A time of interest and profit is expected. A programme of the exercises will be issued soon. Our churches that have not yet elected delegates will do so at once. The friends generally, in town and country, are cordially invited to attend the meeting. M. A. SPAHR, Pastor.

W. KEESY, P. E.
JNO. V. POTTS, Ch'n Ex. Com.

THE MUSKINGUM CONFERENCE.

CANAL DOVER, O., Sept. 27,'79.

EDITORS CYNOSURE:—Being permitted to attend the last session of the Muskingum Annual Conference held at New Rumley, Ohio, from Sept. 17th to 21st, I wish to give the readers of the *Cynosure* some account of the proceedings, more especially that part which relates to the anti-secrecy law of the church.

It is a shocking thought that this conference, as a body, is avowedly opposed to our law relating to secret societies, and uses all its influence and power to set our people against it. Although presided over by so good a man as Bishop Glossbrenner, his sympathies and influence are with the nullificationists. The character of one minister was complained of because he refused to read discipline to his congregations. Reading discipline is one of the duties of the ministers, but, because one section to be read is the article relating to secret societies, this minister positively refused to perform that part of his duty. But the conference sustained this act without any condemnation, thus establishing a precedent that any duty of a minister may be neglected, and his official character pass all the same. The bishop dodged the matter by making a lengthy speech on the general matter of certain ministers commenting on one portion of discipline to the neglect of others; as much as to say that because one man would put special stress on the anti-secrecy article when he read, and say nothing on the general rules of the church, more than to read them, was sufficient reason why a minister could neglect the duty of reading discipline altogether. It was very clear that he sustained this minister in his neglect of duty.

The Committee on Publishing Interests, (J. M. Poulton,) condemned the editors of the *Telescope* very severely for allowing a discussion of the secrecy question in the columns of the paper, and in the preamble, after showing that its circulation is much less proportionately than ten years ago, asserted that the reason for this decline was because of the great amount of anti-secrecy matter found in its columns. Bros. Hott and Tobey were severely censured for their course, while Bro. Shuey was *complimented and commended for his efficient management.* When some one defended the editors and made the remark that Bro. Hott was away during the late discussion between Floyd and Shuey, an effort was made to throw all the responsibility upon Bro. Tobey, thus, while flat-footedly censuring Bro. Tobey, a pretended friendship was manifested for Bro. Hott, who will not shift any responsibility we know, and who can easily see through all this web of deceit. The assumption that the small circulation of the *Telescope* is occasioned by its bold stand for the law and its fearless defense against the disloyalists, is false; and for any set of ministers to approve it without having the proof is very unjust toward our worthy editors and demoralizing to the interests of the church. Such action, not only by its false position lessens the influence of the ministry for truth and right, but it itself damages the mission of the *Telescope.* It is wrong to assert that these ministers, because of their hatred of the course pursued by our editors, throw their influence against the circulation of the *Telescope*, and are they not responsible themselves for this falling off in circulation? Such resolutions as were passed do great injustice not only to our editors, but to the whole church.

But the *Telescope* was not alone in catching it. The loyal portion of the church had to bear a part.

The general resolutions were offered by Rev. Arnold, who could not possibly have got up more bitter sentiments against his loyal brethren. One resolution was denouncing the charge of "disloyalty" as untrue, and a reflection upon the character of worthy ministers. He claimed that the other party were striving to tear our charges to pieces; that *they* were loyal and the other party the disloyalists. That resolution was tabled.

While the *Telescope* was censured for pursuing a course that promoted strife and contentions, nothing worse could have been offered for the same purpose than the resolution referred to. How consistent!

But the warfare did not stop here. The *Cynosure* and Pres. Blanchard had to bear a part also, and not a small part either. This same preacher, who, of course, is "opposed to secret societies," offered, "That the attacks of Pres. Blanchard on Bishop Weaver was malicious and un-Christian." The general character of Pres. Blanchard was fully discussed, and to one unacquainted with him it would have appeared that he is a very bad man. He was accused of having a plan on foot to break up our church. "The Associated Churches of Christ" was meant. He preached once for one of these ministers and caused so much trouble that it exists yet. I rather presume that he preached the truth and told the people of their sins, and that always causes trouble in a church that is sold out to secret societies.

It is presumed that Bishop Weaver's character is getting shaky, or this conference would not have discussed a resolution endorsing it. It finally passed. It is bad enough if the bishop can't take care of his own character.

Last, but not least, the *Cynosure* had to meet its share of anathema. A resolution to discourage its circulation was passed, with the amendment, "The so-called *Christian Cynosure*," added.

The discussion was characterized by hate and malice toward Pres. Blanchard and his paper. A few loyal members, both ministers and laymen, tried to prevent such action, but to no effect. It was simply horrible. Nothing could be said too mean on the subject.

Some peculiarities of the dicussion may be of interest and should go on record. Ministers denounced the character of the *Cynosure* who do not take it and scarcely ever see it. One man in particular ranted about it who knew nothing more of it than what Bishop Weaver said of it in the *Telescope* when abusing Pres. Blanchard. Another one had heard of Pres. Blanchard's striking a man on a train one time and for this reason denominated him "a man of doubtful moral character." Who dare make such an assertion that is fully acquainted with the facts in the case? Bishop Weaver's articles furnished terms for these ministers to use, for they quoted him *verbatim.* Bishop Glossbrenner (and I say this with all love and reverence for him, for he is a good and holy man, but at this conference plainly showed that he favors this anti-law party) manifested great prejudice and ignorance of the facts, by interrupting a good loyal member who defended the Christian character of the *Cynosure*, and by having to inquire where it is published. It is quite fair to assume that he does not know what Blanchard said of Weaver, and yet he sanctioned and endorsed all these ministers said against the character of the former. One minister affirmed that "Blanchard will receive all kind of secret society men into his church." Another, "The Congregational church is full of secrecy." Another was opposed to the *Cynosure* because, when at Dayton, attending our Seminary, three students there from the West, would always read the *Cynosure* before the *Telescope*, and he was afraid it would supplant the *Telescope!* That was quite a compliment to the *Cynosure.* It must be a pretty good paper to be able to supercede the good old *Telescope*, or else the *Telescope* must be a very poor one.

The most remarkable fact connected with this whole affair, and with this whole agitation of the subject in our conference is that, with all that is said and done, they all say, "We are opposed to secret societies." Scarcely a speaker on the floor, but what repeated and reiterated this stereotyped saying—this "knock-down argument" that we hear constantly. They were not opposed to the *Cynosure* because it was an anti-secrecy paper—oh no!

But they did say they are opposed to the *Telescope* for that reason. Of course they will deny this statement. I will modify it and say, They want it to be an anti-secrecy paper, but it must say nothing about it. These men may be sincere when they say they are opposed to secrecy, but if "By their fruits ye shall know them" they cannot be believed, for about all they say or do in the matter is to oppose the anti-secrecy law of the church and persecute real anti-secrecy men. The Masons and Odd fellows don't consider them very much opposed to secrecy and they are pretty good authority in this case. They don't recognize any particular enemies in them. They call them good fellows and Masonic editors publish complimentary notices of them and laugh over the idea of this church that has stood so long free from lodge contaminations, that now receives into fellowship lodgemen at the hands of these fellows who "are opposed (?) to secrecy."

Many members of the church went away from this conference feeling sad for the manner in which this subject was handled, and undecided as to what course to pursue. Some already have withdrawn because of this disloyalty, and a few refuse to hear and support their ministers. Our Zion is in a woeful condition. This constant agitation and influence brought to bear on the people makes is dreadful. The devil and his ally, secrecy, are giving us a hard fight. May the Lord of lords and King of kings stand by us and save the church from a surrender to this wily foe.

Yours for Christ,
C. W. Core.

FREE BAPTIST.

—At the New Durham, N. H. quarterly meeting, September 23d, Prof. S. C. Kimball presented a brief essay on Odd fellowship, which appears on our second page. Connected with the reading a discussion took place which is thus reported: Elder Ezra Tuttle, Arch Mason and Odd-fellow, wished the reading of the essay deferred to some more convenient season, but as no other brother stood openly with him the reading of the essay was ordered.

It is the custom of our ministers' conferences to call on each brother to criticise the essay read, and then the author has a right to defend his essay.

Elder J. F. Joy said the essay was information to him, but as the author had investigated the subject with care he accepted the facts and considered the conclusions logical. No Christian could consistently belong to a society that rejected our Lord Jesus Christ.

Elder C. L. Plummer said unless the author of the essay was an Odd-fellow he could not possibly know what was done inside a lodge. The testimony of a seceder would be rejected in any court of justice.

Elder W. S. Packard said he was odd by nature, and for many years an Odd-fellow by practice, and had acted as chaplain. His knowledge of that lodge did not accord with the statements of the essay. When asked if he prayed in the name of Christ in the lodge he said he did. When asked if the name of Christ occurred in the lodge formula of prayer, he said he could not tell. He could tell if he were at home.

Elder E. True said he knew nothing of Odd-fellowship, but if the members paid in three dollars to get back one, it was none of his business.

Elder R. McDonald said he knew nothing of Odd-fellowship, but had belonged to a secret temperance order which he found to be a grand good thing.

The other elders declined to criticise. Such is the substance of the criticisms.

Being called upon to defend my essay, I replied that Bro. Plummer was ignorant of the practice of courts of justice. New York, Connecticut and Rhode Island had received seceders testimony in historic cases. Pennsylvania has recently hung over twenty men on the testimony of seceders. I replied to Bro. Packard, that it was quite strange that he could not tell whether the name of Christ occurred in the lodge formula of prayer, and that very fact showed the need of the essay; that if he did use the name of Christ in his extemporaneous prayers in the lodge, he thereby broke his obligation and trampled under foot the supreme law of Odd-fellowship. I replied to Bro. McDonald that I, too, had belonged to a secret temperance lodge and became thoroughly disgusted with it. Thus ended a field day in the New S. C. K. Durham quarterly meeting.

FREE METHODIST.

—The Illinois Annual Conference met in the church formerly occupied by the New School Reformed Presbyterian on the corner of May and Fulton streets on Wednesday afternoon of last week. General Superintentent Roberts of Rochester presided. Twelve ministers were present and thirteen delegates from the churches. A resolution was presented early during the meeting to invite Bro. Roberts to remove from New York and make his home in Illinois. On Friday evening Mr. Roberts preached on "Conformity to the world prohibited; transformation required."

The business of the conference was largely transferred to committees, the afternoon and evening of each day being occupied with a sermon from some of the members. The reports from the sixteen different charges show a membership of 690 with an attendance in thirty Sabbath schools of 1047. The conference continued until this week, and the reports, etc., of the last day were received too late for this issue.

THE REFORMED CHURCH.

—Rev. J. W. Beardsley of the Reformed church (American branch) at Constantine, Mich., not long since made an address at a Masonic picnic in which the lodges of that place and White Pigeon joined. The address is a glorification of Masonry as the great system by which men may attain a "higher life," as a "vital, useful and necessary institution in society." Yet the whole work he assigns to it, Christ teaches us can be done only by the means which himself has appointed. This professed teacher of the Gospel of Christ thus denies his Master, puts him aside and assigns his work to the idolatrous rites of the lodge.

—The work of the Holland church in Michigan, is rolling a great wave of agitation over the churches of this denomination. It has reached some stagnant corners and stirs up the bottom. The *Christian Intelligencer* of New York, the organ of the American churches, lately published a long editorial on Freemasonry, defending the order in the most abject manner. The *Telescope* calls its conduct "amazing duplicity."

GENERAL.

—Geo. C. Needham, the evangelist, has begun pastoral work with the Chicago Avenue (Moody) church in this city. Messrs. Whittle and McGranahan last Sabbath began special meetings at Adrian, Mich. The terrible calamity occurring last week in that city will dispose the community to listen to the message of the evangelists.

—A great number of religious revivals occurred during the last two months in the vicinity of Petersburg, Va., and even extending into the neighboring counties of North Carolina. In a number of instances from seventy-five to one hundred conversions have been made at a single meeting, and from forty to fifty are common. They occur alike in all denominations and among the whites as well as the blacks. Large additions have been made to church congregations. The revivals are still in progress.

News of the Week.

—Leading men in this city are taking measures to give Gen. Grant a grand reception when he shall return here, surpassing everything heretofore attempted. We are having enough of this "hero-worship."

—Pres. Hayes returned through Springfield, Illinois, and Indianapolis last week to Ohio. He was received at both these cities with great enthusiasm.

—A Newark, N. J., bank has obtained judgment against the town of Mt. Vernon, Ind., for $65,000. On the approach of the United States Marshal to seize property, or command the levy of a tax, he found not the first and the authorities resigned, leaving the place without any local government. The courts may not be pleased with this new way of avoiding the payment of debts.

—The postoffice department has made a decision which will be enforced, prohibiting the mailing of letters to lottery companies or their agents; also forbidding the sending of money to lottery companies by postal order or registered letter. The authorities base their decision upon the postal laws and regulations of 1879, which forbid the use of the mails to swindle the public, and they claim that lotteries come under this head.

—The two colored men from North Carolina who went to Washington recently to make arrangements for the emigration of negroes have received letters from colored friends in North Carolina telling them that it would not be safe to return home yet, as the whites are highly incensed and threaten to do violence to them for having expressed themselves too freely regarding the condition of their people in the South. The whites, it is said, propose to check the emigration by withholding from the negroes a part of their dues.

—At the county fair held at Adrian, Mich., last week a large stand gave way. On it were seated 1000 people, the exhibition rooms underneath were filled with nearly as many more. The whole structure collapsed and from the wreck were taken out over two hundred dead and injured. Twelve were killed or have died since. The severest inquiry into the calamity is being made.

—Two gentlemen, Prof. Colgrove and C. H. Williams, manager of Woodward's Gardens, San Francisco, attempted a balloon ascension from the Gardens on Sabbath afternoon during a heavy gale. After ascending some 200 feet they were both dashed to the earth and killed. Two balloonists, who ascended from St. Louis, Prof. Wise and Geo. Burr, teller of the 1st National bank, on Sabbath, Sept. 28th, had not been heard from up to Monday morning of this week. Parties are searching for them. Is God about to vindicate his law against the impiety of men?

—Prairie fires have caused great damage at Mankato and Worthington, Minn. Near the latter place it burned for fifteen miles through a settled country, destroying haystacks and buildings. The farmers fought the fire as long as possible, then fled to the village for protection. A correspondent writing late last night describes the flames as leaping forty feet into the air, and presenting a magnificent scene.

—A national conference of men interested in the negro exodus has been called to meet in Philadelphia on the 15th of October to form a national association to supply trustworthy information to colored people in the South with regard to the places where they are most likely to find comfortable homes and profitable employment, as well as to protect them on their travels. The signers to the call are none of them politicians, and the intention is to keep the organization free from political entanglement if possible. Several papers will be read at the conference, among others one by John W. Forney, on "The duty of the Government in respect to negro exodus," and one by Rev. John P. Newman on the "Moral aspects of the exodus question."

—The Russian Government is about to sequestrate the property of the monasteries. The revenues of these institutions are estimated at $2 250,000. The great bulk of their wealth consists in bullion, precious stones and works of art, which are computed to be worth from $150,000,000 to $300,000 000. The inmates will be allowed a suitable support, but all above the sum required for that purpose will be turned into the national treasury.

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Caro, Mich.
Edward Mathews, Brooklyn, Mich.
J. T Hobson, Leesville, Ind.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O.
J. S. Perry, Thompson, Conn.
C. F. Hadley, Wheaton, Ill.
J. T. Michael, Milford, N. J.
H. H. Hinman, Wheaton, Ill.

Price of single subscriptions to the *Cynosure* $2 per year in advance. This is low considering the size and value of the paper.

Literary.

Library of Universal Knowledge, Vol. I., is the first of a series of twenty volumes to be issued two a month, by the American Book Exchange, 55 Beekman St., New York. The price of the whole set is fixed at the low price of $10, postage extra. This company has organized a publishing work on a popular plan. The present volume is a small neat volume, containing some 725 pages of closely printed matter, but well arranged for ready reference. The features of this work which might be unfavorably noticed are the small type, light paper, and occasional marks of haste in the proof-reading. But the type and paper chosen have an advantage. They admit of a reprint of the whole of Chambers' large encyclopedia in fourteen handy volumes, omitting the illustrations. Chambers was originally sold here for $60. But besides this, six volumes are to be added, to make the work complete for American readers. The whole to cost $10. In this age of improvement when every fifteen years a new edition of some great encyclopedia is coming out, it is a vexation to pay from $40 to $100 for such a work and have it thrown aside after a few years. The advantage of a cheap work of this kind thus appears. After ten years use it can be thrown aside and the new edition bought without feeling the loss. Chambers' work is very useful for students of European or ancient history, but is a disappointment to Americans. This disadvantage is promised to be fully corrected in the last six volumes.

Long Life and How to Reach it, is the second velume of the American Health Primers, published by Lindsay & Blakiston, Philadelphia. The chapters are on causes of disease, heat and cold, contagion, clothing, pure air and water, baths, house-building, food and its impurities, exercise, sleep, mental power, parasitic enemies and old age. These numerous topics are treated in a plain, unprofessional style and bring a large amount of practical information of the highest value within the compass of a small volume. As an illustration in the chapter of "Pure water and how to obtain it," we read: "A convenient test for decomposing animal matter in water is the development of a putrid odor by standing twenty-four hours in a perfectly clean, well-scalded bottle. A pint bottle, two-thirds full and tightly corked, may be used, and if any disagreeable smell is discoverable, the fluid should be carefully tested by a competent chemist before being employed for cooking or drinking purposes. Of course water may be very impure, and yet yield no foul odor when thus examined. A wise precaution when traveling in unhealthy districts, or during the prevalence of an epidemic is to drink none but boiled rain-water. To be effectual the boiling should be continued briskly for half an hour or longer. Rain-water is preferable in many regions because the hard water (containing lime) is but partially or not at all improved by boiling, and gives rise to serious diarrhœa in many of those unaccustomed to its employment, also probably, to calculous disorders." Another illustration from the chapter on "Clothing and how to wear it." "Boots and shoes should have broad, low heels, and be loose enough to avoid corns, (which are almost always the result of trying to wear too narrow soles and too high heels,) and yet not so loose as to give rise to excoriation from friction upon projecting portions of the foot. Neglect of this latter precaution sometimes gives rise to troublesome and intractible sores. Wearing India-rubber shoes in rainy, or especially in snowy weather, is probably the best method of avoiding the dangers of wet feet, but the practice has great disadvantages, and is only a choice of evils. The ill effects of rubber coverings for the feet may be much reduced by being scrupulously careful to wear them only while walking or using active exercise, and taking them off as we sit down or enter the house. Waterproof boots and shoes have no special advantage over rubber over-shoes, and labor under the very great disadvantage that they are much less apt to be taken off as soon as the urgent necessity for their use ceases. The evil results from wet feet may often be diminished, or entirely averted, by taking off the damp shoes and stockings, rubbing the feet dry, toasting them before a hot fire or the hot blast of a furnace, and putting on dry, well warmed stocking and shoes, as thick or thicker than those laid aside. To be effectual, however, this programme must be gone through with at once—even a delay of five minutes may be sufficient to annul all benefits from such a drying process.

NATIONAL CHRISTIAN ASSOCIATION.

President of the National Convention.—Rev. Henry T. Cheever, Worcester, Mass.

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Rec. Sec'y.—Thos. Hodge, Chicago, Ill.

Cor. Sec. and General Agent.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

Treasurer.—Rev. E. Hildreth, 292 Randolph street, Chicago, Ill.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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THE STATE MEETINGS.

INDIANA, Oct. 21 to 23, Albion, Noble county.

MICHIGAN, October 28 to 30, Flint, Genesee county.

OHIO, Nov. 4 to 6, Cedarville, Greene, county.

ILLINOIS, Nov 11 to 13, Westfield, Clark county.

PENNSYLVANIA, Nov. 25 to 27, at Carbondale.

INDIANA.

All who are opposed to organized sin, give heed! The seventh annual meeting of the Indiana State Christian Association opposed to secret societies, will convene at Albion, Noble county, Ind., October 21st at 7 P. M., and continue in session till the evening of the 23rd, 1879. Let all friends of reform in Indiana and elsewhere, if possible, rally. Our reform is in defence of private and public interests; in defence of the family, the church and state. Under Divine guidance this must be the best meeting ever held in the State. Then come on, friends; we will entertain you free while here. Revs. J. P. Stoddard and D. P. Rathbun, will positively be here, and we hope the Blanchards of Illinois, Mattoon and Taylor of Ohio, Doesburg and Mathews of Michigan and every minister of the Gospel within two hundred miles. The B. & O. railroad can be reached at Walkeston, Milford Junction, Avilla and Auburn Junction. From these points trains arrive at Albion, 8 A. M., 2:10 P. M., 12 night, and 3 A. M. The lodge will be opened by Elder D. P. Rathbun. Friends come on; rally to the defence of truth and righteousness. The time will be filled by able discussions by our ablest lecturers. Come and hear them.

DR. G. W. CHAMP,
H. FLOYD, P. E.,
BENJ. BUTLER,
WALTER EDGERTON,
Ex. Committee.

MICHIGAN.

The Michigan State Christian Association will, God willing, hold its next annual meeting in the city of Flint, Genesee county, to commence on the evening of the 28th day of October, to hold over the 30th. The names of the speakers will be announced as soon as the arrangements are completed. The good citizens of Flint will do all in their power to make the meeting a success.

Now, dear friends, our State meeting will be a test of our professions of earnestness in this reform; then let none of us fail to be represented. We want to look in your faces and clasp your hands with hearty grip at this general rally of our forces; don't fail to report either in person, by proxy or by letter to this meeting, if you are in sympathy with this reform remember that actions speak louder than words, and a time has come when we must act or the opposers of our cause will have little confidence in our words. Let us rally around the standard of our reform and bear it forward under the leadership of the great Captain of our salvation to grand and glorious and complete victory.

For the Ex. Com. W. H. ROSS,
Cor. Sec'y.

OHIO.

The annual convention of the State Christion Association opposed to secret societies, will meet in Mitchell & Ervin's Hall, Cedarville, O., on the evening of November 4th and continue through the 5th and 6th. Cedarville is on the P. C. & St. Louis railroad eight miles east of Xenia and forty-three southwest from Columbus. Free entertainment is generously offered by the good people of the community, and persons coming are requested to forward their names without delay to Mr. D. S. Ervin, Cedarville, O. The convention will be opened by short addresses of welcome from Revs. J. F. Morton and H. F. Wallace, resident ministers of the place. Some of the ablest speakers for our cause in the State, have promised their presence, also Rev. J. P. Stoddard, General Agent of the National Christian Association. And we have the promise of the Master, that he will "be there" if we meet in "his name." Let us then come to our annual gathering in his name that we may have his presence. Come in his Spirit that we may not only be a blessing to the community but better fitted to build up the Master's cause, and draw men from the love of darkness, concealment and the false worships of the lodge, to the truth, which will make them free. "Walking in the light." "Speaking openly to the world" and "in secret saying nothing," as followers of our Divine example.

J. M. SCOTT, Pres.

Telescope, Wesleyan and other papers friendly, please copy.

THE CEDAR COUNTY ASSOCIATION OF IOWA, will meet in the court-house at Tipton at 2 P. M., Oct. 10. Elder J. F. Browne, Illinois State lecturer, will speak in the evening. A cordial invitation is extended to all.

JOHN DORCAS,
Sec'y.

—See notice of Pennsylvania meeting on 9th page.

—Bro. Hinman spoke at Avalon, Mo., on Wednesday evening of last week, and expects to remain in that State for a time yet.

—Elder Browne had at last report several points where he was expecting to stop on his way to the Illinois State meeting at Westfield, Nov. 11th.

Topics of the Time.

The Indian outbreak occasions great anxiety not only among the remote mining regions of Colorado, but among government circles at Washington. The officials of the Indian office naturally do not wish to bear the blame. Commissioner Hayt says that his department has done all in its power toward conciliating the hostile tribes, and promises a brief history of the troubles with the Utes, and the reasons why Thornburg's command was sent out. Washington dispatches say that the Indian question promises to be a troublesome one in the next Congress. The Treasury department was some time since asked for information respecting the amount of money paid out for the Indian service since the beginning of the government. The footings of the immense mass of tables show that, to the 1st of last July, the end of the fiscal year, 1879, the government has expended, on account of the Indians, $181,000,000. The estimated number of Indians now living is 300,000.

The State election in Ohio is held on Tuesday of this week and the result will be generally known before this paper reaches most of its readers. Whatever the result may be it is of no less importance and interest to know that a severe impeachment has lately been made of Mr. Foster, the Republican nominee, in respect to his temperance principles. A public meeting was called in Oberlin, headed by Judge F. D. Parish, a well-known name among the reformers of Ohio, in which the equivocal position of the Republican party and its candidate was freely discussed. It appears from the documents presented, that in 1875 Foster helped get through Congress (he was a member) an amendment to the internal revenue law, by which a extra spigot might be made in beer kegs and the revenue stamp remain uninjured. This saved the beer men millions of dollars annunually. For this the liquor men, though Democrats, are very unanimously in his favor. Mr. Foster may be elected, but he can satisfy the honest people of Ohio of his integrity in only one way—by clearing off that action by repentance and public acknowledgement of the wrong.

The progress of the papacy in England is marked by a proposition of the pope, which it is said he is determined if possible to carry into effect, to establish a Roman Catholic college in connection with the University of Oxford. That this project may in time be carried out, there are well grounded fears. A London paper publishes a list of the recent converts to Rome in England which fills eight and a half columns, includes the names of one duke, two marquises, five earls, fifteen barons and lords, irrespective of courtesy titles, seven baronets, three knights, one general, one admiral, ten members of parliament, four queen's counsel, four professors, one hundred and sixty-eight beneficed clergymen, sixty-seven of whom have become priests, and one hundred and ninety-eight gentlemen. Many persons prominent in society, art and literature, are included in the movement. Some of these are Thomas Arnold, brother of Matthew Arnold, and son of Dr. Thomas Arnold of Rugby; Florence Marryat, the novelist; Miss Froude, niece of the historian; Miss Gladstone, sister of the ex-premier; Coventry Patmore, the poet; "Prof." Pepper; Adelaide Anne Proctor, daughter of Barry Cornwall; Philip Rose; Mrs. Hope Scott, grand-daughter of Sir Walter Scott; Elizabeth Thompson, painter of the "Roll Call;" and the eldest son of the celebrated philanthropist, Wilberforce.

—At an assembly lately held in a Protestant church in Paris in connection with the Evangelical Society of France, a French lawyer stated, as a most remarkable fact, that on his journey through France he had had opportunity to ascertain that at no former time could the Gospel be preached so freely as now; and that among the people there prevailed a great hunger and thirst after the word of life. Wherever in the provinces Biblical expositions were announced no hall could be found large enough to hold the overflowing masses. They came from two and three miles around, not from curiosity, but from a desire to hear the Word of God. The people are turning away with discontent from the empty shows of the Romish Church; they have found out that the desire of the soul is not stilled by it, and they are greedy to hear the teaching of a pure faith. The Sunday schools, which are established in all the large cities, meet with more and more favor, and are all well attended. The Secretary of the Central Evangelical Society of Paris thinks if that Society had the means it could establish a new Protestant church in France every week.

The Perdition of Masonic Ministers.

BY REV. C. C. FOOTE.

We have reached a condition of things in the encounter with Masonry that demands great plainness of speech.

It was after the Saviour had fully exposed the hypocritical wickedness of the religious teachers and leaders of the Jews that he thundered these awful words in their ears, "Ye generation of vipers, how can ye escape the damnation of hell?" And his apostles, breathing his spirit, were equally faithful and plain in their exposure and denunciation of hypocrisy in high places. And knowing the truth we become recreant to duty, partakers of sin, and involved in the ruin, if we give to the trumpet blast of warning "an uncertain sound."

For months past great waves of horror have been rolling over my aching heart, in view of the condition of the Masonic ministers of this country; and I can no longer innocently stifle my convictions, nor withhold a warning concerning this momentous matter.

All Christians will admit the truthfulness of the following propositions:

1st. That the economy revealed in the incarnation of the Son of God carries with it the repudiation of every other religion as a method of salvation.

2d. That the support of any other religion is a positive rejection of the Gospel of Jesus Christ.

3d. That the joining ourselves to another religion after professing allegiance to the Gospel, involves the guilt of the most daring insult to God, possible to a human being.

4th. Such a crime must place the perpetrator on the fatal ground where justice and mercy can never meet. (See Heb. 10: 26 to 31.)

Now it has been shown and demonstrated, over and over, in ways and times without number, that Masonry is "another" religion. So it is declared by its chief defenders, and in Masonic books. Its religious element is a part of its organic existence; and thus it is worked in the lodge. That it is a religion could not be made plainer were it written by the finger of an offended God in letters of fire along the vault of heaven. And being another religion it must of necessity be a lying religion; an idolatrous religion; a soul-destroying religion; a Christless religion. It has for him no recognition. no place, nor worship. And most of all, as a system, it has no need of him. It must therefore, from organic necessity, black-ball Christ. With him, it can hold no co-ordinate relations. Introduce him into the lodge, with his rights and claims acknowledged, and that moment Masonry dies. The "Grand Sovereign of Sovereigns" would instantly be stripped of his blasphemous titles, and sue for mercy at the feet of the rightful occupant of the throne. This, Masons know right well. Hence they fight Christ and the advocates of his rights. What would the introduction of Christ into Mohammedanism be, but its annihilation. And thus it would be with Masonry.

Christ's claims of universal supremacy are absolute. And the claims of Masonry are just that and nothing else. A more intense antagonism can not be found. It is a war for very existence; and must therefore be a truceless war. With Masonry it is victory over Christ or death. But Christ will trample Masonry under his feet, "with garments dyed in blood."

Where now, I ask, are Masonic ministers? Doing battle for Christ against this mortal foe? No. They are the allies of this enemy of Christ. They are enrolled and marshaled under the black flag of Masonry. They are doing battle for its universal triumph. The are therefore themselves the mortal enemies of Christ. They stand in the forefront of the war against Christ. They must therefore encounter the doom of Christ's foes. Remaining in this league against Christ, they are as sure of hell as if they had already been there a thousand years. This conclusion is logical, and from it there is no possible escape. Their preaching and praying in Christ's name out of the lodge avails nothing. They cannot serve Christ and Belial; nor have fellowship with light and darkness. The very idea is a solecism.

What if their pulpit productions are clothed in eloquence and pathos; do they excel Balaam? Nay! he was the peer, and more than the peer of the best of them. And yet he was an enemy of God; and was slain among the enemies of God; and died as the enemy of God; and went to their place. (Read the 23d, 24th and 25th chapters of Numbers.) And are not these Masonic ministers playing the very game of Balaam with the people? Pleasing them with eloquent discourses from the pulpit, and debauching them by the abominations of the lodge? It fell to my lot recently to present this subject in a gathering of over a score of ministers of Detroit. And, while not one word was uttered in its favor, the testimony was overwhelming against it; and principally for its baleful influence against Christ and the Gospel. Two renouncing Masons declared it was of the devil from top to bottom. Rev. Dr. Sprague, an early associate of Pres. Finney, and a laborer in revivals for near fifty years, said he had never known a Mason converted in one of his meetings. "Masonry is good enough religion for me," is a common saying among the craft. Nothing is clearer, than that Masonry necessarily brings the Gospel into contempt.

It is vain to apologize for these ministers on the score of ignorance. They will thank no one for the compliment. They are not ignorant. They know the shameful abominations of the lodge; for they have been "put through" them, and practiced them on others. They know also that near fifty thousand Masons were driven from the lodges of the United States by the revelations and murder of Capt. William Morgan. They know also that the testimony of Elder Bernard, Rev. Dr. Colver, Pres. Finney and thousands of other seceders is true. Not a week ago a Mason told me he left the lodge from pure disgust at its performances. It is vain therefore to apologise for, or attempt to extenuate the wickedness of Masonic ministers. They sustain the relation of apostates and enemies to the Son of God, whom they pretend to serve, and who did nothing in secret; while they as Masons do everything in secret; affiliating with an institution which declares Christ's disciples "unclean," and "dogs." Very nice men we concede many of these ministers to be, endowed with highly companionable and gentlemanly qualities; and so were the Southern ministers who visited dear old John Brown in his prison, and sanctioned his hanging. "Gentlemen," he said, "you are, but heathen gentlemen, worshipping the god of slavery." And so are these ministers, heathen gentlemen, worshipping the god of Masonry.

Now, therefore, we are waging a war for the extermination of this Masonic idolatry. We will neither give nor cry for quarter. Masonry must die at all hazards. And it shall die, God helping us, cost what it may; and the cost will be toil, persecution, defamation, money, and possibly death. But we owe all this to these ministers, if peradventure God will give them repentance unto life. We owe it to the church of God; to the country and to posterity.

Our judge and our helper is God, and he that is for us is greater than they that are against us.

Detroit, Michigan.

Thurlow Weed and Masonic Persecutions.

(Report of an interview, from the New York Graphic.)

I saw him coming out of the Tribune building—an old man, apparently eighty, more than six feet high, not very much bent, but feeling his way before him with a staff, as if he saw but feebly. His keen gray eyes were under a mansard roof of a forehead, and his eyebrow were long and straggling like a *chevaux de frise*. He looked eager and earnest, but there was a half smile on his face as if his life had paid a premium and was closing in content. I had seen him before somewhere, but I could not remember exactly—ah, yes; it was Thurlow Weed. I had seen him often, years ago, at political conventions, and later as a fine figurehead at public meetings for benevolent purposes.

"I will call on him and get him to talk."

No sooner thought than done. I called that very evening, at seven, at his handsome residence on Twelfth street, near Fifth avenue, where his windows overlook a church lawn. "Card no use," said the colored servant at the door; "he cannot read it." Into the library I was ushered, where a glance took in walls hung with pictures, fine and comfortable furniture, book-cases, one open, a cup of tea on the centertable and the tall old man lying on the lounge.

I made myself known to him and told my errand, asking if I could call some time when he felt less fatigued.

"O, no! this is all right," said he; "I feel pretty well." And he insisted on transferring himself to an easy chair. * * * * *

"May I ask," said I, "what is the greatest misfortune that ever happened to you?"

"The greatest distress I ever suffered?" he inquired. "O, you must know what that was. Cruel, cruel! The vilest slander that ever was framed—that I was a monster of brutality and had mutilated a corpse for the purpose of helping the fortunes of a party."

"I don't exactly remember what you mean," I said.

"Why, Morgan! Morgan!" he exclaimed, and his face assumed a pained expression. "I suffered untold distress, and was more or less under ban for twenty-five years. Old acquaintances avoided me; even my family was made to feel the disgrace, as if I were a felon. It was cruel!"

"How was it?" I said. "Or perhaps you prefer not to talk about it?"

"I have no objection. It's an old story now, and belongs to the past. I was living in Rochester at the time Morgan, who had exposed Masonry, was missing. It was believed that he had been drowned by members of the order in Lake Ontario. A body was found which answered the description of his. It was exhibited in public, and was recognized as being him by his family and friends. It was buried by them. Afterwards it was claimed by the friends of another man, disinterred and another inquest held. There was great excitement over the murder of Morgan, and I was prominent as an Anti-mason. When this last inquest was pending the lawyer engaged by the Masons said to me one day, 'What are you going to do for a Morgan now?' 'This man is a good enough Morgan,' I retorted, 'till you produce the man that was killed.' He went off and reported that I said the deceased was 'a good enough Morgan till after election.' This lie was first published by Henry O'Rielly, editor of the Rochester *Daily Advertiser*, and it made such an excitement that he stuck to it and elaborated it. Finally the

took this form—that I had pulled out the beard, cut the hair and otherwise defaced or mutilated the features of the Ontario corpse so as to make them resemble Morgan! This was in the winter of 1826–'27."

"Did people believe such a thing?"

"Yes, a good many did. It was a thing I could not disprove to their satisfaction. I was abhorred by tens of thousands. Old acquaintances cut me. I was pointed at on the street. Strangers would look askance at me—I saw them. Friends gave me the cold shoulder. I received threatening anonymous letters. I was made to feel everywhere and every hour that I was a marked man. And my poor family, sir," said he, lifting his hand with a pathetic gesture, "were made to feel the cruel thrusts in ways I cannot mention."

"How long did this ostracism last?"

"Fifteen or twenty years actively, and in some directions a much longer time."

"It seems strange that injustice should thrive so," said I.

"Well, it did thrive. O'Reilly became rich and that lie was the foundation of his fortune. I drifted to Albany and at last lived the shocking calumny down. Finally O'Rielly, who might have been worth millions if he had stuck to the telegraphs, which he manipulated at first, speculated in other things and lost money. He kept losing. He lost every thing he had at last."

"Were you glad?"

"I was grateful that the Lord didn't allow such villiany to thrive forever," the old gentleman confessed; "and then I felt sorry for him."

"Where is he now—dead?"

"O, no!" said he; "O'Reilly is alive enough. Four years ago he wrote me a letter, saying that he was penniless, and asking me to send him $100."

"Well, what did not do?"

"I sent it to him."

"You did?"

"Certainly I did. And a few weeks later he wrote me a very grateful letter, which wound up by saying that he was completely out of money and out of business, and he didn't know what in the world he should do to keep alive if I didn't get him a place in the New York Custom House."

"Is it possible?"

"Yes."

"What did you do?"

"I went and reflected on how much pain he had caused me through a quarter of a century; on the grief and distress my family had suffered on his account; on the mortification and humiliation he had heaped upon my party and my friends, and then —then I went down and got him a place in the Custom House."

"You did?"

"I did."

"Where is he now?"

"In the Custom House, unless he has left since I heard from there. I believe he is there yet."

Reform—its Helps and Hindrances.

A SCRIPTURE LESSON.

BY JOHN T. JAMES.

Attending the State Convention at Morning Sun, Iowa, I have been led to reflect some on reform work. The Bible, in some part or other, is a discoverer of the thoughts and intents of the hearts of men in all these matters; Heb. 4:12, being a full revelation of the hearts of men as they are, for or against the work of God in the world. In Judges 4:5 we have a Scripture lesson on reform which we will consider briefly, as it shows both sides of the matter.

Deborah is made a reformer in connection with Barak, to raise up battle in Israel against the Canaanites, their oppressors. Deborah's plot is to draw the army of aliens into conflict with Barak, at the river Kishon, 4:7, so that the river might help to scatter the enemy. This was a worthy and God-inspired idea, as we shall see. At the end of the war she sings a song of victory in which she reveals some things concerning those who helped and those who did not.

"Out of Ephriam was there a root of them against Amalek." There are those who have to labor in roots, in planting reform principles in the minds and hearts of the people, in setting reformed opinions in the land in the face of opposition. "Ephriam is the strength of mine head," saith the Lord. He works out good reformation ideas from a strong, sanctified judgment, and seeks to become a root of righteousness unto the Lord for the people. How few are ready to be roots of righteousness, to go about planting the truth of needed reform in the face of opposers. Many are ready to come in at the harvest when the reform has grown in public opinion and interest, and its ripe fruits are filling the land, but few are ready to plant reformation roots amid adverse public opinion. But there are those, bless God, who go forth as roots against the Amalek of this day in lecturing, in tract distribution, in editing reform papers, and in other ways.

Benjamin and his people are spoken of, and they are on hand in this day, though perhaps needing some fresh stirring up in this reform.

Machir sends down some managers and Zebulon some writers, both needed. Issachar is the good fellow, "And the princes of Issachar were with Deborah, even Issachar, and also Barak." He sends princes to the reform and not his weaklings, his strongest men are given to the work and not his sickly ones. He is not that tribe in Israel that lets such preachers as are not available for other work, its superannuated ones and non-efficient ones generally, give themselves to the reform if they will. "Issachar is a strong ass, couching down between two burdens, and he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to hear, and became a servant unto tribute." Gen. 49:14,15. This was Issachar's own father's original draft for him, the aged Jacob's declaration of the peculiar constitution of this son. It is good to see a people abiding in their original constitution if it is a good one. Genuine saints as originally formed and pronounced upon, are strong foals for the Lord's sake, having no more sense than to be asses, in the estimation of the men of this world, for Jesus' sake. They have no better use for that strength the Lord has given them than to bow it to the burdens of the Lord's cause, and work in the world, in such parts of it as may be available to them. They are a noble set who are just fools enough to think that the Lord's strength in them ought ought to bow to the Lord's burdens, on the right hand and on the left. He sees, Issachar does, that rest is good, the true God-given rest in freedom from all evil oppressions, the rest of God which is in righteousness, in a right state of things in church and state; that the land, as truly possessed in the Lord, is good and pleasant. But he knows there can be no rest with the wicked ruling in church and state, no pleasant land under the present state of things, with general Sabbath-breaking and hosts of anti-Christian ministers filling the churches. And so in faith he bows his shoulder to the burden of work necessary to such a rest of God amid his people, such a pleasant state of things in the land.

O, ye men of Issachar, ye happy foals of Jesus, who give your strength to him who gave his flesh for you, continue in such holy folly as carrying testimony in righteousness against the horrible land-oppressing, church-and-state overriding iniquity of Masonry, Sabbath-breaking and intemperance. Let others keep their strength for carrying all the honors they can run their shoulders under, and eschewing all the reproach that may be stirring in connection with reformation issues. Let them nourish their souls at seasides and lakes in the pleasures of a sensuous religion, in ease and quiet amid the groanings of the land under a Sabbath-breaking and Masonry-ridden generation. Let them keep their souls from all burdens of thought and concern except how to obtain preferment and get up higher in ease and honor in this present Christ-dishonored age. Let them refresh one another with lies concerning the swimming state of Zion as they now believe it in, when all sorts of unregenerate creatures are sporting themselves in the waters of imaginary religious enjoyment. Their end is coming when it shall be manifest that all such easy, lazy, Christ-denying flesh is being given up to the fowls of the air for the great supper. Rev. 19:17,18.

But blessing on thee, O Issachar, thou strong foal of the Lord! Thy wisdom shall hang out in the heavens of God eternal, like stars, for all the wordly wise ones to look at from the place of the end of their dreadful folly in disesteeming and giving to reproach and shame the cause and cause-bearers of God and our Lord Jesus Christ.

The Call of the Holy Ghost.

OR MISSIONARY SOCIETIES AND INDEPENDENT MISSIONS.

[A paper read by Deacon O. M Brown, before the First Congregational church of Oberlin, Sept. 11, 1879, in reply to a paper read by the Rev. Mr. Mattison, June 19, 1879.]

By a careful review of the history and origin of the American Board of Commissioners for Foreign Missions, the Christian reader inevitably comes to the conclusion that this is of God. The historic prayer meeting under the haystack; the words of Samuel J. Mills on that occasion: "Let us send the Gospel to the heathen, we can if we will;" the subsequent energetic efforts of those young men to stir up the people, and the evident movement of the Spirit of the Lord on the hearts of praying ones in the same direction; the great self-denial of the early missionaries in braving public opinion at home, and danger in their foreign fields, all conspire to press home the conviction that God by his Spirit was moving the people.

But all this is too familiar to need rehearsal. My object is to show what relation the American Board holds to the church. The objections that have been raised against independent missions is *their independence*, and that they are not responsible to the church, and Acts xiii. 1 to 5 has been quoted to show that as Paul and Barnabas were sent out by the church at Antioch, and were responsible to it, so all missionary operations should be responsible to the church. But is the American Board responsible to the church? The American Board is an independent, self-perpetuating, corporate body. The church has no voice in choosing its corporate members, or in the election of its officers, and its officers do not report to the church, but to its own corporate body. All the relation that it holds to the church is to receive and disburse the funds donated to the foreign mission work. It commissions men and women to be foreign missionaries, by the recommend of the church and theological seminaries. But when they are in its employ it dismisses them without the counsel or advice of the church. Unlike most Congregational churches it does not call a council to advise whether it would be wise or unwise to dismiss any of its missionaries.

So it will be seen that the objection raised against independent missions, is of equal force as against the American Board. And how can it be otherwise? The Congregational churches are not a compact ecclesiastical body. And from the local conference up to the great triennial council, there is no power to authorize or supervise the action of any missionary society.

So of necessity the missionary society must be independent of the church; otherwise the responsibility is thrown back upon each individual church, to send out its own missionary, and do its share of the work of evangelization. Either there is no Scriptural authority for our Congregational polity, and we must admit that our Presbyterian brethren have the best method of doing Christian work, or our missionary operations, both home and foreign, must be independent of the church. And if corporate societies are called of God, and commissioned of the Holy Ghost to do Christian work independent of the churches, may we not infer that individuals may thus be called of God? When the great Apostle to the Gentiles was thus called and commissioned, he conferred not with flesh and blood. (See Gal. 1: 16, 17.) If they give evidence of being called, and sent forth of the Holy Ghost, and are busy in the work of casting out devils, why should we forbid them though they follow not with us? Why should we think it an evil for some thus to carry the Gospel to the heathen, any more than we think it an evil for the multitude of evangelists and "lay preachers" who are laboring in this and other lands, accepting for their support the free-will offerings that God moves the people to give?

But suffer me to call your attention to some of the doings of the independent missions. Beginning with Paul and Barnabas, none of us will doubt their call. But as their independence has been questioned, for a moment let us examine that question.

Turning to Acts 13: 1 to 4, we find that five men, to-wit: Barnabas, Simeon, Lucius, Manaen, and Saul, were ministering and fasting before the Lord. Doubtless they were seeking to know the mind of the Spirit in reference to their future work. The answer came, "Separate me Barnabas and Saul for the work whereunto I have called them." "So they being sent forth of Holy Ghost departed unto Selencia." Such men do not need missionary societies to guarantee their support. It is more than their meat, and their drink, to preach the Gospel to the perishing.

In the early days of Oberlin, there was a student here whose name was David S. Ingraham, who was thus called of God. He went to the Island of Jamaica, without authority or patronage of any society, except as he was commended to the work by the prayers of a few Christian friends. He preached the Word, planted churches, and saw the work of the Lord prosper in his hands. (See Oberlin *Evangelist*, vol. II., page 165; also Mahan's "Out of Darkness into Light," pages 241–245). Also the China Inland Mission, to which our attention has been called, and of which some said that it is not a success. This mission was formed in 1861, and in 1877 it reported twelve mission districts, fifty-five stations and out-stations, forty-one missionaries and eighty-six native helpers. And for the kind of work that they are doing I would refer my hearers to the *Missionary Review* for July and August, 1879, pages 234 and 258.

I would also mention the work of the Rev. William Taylor of the Methodist Episcopal church in South India, which has been self-supporting from its beginning. Mr. Taylor went to India in 1871 and found a class of people mostly Europeans and Eurasians, not properly cared for by either military chaplains or missionaries laboring among the natives. Quick to see their need, he commenced work among them, called young preachers from America, enlisted others from the new converts, and the work has been blessed of God, and gone on, till in 1877 it was able to report:

Traveling preachers on trial	6
Traveling preachers in full connection	28
Local preachers	44
Forty Sunday schools with officers	288
Sunday scholars	2,236
Church members	1,275
Probationers	486
With fifteen churches and three parsonages valued at	$75 000

All without any help from the M. E. Foreign Board, except the payment of a few of the preachers' passage to India. This same man of God, Mr. Taylor, being in this country in 1877, and about to return to India, but decided first to visit South America, and in order to better economize his means for Christian work, *shipped before the mast*, reached and explored Peru and adjacent provinces, returned to this country, enlisted laborers for the work, and at this date there are nine missionaries in that country, whose hearts, fired by the love of Christ and the love of souls, are laboring without support from any society. Like Paul and Barnabas, such men as Mr. Taylor and his co-laborers do not need societies to pledge their support. They know how to abound and how to suffer want. They can live amongst the people for whom they labor, and if need be work with their own hands to supply their wants. Such laborers are needed, going as they do many times to places that are not and cannot be occupied by the societies without financial embarrassment to themselves.

But it is said that the Independent Missions draw off the funds that should flow into the treasuries of the societies and thus cripple their usefulness. But are there not now as in the early days of Oberlin, when the great questions of emancipation and the freedom of the will, and the attainability of a life of holiness in this life agitated the public mind, a multitude of Christians who cannot conscientiously contribute to this work through the old channels? In these days when secretism like a terrible nightmare is drying up the spiritual life of the churches, and worldly conformity in all its multiplied forms is laying seige to the very citadel of vital godliness, there are many who have reached the conclusion that they can no longer support these great societies, that speak no word of warning against these great evils. And yet they are God's children, and would it be saying too much to say that they are the vanguard of the church in its upward march? Surely their sympathies and contributions are needed in the work of evangelization. It is useless to organize new societies, they would ultimately follow in the track of those that have gone before.

I wish now to speak more particularly of the three members of this church, who are now engaged in independent foreign mission work, in connection with the mission at Elichpoor, India, and at Phillipopolis in Bulgaria.

(Here Mr. Brown gave a brief account of the call of these sisters to the work. He dwelt particularly upon the perseverance of Mrs. Norton and Mrs. Mumford in going to the foreign field at the call of God, although they were rejected by the Board; the one on account of physical disability, and the connection of the other with the Board being severed after being five years in its service. He spoke also of the success of Bro. Norton's labors among the Europeans and Eurasians in India before he had acquired sufficient knowledge of the language to preach to the natives, and afterwards of his success among the Koor-Koos, an aboriginal tribe in the hill country of central India, hundreds being converted under his preaching. Also of Mrs. Mumford's labors among the refugees at Phillippopolis during the Turko-Russian war; and of the great success of her female boarding school since the close of the war.

Mr. Brown then concluded his remarks by saying:)

It will be seen that the number of missionaries engaged in this independent mission work to which I have alluded is 109; add to this number 282 Sabbath-school officers and teachers engaged in the work in South India, and 86 native helpers connected with the China Inland Mission and we have a total of 477 engaged in this earnest work for God. I have not been able to ascertain the number of converts that have been gathered by these independent missions, but it is fair to assume that the number is in proportion to the number of laborers engaged in the work.

And now I respectfully submit: Is not this work, assuming such large proportions, manifestly of God? Do not these missionaries manifest the same spirit of Christ-like self-denial and love for the work that was manifested by the Judsons and the Newells, and all the early missionaries of the societies? And ought we to lay any obstacle in the way of these who have so evidently heard the voice of the Holy Ghost calling them to carry the Gospel to the benighted portions of our earth? Brethren, I rejoice that we are represented in this good work; and I most respectfully ask, Who holds the nearest relation to us? and who feels most their responsibility to us? and through whom can we accomplish the most in advancing the interest of the cause of our Redeemer? Through strange missionaries in whom we can feel only a general interest, and who perhaps have never heard of us except as they have seen our names in the list of donors, and between us and whom there intervenes a close corporate board; or these, our sisters, who are bound to us by many sacred ties, among not the least of which is the solemn covenant obligation of this church?

Reform News.

The Nebraska State Meeting.

The Nebraska State Christian Association opposed to secret societies, convened at Palo, York county, September 30, 1879, and continued in session two days. Rev. J. P. Stoddard, agent of the N. C. A., was present. The attendance was not large, yet a degree of zeal and determined energy was manifest on the part of the members and a unanionity of purpose that showed they were deeply in earnest. Rev. Philo Elzea was employed as State lecturer and agent, and the following officers for the ensuing year were elected:

President, Rev. S. Austin, Fairmont.

Vice-Presidents, Revs. J. M. Snyder of Loup City; J. F. Kuhlman of Nebraska City; H. T. Vangorden of Palo; A. Themanson of Kearney.

Cor. Sec'y, W. S. Spooner of Kearney.

Rec. Sec'y, Rev. C. C. Kellogg of Hebron.

Treasurer, Rev. R. A. Bishop of Seeley's Mills.

Ex. Com., Revs. P. Elzea of Lee's Park and W. P. Caldwell of DeWitt.

The following resolutions were passed:

WHEREAS, our abiding hope is in the faithful preaching of the Gospel uncontaminated and uncontrolled by organized wickedness; therefore

RESOLVED, That we earnestly commend those churches that withhold all fellowship from secret societies, and to all not connected with those societies we commend the Christian Commission for free missions organized at Wheaton, Ill., No. 20, 1878, as deserving their moral and material support.

WHEREAS, The "Christian Cynosure," the organ of the N. C. A., has proved its efficient agency in our work, and a valuable help in opposing the wickedness and craft of the numerous secret orders, and has always exhibited the spirit of true Christian reform; therefore,

RESOLVED, That we commend it to the patronage of all who desire an eminently Christian reformatory paper, which advocates free speech and a pure Gospel.

During the session of convention a communication from the Wisconsin State Association to the Nebraska State Association was received, commencing with these words: "Dearly Beloved, while in session at Evansville in the early part of this month, and enjoying a good degree of the moulding influence of the Divine Spirit, it seemed good to the brethren and sisters there assembled through one of their number to address to you, our fellow-workers, some words of sympathy and cheer." This address was exceedingly timely and breathed the fraternal spirit of good will and cheer, advising to prove motives have high resolves, noble purposes and grand achievments; advising to thoroughly organize and meet the foes of truth and light with serried ranks and prepared implements of warfare.

This noble address was read to the convention, and the following was adopted in reply:

RESOLVED, That we reciprocate the good wishes of our friends in Wisconsin, through their able delegate, Rev. J. L. Barlow, and that we pledge our faith to them and to our friends throughout the country to continue by the grace of God until victory crowns our efforts or the Master calls us from earthly conflict to the reward in store for his faithful followers.

We feel to thank God and take courage.

W. S. SPOONER, *Sec'y*.

The General Agent's Experiences in Nebraska.

ON THE BLUE, Sept. 30, 1879.

A nine miles' ride brought me from Utica to the house of James Moore, on Saturday, where I obtained supper and entertainment until Sabbath afternoon. On Sabbath morning Palo chapel was visible on an eminence three miles distant. Very few houses were to be seen, but I was assured that many people dwell in these parts. Mrs. Moore is a Congregationalist, and with her husband and three sons came to this wild region from Ashtabula county, Ohio, seven years ago. It was in contemplation to send out couriers and hold a meeting in the school house near by, but rain prevented.

After dinner Mr. Moore took me to the house of Rev. Vangorden, two miles north, where I found a most hearty welcome. I accompanied Bro. V. to his evening appointment, and preached to about seventy-five persons, who gave most excellent attention, and whose manners and dress indicated a degree of culture that would not suffer in comparison with many older-settled regions. It was arranged for me to lecture at the same place last evening, which resulted in a good meeting, well attended.

Bro. V. brought me five miles with his ponies this morning to Palo chapel, which is an isolated little structure, capable I should think of seating about one hundred persons. Here I learned that the post-office was two miles further on, and being anxious to obtain my mail I set out on foot to find "Uncle Sam's general delivery." I had proceeded but a few rods on my way when I was met by Bro. Bishop who conveyed me to and from the post office in a very comfortable covered buggy, the best I have seen in these parts. Reaching the post office kept in a neat little unpainted farm house, I rapped at the door and failing after two or three efforts to elicit any response, I opened the door and saw the proofs that I had not mistaken the place. It was a veritable post office. Delaying a little I heard human voices in the adjacent cornfield and looking in that direction saw a female approaching, who in reply to my inquiry assured me that there was nothing in the office for J. P. Stoddard. This was rather a backset but I just put it down among the "all things that work together for good to them that love God" and let it go at that.

So far as the convention is concerned, it is up to this point (1 o'clock P. M.) simply a matter of faith, for I find little material in this immediate neighborhood to work upon. But God is able to raise up a true Abrahamic seed out of the paving stones of the streets, and this I am aware is a country of most wonderful possibilities, and the people may for ought I know come as the shadows lengthen, like the "hoppers" from the "Great American desert" beyond.

I feel strong in the faith that good will result from this gathering for it is of the Lord.

OCT. 1, 1879, A. M.—Much to my surprise and gratification last evening's meeting was a success. At 7:30 the citizens began to gather and representatives from abroad to arrive and by eight o'clock the house was filled and some outside. Among those who are known in these parts as tried workers were brethren S. Austin, W. S. Spooner, J. M. Snyder, P. Elzea, Bishop, Lohr, Vangorden and Dodge among the ministers, and a number of earnest, working men and women. A number of others are reported on the way and will doubtless be here today. J. P. STODDARD.

NEBRASKA AND MISSOURI.

FROM THE GENERAL AGENT.

MEADVILLE, Mo., Oct. 6, 1879.

DEAR K.—Nebraska may now be put down as fairly in line of battle, with an efficient corps of officers, a State agent of ability in the pioneer work, and the inspiration of a very successful State meeting. The friends enter the fall and winter campaign determined, as President Austin said, "to conquer or die like men, and with the face to the foe." You may expect to hear from the outposts on the west, for the friends there provided themselves with the means of waging successful warfare by buying all the books I had and subscribing for a goodly number of copies of the *Cynosure*. "Freemasonry Illustrated" was especially in demand,as furnishing not only the "ritualistic" work, but an analysis of the ceremonies, explaining the meaning of each and its religious import, and a very complete Masonic library in its four hundred quotations and references to the standard works of the craft.

I left Palo early on the morning of the 3d, and by forced night and day marches reached this place on the M. train on the 4th. I have here a sister-in-law and two nephews, whom I had not seen since a few days after the decease of my brother in August, 1876. I was glad to find them in comfortable circumstances and usual health. I spoke twice yesterday, and am to lecture this afternoon, and to-morrow my nephew is to convey me to Avalon, where I expect to meet the friends in State convention.

I feel an increasing interest in our Eastern meetings, and hope the friends are doing all they can to get ready. My time and strength is so fully occupied with a meeting in a different State each consecutive week until near the close of January, 1880, that I can do much less than I would be glad to in preparatory work, and must of necessity leave preliminaries largely to friends on the field. I do hope, brethren, and sisters too, that you will not be unmindful of your responsibilities or forgetful of your duties. There is very much depending on your efforts. Our conventions have thus far been attended with unprecedented success, and God demands and the whole country expects New England and the Middle States to do their duty. Should you falter or fail it will dishearten those pioneers who are struggling against difficulties, of which none but the remnant of old settlers left in Illinois and eastward know nothing about save in theory. The West should be inspired by grand victories in the East, and we should not be unmindful that the time is at hand when the South must be invaded by the heralds of free speech and emancipation from the slavery of lodge tyranny. God is picking up his warriors in many instances where you and I would never once have thought of looking for them, and multiplying the number of those who can and do work the degrees effectively. When in the order of Providence an exegency comes, there comes in the wise economy of God a man to fill it. The Master "putteth forth his sheep," and "goeth before them," and while they hear his voice and follow him they go from strength to strength, and if the ranks are sometimes depleted by losses, the gap is soon closed up by those who lift high the banner of the Cross. I confess to being more favored than most of our veteran heroes, but I sometimes grow weary of the conflict which I have been constantly waging for over eight years; and while I neither desire or would dare to withdraw from the field, I would not be unmindful of the many trials involved and of the compassionate regard which we owe to one another, and the allowance to be made for men with infirmities who are sorely tried.

J. P. STODDARD.

REFORM NOTES FROM SOUTHEASTERN IOWA.

DESMOINES COUNTY.

After much effort I secured a place to lecture, and have the degrees of Freemasonry worked by brother S. E. Starry, a reformed Master Mason, and a degree worker of Clarence, Iowa.

I secured a hall at Middletown, on the B. & M. R. R. Here are two churches, Presbyterian and Methodist, and as no church was found favorable to either lectures or the degree work at this place, a Mason, a gentlemanly man, freely gave me the use of his spacious hall, in which I gave a discourse some time since, on "The Religion of Freemasonry Examined," to a large and appreciative audience, with the best of attention and order. And here Mr. Starry worked the first and third degrees of Masonry. The first night the roughs were out, and made a good deal of disturbance, so as to very much interfere with the work. We were very fortunate in securing gentlemen for officers, but could get no one to act as moderator of the meeting, so we proceeded. There were quite a number of Masons present.

The second evening for the working of the third degree was better advertised, and when the time came for the lecture to open there was much confusion from the rabble, and we utterly failed to secure any one to act as chairman of the meeting. It was thought that a certain justice of the peace would make a good chairman, and that as he was reputed to be a staunch Anti-mason that he would assist in maintaining order. He was repeatedly called for but no response, and a vigilant search was made, but neither he nor his Anti-masonry could be found. We secured gentlemanly officers for the degree work, and an excellent candidate; and Mr. Hodgens, the gentlemanly proprietor of the hall, came in and did all he could to maintain good order, but at times with difficulty. The audience was large and at times there was much confusion, but it did not disconcert Mr. Starry. The degree work closed up very quietly. At the close a goodly number came to the rostrum for tracts and supplements, and several declared that they were done with supporting Masonic ministers or hearing them preach. Here we have an evidence that although churches may be closed through fear or favor against the dissemination of that light that makes manifest the secret hidden things of darkness, yet God will open the way for the truth that makes us free in Christ if we will do our duty and go forward.

DENMARK, LEE COUNTY.

After the State meeting brother Starry returned with me to fill an appointment for degree work at Denmark, in Lee county, about fifteen miles west of Burlington, and the location of the Denmark Academy, a very successful school. At this place there are also two churches, the Congregationalist, under whose supervision is the academy, and the Baptist church; also an Odd-fellow's hall.

I found at this place when I first sought to introduce lecture work that many of the good people were quite favorably disposed toward secret institutions; "so many good people belong to the Masons," that it was with difficulty that I secured the lecture room of the Congregational church for even a lecture on the religion of Freemasonry. But after listening to the lecture, and reading tracts and *Cynosures* and the Master's Carpet exposing the idolatry of Masonry, they were glad to have the whole unmasked before the public, and discover to the people the senseless wickedness and heathenishness of Freemasonry.

We had no trouble in securing a good chairman to preside, and good officers to form the lodge. We opened those meetings with prayer to Almighty God, and sought his blessing on our work while we dug through the wall of Masonry, and showed the people what they do in secret with their faces to the east as they worship the sun in secret.

Mr. Starry regularly opened the lodge work on the first degree, introducing Rev. Stephen Jones to the audience, who comes to the lodge seeking the new birth. He was not very fully clothed, and this made some laugh; but upon being assured that this was a religious rite in Masonry, and we were going to show them how Masons were received into the Masonic church, they were quiet, for the people of Denmark are a quiet, order-loving people, and know how to behave in meeting. But as the work went on, and the half-naked candidate knelt at the altar, and as he proceeded with the obligation, swearing away his manhood and liberty—as for Christian religion that had all to be left outside the door of the lodge-room, which is practically confessed when he confesses that he comes inquiringly at the door of the lodge-room seeking the new birth through Freemasonry.

This inconsistency of professing Christians and the ridiculous appearance of the candidate, was laughter-provoking to the young, and to the older and more thoughtful it was sad to realize that men who claim to be Christians and gentlemen could so belittle manhood as to submit to such things.

And that men, and even pious-appearing professed ministers of the Gospel of Jesus Christ would practice these abominations in secret, while in public many of them seem so good, and yet, in these secret devotions to the lodge god, they altogether discard and reject Christ. The expose was so convincing that the poor Masons present could not restrain their indignation. It was really too much for their human nature, and Mr. Starry having called for criticisms the way was opened for discussion. But the Masons and their supporters were soon all in confusion, and it became necessary to call for order, but the Masons having lost the jewel of a silent tongue could not soon be quiet; they seemed to grieve much for their cause, that was being brought to such ignominy and contempt, and there appeared to be quite a number of roughs from abroad that acted as supporters, and the confusion became considerable. Many good people of Denmark said with astonishment that they did not know they had such an immoral element in the place. As it was evidently an outburst of Masonic morals and needed to be restrained, the constable rose and in a calm way said the first one that hereafter in any way disturbed the meeting he would arrest. Then all became quiet and we proceeded to the close of the degree work. After the meeting was dismissed the Masons became quite boisterous. They seemed terribly roused and yet repeatedly denied that it was an expose or anything like it.

Knowing how an institution with such terrible, blasphemous oaths, takes away manhood and calls to its aid the baser passions, it was thought prudent for the constable (a member of the Congregational church) to go with us to our lodgings, which he did.

During the next day rotten eggs were talked of being used on us the next night, but we had no fears knowing that barking dogs seldom bite. The second evening all went off very smoothly with a good audience and good officers, but some trouble to secure a candidate. We at last got a good one and the third degree was exhibited to the shame of Masonry. In the work of this degree Bro. Starry made his work so masterly triumphant that it brought the Masons to quiet. They had all the time claimed that what was being shown up, and recited by Mr. Starry was not Masonry. And as he was rapidly going through the ceremony or ritual, and all were giving good attention, soon the Masons began to smile (I suppose it was a relief to them), and look at each other as though they were much pleased; this attracted attention. When suddenly Mr. Starry stopped, and said he must have got something wrong as the Masons were so well pleased, then turning to the audience he showed them conclusively that these Masons knew when he made a mistake in the ritual or Masonic lecture, and by this unmeant evidence showed the people that he was showing up Masonry, and that Masons knew it, notwithstanding their repeated denials. He then said he would go back and give it correctly, which he did; but, alas! the smiles were gone from the Masons. They were reminded that by sitting in this lodge they had Masonically perjured themselves, and if Masons kept their oaths there would be throats cut across, and tongues torn out by the roots, for such they had sworn to have done sooner than violate their Masonic oath. I think they will say but little about Masonic perjury.

Mr. Starry assured them of his sympathy, and advised them to break their covenant with this debasing, wicked institution, and urged them with hearty repentance to turn to Christ, confess their sin in taking these oaths, and in submitting to this degradation, and seek pardon and forgiveness of the Lord Jesus Christ as he had done, that they might be free indeed. "For whom the Son maketh free is free indeed." Many of the friends of reform thanked us for the exposition in letting the light shine upon such a dark irreligion, and showing the people the danger of such a government in this land of freedom. May God bless those Masons and secretists, and help them as true American free men to throw off this bondage. May they receive the grace of our Lord Jesus Christ and be free indeed is my prayer. JOEL H. AUSTIN.

Correspondence.

MASONIC TRUTH—CROOKED WAYS OF A METHODIST PREACHER.

LEESVILLE, Mo., Sep. 29, 1879.

The members of the M. E. church in this vicinity are opposed to Masonry. In the spring of 1878 the St. Louis annual conference appointed Rev. Dr. S. Jones of Clinton, pastor of the circuit.

In conversation with Bro. Thos. P. Carleton, steward of the class here, Jones informed him that he was not a Mason. Soon afterward in a sermon at a neighboring church he dropped several sentences from the so-called secret lectures of Masonry. After the sermon I said to him, "Doctor, I understand you are not a Mason. Please tell me if you ever have been one." He refused to answer.

Two weeks ago in our Clinton papers a string of resolutions appeared, beginning thus:

WHEREAS, It has pleased Almighty God the Supreme Architect of the Universe and Master of the Lodge above, to remove Bro. D. T. Terry from us to his allotted sphere in that great and eternal lodge; Therefore, be it resolved" etc., and signed by S. Jones, J. W. Keil and W. H. Carpenter.

I clipped it out and meeting the reverend doctor a few days since, I asked him if that was his name to the resolutions. Getting out his spectacles and looking very carefully he said,

"Yes, sir, I suppose it is."

"Then why did you tell Bro. Carleton you were not a Mason?"

"Oh I told him I was not, but I *am now*."

I had expected this and was ready. Said I, "One of your brethren informed me a few minutes ago that you have been for several years."

"That's no difference. Those people down at Leesville wanted to know what I was and I didn't see fit to tell them."

"All right, I know now what you are. What do you mean by this preamble in reference to D. T. Terry?" (Terry was a drunkerd, made no profession of any except Masonic religion, and was very profane.)

"I don't know."

"Indeed, how many places are there for those who pass from this life?"

"I know of but two."

"Then do you mean that he is saved?"

"No."

"Has he gone to hell?"

"I don't know. People must form their own opinion."

"No doubt they will."

Then he told me that our work was strengthening Masonry. I said, "You are very welcome to all I have done and I think you ought to thank us a little instead of abusing us. I mean to do more work of the same kind for you and if you study your statistics closely you will find you are short about 150,000 members in the last ten years as a result of such 'strengthening work.'"

I have no use for lying preachers.

JOHN V. BAKER.

SECTARIANISM.

Not every one who supports a sect is a sectarian. Sectarianism as we understand it, is a blind devotion to a sect, irrespective of right principle. If a person should seek to build up his own denomination by reviling, or wilfully misrepresenting other denominations, or by offering improper inducements to persons seeking a church home, that would be sectarianism. But for one to stand up for the truth of God, as revealed to him in the Bible, even though to do so should develop a new sect, and cause divisions, that would only be fulfilling a plain command (Jude 3) and could not properly be treated as sectarianism. If it could, then Luther, Calvin, the Wesleys, the Puritans, Roger Williams and a host of others gone to their reward were sectarians. Aye, and ourselves, also, who stand by this grand anti-secret reform are sectarians, for whether we own it to ourselves or not, we are surely building up a new party or sect, and though we are not responsible for divisions in the church, (for secretism, that root of bitterness, is responsible for that) yet we are the exciting cause of disturbance, for we hold forth the truth as it is in Jesus, which is sharper than any two-edged sword and pierceth even to the joints and marrow; but for all that, and even though the heavens should fall, we will not haul down our colors while a professed Christian remains at the altar of Baal. But in so doing we are not sectarians; we simply serve the Lord Jesus Christ, and if, with the light we have, we should fail to do so, it would be sin in us, and we should suffer loss. RHODE ISLANDER.

TRINKETS.

If the Freemasons and other secretists could realize the estimate which the exhibition of glittering trinkets on their clothes gives to intelligent freemen, we think they would not enjoy their display of childish vanity quite so much as many appear to do. One has a yellow marked ring on his finger, and another has at the chain of his watch a bauble with some letters on it. O how great are the secrets whose signs are thus displayed to excite the curiosity of the vulgar! How absurdly solemn too, when it is known that the right to wear them has been bought for a price, and silence regarding the silly talk in the lodge about them secured by some of the most awful and profane oaths that can be imagined. How pious are these who wear them! How devoted to the ancient worships condemned in the Bible! How secure they are of going to the Grand Lodge above! But how precious the knowledge of the way there which must not be made known to any one without cash paid and silence regarding it secured by oaths! X.

MRS. DEGEER KNOWS ALL ABOUT MORGAN.

GILSON, Ill., Sept. 1879.

EDITORS CYNOSURE:—I am truly astonished after the expositions of the craft that men of good standing in the church will have the effrontery to say that the expositions given by Bernard, Finney and others are false. We have an exhibition of the fact stated that the craft will lie, and the reason is they are sworn to lie. I happened to be in the company of an intelligent man not long since, who had been a Mason, but was truly converted and renounced Masonry of course. I happened to have a Handbook of Freemasonry with me. So I let this man see it

and as he was looking it over I asked, "Is that book true?"

Without hesitation he said, "It is substantially true. It is just as I was initiated."

I said, "It is certainly very strange that intelligent men, not only of the world, but ministers of the Gospel, will suffer themselves to be duped by such foolishness."

Very recently there has been a new wave of light from the East, even from Chicago, in the person of the editress of the *Crusader*. She was invited to deliver a lecture in favor of the craft in Rio, Knox county, Ill., and from all accounts she spread herself like a green bay tree. She spoke of the antiquity of the craft. According to her account it is hoary. She said that such men as Solomon, John, Paul, and indeed all the ancient worthies were members of the worthy institution of Masonry.

In speaking of the expositions given, she said they were false. Then she gave a new version of the death of Morgan. She scorned the idea of the Masons having murdered him, and said that was an Anti-mason lie. She said he did write a book. What finally became of him was, there was a party of Masons going on a tour to gather historical facts, and Morgan being a good writer and a smart man, by the way, they took him along, and he took sick on the way, and finally died, and was decently buried by the brotherhood.

I thought what a pity that a woman would stand up before an intelligent audience and peddle such falsehood, and Masons setting by giving their sanction. Yours for truth, HATER OF SECRECY.

"*HEAVEN STOOPS BUT NOT TO MEANNESS.*"

In happy contrast with the ungodly saying and doing of Bob. Ingersoll, the remarks of Mr. Spurgeon in a late sermon, from the text, Matt. 13: 12, comes in to cheer the true Christian: "If we, or an angel from heaven preach another doctrine unto you," I charge you, said Spurgeon, listen not to it. A man cannot hear a false doctrine long without being injured by it; you cannot expose the soil of the heart to a continual sowing of tares but some of them will take root and by and by instead of having the good wheat growing in the soul, the tares will be there to poison and destroy, whose end is to be burned. The suitable way to hear the Gospel, is to hear and receive it in the love of it, with an honest purpose, that ye may be saved. The Gospel is exclusive. I would have my brethren be among the exclusive, in every excellent and admirable sense. Our Saviour gives us an excellent picture of the non-exclusive, as wheat sown among thorns. They grew together; "a happy family," some would say, but the "devil's garden" is nearer the truth. In these days such a garden is projected on a large scale by some public writers and speakers.

The church and the world are to blend together in one universal round of play-going. We are urged by persons who suppose themselves Christians, to renew the old league which was established in the days of Noah, and brought on the flood; when the sons of God and the daughters of men joined in an alliance, because the sons of God thought to improve the world, by uniting with it and thus improve the tone and quality of worldliness by fully intermingling with it. If heaven would go down to hell, hell would be greatly improved. See how benevolent Satan has turned and how anxious to be reformed!

Hear ye the voice of God which runs in another manner. "Come ye out from among them, and be ye separate and touch not the unclean thing."

"If any man love the world, the love of the Father is not in him." Beware of religious play-going and pious theatricals, they are among the snares into which only the vain and foolish will fall. Know ye that if ye receive Christ ye must cast out the love of the world? Either Christ will have the whole heart or none of it. S. E. ORVIS.

OUR MAIL.

G. W. Staley, Montra, Shelby county, Ohio, writes:

"I am well pleased with the tone of your paper and I pray that God may bless the reform movement."

D. W. Lawrence, Moulton, Auglaize county, Ohio, writes:

"I am lecturing as often as I get an opportunity and am doing what I can in our reform. I remail my Cynosure to persons that I think will be benefited by reading it. I am well pleased with it and will do all I can for its circulation. I intend shortly to send for a lot of tracts to give away. I have enlisted for life in this reform."

Wm. F. Brockman, Cedar Rapids, Linn county, Iowa, writes:

"O how I love the Cynosure which has been in my hands for a number of years. * * I have some hopes of getting a club this fall."

We hope all who work for clubs will have good success.

Jane Liggett, Mt. Ayr, Iowa, writes:

"I rejoice in the encouragement you have in your work. May you be still more encouraged and strengthened * * I am going to try for more subscribers."

Bro. Joel H. Austin, Burlington, Iowa, writes:

"An Amen to the Holiness work as reported in the Cynosure of Sept. 18th, page 13. While reading the article Holiness Work I felt as if I wanted to say amen out loud, and especially as some have been induced to receive the idea that I antagonized the doctrine. That article has to me the true sound of Bible holiness. I exactly agree with the brother, holiness and lodgeism, heart purity and lodgeism are not congenial. When the saving power of divine grace comes upon the soul and the Spirit is allowed free course, the soul will by divine grace separate itself from all secretism and from all conformity to the sinfulness of this world. It will testify against lodgeism; it will confess and forsake and warn others against these sins. O for more holiness unto the Lord, and less fear of and conformity to the world! O that ministers everywhere would preach the preaching that God bids them! It is no time to be weak in our faith or preaching against this great sin when the powers of darkness are centralizing all their strength. May the Gospel trumpets have no uncertain sound. Let holiness to the Lord prevail."

J. T. Helin, Brooklyn, N. Y., writes:

"If you choose send us as many supplements for canvassing purposes as you please. We will do our best to scatter the seeds that they may fall into good ground to bring forth an abundant harvest."

Mrs. P. R. Russell, Vineland, N. J., writes for supplements and adds:

"I will do the best I can to introduce the excellent Cynosure."

J. T. Michael, Milford, N. J., writes:

"If you will send me copies of the supplement I will circulate them where I lecture and do what I can for the paper."

G. N. Weaver, Bluffton, Mich., writes:

"I wish to canvass for your good paper the Christian Cynosure. We have it in our family and we think it the best paper we have got although we have four of the most prominent papers of the country."

Hope Davis, Huntley, McHenry county, Ill., writes:

"My prayer is that the Lord will bless the Cynosure and that the eyes of the people may be opened to the sins of our nation, especially that ministers who preach the Gospel of Christ may be prepared for the outpouring of his Spirit upon us as a church and nation."

J. W. Law, Solsberg, Ind., writes:

"The anti secret sentiment is gaining strength and must ere long burst forth."

Philo Millard, Woodhull, N. Y., writes:

"The two churches here, Baptist and Methodist Episcopal, fellowship Masonry and have members who belong to that Christ-rejecting institution. The Baptist pastor here professes to be an Anti mason but says nothing about Masonry in his pulpit and invites Masons into his pulpit to preach for him."

Supplements and subscription papers are sent free to persons who request them for canvassing purposes.

Sabbath School.

LESSON XLIII.—Oct. 26. —FAITH AND WORKS.

SCRIPTURE.—James 2: 14-26.

14. What doth it profit, my brethren, though a man say he have faith and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead?

21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22. Seest thou how faith wrought with his works, and by works was faith made perfect?

23. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24. Ye see then how that by works a man is justified, and not by faith only.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26. For as the body without the spirit is dead, so faith without works is dead also.

GOLDEN TEXT.—"For as the body without the spirit is dead, so faith without works is dead also." James 2: 26.

[From S. S. Times Quarterly.]

HOME READINGS.

James 2: 14-26. Our Saviour's test.
James 1: 1-15. Faith tried.
Acts 16: 25-34. Faith essential.
James 1: 16-27. Faith evidenced.
Gal. 5: 5-18. Faith working.
James 5: 13-20. Faith praying.
1 Tim. 6: 11-21. Faith fighting.

[From Scholar's Handbook.]

HOME READINGS.

Matt. 25: 31-46. Practical faith.
Luke 10: 25-37. Dead faith.
Matt. 7: 16-29. Proof of faith.
Mark 5: 1-13. The demons' faith.
Gen. 22: 1-13. Obedient faith.
Josh. 2: 1-16. Rahab's faith.
1 John 2: 1-11. Faith worketh by love.

[From International Quarterly.]

HOME READINGS.

James 1: 1-27. The trial of faith.
James 2: 1-26. The proof of faith.
James 3: 1-18. The speech of faith.
James 4: 1-17. The work of faith.
James 5: 1-20. The prayer of faith.
Acts 5: 1-11. The profession of faith.
Acts 5: 12-32. The possession of faith.

SUGGESTIONS.

The book of James is the first in order in the third division of the New Testament, the Catholic or General Epistles. It is an important link in the chain of inspired writings. It has been said that James and Paul differ, one being the apostle of "faith" and the other of "works." But no one has ever exceeded Paul in work, and we shall find James full of faith. It will be seen (see Home Reading Topics) that every chapter has to do with faith. It is tested and proved by the Christians speech, work and prayer, and as in the writings of Paul so in James, "faith and works" go together. Indeed, how can they be separated when both were directed by the same Holy Spirit? And the Golden Text of this lesson is the link that unites them. "For, as the body without the spirit is dead, so faith without works is dead also." The author was James, called "the less" or younger, to distinguish him from James, the son of Zebedee and brother of John, who was beheaded by Herod (Acts 12: 2). His father's name was Alpheus (or Cleopas in Hebrew), and his mother's name was Mary (compare Matt. 10: 3; John 19: 25; Luke 24: 18). It is generally believed that he is the person called "the Lord's brother" (Gal. 1: 19), though Alford and some others think "the brother of our Lord" was not the son of Alpheus. He was the President or Chairman of the first council at Jerusalem (Acts 15; Gal. 2), and bishop or pastor of the church at Jerusalem. He died about A. D. 69. This letter was written from Jerusalem to those converted from Judaism who were scattered abroad. There are some special verses in this book which are worth memorizing, that they may be stored in the heart, viz.: Chapter 1: 5, 12, 17, 27; 2: 5, 26; 3: 5, 17, 18; 4: 4, 8, 14, 17; 5: 8, 16, 20. Study the subject of "prayer," as presented in chapter 5: 13-18.

How are we justified by faith? (Rom. 5: 1.) Faith is the appropriation of the justification procured by the death of Christ. By faith I take it and it becomes mine. How then is a man "justified" by works? The emphasis here is upon the "seest;" it is the manifestation of justification. Faith cannot be seen, but works can; therefore, by them "we see" how a man is justified (verse 24). Men could not see Abraham's faith, but they could and do see his works. His faith justified him before God; his obedience proved that he had wonderful faith, and God honored him by calling him his friend. What illustration is given in verse 25? Give the history of Rahab in a few words (Josh. 2). What was her faith? What works did she do? How did these prove her faith? What is saving faith? How may we know that others possess this faith? What testimony does the fruit bear to the tree? What is said in Rom. 3: 20-28; Gal. 2: 16? Why do not these conflict with James 2: 24? Because James is not speaking of salvation by works of the law, but of the deceitfulness of an empty profession. Paul declares that a man cannot be saved by his own works; James declares that if a man is saved he will prove it by his works. Faith is a living power; it works by love and purifies the heart.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 16, 1879.

"Any society whose members have taken oaths that would prevent their answering candidly questions put to them as witnesses in a court of law or equity, or in a chuch examination, I call a secret society. In Salt Lake City, for example, a Mormon judge lately refused to state before a jury what happened in an endowmeut house on occasion of a certain polygamistic marriage. He was perfectly silent, or else gave evasive replies, when cross-questioned as to the secrets of the Mormon oaths. The judge very properly committed the refractory witness to jail for contempt of court. Members of any secret society which makes itself an authority above the state and church should be excluded from church membership."—*Joseph Cook to Prof. W. O. Tobey, Sept. 15, 1879.*

Lewis Tappan and the American Missionary Association.

There is hanging in this office a portrait of one of the noblest of the army of conscientious men who have openly renounced the lodge. Early in the first great awakening of the people against the lodge, Lewis Tappan subscribed himself among those who vowed to serve the Lord and forsake the iniquities of Freemasonry. A reformer by nature, when that system seemed to be dead, he was among the most active abolitionists. He labored to put a a copy of the Bible into every colored household in the South. He was among the most influential of the founders of the American Missionary Association; his counsel shaped its religious character from the first; his gifts of money helped it through its early struggles; and his earnest character made it a radical society not alone against American slavery.

He died in June, 1873, and the magazine of the Association said of his influence in that organization in an editorial:

"As an earnest friend of the temperance cause, he opposed the use, habitual or occasional, of any injurious or useless luxury or beverage. With his co-operation, the American Missionary Association, at its organization, took the ground that it would not directly or indirectly countenance the use of either intoxicating liquors or tobacco by its missionaries or employees."

From this we understand that Mr. Tappan's influence kept the Association from any kind of friendly relation toward tobacco and intoxicating liquor, and were he now alive and vigorous, who can doubt but that this intimate friend of President Finney, this reformed Mason, would have labored to bring the Association up to the same plane of Gospel light and Gospel separation in respect to the secret lodges of today?

In 1869 during its annual meeting at Mt. Vernon, Ohio, the Association adopted the following by a nearly unanimous vote:

WHEREAS, The freedmen are at this time exposed to be attracted by the secrecy ceremonies, and showy parades of popery and the secret orders, we affectionately advise the members and ministers of our churches not to unite with them.

Again, at the twenty-eighth anniversary of the Association, at Clinton, Iowa, October, 1874, the following resolution, referring to the Mt. Vernon action, was adopted by a nearly unanimous vote:

"RESOLVED, That we renew that advice with special reference to the secret college fraternities, and hope that all our institutions of learning will carefully exclude these brotherhoods as hostile to the interests of learning and religion."

The American Missionary Association meets during the last week in this month in this city. For thirty-three years it has been gathering in the mites of the poor with the legacies of the rich. It has been for the time being the trustee of large amounts given, to build up the churches of Christ in truth and purity. Consistently with the principles of most of the donors of its funds, and through the influence of Lewis Tappan, it has not in the past allowed its missionaries to use tobacco or liquor. Consistently also with the convictions of a much larger proportion of its doners, if the same strong mind was directing its counsels, would the above resolutions he made effective throughout the Southern churches and schools now aided by the society. It will take no very labored examination to convince the Association that these resolutions are little but a dead letter; that the freedmen churches are fast going over to secret lodges of one sort or another; and that with the connivance of its missionaries, who are thus dishonoring the society which employs them, unless the resolutions themselves are mere hypocritical pretense.

"God demands and the world has a right to expect," writes President Finney of Freemasonry, "that the church will take due action and bear a truthful testimony in respect to this institution." So it may be said as truly of the American Missionary Association, that fidelity to the Lord Jesus Christ, the coming of whose kingdom it professes to be hastening, demands that it should take effective action to enlighten the members of its churches respecting this "terrible snare of the devil," and that its missionaries and employees should be as clear of the corruption of the lodge as they are of the smell of tobacco.

The Theological Whereabouts of Masonry.

Albert Pike, the mystical genius of American Masonry, has given the world, from his exalted standpoint at the pinnacle of the system, an authoritative statement as to the place of the lodge among the religious and irreligious systems of the earth. As none have reached a higher position in the order than he, and no prophet of the lodge is more readily heard by the public, due attention should be given to the following.

On the 11th of September, 1879, Pike addressed a Masonic gathering at Harper's Ferry, Virginia. Of this address a correspondent of the Baltimore *Sun* writes:

"At 11 o'clock a large number of people assembled around one of the stands to hear an address from Gen. Pike, who is one of the three highest degree and most eminent Masons in the country. The address abounded principally in good, sound and substantial advice to his Masonic brethren. He dilated eloquently and at length upon the symbols and mysteries of the order, and told what should be done to carry out and fulfill its teachings. He spoke of the grand work that is being accomplished in many countries by Masonry, in the rearing of charitable institutions and in doing good to mankind generally. Masonry, said he, is religion, for every man before becoming a Mason must express his belief in a deity, and in the continued existence of the intellectual portion after death. The trouble with ministers of religion now is that they want us to believe too much, while the Ingersolls and others want us to believe nothing at all."

Of the grand charitable work of the lodge, when the figures are given that prove it, we shall have time to consider the matter. But of the religious character of the system, mark the words! Masonry is a religion, since of its members is required a belief in a deity and in the immortal existence of the soul. Following these fundamental principles, the system that is based on them must provide a means of worshiping the one and of preparing for the other. Religious systems of whatever character do this. So does Masonry. Hence its rites of perambulation, investiture, shock of entrance, etc., are all of a religious nature, and are so taught in all the Masonic writings. So complete are these that Masons are satisfied that the soul of man requires no more to be fitted for immortality and the presence of the deity of the lodge.

But what place among the religions of earth does this system occupy? Verily the "middle course" between Christ and blank atheism—"a religion in which all men can agree." Like the coffin of Mohammed suspended between heaven and earth, the religion of the lodge belongs to the "Prince of the power of the air." Men can obtain its benefits without letting go the world. In all the systems of earthborn worship, the sins and follies for which the "natural man" thirsts, are baptized and invested with a mock sanctity which permits them to be retained and practiced, while at the same time the soul is deluded with the promise of a full salvation. When, oh! when will the disciples of Jesus understand this "mystery of iniquity," and, like the pious Hezekiah, cast it wholly out of their company?

THE ILLINOIS GRAND LODGE of Freemasons met in this city last week. A few of its members brought their wives along who held a small meeting of the Eastern Star degree at the same time. The secretary reported 691 lodges with a membership of 36,000. The charters of two lodges have been revoked. In 1877, the number of members was 40,472, showing a loss in two years of over ten per cent. The treasurer reported a balance of $26,386.44 on hand. Grand Master T. T. Gurney recommended that all lodges which do not hold meetings for a space of six months be suspended, also that lodges not paying their annual dues before the expiration of ninety days be also suspended. Gurney was re-elected. The estimated expenses of the Grand Lodge for next year are 20,754, of which salaries are $4,400; contingent and deficiencies $4,354; pay of members $18,000. A committee of examination reported that the receipts of this Masonic body for ten years, 1867–77 were $278,851, of which there was a balance of $19,-131 not expended.

Disaster.

Last week there occurred a series of railroad disasters that reminds us of the days of iron rails and link couplings, before the telegraph was brought into use to control the movements of trains. Early in the week a band of men, such as have made western Missouri notorious for twenty years, captured a little station in the woods a short distance east of Kansas City. They broke up the telegraph instruments, compelled the operator to signal and stop the Chicago express train, which they surrounded with revolvers while they robbed the express car of some $20,000. No one was hurt, but the passengers were thoroughly scared by the infernal yells and continued firing of the robbers. A hot chase is made for the gang stimulated by an offered reward of $15,000. Later, on Friday night, the through train from Detroit west collided when at full speed with a freight engine switching cars at Jackson, Michigan. The wreck was terrible, and by noon next day there were taken from it some twenty dead and thirty wounded. Most of these unfortunates were French Canadian emigrants. No one was seriously injured in the rear passenger or sleeping coaches. Late Saturday night more blundering sent two passenger trains, flying at forty miles an hour, toward each other, on the single track of the Baltimore and Ohio road. Near Bellton, W. Va., they came together, smashing the forward part of both trains, killing four persons and injuring several others. Had the cars telescoped as at Jackson the loss of life would have been dreadful to contemplate. There will be much talk of investigation and punishment, but where the blame is attributable to the carelessness of several persons, they run small risk of punishment by the law. The architect, contractor and builders of the stand that crushed under the crowd at Adrian, Mich., a few days ago, are under arrest for manslaughter. If they are convicted

and punished it will be a marked case. But the public demands protection when it entrusts lives to a railroad manager. It is a question whether this is adequately guaranteed under present laws, with even the addition of pecuniary losses.

—Bro. E. Mathews is back in Michigan for a few weeks building a new church at Addison, Lenawee county. He expects to return to Minnesota in November, to do a month's good work in the lecture-field before the State meeting which he will attend.

—Elder Rathbun called last week at this office on his way to Indiana, having failed to get a release from Dr. Cook to attend the Missouri meeting. A brief note from him expresses some disappointment at the unreadiness of affairs in Indiana, and while they are being put into shape he attends the Wesleyan General Conference at Pittsford, Michigan, this week.

—Professor Blanchard was somewhat overborne with college duties last week and could not without a severe tax write out his discourse of the previous Sabbath morning for our readers. As it was on a topic little mentioned in the pulpit, that of dress, we hope to print it next week. Meantine Bro. Brown, of Oberlin, presents the matter of independent missions in a very able and interesting way in the paper read before the First church of Oberlin. No one can read it without enlarged views of the work of the Christian church for the salvation of the world.

—The interview with the New York *Graphic* reporter with the Warwick of New York politics, Thurlow Weed, on another page, has been widely reprinted, and will we hope, be but an opening chapter of an interesting history, which probably no one else now living can prepare. George W. Clark, the "Liberty Singer," writes that he lived in Rochester at the time the events mentioned by Mr. Weed took place. "This true version," he says, "of this old story should be repeated until the truth shall head off the lie. The Masons trumped up the second man as a substitute for Morgan to divert public indignation; but it was a failure."

Back Numbers of the Cynosure Wanted.

The publishers need the following back numbers in order to make up broken files, and to any one who will send five or more of these missing numbers we will give a credit on their subscription of DOUBLE the number of weeks:

Of the Fortnightly edition. Sep. 7, 1869; Feb. 8, 1870; Aug. 9, 1870; Jan. 24, 1871; July 25, 1871; Oct. 17, 1871; Oct. 31, 1871.

Weekly edition (4 page paper). Dec. 7, 1871; Dec. 21, 1871; Dec. 28, 1871; May 16, 1872; Aug. 1, 1872; Aug. 15, 1872.

Weekly edition (16 page paper). April 16, 1874; Jan. 21, 1875; July 20, 1876; Sep. 13, 1877; May 2, 1878; July 4, 1878.

Meetings in Pennsylvania.

Reformers of Pennsylvania attention! On the 25th, 26th and 27th of November next, in City Hall, Carbondale, will convene at 2 o'clock P. M., the annual meeting of the Pennsylvania Christian Association opposed to secret societies. Rev. J. P. Stoddard, general agent of the National Christian Association, is pledged to attend this meeting, and we shall expect some seceding Mason to come along and work the degrees. This seems to be the demand of these times and the people in this region are calling for this public exhibition of Masonry. Brother Stoddard is requested, if possible to come long enough before the meeting specified to do some preparatory work around and in Carbondale. As we value our free institutions and our faith in Christianity itself, let every free man rally to the conflict with this *sum of all false worships*, this Baal-Peor of the nineteenth century.

Remember also the annual meeting of the Northeast Pennsylvania Christian Association in Lathrop, some four miles from Nicholson, on the 29th and 30th of November, at 10 A. M. Whether there will be a lecture on the 28th (evening) at the place as has been the rule for two years, I am not informed, but will notify as soon as I get the required information.

NATHAN CALLENDER.
Cor. Sec'y.

From Our Exchanges.

—The man must be blind who does not see that this country is to be the theatre of a moral and religious conflict of peculiar intensity in the near future. It will not, probably, be, as in the struggle with slavery, a single, but a manifest old question, which will divide the nation. The Sabbath question, the temperance question in its various phases, the Bible in the schools, the collision of anti-Christian secret orders with the church and Christianity, the maintenance of laws against impurity, will all be elements in the struggle. The formation of law and order societies in many places, and the resistance made to their efforts are a notable indication of the impending strife.—*Christian Statesman.*

—A great struggle is upon us in this country as well as upon the nations of Europe. The lines are forming and the forces are arranging. Where each element will place itself in the conflict can easily be seen already by those who are studying the times and preparing for the battle. While it behooves every Christian man and organization to discern the signs of the times, there are those who are attempting to live above the troubles of the conflict. They imagine that they can do so by condemning the advocates and promoters of some of the reforms that are proposed. But the question need not be asked whether they are living above these impending conflicts. They show by their own action that they are not doing it; and, more than this, they show too plainly where their sympathies are in the matter. Do they demand that their motives shall not be misinterpreted? Let them consider whether they are or are not occupying a false position, before protesting against being misinterpreted.—*Religious Telescope.*

—The war with the Zulus has cost the British twenty-two and one half millions of dollars. That is more than all the American churches have spent on Romanist and heathen countries in three years, and yet this sum goes to slaughter a few Kaffirs, out of the 300,000 that outlie Natal. Those Zulus must be a very wonderful people. The English sent out Bishop Colenso to convert them to Christianity, and when the Bishop published his work on the Mosaic records, the world said the Zulus had converted the Bishop. The English sent out Sir Garnet Wolseley to carry on a civilized war against the barbarous Zulus, but the General has followed the Bishop and has become a convert to the Zulus and now he has adopted the style of warfare of the barbarians and by setting a price on the head of Ceterwayo, the Zulu king, would tempt his subjects to treachery and assassination. His friends said that Bishop Colenso was a very brave man, and the world has resounded with the praises of the valor of Sir Garnet Wolseley, but we certainly admire the later acts of the Bishop more than the later acts of the Generl; for the Bishop has shown an independence and a fearlessness, worthy of the highest honor, in boldly maintaining that the present war of the English against the Zulus was from the first an unjustifiable act of aggression and that it has been prosecuted by the English with savage barbarity.—*Baptist Weekly.*

Baltimore, it must be remembered, is a very large city, with a population of nearly four hundred thousand inhabitants, and of these the foreign element is very large, hundreds of thousands being Germans and Jews. Breweries are rapidly on the increase, and for years our Sabbaths and other institutions have been looked upon with disfavor by the German masses, who are largely skeptical, and live regardless of God and religion. Now the question among them is, How shall we institute our customs here, and do away with the Sabbath, except in the sense of a holiday? Hence they organized a secret society, its members consisting of saloon-keepers, who met on the Sabbath day, with closed doors, and spoke only in German. They called themselves the society for the protection of law and right. All good men doubted their sincerity. At length they held a public demonstration, and the scheme was found out. They tried to make the letter of the law so rigid in all things that it would soon defeat itself. All steamboats were stopped, and none are now allowed to leave the city on excursions. It is true that the railway trains and street cars run on Sunday, but these beer men are trying to stop them. Good men rejoice that the wrath of man is praising God. Vast crowds, however, leave the city by various conveyances, and hundreds of lager beer saloons keep in full blast in the suburbs during the day. Parks and other places are corporated, clubs are organizing into membership, and by that means they can enter those places on Sunday and drink as much as they please, as clubs have such privileges here. Whereunto this thing will grow, we cannot tell, but the hearts of good men, zealous for the ark of the Lord, fear that our sacred customs and institutions are threatened, and that Baltimore may soon become like Chicago, St. Louis, Cincinnati, or New York.—*Correspondence Zion's Herald.*

OBITUARY.

HARRY WILCOX died at his home in Jackson, Michigan, September 24, ult., aged eighty-one. He was among the best known of the earnest men of Michigan for his pure zeal for Christian reforms, and his gifts have been large for the work of the National Christian Association and for the various enterprises of the Wesleyan brethren. Among the latter was the purchase of a burial lot for the last resting place of Rev. Adam Crooks. He was for some sixty years a resident of Syracuse, N. Y., and vicinity. The *Wesleyan* thus reports the funeral exercises:—"His remains were tenderly cared for, and conveyed to Syracuse by three of his sons. Here they were joined by another son from Binghampton, a daughter from Oswego, and another daughter of Syracuse. At the house of the latter, a short service was held, and the procession moved to the Wesleyan church, where a memorial service was conducted by Revs. N. E. Jenkins, pastor of the church, and L. N. Stratton. The remains were then conveyed to his burial place in Oakwood Cemetery, where he had already erected the family monument, and placed the headstone with blank date of death for himself and wife. As the sun dropped down the evening sky, his old neighbors and fellow-soldiers in the work of reform, gently lowered the body to its last, long sleeping place. Near him rests the dust of his former friend and noble companion in arms, Rev. A. Crooks, for whose burial he generously had given a suitable lot, saying, 'Brother Stratton, the south part is the *sunny part*; let him rest there.' Sister Wilcox awaits with patience the day of her call, to join him who, for more than fifty years, 'walked through the rough ways of the world at her side.'"

Home Circle.

FORWARD.

Shall this life of mine be wasted?
Shall this vineyard lie untilled?
Shall true joy pass by untasted,
And the soul remain unfilled?

Shall the God-given hours be scattered,
Like the leaves upon the plain?
Shall the blossoms die unwatered,
By the drops of heavenly rain?

Shall I see each fair sun waking,
And not feel it wake for me?
Each glad morning brightly breaking,
And not feel it break for me?

Shall I see the roses blowing,
And not wish to blow as they:
Holy fragrance round me throwing,
Luring others on the way?

Shall I hear the free bird singing
In the summer's stainless sky,
Far aloft in glad flight winging,
And not seek to soar as high?

Shall this heart still spend its treasures
On the things that fade and die?
Shall it court the hollow pleasures
Of bewildering vanity?

Shall these lips of mine be idle?
Shall I open them in vain?
Shall I not with God's own bridle
Their frivolity restrain?

Shall these eyes of mine still wander,
Or no longer turned afar,
Fix a firmer gaze and fonder
On the bright and morning star?

Shall these feet of mine delaying,
Still in ways of sin be found,
Braving snares, and madly straying
On the world's bewitching ground?

No, I was not born to trifle
Life away in dreams of sin;
No, I must not, dare not stifle
Longings such as those within!

Swiftly moving upward, onward,
Let my soul in faith be borne;
Calmly gazing skyward, sunward,
Let mine eyes unshrinking turn!

Where the cross, God's love revealing,
Sets the fettered spirit free;
Where it sheds its wondrous healing,
There, my soul, thy rest shall be!

Then, no longer idly dreaming,
Shall I fling my years away,
But each precious hour redeeming,
Wait for the eternity.

—Bonar.

TEN THOUSAND A YEAR.

This is a pretty large sum of money for one person to save, and especially a woman, yet the *Congregationalist* says:—"The female members of our churches have other duties besides going to the ladies' prayer-meetings, one of which may possibly be to avoid display in dress at church. One of the finest things we have for a long time heard was the remark that a certain lady saves the congregation where she worships *ten thousand dollars a year.* A woman of wealth and of high social culture and position, she yet makes it a rule to dress for church in a manner so plain and inexpensive as to throw her whole influence against any undue expenditure in that direction, thus helping to make everybody feel satisfied to attend Sabbath worship with such and only such outlay as can fairly be afforded. Such women are greatly needed in many congregations, and the good which they may thus accomplish is beyond estimate, especially in these times when so many in every community are obliged to exercise the closest economy."

So long as church-going men, and even ministers of the Gospel waste tenfold more on rum, tobacco, cigars, and similar loathsome abominations than women in general can obtain to expend on finery, the prospect of economic reforms may not be particularly flattering; but the necessity for them is none the less urgent. Too large a proportion of the modest means of Christian women is wasted in costly ornamental dress, to gratify the eyes of others who do not pay the expense of it. Girls to-day wear about their daily work clothing better than their mothers stood in when they were married; and instead of the old-time economy which turned and altered and remodeled and rejuvenated articles of apparel until the one who first made them would never dream what they were, there seems to be a conspiracy between manufacturers and fashion-mongers, in consequence of which the material for garments is cut and slashed and twisted into ruffles and frills and puckers, to such an extent that when the very slightest wear has taken off the freshness and "style" there is nothing left but a mop of tawdy ornaments and bedraggled furbelows, so hideous in appearance that the most economical person would never insist upon such a looking garment being worn out.

And so while there are multitudes who are unable to find covering to hide their rags, and enable them to appear with decency in the house of prayer, church members around them are wearing enough useless material stitched and ruffled into tawdry ornamentation, and so displayed that they are forced to exert themselves to keep the costly fabric from trailing in the filth and mire of the streets, to clothe in comfort all the poor who lack for comfortable raiment.

We have not a doubt that there are to-day multitudes of young girls in houses of infamy who have been driven thither by poverty resulting from the waste of their earnings in trying to follow the fashions which church members set before their eyes, and without following which they deemed themselves unfit to appear in the house of prayer. An instance is on record where a little girl, arrested for stealing money, when taken to the police court in one of our large cities, stated that seeing the elegant jewels worn by her teacher in the mission school which she attended, and desiring to ornament herself in the same manner, she stole the money to purchase the gaudy trinkets. We ourselves have seen a Sunday school teacher visiting at the home of one of her pupils, who wore jewelry enough to please a Hottentot, and to disgrace any Christian woman.

Let those who seek to follow the Lord turn from the example of that woman who was "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls" (Rev. 17), and seek to "adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. 2. 9,10.)—*The Christian.*

CONSULT YOUR WIFE.

You are a man of business, and have no time to show attention to your wife—few opportunities to converse with her; at least you make few. She submits to this unsocial state of things because she must; but is she happy? Probablynot; no woman likes to be considered a cypher. Your wife ought to be your best adviser. She ought to be your most confident counselor. The self-conceit of a man amounts to genius. There are many husbands who would as soon think of taking advice of their children as of their wives. But it is only the fool who is too wise to seek counsel. A woman, you say, knows very little about business, nevertheless her intuition is often better than a man's judgment. Your wife is your partner. You have earned the money, but she has saved and sacrificed and pinched and worried and worked to help accumulate it. She has done her fair share toward making your property what it is; she has a right to be consulted how it shall be used. A double right has she to have her judgment weighed and measured in all questions relating to the disposition of the family and the training and culture of the children. Talk to your wife on all occasions. When you come home at night, tired with the cares of the day, to find her equally fatigued, bring to her the news of the day; bring the latest, freshest thought. In buying your paper, or subscribing for your monthly magazine, or renewing your religious weekly, get what suits her needs and meets her tastes. There is more in that patient, quiet, silent wife of yours than you think; do not freeze her very individuality by your practical contempt of women.—*Selected.*

ZULU TRADITIONS.

A missionary making a journey through Zululand, was entertained at a native's hut. An old woman from a distant place, where the people had never heard of God or the Bible, related the following traditions:

"One of the Zulu ancestors, long ago, stood by the river, lifted his stick, and the waters stood up like walls, so that the people passed over on dry land."

She told of another who had slept and dreamed of a "climbing way" up to the sky, with the "maids of heaven" going up and down, and of his waking and placing stones to mark the spot.

Also of a boy who had slain a great giant with stones from the brook, and who afterwards was made king.

These, doubtless, are traditions of Jacob at Bethel, the passage of Israel over the Red Sea or the Jordan River, and the slaughter of Goliath by David.—*Ex.*

Childrens' Corner.

HAPPY CHILDHOOD.

Over field and meadow,
Where the daisies grow
Up and down I wander,
Singing as I go.

They who see me roving,
Think me all alone,
But the birds are with me;
Hark! their joyful tone.

How can I be lonely
On the sunny banks,
While the murmuring waters
Raise a song of thanks?

He who clothes the lilies
On the land or wave,
Ever walks beside me,
Strong to help and save.

Blessings strew my journey,
Crowding all my way,
Mercies rest upon me
Every night and day.

All my life God's favor
Shall my steps attend,
Till I dwell forever
With my heavenly Friend.

FRENCH BESSIE.

CHAPTER VIII.

DAVID AND JONATHAN.

By the flush of pleasure which the sight of him raised on the invalid's pallid cheek, Mr. Mowbray was rewarded for his ready compliance with David's wishes.

"I am glad you have come," he said, as Mr. Mowbray, much moved by his altered appearance, sat down by the bedside and took the wasted hand he held out to him in his. "I was afraid you would not come, and I was so anxious to see you. I thought I could not die happy without telling you how grateful I feel to you at this moment, at the idea that I die without the stain of shame upon my name. To your kind forbearance I owe this. To you, too, I owe that my children shall never know that their father was a thief. But ah! Jonathan," he continued, returning to the loving, familiar address of his boyish days, and speaking with a tender pathos which thrilled Mr. Mowbray's heart—"ah! Jonathan, you need not have dismissed me, for, sooner than wrong you again, after you had forgiven me, I would have cut off my right hand!"

David had much to say, but he was very weak and was obliged to put it in few words; but he managed to convince his old master of his sincere repentance, and to tell him how he had lived and labored in the hope of one day being able to repay the debt he owed him; and, taking a pocket-book from below his pillow, he produced a bank receipt, saying: "This is all I have been able to save, and I was waiting for the whole sum before I came to you to beg your forgiveness and express my gratitude; but that is all over now, and I know you will forgive the remainder of the debt as freely as you forgave the wrong."

It was but a small sum in proportion to the whole, and Mr. Mowbray's eyes filled with tears as he looked at it and thought of the hardships and self-denial it represented, and he was about to refuse it, when Mrs. Montgomery, who stood weeping at the other side of the bed, made

an imploring gesture for him to gratify the dying man; so, tenderly pressing David's hand, he carefully folded and placed it in his pocket-book.

"Oh! David, David," he sighed, "would that I had known all this sooner!"

"Ah, you have been a kind friend to us," sobbed Mrs. Montgomery. "I have often wondered how we could have got on without your help."

"My help!" stammered Mr. Mowbray.

"Ah! yes," said she, "and it seemed always to come when we most needed it."

"And we know it could be nobody but you," whispered David.

"There is some mistake," said Mr. Mowbray. "I am ashamed to say I never sent you any help; it must have been somebody with a kinder heart than mine."

"No, no," gasped poor David; "we can never forget your kindness in sending the notes I dropped by mistake the day I left you. I had no right to them."

A pang shot through Mr. Mowbray's heart as he remembered the circumstance, and the motives he had imputed to David for leaving the money behind him.

"How I wish I had come sooner," he groaned, as he thought of the three long years during which David had been laboring and toiling to pay his debt.

"Who could have sent the small sums of money so regularly?" asked Mrs. Montgomery. "We always supposed they came from you."

"From me they certainly did not come," said Mr. Mowbray. "Some good angel has been doing what I ought to have done."

But by this time it was evident that David's small remaining stock of strength was exhausted, and Mr. Mowbray left him, promising to return on the morrow. But David bade him farewell, with a wistful tenderness which seemed to say there would be no to-morrow for him—and Mr. Mowbray departed, fearing that he would indeed see his face no more.

As he went sadly along the streets to his home, his thoughts reverted to the days of his youth—his school days—those happy days—when David Montgomery and he had sat together on the same form, and conned their lessons with their heads bending over the same book. David, a bright, warm-hearted, impulsive boy, whom he had often screened in a scrape, and whose tasks he had too often performed for him; while he himself, delicate and timid, had found in David an able, courageous protector, who had fought his battles, and shielded him from the attacks which the weak too often suffer from the strong. Which had loved the other most he could not tell, but he knew that the love each had for the other was so great as to become a proverb, as being similar to that of David and Jonathan.

He remembered, too, the exultation he had felt when himself a successful, prosperous merchant, he had been able to lend his old friend a helping hand, and improve his worldly position and prospects. Nor could he forget the keen sense of injury which had been excited within him by David's ingratitude and breach of trust.

But David was already to him as one of the dead, whose faults are not only forgiven but forgotten; and in the anguish of his heart he thought more of his own shortcomings than of his servant's guilt, and cried out, as once before, "Oh! David! David

CHAPTER IX.

CONCLUSION.

The tears of the two Bessies flowed freely as Mr. Mowbray related the particulars of his interview with David Montgomery, and drawing close to him, his daughter put her hand in his, in token of sympathy with his feelings; whilst French Bessie sat tearfully meditating, with her eyes fixed dreamily on the fire. But it was not in her nature to keep silence long.

"I am so glad he did repent," she said, speaking more to herself than to the others. "So very glad; it was such a good thing uncle found him out at the time he did; he might have got hardened if he had not been caught in time; and if he had been made rich and never found out he might never have seen the error of his ways. And how beautiful that was about not wronging uncle again, after he had forgiven him. I believe it all—every word of it. I believe he might have been trusted with gold untold. Ah, it strikes me," she continued in a low, reverent tone, "we might all learn a lesson from poor Monsieur Montgomery; for how often we transgress against that Saviour, whose forgiveness we profess to have received, who was bruised for our iniquities, and by whose stripes we are healed. I fear I have preached to you a sermon," she added, starting and blushing.

"And it is not the first, Bessie dear, I have heard from you," said her uncle, taking her hand, and fondly stroking it; "for I overheard you preaching to my Bessie, that night she told you about David Montgomery's defalcations, and it was the first thing which staggered me as to the revengeful course I was bent on pursuing. But my love," he added hastily, "why have you no shawl? Mrs. Montgomery begged me to bring you back the one you so kindly lent her. I believe I have left it down stairs," and he rose, as he spoke, to fetch it.

"Please, uncle, do not go," said French Bessie. "Look here, I am better," and she turned her head from side to side with great rapidity. "Bessie has been laughing at me," she added, blushing. "She says it was the run down stairs that cured me; but I do think it was better before, only I did not know it. I do not think Monsieur Montgomery will die," she added, suddenly changing the subject.

"Bessie!" ejaculated her cousin, a little reproachfully.

"I do not think he will," she eagerly continued; "don't you see he has been fretting himself about not being able to pay this money, and breaking his heart at the thought of dying without paying it, and without uncle knowing he had repented, and how grateful he was, and how much he loved him; and being ill, he thus made himself worse, and so gave up hope of doing this he was so anxious to do; but now he has told uncle all that was in his heart, he may recover. A broken spirit, you know, is ill to bear, but a merry heart is a good medicine."

"God grant you may be right," said Mr. Mowbray, fervently. "I did not think myself he looked like a man so near death as he supposed. He may be recovering and not know it, like you, my French Bessie."

"Yes, yes; I am all right now," said she, with a whimsical shrug of her shoulders and another trial of the suppleness of her neck.

"Papa, are you in earnest?" cried his daughter, "but you must be—you would never jest on such a subject."

"Certainly not," said Mr. Mowbray; "but that does not make it certain that David Montgomery will recover. We must, however, hope the best. Come," said he, cheerfully, "finish your sermon, French Bessie, and tell me what I must do with David, should he recover."

French Bessie cleared her throat, nothing loth.

"You must take him into your service again," she said. "Restore him to your full confidence, as though he had never done you any wrong, and give him his old salary, deducting a certain sum each quarter-day till the amount he took from you is repaid; and you must again make him your friend as well as your servant. You are bound to do this," she added, tears filling her eyes, "for have not you yourself been forgiven, and have not you been taken again into favor, receiving even the adoption of a son? And does not Jesus himself say, 'Henceforth, I call you not servants, but friends?' Ah!" she added, with much feeling, "'tis good, very good, to be his servant, but how much better to be his friend, and how few of us attain to the rank; because I suppose we are often so disobedient, for it is only if we do whatsoever he commands."

"Bessie, Bessie, you are a good preacher, I am afraid I have hitherto been only a servant," said her uncle, wiping his eyes, whilst his daughter put her arms round her cousin and embraced her tenderly. "But you have not finished your sermon," said Mr. Mowbray, after a pause; "what about the repayment?"

"Ah! there the parallel stops; we can repay nothing, but our debt is paid for us," said French Bessie, smiling through her tears.

Mr. Mowbray had said nothing about the money which had been sent anonymously to Mrs. Montgomery; but during the silence which followed the conclusion of French Bessie's sermon, a sudden thought struck him, and fixing his eyes on her face, he said:

"I have been very guilty. David Montgomery might have perished for want, for anything I did for him. I thought I did a wonderful deed in allowing him to escape the punishment he deserved; but some good angel has been helping him secretly and I have been punished here also, for both he and his wife took it for granted it could be nobody but his old friend and master; but I was obliged to deny all knowledge of it."

A guilty blush overspread French Bessie's face, but she kept her eyes fixed on the fire without speaking.

"I know, I know! I have found you out at last, and I suspected it before, dear, dear French Bessie," cried her cousin, half laughing, half crying; "this is your Business of Egypt. Papa, it was Bessie, and nobody but Bessie, our own darling French Bessie, who has been denying herself in a thousand ways, to help poor David Montgomery and his wife."

"I was so sorry for them," said French Bessie, nearly crying, "I could not help it, uncle. I have sometimes felt so guilty for not telling you, and I'm so glad you know now; and after all," she added, suddenly recovering herself, "it was you that did help them, for I would not have had anything to give them, if you had not first given it to me."

"Spoken like my little preacher!" said Mr. Mowbray, unable to refrain from smiling, as he kissed her fondly; "you have taught me a lesson by your acted sermon—a lesson I hope I shall never forget."

French Bessie was right. David Montgomery did not die, but to the great joy, not only of his wife, but Mr. Mowbray and the two Bessies, from the date of his interview with his old master, he rapidly recovered. Whether his disorder had that night reached the crisis, in which the life of the patient often hangs in a doubtful balance, and even the physician sometimes makes a mistake, and prophesies death when it is life, or life when it is death; or whether the constant strain on his nervous system produced in sickness a prostration of his bodily and mental powers, which, when the burden was lightened, was followed by a healthy reaction, no one could tell; but French Bessie always declared David Montgomery's recovery to have been very similar to her own from 'the Scottish rheumatism.'"

On his complete restoration to health, Mr. Mowbray again took him into his service, restoring to him even more than his former confidence, and the only difference which ever arose between the friends was as to the amount regularly deducted from David's salary towards the liquidation of his debt—the master wishing to make it less, and the servant more. When the last farthing was paid, Mr. Mowbray took David Montgomery into partnership, and French Bessie laughingly proposed that the name of the firm should be "David and Jonathan."

She was particularly anxious that David and his wife should not know the name of their anonymous benefactor, and prevailed on her uncle and cousin to keep the secret; but Mrs. Montgomery had not forgotten the incident of the shawl, and had her own private suspicions that their good angel was no other than French Bessie.

Home and Farm.

CITRON PRESERVES.—Cut the citron in thin slices, boil in water with a small piece of alum until clear and tender, then rinse in cold water. Make a syrup of ¾ lbs. sugar to 1 lb. of citron; boil a piece of ginger root in the syrup, then pour in the citron and let it boil a few minutes. Slice up a lemon to every five pounds of citron.

FACTS ABOUT FLOUR.

Flour is peculiarly sensitive to the atmospheric influences, hence it should never be stored in a room with sour liquids, nor where onions or fish are kept, nor any article that taints the air of the room in which it is stored. Any smell perceptible to the sense will be absorbed by the flour. Avoid damp cellars or lofts where a free circulation of air cannot be obtained. Keep in a cool, dry, airy room, and not exposed to a freezing temperature nor to intense summer or to artificial heat for any length of time above seventy to seventy-five degrees Fahrenheit. It should not come in contact with grain or other substances which are liable to heat. Flour should be sifted and the particles thoroughly disintegrated and then warmed before baking. This treatment improves the color and baking properties of the dough. The sponge should be prepared for the oven as soon as the yeast has performed its mission, otherwise fermentation sets in and acidity results.—*American Miller*.

A HOME-MADE CARPET.—An Eastern lady says: Have any of you a spare bed-chamber, seldom used, which you would lske to carpet at little expense? Go to the paper-hanger's store and select a paper looking as much like carpet as you can find. Having taken it home, first paper the floor of your bedroom with brown paper or newspapers. Then over this or these put down your wall-paper. A good way to do this will be to put a good coat of paste upon the floor the width of the roll of paper and the length of the room, and then lay the paper down, unrolling and smoothing at the same time. When the floor is all covered, then size and varnish, only dark glue and common furniture varnish may be used, and the floor will look all the better for the darkening these will give it. When it is dry put down a few rugs by the bedside and before the toilet-table, and you have as pretty a carpet as you could wish. A carpet, too, that will last for years—if not subject to too constant wear—and at a trifling expense. I myself used a room one entire summer prepared in this way—used it constantly; and when the house was sold in the fall, the purchaser asked me to take up the oil-cloth, as he wished to make some alteration that would be sure to injure it.

HOUSEHOLD HINTS.—When oil-cloths are put down around stoves they wear out on the edges quickly unless protected in some way. Strips of zinc are used by some, but are not as good as common carpet binding, doubled and tacked along the edge, or one edge of the binding put over the oil-cloth and the other under and fastened with tacks. Strips of full cloth—gray, or any shade to suit the taste—will answer very well, and can often be cut out of the best part of a garment that has been thrown by. For a common room this last is as good as anything, and is the most economical.

One of the most agreeable materials for curtaining windows is coarse unbleached cotton. The irregularity of the thread and the roughness of the surface gives its soft folds much the charm of a Russia crash, and its hue warms the light of cool, north windows almost to the glow of sunshine.

TO BAKE BEEF.—Lay the meat on some sticks in a dripping-pan or other vessel, so that it will not touch the water which it is necessary to have in the bottom. Season with salt and pepper and put in the oven three or four hours before it is wanted for the table. Baste it often with the water in the bottom of the pan, renewing it as often as it gets low. This makes sweet, juicy baked beef. The great secret of it is, not to have the meat touch the water in the bottom of the pan, and baste it often. Tough, unpromising pieces of beef are best cooked by steaming them an hour and a half or so, and then putting them in the oven and baking as much longer.

WORMS IN FLOWER POTS.—A lady in taking up her plants for the winter was troubled with the worms in the earth. She put the plants, pots, foliage and all into water in a deep tub, leaving them there a whole day. The worms came to the surface and were easily removed.

Never fail to be punctual at the time appointed.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

METHODIST PROTESTANT.

We have received the following letter from J. F. Cowan, who signed the charges against Elder D. B. Turney, preferred in the West Virginia conference. These charges were printed in full in the *Cynosure* of September 18th, Elder Turney's defense following them. Before reading this letter, a better understanding of the case may be had by reviewing the charges, which were, if true, good ground for Christian discipline. Comparing them with Mr. Cowan's letter a wonderful change appears in the estimate of Elder Turney's character, and the method of criticizing it.

Of Elder Turney we know little personally, having never met him. Doubtless he has failings like other men, but we are convinced that he is honest and true in his efforts for a pure religion and against the wiles of Satan. So far as the case can be understood from all the correspondence, it seems to us clear as day that the real trouble with Elder Turney is his earnest upholding of unpopular but fundamental Gospel truths against the false worshipsof the lodge.

Mr. Cowan's letter betrays him. He is as much opposed to secret orders, etc. May we kindly ask what he has done to destroy this grand work of the devil? Has he proved his faith by his works? Has he shown, by his success in bringing men to renounce the "hidden things of dishonesty" and turn to Christ, that he has a better way than Elder Turney? We believe that the latter will improve his methods, if so. Frankly, has not friend Cowan opposed Elder Turney for opposing the lodge more than he has that great iniquity itself? His letter reads thus:

MR. EDITOR:—I am sure you are a lover of justice and would deplore the *conclusion* of any "case" brought before your readers, concerning which only an *ex parte* statement had been given them. Therefore I write to exonerate the above-named conference from the blame the articles, to which this is a reply, seek to lay it under.

First let me state that the charges against Elder Turney printed in your Sept. 18th No. did not, as he well knows, originate with any Mason or secretist of any kind, but were drawn and presented to the quarterly conference by the writer, who is no more an admirer of secret orders than Elder Turney himself; and the Grafton quarterly conference, that adopted them, contained only a weak minority of secret society men. So where is the ground for crying out "Masonic persecution?" The real motive in prefering them will appear presently.

That the only real charge against him is Anti-masonry, is too wild a vagary of a morbid imagination, to be received by others who calmly read the paper referred to. Any unbiased school-boy mind would readily perceive that there is no charge of opposing secret orders. No one of his members at Grafton objected to his doing that, but it is of opposing them in such a manner *as to injure the church and himself*, which he admitted it did do; and voluntarily said that, profiting by past experience, he would choose a different policy if placed again in the same circumstances. Was it "persecution" for the church to charge him with what in his own judgment was rash and injurious? And does it look like Masonic persecution when there are but *two* Masons in the church? The truth is, no charges would have been preferred but for a persistent misrepresentation of his conference, charging it with withholding an appointment through Masonic influence, and defrauding him of missionary money due him, both of which statements were made as facts, and strewn broadcast to the great injury of the church even after he was informed they were ungrounded. Is it not right that a man who charges such crimes upon a conference should be called upon to either prove them or retract? I am surprised that after admitting, as Elder Turney did at conference, that he had misjudged the conference in this matter, and believed just the contrary now, he should now assert "both of these statements are strictly true." Can both of these statements be "strictly true?" I do not wish to say aught to the injury of my dear brother, or I might go on at length, noticing every charge. But I am pained that after seeming, as he did, to fully understand the origin and *animus* of the charges, he should now seek to impugn the motives of the author, and attribute all to Masonic opposition instead of an honest desire to vindicate the conference he assailed. There is no disposition in our conference to persecute an Anti-mason. I hope Elder Turney may "score victory No. 1," but not over a man of straw and at the expense of the good name of his conference. With his acknowledged superior ability, he is capable of scoring glorious victories for the Master, and with his powerful logical batteries he certainly does not need to strain a point or resort to doubtful expedients to "make out a case." J. F. COWAN.

UNITED PRESBYTERIAN.

—The United Presbyterian Synod of New York, has just closed its session at Albany. The Synod of Ohio, Pittsburg, and the First Synod of the West, ask the Synod of New York to elect and endow a professorship in the Alleghany Theology Seminary, inasmuch as the Newburgh Seminary is discontinued. The feeling was, that the debts of the Newburgh Seminary should be paid before any endowment of a chair, as asked for, could be made. The subject was referred to a special committee, to report at the next meeting of the Synod.

FREE METHODIST.

—From the report on reforms adopted by the late Genessee conference, the following concerns the lodge:—"The secret question, in this country and in foreign lands, is assuming huge proportions. Great labor and expense are employed to arouse the people to a sense of our danger. Many able books are sent forth, showing the character of the parent secret order, Masonry, to be almost identical with the ancient Baal worship of the Old Testament times. And many sterling men, who have formerly been members of the various orders, are now writing and speaking strongly in condemnation of them, so that we may confidently say that the signs of the times are hopeful, indeed. The efforts of the Christian Association opposed to secret societies, organized twelve years since, have been fruitful of grand results. In 1869 the then forty Grand Lodges of Masonry, reported the initiations of one year to be 50,000 men. This year, 1879, fifty-three Grand Lodges report the initiation of 24,000—less than half the number of ten years ago. Also the suspensions for non-payment of dues, during the last ten years, aggregate the enormous number of 150,000. The loss of numbers in the state of New York alone, for the past year, has been over 3,000. The many hundreds that have seceded from the order in the land, will have, as the truth is spread abroad, constant accessions to their number. And they shall yet become a mighty power in bringing to naught the things that are. Scatter, then, the light on this subject. Let men, women and children become thoroughly posted as to the secrets of Masonry, and its barbarous death penalties, and we shall hasten the time when ministers, who are members of the order, shall be obliged to leave their lodges or their pulpits, and when this evil tree, which our heavenly Father hath not planted, shall be rooted up."

—The late Illinois conference received a gift of $50 from Father Catterlin, the veteran reformer of Kewanee, Ill., and took appropriate and grateful action. Father Catterlin is 91 years old, but has more youth and fire in his heart for Christ and his glorious kingdom than many young men we wot of.

—Rev. James Suggs, the colored missionary to Kansas, attended this conference, and held a street meeting on Sabbath, at which he raised some $12 for the colored refugees. He bears a commission from Gov. St. John, of Kansas, to raise funds for the exodus.

—Bro. E. Matthews has removed from Brooklyn, Jackson county, to Addison, Lenawee county, Mich. Correspondents will please notice. He is hoping to build a new church at this point during the intervals of his anti-lodge lecture work. While in St. Paul he preached on Sabbath to the fifty prisoners in the jail, and on the streets to a large crowd. He writes of the first service: "Oh, how my soul was melted as I looked back fourteen years, when I, too, like them, was behind the bars for drunkenness and whipping a police-

man! Now a preacher! Oh, glory! When I got through how they gathered around and shook my hand."

WESLEYAN.

—The General Conference of the Wesleyan churches meets this week Wednesday, at Pittsford, Michigan. This is the general quadrennial meeting of the denomination and will be largely attended.

—The church at Fort Scott was dedicated on the Sabbath before the Kansas conference, September 21, by Rev. D. S. Kinney. The church is a substantial stone structure 30 by 60, beside an entry tower. The sum of $375 was yet to be raised to complete the payment, but was quickly subscribed, and Bro. Richards will take new heart at the completion of this good work.

—The Illinois Wesleyan conference numbers 873, with 17 Sabbath sc ools having 835 scholars.

FREE BAPTIST.

The corporators of the printing establishment of the Free-will Baptists recently met at Dover, New Hampshire. The assets of the establishment are $63,300. This is an increase of $3,300 from last year. For the first time in several years the Board saw its way clear to return to a practice of former days, and appropriated $500 for the Foreign Mission Society, $500 for the Home Mission Society, and $250 for the Education Society.

UNITED BRETHREN IN CHRIST.

—A new church was dedicated at New Rumley, O., September 21st. Bishop Glossbrenner officiated.

—Dr. L Davis, of the Biblical Seminary, Dayton, attended the Scioto conference last week. He has been a member from early life.

—The Erie conference expresses its approval of the editorial management of the *Telescope*, with the exception—not of its reform articles—but of a serial story, which was a disappointment to the editors themselves and for which they expressed regret. The Erie conference is not afraid of the Floyd-Shuey discussion.

—The California conference concluded to discontinue the *Pacific Telescope* which has been conducted by brethren Becker and Musselman for some three years. The interesting history of the United Brethren in California, by the former is concluded in the last number.

—The California conference in its report on moral reforms adopted the following straight-forward paper:

WHEREAS, It is our opinion that organized secrecy is a hindrance to the work of the Master and contrary to the spirit and principles of Jesus; therefore,

Resolved. That we as a conference will honor our law on this subject and will pray God that all Christians may separate themselves from associations not recognizing Christ.

We question the propriety of our publishing agent, Rev. W. J. Shuey, of Dayton, Ohio, publishing and circulating a tract which we believe tends to unsettle the loyalty of our people to our church government.

T. J. BAUDER,
J. BLACK,
J. MCBRIDE,
Committee.

CHURCH OF GOD.

SILVER LAKE, Ind., Oct. 2, '79.

The Northern Indiana eldership of the Church of God, met at Yellow Lake Bethel on the evening of September 27th, and had glorious meetings on Saturday evening and Sunday and Sunday evening. The good Lord met with his children to own and bless. At 8:30 o'clock Monday morning the eldership convened for business, holding two sessions each day, and preaching in the evening. After preaching the second evening the eldership had another session to take up unfinished business, which lasted until after one o'clock in the night. The entire meetings were characterized with brotherly love and Christian fellowship and union. In the evening session arrangements were completed with the editors to buy the printing press. There was considerable misunderstanding for a time, but after having a season of prayer "what a privilege to carry every thing to God in prayer!" an understanding was soon effected, and $325 was raised in cash and subscriptions in a very short time, and the eldership adjourned to meet next year at Eel River Bethel, near Roann, Wabash county, Ind. There were two delegates elected to attend our Indiana State meeting at Albion, the 21st to 23d inst., and some of the brethren from Wabash and Kosciusko and Noble and Le Grange counties, are also expecting to attend that meeting. We are laboring for, and praying God to meet with his children at the meeting, that good may be done and God's name honored.

BENJAMIN ULSH.

GENERAL.

—Mr. Moody and Mr. Sankey have begun a series of meetings in Cleveland, preparations for their coming having been made by the churches.

—Major Whittle, the evangelist, assisted by Mr. McGranahan, will work during the coming winter in Dayton, Ohio. They are now for a time in Adrian, Mich.

—Professor C. C. Case, well known throughout the East as a successful vocal teacher, has come to this city to conduct the music at Mr. Moody's church. The new pastor, Mr. Needham, and Mr. Case have been for two years evangelizing together.

—The thirty-third annual meeting of the American Missionary Association will be held in the First Congregational Church (the Rev. Dr. Goodwin's) Chicago, Ill., commencing October 28th, at 3 P. M. The annual sermon will be preached by the Rev. R. S. Storrs, D. D., of Brooklyn, N. Y., service commencing at half-past seven in the evening. A paper on the Chinese question will be presented by the Rev. J. H. Twichell, of Hartford, Ct.; one on the Necessity of Protection of Law for the Indians, by J. H. Leake, United States District Attorney, Chicago, Ill.

—At the session of the American Board of Commissioners of Foreign Missions, held in Syracuse, N. Y., last week, it was stated that the Board had received and expended from the beginning about $17,000,000; has organized not far from 350 native churches, with about 83,000 communicants; has sent out 550 ordained missionaries and about 250 unmarried lady missionaries. They have reduced to writing twenty-six languages, have issued in forty-six languages upward of 2,300 different educational and religions publications, and have had under instruction more than 400,000 pupils. About 100,000,000 of unevangelized are reckoned as falling to the care of the American Board. Resolutions were adopted to put the whole of the Otis legacy into missionary work at the earliest moment, and that the exploration of Central Africa be continued, and the new missions established.

News of the Week.

—The hundredth anniversary of the siege of Savannah was last Thursday celebrated at that city with most imposing ceremonies, and the corner-stone of the monument to the brave Sergeant Jasper was duly laid.

—The enormous increase in the volume of business is indicated by the clearing house returns at New York, the great entrepot and exporting port of the country. For the week ending October 4, the clearings aggregated over $965,000,000, being nearly fifty per cent. more than for the corresponding week last year.

—It is generally believed that the postoffice department will fail in its attempt to prevent letters to and from lottery companies from being carried through the mails. The more the matter is investigated the more loopholes of evasion are found. Lottery agents declare that the attempted restrictions will trouble them only temporarily.

—The decision of the Supreme Court of Pennsylvania, in what are known as the Pittsburg riot cases, affirms the constitutionality of the law imposing upon that city, and the county in which it is situate, the payment of damages for the destruction of property by the mob in 1877. No further appeal can be taken, and the city and county are saddled with the payment of not less than $2,500,000 for the destruction of property which the imbecility and cowardice of the authorities made possible.

SUNBURY, Pa., Oct. 9.—Peter McManus, a Mollie Maguire, was hanged to-day for the murder of Coroner Hesser in 1874.

John O'Niell, sentenced to be hanged at the same time, was reprieved last night, but the news was not communicated to him until morning. About 400 assembled in the jail yard, and an immense crowd in the street and on housetops.

—The soldiers of Major Thornburgh's command who were besieged by the Ute Indians in Colorado, were relieved by Gen. Merritt on the 5th instant. After daybreak on Sunday, Gen. Merritt, Lieut. Cherry, and M Company, went out to look at the battlefield where Major Thornburgh was killed, and which is a mile from the intrenchments. The Indians, who were concealed in the rocks beyond, opened fire, and a new battle began, which lasted about an hour. It was hot, short, and decisive, ending in favor of the troops, because they were protected by bluffs. The Indians then held up a flag of truce, and came in to hold a parley. They proposed to surrender on certain conditions, which Gen. Merritt could not accept. They asked him if he insisted upon going to White River Agency, and replying that he did, they told him that they would have to renew the war. They then retired to their stronghold. In the conflict one private was slightly wounded and four horses killed. Eight Indians were killed. During the parley the Indians, who were a part of Jack's band, stated that thirty-seven of their number had been killed during the five days' siege of Capt. Payne's intrenchment.

—The entry and purchase of public lands for settlement is now greater than for years. The Land Office has just made out a statement for the fiscal year ending July 1, from which it appears that 8,650,000 acres were taken up that year. So far during this fiscal year there is a still larger increase. In 1877 the number of acres taken was 3,480,000; in 1878, 7,760,000. The amount taken up the first three months of the present fiscal year indicates a total for the year of nearly 10,000,000 of acres. This indicates unmistakably the rush of empire westwardly. Texas is not included in this statement, as all public lands there belong to the State.

—A correspondent writing from Waco, Texas, reports that there has been no rain in that section since April, except one light shower in July. Springs and wells are with few exceptions dry, crops a failure, and horses and cattle suffering for food and water. Last year was the dryest known in Texas for twenty-one years, and this is much worse.

—A horrible murder was committed last Thursday, near Whiteright, Texas. Some unknown white men surrounded the house of Thomas Watson, colored, consisting of a mother and two children, a boy of 18 and a girl of 9, called them to the door and shot them down in cold blood, killing the mother and son instantly and mortally wounding the little girl. The authorities at that place are working faithfully to bring the murderers to justice, but up to date no arrests have been made.

—Capt. Dollard, of the schooner La Ninfa, just arrived from the Arctic Sea, reports that, owing to the failure of the fisheries on the Siberian coast, the natives are starving, and many have died. Of a village of 200 inhabitants but one survived.

—As a result of the great depression in the Lancashire cotton trade it is stated that some of the largest private firms have curtailed production to such an extent that about 5,000,000 spindles are now stopped in Oldham and its surroundings alone, and the recent decision of the spinners in reply to the operatives, declining to withdraw the notice of a five per cent reduction in wages, and declining an interview, will have the effect of stopping all or nearly all the spindles in the district, as a strike is probable. From other cities there come more favorable reports.

—The Russian press made a fresh outburst of hostility against England and Germany. The St. Petersburg *Novoe Vremya* says: "Sooner or later a war of life and death with England is inevitable. The only question now to be considered is, which is the most available route to Hindoostan?"

—Revolting details of the sufferings of the famine-stricken people still come from Cashmere. There is reason to hope that the worst is over, but undoubtedly the relief measures have been miserably mismanaged by the Maharajah and his advisers, and the loss of life has been terrible.

—A dispatch dated Valparaiso, September 8th, says: The news of the advance of the Peruvian and Bolivian armies is confirmed. It is reported that the Chilians before evacuating Calama sacked and burned that place. The Chilians have made forays into Bolivia beyond Conchas Blancas, destroying commissary and ordnance supplies and seizing horses and carts. It is reported that Peru has suspended payments from the treasury and prohibited the exportation of silver.

Literary.

The publishers of the *Princeton Review* are issuing some of the more important articles of that magazine in cheap pamphlet form at a uniform price of five cents each. The first number is "Local Government at Home and Abroad," by Robert P. Porter, Esq., a Chicago gentleman.

Vick's Monthly for October gives its readers some ideas of the tree-agency business, and its abuses. Who has not experienced them? Yard and garden culture for towns and suburban residences is well illustrated and explained. The tulip receives special attention this month, and the correspondence is good as usual. James Vick, Rochester, N. Y.

"Why Another Sect? Containing a review of articles by Bishop Simpson and others on the Free Methodist church. By Rev. B. T. Roberts, A. M." This is the title of another valuable work issued from the office of the *Earnest Christian* at Rochester, New York. The book claims to give "an authentic account of the origin of the Free Methodist church, giving facts never before collected or published. It covers new ground, and is the only full account of the events which led to the formation of the Free Methodist church." With such an aim the work could not but be of an interesting character, for the Free Methodists were a reform body from the first, and were thrust out from the synagogue of Episcopal Methodism for their testimony against the abuses of slavery, worldliness and the lodge.

Mr. Roberts does not set out to write a history of his denomination, but to correct glaring misstatements which have been published in the "Cyclopedia of Methodism," by Bishop Simpson. The part he and other M. E. bishops took in this whole controversy, which was all-absorbing among the Methodists of Western New York twenty years ago, is very little to the credit of their judgment or their piety. The controversial character thus given to the book, and the necessary introduction of long papers and frequent testimony, detracts somewhat from its value to the general reader to whom the circumstances are new. These portions are, however, of great value as historical proofs, and they will be read by thousands with eagerly refreshed memories.

This book furnishes one of the best opportunities to study the movements of religious reform, where its opponents, though animated by the same spirit as wreaked its malice against Christ through Saul of Tarsus, and Bonner, and Claverhouse, yet are restrained from violence. All the elements of Satan's kingdom were one, though often apparently acting in opposition. The secret lodge element, the pro-slavery party, the dancers, church-gamblers fashion-lovers, and all who thirsted for popular applause or had a darling bit of reputation to nurse—the whole crowd of worldly-wise all united to stamp out those whose testimony was uniform against these evils, and finding the Episcopal system a most convenient one for their purpose, carried on for a time, a kind of wholesale excommunication with neither charges or trial. Such is the struggle from which sprang the Free Methodist church. The book is sold for $1.15, and is issued in handsome form.

An English paper complains that, notwithstanding the promises of the Sultan and the armed intervention of British cruisers, some seventy thousand human beings annually pass into involuntary servitude with the connivance of the Turkish government. It might have been expected, after the various reforms that have been achieved, that this iniquity would have been got rid of. But evil dies hard. Jeddah is the great port at which the Turkish slave trade continues to be carried on, and Jeddah is, beyond all others, a port where Turkey will tolerate no interference.—*Christian Statesman.*

According to the London *Rock*, the latest news from Connemara is that the mission school house at Moyrus has been attacked, the windows broken, the doors and school presses destroyed, Bibles thrown into the sea, and the Scripture reader's wife and son assaulted. If something be not done without delay to protect the life and property of Protestants in Connemara, they will be compelled to seek refuge elsewhere, and to abandon all hope of being able to live in peace and quietness within their own homes in the West. This is what is to be expected wherever Romanists gain the ascendency.—*Baptist Weekly.*

NATIONAL CHRISTIAN ASSOCIATION.

President of the National Convention.—Rev. Henry T. Cheever, Worcester, Mass.

Secretaries.—Prof. W. O. Tobey, Dayton, O., and H. L. Kellogg, Chicago.

President of the Corporate Body.—Philo Carpenter, Chicago, Ill.

Vice-President.—Samuel Plumb, Streator, Ill.

Directors.—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, E. B. Thompson, A. D. Freeman, Thos Hodge.

Rec. Sec'y.—Thos. Hodge, Chicago, Ill.

Cor. Sec. and General Agent.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

Treasurer.—Rev. E. Hildreth, 292 Randolph street, Chicago, Ill.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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All who successfully canvass for the *Cynosure* are allowed *something* for their labor even when they send in clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure*, we believe to be the consciousness that they are working for the welfare of their country, of their fellowmen throughout the whole world, and above all for the glory of God.

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CLUBS.

J. P. Stoddard sends seven subscriptions for one year each from Nebraska.

H. Avery, College Springs, Iowa, sends six for one year each.

Others send two for a year each.

Several write that they are going to work in earnest in canvassing for the paper. We trust that the Lord will bless and prosper them.

Supplements and subscription papers free for canvassing purposes.

Books and Tracts sent during the week ending Oct. 11, 1879.

By Express.

J Lazenby, J F Ruggles, C W Loney.

By Mail.

W E Riggs, C E Rogers, B Cope, D Vanarsdale, D E Middlekauff, O Glen, H Greenwood, J A Martin, R Clarke & Co., L Brandenburg, D Dodds, J Richards, J Harvey, O W Pratt, E Bailey, S B Shoenfield, K M Parlin, W E Mead, T W Williams, C F Hasse, W N Lovell, J S Williams, Rev C A Martin, J J Kelzer, S A Pratt, S E Seeley, C H Hanson, N R Corning, L Sperry, W Darby, A A Cahoon.

Donations to the Tract Fund.

H F Buffum, $1.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Oct. 11, 1879, from J H Austin, Mrs M Alger, H Avery, J Brink, J R Bunn, L Brandenburg, G Baldwin, J Calderwood, J C Bartholomew, R Dow, J Fait, W S Garrison, D Holt, J Harvey, W C Hopkins, P Hurless, J Hoag, L Hayden, B T Johnson, M W Jordan, W N Lovell, B Mellinger, W D Mallow, W Machemer, C Marshall, F Morath, A M Miller, I N Norris, T Prall, H Pease, D F Pratt, J R Park, J Patterson, W A Russell, W R Randleman, D P Rathbun, J P Stoddard, A Soper, C G Robson, L Sperry, G H Stiles, Mrs J C Tyson, J Walter, L Wilson.

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E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Milford, N. J.
H. H. Hinman, Wheaton, Ill.

MARKET REPORTS.

CHICAGO, Oct 13, 1879.

GRAIN—Wheat—No. 2	1 11½	1 12
No. 3		1 05
Rejected		87
Winter	1 16	1 17½
Corn—No. 2		38⅝
Rejected		37
Oats—No. 2	28	33
Rye—No. 2		70
Bran per ton	8 00	8 25
Flour—Winter	5 50	6 50
Spring	2 50	5 75
Hay—Timothy	10 00	12 50
Prairie	6 50	9 50
Mess Beef	8 50	9 00½
Tallow		06
Lard per cwt		6 12½
Mess pork, per brl	10 00	10 50
Butter medium to best	10	25
Cheese	09	11
Beans	75	1 35
Eggs		14
Potatoes per bu	35	39
Seeds—Timothy	1 85	2 00
Clover	3 65	4 45
Flax	1 20	1 22
Broom corn	1½	5½
Hides—Green to dry flint	8½	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	28	40
Unwashed	18	28
LIVESTOCK—Cattle choice	4 25	5 00
Good	3 90	4 20
Medium	3 25	3 75
Common	1 75	3 20
Hogs	3 25	3 75
Sheep	2 25	4 00

New York Market.

Flour	$5 00	8 25
Wheat—Spring	1 24	1 31
Winter	1 25	1 38
Corn	55	62
Oats	39	53
Rye		82
Lard		6 45
Mess pork		9 60
Butter	9	25
Cheese	7½	11
Eggs	16	18
Wool	12	44

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, OCTOBER 23, 1879.

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J. BLANCHARD EDITOR.
H. L. KELLOGG, Mrs. E. A. COOK, } ASSOCIATE EDITORS.

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THE STATE MEETINGS.

INDIANA, Oct. 21 to 23, Albion, Noble county.
MICHIGAN, October 28 to 30, Flint, Genesee county.
OHIO, Nov. 4 to 6, Cedarville, Greene, county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.
PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.

MICHIGAN.

The Michigan State Christian Association will, God willing, hold its next annual meeting in the city of Flint, Genesee county, to commence on the evening of the 28th day of October, to hold over the 30th. The names of the speakers will be announced as soon as the arrangements are completed. The good citizens of Flint will do all in their power to make the meeting a success.

Now, dear friends, our State meeting will be a test of our professions of earnestness in this reform; then let none of us fail to be represented. We want to look in your faces and clasp your hands with hearty grip at this general rally of our forces; don't fail to report either in person, by proxy or by letter to this meeting, if you are in sympathy with this reform remember that actions speak louder than words, and a time has come when we must act or the opposers of our cause will have little confidence in our words. Let us rally around the standard of our reform and bear it forward under the leadership of the great Captain of our salvation to grand and glorious and complete victory.

For the Ex. Com. W. H. ROSS, Cor. Sec'y.

OHIO.

The annual convention of the State Christion Association opposed to secret societies, will meet in Mitchell & Ervin's Hall, Cedarville, O., on the evening of November 4th and continue through the 5th and 6 h. Cedarville is on the P. C. & St. Louis railroad eight miles east of Xenia and forty-three southwest from Columbus. Free entertainment is generously offered by the good people of the community, and persons coming are requested to forward their names without delay to Mr. D. S. Ervin, Cedarville, O. The convention will be opened by short addresses of welcome from Revs. J. F. Morton and H. F. Wallace, resident ministers of the place. Some of the ablest speakers for our cause in the State, have promised their presence, also Rev. J. P. Stoddard, General Agent of the National Christian Association. And we have the promise of the Master, that he will "be there" if we meet in "his name." Let us then come to our annual gathering in his name that we may have his presence. Come in his Spirit that we may not only be a blessing to the community but better fitted to build up the Master's cause, and draw men from the love of darkness, concealment and the false worships of the lodge, to the truth, which will make them free. "Walking in the light." "Speaking openly to the world" and "in secret saying nothing," as followers of our Divine example.

J. M. SCOTT, Pres.

Telescope, Wesleyan and other papers friendly, please copy.

THE ILLINOIS STATE FUND.

There have been received by the treasurer the following sums during September and October:

Moses Pettengill, Peoria	$30 00
John Gardner, Aurora	5 00
E. D. Bailey, 3 00; O. F. Lumry, O. C. Bedford, D. J. Grant and Mary Congleton $2 00 each, all of Wheaton	11 00
Daniel Little, Geneseo	2 00
J. McNabb, Mt. Palatine	2 00
Total	$40 00

This has all been forwarded to Elder Browne, and more than an equal amount is yet due him. The Association will need at least $100 to pay all the obligations that will accumulate before the State Convention at Westfield, Nov. 11th This may be easily raised if each of our Illinois friends will give a trifle. We ask all to contribute as they are able; but to make sure, let *one hundred* of the brethren and sisters who read this send one dollar each before November, and the work is done. Some of you are as able to give $10.00 or $20.00 as others to give $1.00. Let no one think that he is limited, but all send as they are able and that without delay. Money may be sent in the same letter with subscriptions to the *Cynosure*. While you are sending to help for this year, please state what you will give for next, so that a good report may be given at Westfield, and a grand start made for next year. Let some brother or sister in every community where there are a number of friends take this matter in hand and secure pledges. Please forward to the treasurer of the Ill. State Association at this office.

For the Commitee,
H. L. KELLOGG, *Treas.*

SHALL THE CYNOSURE BE WIDELY CIRCULATED?

Previous to the organization of the National Christian Association at Pittsburgh, Pa., in 1868, the imperative need of a paper which should show the evils of secretism had been felt by all who had publicly or privately touched the lodge question by way of criticism or even of inquiry, and after the Association had been organized this feeling at once found expression in a resolution to the effect that an ably edited and widely circulated paper was fundamental to the successful prosecution of its work.

The testimony as to the ability with which the *Cynosure* is edited is abundant; the shape of the paper, sewed, with leaves cut, type, etc., etc., show the careful desire of the publishers' to have its mechanical execution what it should be. But where are those who feel that the paper should be widely circulated? We can count perhaps a hundred persons who by their deeds show that they believe this to be a necessity, but what do public meetings do? The Iowa State meeting sends twenty-five subscriptions, half of them renewals. Other large meetings have frequently sent less, some of them not even recommending the circulation of the paper. The Missouri State meeting sent two subscriptions (renewals) for the *Cynosure*.

Can you afford to treat the paper in this way? The publishers have not grumbled. They have not paraded the fact, offensively, that the subscription list of the *Cynosure* is not sufficient, and for five years past has not been sufficient, to pay its bills. If the success of the paper is fundamental to the solid growth of the reform, should we rest until a large circulation is secured? Should we not concentrate our efforts in procuring a wide circulation of the *Cynosure*?

For a time the work of securing an endowment for the Publishing House seemed to hold other objects in abeyance, but that is not now a work demanding attention. What is there now of so much importance as securing a wide circulation for the *Cynosure?* What can State and auxiliary associations do better than to work to that end? We here quote from a letter recently received from Kingston, Illinois, sentiments which we hope find a response in the hearts of many of our readers:

"Feeling loudly called upon by the Holy Spirit and the common interests of our country and of humanity to aid this anti-secret reform I take the liberty to accept of your generous offer to cavassers. * * I feel determined to make a more thorough canvass than I did last fall. * * Yours for the cause of truth and righteousness. M. L. WORCESTER."

"I FEEL DETERMINED TO MAKE A MORE THOROUGH CANVASS FOR THE CYNOSURE THAN I DID LAST FALL." How many can say this with emphasis and act upon the determination? Some who have worked bravely and successfully in times past are laid aside by death. Others are, in the providence of God, placed where they cannot work as they once did. All honor and gratitude to those who have done what they could. May the Lord reward them.

Has the Holy Spirit loudly called you to this work? Do you hear and obey? Ought not clubs of ten or more to come in from a thousand different localities. With enthusiasm, courage, energy, patience and perseverance let us close up the ranks and move solidly forward in laboring for the increased usefulness of the organ of the National Christian Association, the *Christian Cynosure.*

Illinois at its convention last year secured pledges for one hundred, a large number of which were promptly fulfilled. We hope a still larger number will be secured at the meeting next month, and we believe God would be glorified by a more zealous labor for the *Cynosure* than ever before by every friend of reform.

Nor is there reason for discouragement. Though our list numbers less than four thousand paying subscriptions, a mighty work has been done in this reform. Masonic and Odd-fellow Grand Lodges at their meetings, instead of gains in membership, now foot up their losses during the year, and the "Sovereign Grand Commander" of the Northern Jurisdiction of the United States dolefully asks after looking over the statistics for the past ten years, "WHAT SHALL THE HARVEST BE?" Coleman's Masonic Callendar for 1879 states that over 100,000 members have "gone back on" lodge oaths within three years. Thank God we have reason to hope that the harvest will be wrecked lodges and revived Christianity all over our land if we fearlessly, faithfully do OUR duty.

—A word to young men who have been flattered by the lodge from Thomas Fuller. "If you do not wish to trade with the devil keep out of his shop."

A Waking Dream.

BY REV. B F. WORRELL.

Events that come on silent wing
E'en now their shadows darkly fling
O'er Zion's templed crest;
A Jonathan, in time of need,
By aid Divine, his country freed,
And gave his people rest.

My pulse accelerates its beat,
When in that crisp and spicy sheet,
The Christian Cynosure,
I read what lodge-men do and say,
What homage to the devil pay
In pagan rites obscure.

In waking dream I see and hear
What fills my inmost soul with fear,
Both for the church and state,
When judge and juror are Sir Knights,
And act as though men had no rights
Outside the tyler's gate.

With quickened mental eyes I see
A Gospel teacher on one knee,
Lassoed by the crafty hands;
One foot is bare, the other shod—
Hoodwinked, he craves the aid of God
To keep unknown commands.

He at a Christless altar bows
And binds his soul with fearful vows
The outcome to abide;
If he should ever print or speak,
And thereby seal of silence break,
As Morgan, ere he died.

In playing murder, poor Abiff,—
That is, our preacher—is knocked stiff
With rubber setting-maul;
Within a grave plumb six feet deep
He makes believe in death to sleep
Through searching and roll call.

The rascals, Jubelo-la-lum,
Have met their fate -'twas quickly done—
By men sworn to obey;
The craft now try, but try in vain,
To resurrect the preacher slain,
The putrid flesh gives way.

The Master then with lion grip,
Which never lets its victim slip,
E'en though to Hades flown,
The shamming Hiram drags to life,
And ends the childish, pass-word strife
By whispering, Mah-hah-bone.

Assured by oath, of timely aid
To widow's son in lodge-room made,
Should they in crime be caught,
The parson to his charge returns
By way of altars, whereon burns
A fire from Tartarus brought.

In church he rises to explain
The wedged-shaped trinket on his chain,
Suggestive of a stone,
Whereon initials, as appears,
Were cut, more than two thousand years
Ere English words were known.

For "Hiram, Tyrian, Widow's Son,"
'Tis said, "sent to King Solomon,"
By language without sound;
A clue whereby the missing stone
Might most assuredly be known
When in the rubbish found.

But when for truth a yarn was told
About good Enoch's plate of gold
With Masoretic points,
I started from my waking dream
As one who had a specter seen,
Unhinged in all his joints.

Rantoul, Ill., Sept., 30, 1879.

Reform—Its Helps and Hindrances.—II.

A SCRIPTURE LESSON.

BY REV. J. T. JAMES.

We have looked upon the parts acted by the various tribes of Israel on the occasion of the national reform under Deborah, as illustrative of the ways that the various bodies of Israel often pursued with reference to a general reform interest. We will notice a few more of those that Deborah mentions in her song.

Concerning Reuben, she asks: "Why abodest thou among the sheep-folds to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." Reuben was divided on the propriety of sending men to this war, and the result was he stayed at home to care for sheep. Pastors should not love their flocks too well as to stay with them when a great and essential reform interest is in battle near them; for it is hard to keep little flocks even amid a general and growing depravation of public and religious spirit. It is best to keep the enemy away as far as possible.

But another reading of this text is: "At the brooks of Reuben there were great resolutions of heart. Why remainest thou between the hurdles, to hear the piping of the flocks. At the brooks of Reuben were great projects of heart." Reuben passed resolutions and formed projects, but let others do the fighting. If resolutions would have routed the Canaanites no doubt Reuben would have been a great military force in that war. If conference resolutions had been sufficient, slavery would have died with fright at the brave words displayed from time to time on the journal of conferences. So with intemperance. But resolutions and projects will not avail against the forces of this Masonic oppression that has come up over Israel. It needs soldiers and battle, and Reuben must do better. Brooks and flocks are nice things but they will not remain long if great public evils are allowed to deprave the land.

"Gilead abode beyond Jordan." This was that part of Israel that selected the wilderness side of Jordan as their home because of its fine grass for their cattle. (See Num. 32:15.) These Gilead people are too much under the power of grass and cattle to go across Jordan and take part in the battle for righteousness in the land. It was brooks and flocks of sheep with Reuben, and it is grass and cattle with Gilead. They do not even pass any resolutions in Gilead. Cattle and grass are all some people care for. No matter if the souls of those they have watch over are as unintelligent as not to be able to see the evils of the day, nor have any sense of the need of reform, they are satisfied in having church stock to care for and govern and pasture. And just so long as the state of things will permit them to find "grass,"—the very faintest and weakest of spiritual food and enjoyment—they will abide in the land of grass and cattle, and leave it to others to strive for the full strength of God's kingdom among men in the land of corn and wine and oil.

Bless God! there are some who believe in contending for the strong things of God—the meat and food and power of a high and joyous state of spiritual life. The Lord wants corn-fed and wine-drinking saints, whose fulness and height of religious joy shall send terror into the armies of aliens just as the holy shouts of Israel of old did. Let Gilead stay beyond Jordan if he will and be satisfied with the care of souls as dumb as oxen; but let him know that his grass-fed brains shall never tingle with the delighting intelligence of God's kingdom moving in the world, and his grass-fed sides never feel the holy pressure of joyous laughter at the rout and scattering of the Lord's enemies. But "He that sitteth in the heavens shall laugh." The Lord and those raised up and made to sit with him in the spirit, power and intelligence of the heavens, or "heavenly places in Christ"—shall laugh at the discomfiture of Zion's enemies. Grass and cattle regions never produce those kings who sit with Christ in heavenly places, in the places of holy separation to God and heavenly intelligence in God. That order of saints signified by the four living creatures around the throne who were full of eyes before and behind and in the midst (Rev. 4: 8, 6), who enjoy such nearness to God and such understanding of the times past and of the times to come as well as of their own time, are not raised in Gilead. Grass-fed strength could not climb to such a position in the kingdom of God. David went into the sanctuary to see in spirit and to feel in soul the goings of his God—his goings against his enemies in his armies above as well as in connection with all "duly and truly prepared" saints below. And David was one of those so prepared to march with the music of Jehovah's coming victories. Saints generally need to "feed up" in spiritual life and power in order to feel and enjoy the movements of God in the forces of reform and regeneration. "Save thy people and bless thine inheritance: feed them also and lift them up forever." Ps. 28: 9. But we must shorten this sketch.

"Dan keeps in ships." Moses says nothing about Dan's inheritance being on water, but it seems he was there during this battle. Perhaps he went a-fishing about this time, or had a touch of conscience on some special doctrine, and so keeps away from the scenes were the general interests of Israel were being discussed, lest he should endanger some peculiar interest of his tribe. Well, Dan, as you are a sort of unsocial creature any how, a kind of unpublic spirit, standing aloof from general interests and common burdens pertaining to the common wealth of Israel, we see your punishment in your being left out of that holy and happy number of saints gathered from the various other tribes of which the Father and Son form their new and spiritual temple in heaven. Revelation 7th makes no mention of Dan. His men are not fit timber for the building on high. How could the Spirit of the Lamb who met lions and dragons of hell in the path of duty, and who stood in spirit for the sanctuary of his God below until his flesh was rent from him,—how could such a spirit find any pleasure in Dan? and yet this is the Spirit that inhabits the one hundred and fifty-four thousand, finding pleasure and delight and worship in them. (Rev. 7:15–17, 14:1–3.) "If any man draw back" or stay away from my issues with sin and death and hell in the world, "my soul shall have no pleasure in him." If God can't inhabit us down here, in truth and spirit, amid Masonry and other devil-craft, he will not inhabit us above amid angels and cherubims. Men that can be sailing around in little revival smacks and paying tribute to Masonic preachers and church rulers for the privilege of fishing in their waters, avoiding and eschewing all entangling regeneration-of-conscience work that God may be doing in the land, are not the men marked for the temple above.

The "G. A. R."

BY ALBERT M. PAULL.

It seems to be a permanent institution in Rhode Island, this annual encampment of the "Grand Army of the Republic." We had supposed the State militia to be a sufficient and the proper school for the citizen soldier, but it seems we were mistaken, and that it is necessary to call in the aid of a secret society to assist in the military education of our citizens.

In the recent two days' encampment of the above named society arms and equipments were loaned them by the State. But we are informed that it is not customary to grant loans of any military property, to any societies, but the soldiers of the Grand Army of the Republic are considered an exception, and that it is not probable any other organization could have got the loan of the property, and not they only for a large number of officers of militia being interested as members of the Grand Army of the Republic. Thus privileges are granted one secret society which are withheld from others.

The Grand Army of the Republic is a secret society based upon the same principles as are all other secret societies, and has essentially the same objects in view. It is a secret political power command ing implicit obedience to its head under an implied death penalty. And it is easy to see that the country's welfare and the patriot's duty will always seem to "Grand Army" men to be that which appears to view through the lenses of their society. If, at any time, the party in power at the Capitol should adopt a policy at variance with the views of this order, they would undoubtedly oppose the government secretly and openly. That such a state of things should occur is not at all improbable. With the experiences of the late civil war fresh in our memories, and still fresher and more pointed, the destruction of railroad property and human life of a year or two ago in Pennsylvania, and quite recently the tumultuous scenes

in Canada, who dares say that, in the event of a conflict of views between the government and the Grand Army of the Republic, bloodshed would not be the result?

In view of all that we as a nation, have suffered in the past by the hand of secretism, is it best to foster the war spirit in the breast of any secret society, or wise to encourage a more practical and therefore a more efficient military training for a professedly secret society than is imparted to the State militia, or safe to allow two military schools, one open and the other secret, to exist at the same time?

To our mind these prudential questions admit of but one answer, and that a most emphatic—No!

Can a man take fire in his bosom, and his clothes not be burned? As well may a State foster the war spirit in the breast of an order of whose secret workings and teachings it is supposed to know nothing, and hope to escape the legitimate consequences!

Providence, R. I.

[From the Evangelical Repository.]

Masonic Benevolence.

BY REV. J. C. BIGHAM.

In the address read at the grave, during the ceremony of Masonic burial, occurs the following: "To those of his immediate relatives and friends who are most heart-stricken by the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their afflictive bereavement." What does this mean, if it is not to inform the widow and orphans at the grave that they are not to expect, from the fraternity, pecuniary aid? He must have been a good Mason to be entitled to Masonic burial, must have given liberally of his time and means to the interests of the lodge. In not a few instances families have been deprived, by this means, of comforts by the way, and of inheritance at the end. And now, this brotherhood of able-bodied men, having taken from the husband and father all they can get, inform the widow and orphans at the grave that they have little to return.

In the *Freemasons' Magazine* (London), of Dec. 17, 1868, is the following: "At the meeting of Percy Lodge, brother Newman, of New York, being present, was made a member of the lodge. After the vote had passed, he arose, returned thanks to the brethren, and gave them an illustration of certain signs used in the United States, and enforced the necessity of a knowledge of them being obtained. He alluded to the fact that, on his voyage out, relief was given to an almost sinking vessel, the master, mate and twelve of the crew being saved, mainly by his Masonic knowledge, he being the only person on board the vessel who understood the signals made from the foundering ship."

This vessel was helped, not because there were human beings on board. Brother Newman did not recognize the signal that the great Creator has set upon the forehead of every man, the signal of common brotherhood, the image of God! Had this been the only signal they could give, the whole ship's company might have found a resting place amid the wrecks of other years. But Bro. Newman detected, amid the signs of distress, another signal—a peculiar movement of the arms, that told there was a Masonic brother in distress. Now he has an interest in that sinking ship, an interest that perishing humanity could not awaken—that the calls of *men* for help, the shrieks of *women*, the pitiful wails of *children*, could not move. All these this brother Newman could bear with majestic equanimity, but the Masonic brother must be saved at any cost or peril. And this is benevolence, heralded over England and America to the praise of Masonry.

The Grand Lodge of New York has among its regulations the following:—"It is not proper to initiate into our lodges persons of the negro race, and their exclusion is in accordance with Masonic law, and the *ancient charges and regulations.*" The negro is excluded, because he belongs to a servile class. The first Masons after the flood—according to Masonic tradition—were the workmen who prepared material for the temple. These workmen were all of the servile class, descendants of the Canaanites who were allowed to remain in the land when Israel took possession.

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them, and they were found a hundred and fifty thousand, and three thousand and six hundred.

"And he set three score and ten thousand of them to be bearers of burdens, and four score thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people at work." (2 Chron. 2, 17,18.)

"But of the children of Israel did Solomon make no servants for his work, but they were men of war, and chief of his captains, and captains of his horsemen, and of his chariots." (2 Chron. 8, 9.)

According to this testimony, the colored brethren should hold a monopoly of the lodges, and the rule of the Grand Lodge of New York, slightly changed, would accord with Masonic tradition:—"It is not proper to initiate into our lodges persons of the Caucasian race, and their exclusion is in accordance with Masonic law, and the ancient charges and regulations."

The Grand Lodge of New York says again: "No person of the negro race shall be examined or admitted as a visitor of any lodge of Masons under this jurisdiction, if made in an African lodge in North America, because all such lodges are clandestine, and without legal authority."

The Grand Master of the Grand Lodge of colored Masons of Indiana, tells us how these lodges originated. Being excluded from the lodges of white men, they made application and obtained a charter in London, for a colored lodge in Boston. From this lodge charters were issued to colored organizations throughout the United States.

The lodges of white men also received their charter originally from the Masons of London, and it would require a jury of London Masons to decide which division is legal, and which clandestine.

But where is the benevolence of all this? A company of strong men, organized for mutual aid and protection, excluding all the weak and helpless; claiming superior wisdom, and sneering at the prevailing ignorance; from age to age hiding from the world—as they claim—the knowledge that would make all good and happy! Were the claim true, this would constitute the highest wickedness of the world; but, it being false, the order may claim the chief place among liars.

In these days of "foolish talking" and "jesting, which are not convenient," it is pleasant to find Christians sober and vigilant. The following is related of George Muller, of England, who is said to be one of the cheerful, sober class. When in this country last, he was at one time to be the guest of Rev. Dr. Charles Cullis, of Boston. Mr. Cullis met him at the train, took him to a hotel, and in the evening with his wife called upon him. Having observed Mr. Muller's deep gravity on first meeting him, Mr. Cullis in the evening attempted to make him smile.

"Mr. Muller," he began, "I did not expect to see you who have broken away from all established church organizations attired so much like a clergyman."

"I have worn these clothes for fifty-two years," responded Mr. Muller.

"For fifty-two years!" exclaimed Mr. Cullis in apparent astonishment, beginning to examine the fabric of his suit, "what excellent material it must be."

Without a smile Mr. Muller mildly responded, "No, not *this* cloth, but the same style of clothing."

—The Government of Portugal has taken up the subject of Christian missions in Africa. A college is to be established at Chellas, near Lisbon, for the education and training of missionaries, who are to be taken from the secular clergy. The missions are to be established in the Portugese colonies in Africa among the aborigines. Scientific expeditions are also to accompany the missionaries, with the object of improving the condition of the people.

The Sermon.

THE PRESENT CRISIS.

[A Sermon delivered on Lord's-day morning, July 13, 1879, by C. H. Spurgeon, at the Metropolitan Tabernacle, Newington, Eng.]

"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."—Hosea v. 15

The Lord does not always tell us what he will do. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." He has told us that "it is the glory of God to conceal a thing," and our Lord Jesus has said, "It is not for you to know the times or the seasons, which the Father hath put in his power." When he does make known to us what he is about to do, it is not to gratify our curiosity but to direct our conduct. In this case the Lord speaks aloud concerning his intentions. He had grown weary with chastening his people, and therefore he was about to withdraw himself from them and leave them alone, as a man leaves a hopeless work, or as a judge leaves the bench and gives over the prisoner to condemnation. He says, "I will go and return to my place," as if his waiting time was over, and he would no longer remain in their midst to be provoked by their obstinacy. This withdrawal would occasion the non-acceptance of their prayers and offerings, even as he had said in a former verse, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." This he tells them, in order that they may be led to implore him to remain with them; or that if he be already gone, they may by hearty confession of their sin, and an immediate seeking of his face, prevail upon him once more to visit them in his grace. If God is about to go then all is going, even hope itself is removing. The divine departure is the worst of calamities, and therefore it is but right that those who are threatened with such a judgment should put their thoughts together and consider their ways, and use the best means to hold him by the skirts ere yet he has departed, or to bring him back again before he has effectually closed the door between him and them. There should be an eager desire to bring the King back that once more the heart may sun itself in the light of his favor. Dear friends, I shall speak this morning with the most anxious desire to be practical; longing and praying in my heart that wherever sin has begun to separate between us and God we may be stirred up to acknowledge our offences and to seek his face, and that where such a separation has long existed there may arise an intense desire of the whole soul to return from its banishment and draw near to God.

We shall this morning use our text first in reference to our national troubles, for the words were originally spoken with regard to the national troubles of Israel and Judah; secondly, we shall use it in reference to our personal trials as believers; and then, thirdly, in its relation to the personal trials of the unconverted. Lessons may here be learned instructive in each of the three cases. May the Holy Ghost speak the truth home to the heart.

1. And first with regard to our present national troubles. I desire to speak of these things as before God in all sincerity and simplicity. I know it is impossible to touch upon such a subject without being suspected of political bias, but I can

truly declare that from all such partiality I desire to be freed, that I may not speak as a partisan, but as the servant of the living God. Calmly and solemnly would I speak words of soberness and truth and justice. It is a burden to my heart to speak a hard word of my own beloved country, and if I seem to do so it is not in wantonness, but because of a pressure upon my conscience which will not let me be silent.

Surely no one will deny that our country is passing though a season of great and grievous adversity. We have been perplexed for many months, and even years, with perpetual rumors of wars. For a long time no man knew when he went to rest at night but what the journal of the morning would inform him that our nation had plunged into war with one at least of the great powers of Europe. Our policy has been such, whether wise or unwise, that we have been constantly on the verge of conflict. It is wonderful that we have escaped from embroiling ourselves in long and serious war, for many a time the flames of contention have threatened a general conflagration. This disquietude of itself has been a serious injury to the prosperity of our country, for trade and commerce make prosperous voyages upon the waters of peace, but even before those waters are disturbed by the storms of actual war, while only the threat of battle ruffles the surface, they make small headway or are driven back. Commerce is timid as a dove, and is fluttered by every turmoil or whisper of coming trouble. In a thousand ways political agitations stab at the heart of national prosperity.

In addition to this we have been actually engaged in two wars at the least, wars certainly expensive and questionably expedient. In these two conflicts it was impossible for us to gain honor, since they were cases of the mighty assailing the feeble. Laurels gained from nations so far inferior to us would have been unworthy of a place upon the brow of a brave nation. We have invaded one country and then another with no better justification than the law of superior force, or the suspicion of future danger. Disaster has followed upon the heels of disaster, and at the end of it all there are great expenses to be met. Our acts of aggression must be paid for not only with the blood of our soldiers, but with the sinews and sweat of our working men. Results of industry which ought to have gone to support the arts and promote the comfort and advancement of the race have been thrown away in wasteful feats of arms. The food which should have fed our children has been flung into the mouth of the lion, to be devoured by war, that its evil spirit may become yet more ravenous. Wilful waste, it is to be feared, will be followed by woeful want unless God in his mercy shall interpose. We have meddled in many things, and have threatened at least three of the great quarters of the globe either with our fleets or our armies. Nothing could content us till we had drawn the sword against a brave though savage people, whose fighting may well be fierce, since it is for their invaded fatherland. These wars, whatever their issue, are serious calamities.

On the back of all this war has come depression in trade. Everywhere there is complaining, and not without cause. Even the most cheerful of men, who have always been rejoicing when others have lamented, begin at last to look very serious, and to own that the times are threatening. Striving tradesmen wonder whether they shall be able to "provide things honest in the sight of all men." Many a man now plans and labors, but his care and toil earn but a scant reward. All trade is dull, and some trade is dead. Some branches of industry are already paralysed, and there is but little prospect of their ever being revived. The land mourns, and men's hearts sink for fear. Matters are not so bad as despondency would paint them, but even hope is unable to draw a cheerful picture. It is a day of darkness and of gloominess, a day of clouds and of thick darkness.

As if all this were not enough, the heavens refuse to assist the processes of husbandry. For the most part the crop of hay, so needful for the cattle, may be regarded as lost, and now the great peril is upon the corn. In some places the corn is too backward to have suffersd much at present, but in others the prospects are dark indeed. It seems certain that a continuance of this constant rain must deprive us of the most precious fruits of the earth. Farmers are beginning to cry out bitterly, and there is a demand that prayer should be offered in all the churches for fair weather. May God be pleased to look upon our land and deliver us in this hour of trouble, for indeed it is a time of loss and ruin to thousands! If ever prayer was needed it is surely at this hour. You who live in London do not know much about what is happening to the crops, and what the eye does not see the heart does not rue, but to our agricultural friends this ill weather is a matter of most serious consideration, and they are suffering very heavily. No one can doubt that the badness of trade affects the farmer in common with the rest of the community, and now comes the further burden of sunless skies, winter in summer, and the clouds returning after the rain.

In the first matter, that of a warlike policy, we may by God's goodness make a change. It may be possible that ere long better principles will come to the front, and we may longer be made to appear as a nation of snarlers and growlers, breathing defiance, and delighting in war. God grant it speedily! But as to the two other matters, what can we do? We are powerless to quicken trade, we are certainly powerless to stay the bottles of heaven. If God wills it, the clouds will gather from day to day, and drench our fields with their pitiless downpour. Deluge will follow deluge till the corn shall rot in the fields if God so determines. Prayer is therefore desired, and well it may be. But by some prayer is desired as if it were quite certain that if certain pious words are repeated the rain must necessarily cease and the weather become favorable. I am not quite so sure. Let prayer be offered by all means, but only under certain conditions can it prove effectual. I know of many reasons why it may be possible that such prayers as are likely to be offered will not be heard, but instead thereof the threatened judgment of God may nevertheless come upon us. I desire, this morning, to speak about prayer in the way of warning, lest men should place an unwise confidence in the formality of reading a form of prayer in churches, or uttering extempore formalities in meeting-houses. Few men believe more thoroughly in the power of real prayer than I do, and I have tested and proved it in many remarkable ways so fully that I can have no doubts as to its efficacy, but heartily magnify the name of our prayer-hearing God. But still we must use our understandings, lest we be deceived, and come to expect what we shall not receive. I would call to your recollection the fact that, under certain circumstances, God does not answer prayer. Our text says, I will go and return to my place, till they acknowledge their offence;" and, if this be the case, there will be no answering of prayer till repentance is manifested. Sometimes the heavens are brass, even to good men, and their cries reverberate and come back into their own ears, not without a blessing to themselves, but still without any visible reply as to the people for whom their intercessions were offered. It is not every sort of prayer that God will hear; for he saith by his servant Isaiah, "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Is. i. 15.) Intercession is sometimes useless, for Jeremiah tells us, "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people." (Jer. xv. 1.) Ezekiel also warns us that the presence of the godly may not at all times avert judgment, for thus saith the Lord, "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and, Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." (Ezek. xiv. 13, 14.) David, doubtless, prayed earnestly that he might escape from the chastisement of his sin when he numbered the people, but it could not be removed. He had a choice of three evils, but one of the three was inevitable. When God has come to this pass with a people, that he must and will smite them, prayer is their only resource, and even that may fail to avert the threatened stroke. A child may have so transgressed that his father may feel bound to punish him, and then he will not spare the rod because of his crying. I pray God that the rain may cease, but if it should be continued it will not be because the Lord cannot help us, or has ceased to answer prayer. Here is the secret of it all, and with trembling do I quote the words: "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood." (Is. lix. 1-3)

Remember, too, that not only may God withdraw himself in anger, but it may be his determination to punish a people out of a far-seeing design for their good. Perhaps, as a nation, we have had too much prosperity. Ease and plenty have begotten pride and luxury, and these may have weakened the spirit of the nation. It may have become absolutely necessary for this favored nation, if it is to be still the stronghold of liberty and the fortress of Gospel truth, that it should again endure those northern blasts of adversity which have aforetime strengthened it at heart. It will not be the first time that our land has suffered for her good. Bad harvests and decaying trade are not new things to Englishmen. There linger among us now a few venerable men and women who can tell us of the straits of the old war time, of how there was great scantiness of bread, and heaviness of taxation, and frequent alarms from abroad and riots at home. What a long and dreary time it was when the sound of cannon might almost be heard across the straits, and watch-fires were ready on every cliff and height! Yet good came of the affliction, and since that gloomy time the country has made rapid progress in many respects, and especially in freedom, civil and religious. It may be so again. I would not wish ill to my country, but if our fellow men will not remember God except in adversity, adversity itself might be desired by the kindest heart. If true religion is to be cast into the dust by boastful infidelity, if a bastard popery is to be allowed to occupy our national churches, if drunkenness is to remain shameless and almost universal, if the language of the common people is to become filthy and obscene, if the exaltation of one favored sect above its fellow Christian—a crying deed of injustice—is perpetually to endure, if our nation is to shed the blood of weaker nations, and send its armies into lands which are none of ours, then it will not be a strange thing if the Lord resolves to punish, and it will be hard for the righteous man to find an argument with which to plead for pity. When the offence is repented of the punishment will be withdrawn, but can we expect pardon on other terms? Can we even ask for it? The verdict of the sternly just would rather be, "Let the rod fall" than "Let it be withdrawn;" if only by severe means the nation can be made to put away its evil deeds. In our text God declares that he will not give audience to his erring people, but will retire into his secret place until they acknowledge the offence and seek his face. It may be so with our nation at this time, and if it be, we need to be exhorted to something more than public prayer; there is need of a work more thorough and more difficult than the public use of a devotional form.

But, saith one, "We hope we shall have national prayer." I hope so, too, but will there be a national confession of sin? If not—how can mere prayer avail? Will there be a general desire to do that which is just and right between man and man? Will that be a declaration that England's policy is never to trample on the weak or pick a quarrel for her own aggrandizement? Will there be a loathing of the principle that *British interests* are to be our guiding star instead of justice and right? Personal interests are no excuse for doing wrong; if they were so we should have to exonerate the worst of thieves, for they will not invade a house until their personal interests invite them. Perhaps the midnight robber may yet learn to plead that he only committed a burglary for fear another thief should take the spoil, and make worse use of it than he. Does the footpad stop a passenger on the road for any other than his own interests? When our interests are our policy, nobility is dead and true honor is departed; but I fear that only a minority are of this mind. Will the nation repent of any one of its sins? Will it settle itself down like the people of Jerusalem during the great rain of Ezra's time and do that which is right in the sight of God? Remember what they said in that day:—"The people are many, and it is a time of much rain, and we are not able to stand

without, neither is this a work of one day or two; for we are many that have transgressed in this thing." If stern reformation went with supplication, I am persuaded that prayer would prevail; but while sin is gloried in my hopes find little ground to rest upon.

But will there be general prayer? No, there will not. I speak sadly, but I speak no more than the truth. There are numbers among us who say that prayer is of no use with regard to the winds and the clouds, for certain laws govern the weather, and prayer cannot affect those laws. These men, therefore, will not pray, and there are multitudes of others of like spirit whose atheism is practical though it is unavowed. How, then, can prayer be general when such vast numbers utterly disregard it? Turn your eyes to Nineveh. When Jonah threatened that great city, and upon its repentance the judgment was withdrawn, of what character was its humiliation? From the king on the throne even to the beasts in the field all were clothed with sackcloth, and fasted, and cried out to God, and therefore we marvel not that he heard them. Will there be any such crying to God among us? I trow not. A defiant silence will seal millions of lips. But what of those who are supposed to pray; are all these men of the Elias stamp, whose fervent prayer could open or shut the windows of heaven? We dare not put much confidence in the prayers which will be offered. Will they be offered in faith by a tenth of those who will repeat them. I wish I could hope so. By many the public prayer will be regarded as absolutely ridiculous, and by many more as a mere matter of form, which it is proper to use, but in which no confidence whatever can be placed. Do not therefore say, if the rain should continue by the month together, that prayer was ordered by the Archbishop of Canterbury, and that God did not hear it, and therefore all prayer is idle. No, but see what kind of prayer it will be, and how little connected it will be with confession, and how little it will be general, and how little it will be sincere, and then you will not wonder if no comfortable answer comes of it. It may be that my text will be the sole answer of the Lord—"I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early."

What then is to be done? This much is to be done. All hope for a country lies in the true believers who dwell therein. Remember Sodom, and how it would have been spared had there been ten righteous men found therein, and know that ye also are the salt of the earth, by whom it is to be conserved. Loathe the spirit of those who say that, because we are citizens of heaven we are to have nothing to do with the concerns of men below. A more un-Christianlike sentiment, a more selfish sentiment, never degraded spiritual minds. Wherever the Jews dwelt in the days of their scattering they were commanded to care for the good of the people among whom they dwelt. Here are the words of the Lord by Jeremiah: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Surely Christians are not to be less generous than Jews. Happily we are not under a despot; in England we are our own governors, and the man who in this land does nothing to secure the good government of the country is, by his silence, on the side of wrong. You cannot shirk your responsibility anyhow except by clearing out of the land altogether, and then if it suffers by your absence you will still be found guilty. You are part and parcel of the nation for you share in its protection and privileges, and it is yours as Christian men to feel that you are bound in return to do all you can in the midst of it to promote truth and righteousness. What then? What course should we now pursue? Let us make confession of sin on behalf of the people as Moses and Jeremiah and Daniel did aforetime. You may not consider that to be sin which I judge to be so, but, my brother, you see sin enough all around you of one sort or another. Take it to yourself, and as the high priest went in to the holy place to plead for the people, so act you as a priest before God, in your quiet personal devotions. Confess the sin of this nation before God. If it will not repent, repent for it. Stand as a sort of consecrated sponsor before God, and let the sin lie on your heart till you fall on your face before the Most High. Remember, the saints are intercessors with God for the people. Ye are God's remembrancers, and, as ye are called to make mention of his name, keep not silence day nor night, but in this hour of trouble pour out your hearts before him. Get you up to your Carmels and cry aloud, you that know how to cry unto God, that he may send deliverance, and when you have prayed for this people and asked the Lord to forgive its sin, and also to take away the chastising rod, then all of you promote by your daily lives, your precepts, and your actions, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Be on the side of temperance and sobriety; be on the side of peace and justice; be on the side of everything that is according to the mind of God, and according to the law of love. Love God and your fellow men, and seek to promote all interests which look that way. I believe that a country can never have a larger blessing, a truer safeguard for the present, or a firmer security for its future greatness, than a band of praying men and women who make mention of it before the throne of God. English history from the first day till now is as full of instruction as the history of Israel from Egypt even to Babylon. Did you ever read Cowper's wonderful description of the care which God has taken of this little island, how he has favored and protected it? When all the nations were in arms against it they could not touch its shore, for God was there: and on the other hand the Lord has laid us low, and made us suffer, when we have boasted of our fleets and armies. Our nation has been as much under the peculiar and especial providence of God as were the descendants of Jacob themselves, and therefore God deals with us as he does not deal with other nations. The smothering of black men with smoke in the caves to which they had fled, the burning down of human habitations, and the hunting of men as if they were wild beasts, is a greater iniquity with us than it would have been in savages, or even in Papists or Mohammedans. Our religion is higher, nobler, purer than theirs; and we ought to be ashamed to act as they do. Bloodshed by some nations God winketh at, for they know but little better, but a country which has in it the very sun of the Gospel shining in the fulness of its strength should set to the world an example which it can follow, and, if it does not, it may expect to have trouble after trouble and blow after blow from the hand of God.

Thus have I spoken what was burdening my heart; make what you will of it, it is the warning of an honest lover of his country, who fears the Lord and fears none beside. Judge me to have spoken with political bias or not, and censure me as you choose, I could say no less, or I would gladly have held my peace. Before God I am clear in this thing of any attempt but an upright one. May God grant that my feeble protest may touch the hearts of those who ought to feel its truth. I am not very sanguine that it will be so, for we have fallen upon evil times, and the heart of the people has waxen gross.

Reform News.

Missouri.

FROM BRO. HINMAN.

AVALON, Mo., Oct. 11, 1879.

DEAR BRO. KELLOGG:—Your account of the lockout at Albany, Mo., ought to be supplemented with the statement that the M. E. church, which had been heretofore closed against us, was thereupon opened, and we had a good meeting. On the next night we had a meeting at the church near Bro. Needles', where we worked the first degree and at a succeeding meeting the third degree with good effect.

On the 30th Bro. Cooper, Bro. Butler and myself left for the State meeting, reaching Avalon on the evening of the 4th. On the 5th I was permitted to preach to a good congregation in the fine hall of the Avalon Academy. On Monday the 6th I lectured to a full house on Africa and the missionary work, and said some things of the secret societies of Africa and their relation to Freemasonry. This aroused the ire of the fraternity and set the ball in motion.

The next night Bro. Stoddard spoke to a full house and from that time up to the present the excitement has been kept at fever heat. A most excellent spirit has pervaded our meetings. There has been much prayer and most perfect harmony. I trust a lasting blessing will come upon Avalon and Missouri as the result. Yours in Christ,

H. H. HINMAN.

FROM THE GENERAL AGENT.

AVALON, Mo., Oct. 11.

The Missouri State anti-secrecy convention has just closed, and some of the delegates have started homeward. Of the meeting I need say but little as reports were ordered by the committee for the *Cynosure*, *Telescope*, etc. All things considered, no State meeting holding a convention this fall can justly claim the pre-eminence over Missouri. The cause has made a bold and decisive onward movement, and provisions were made to keep it alive.

Avalon is the Oberlin of Missouri; and I believe the academy here is destined to do for this State what S. P. Chase said Oberlin did for Ohio,—change the politics of the people. The lodge feels this, and has turned its guns upon this citadel of opposition, but, thanks to God, hitherto with little apparent effect. The administration is under an experienced board of directors, and the faculty are wide-awake and fully up to the times on all vital questions of reform. There are now about sixty young men and women in attendance under the care and training of Principal Kephart and Prof. Bishop with their assistants, who are instructed on the evils of intemperance, lodgeism, etc., and told why no man, and especially no Christian should ever be found in one of these secret conclaves. The Christian tone of this institution is pronounced, and those in charge seem to feel that they are entrusted with the destinies of souls as well as with the intellects of those committed to their care. Avalon academy is the lighthouse of reform in the State, and it should be sustained by the friends and patrons of Christian culture throughout the State and the country. A corps of sixty cultured and trained young men and women is no insignificant factor to send out into the great field of moral conflict, and this is only the beginning.

I expect to preach here to-morrow A. M., and that a son of our old friend Dea. M. R. Britten, of Wisconsin, will take me to Wheeling for an evening service. From there I expect to start for Winchester, Kan., on Monday.

J. P. STODDARD.

THE CONVENTION ITSELF.

AVALON, Oct. 11, 1879.

The Missouri Christian Association concluded its business to-day, having had a very protracted and lengthy session. We hope and trust that greater permanancy has been secured to the work, by systematising and organizing available forces for more efficient work against the powers of darkness. The necessary steps have been taken to secure incorporation with publishing facilities. Bro. Stoddard put in appearance early in the week; has lectured with masterly ability, and leaves this sickly, dying "godless ape of the bride of Christ" wriggling in the slime of Masonic falsehood. An attempt was made by an M. E. minister to reply to Bro. S. on Wednesday evening, with loud demonstrations of disapprobation from a crowded house.

Bro. Hinman worked the first degree with good effect, we think. Over half a hundred students were present to see and hear how over 500,000 American citizens have been

(*Continued on page 9.*)

From Northern Missouri.

Martinstown, Mo.

Through the mercy of God I have been permitted to lecture twice each in Sullivan, Lynn and Schuyler counties, and six times in my own county of Putnam, since I wrote you last; and, although at some places the worshippers of the lodge would lose their jewel of a silent tongue, and at others stir up the baser sort with alcohol and try to hide behind their own filthy abuse, God, who is a present help in every time of need, has given power to the truth and many are looking at the vile system of heathen clanishness as they never did before. I hope you have received some orders for the new books before this time. The new work, "Freemasonry Illustrated," is a book well deserving the attention of all God-fearing and patriotic people.

The cause of truth is gaining ground in our vicinity. We are canvassing our county by townships. You may think strange that I do not write more frequently, but I am constantly at work, either at home on the farm or traveling, preaching and lecturing day and night. I sleep less than most people. It is not my nature to be still much. I am spending time and money in the cause; do not be discouraged when you think of me, but know that my heart and my hand are in the work with you.

Here is a quotation from the Grand Lodge report of Missouri, page 112, 1867. Subject, "Build Lodges Separate:" "An individual was initiated, passed and raised. . . . Scarcely had he assumed the perpendicular when he was discovered to be the brightest Mason among them, which was possible in that lodge without his learning producing disease of the brain. Inquiries were set on foot as to where he had gathered his remarkable lore. The general supposition was that he had consumed midnight oil over the literary labors of the renowned Morgan, or had held ghostly communion with the shade of that individual."

Now when the highest Masonic authority gives such facts, why will the dupes of the lodge lie as they do? but what else "can always hail, ever conceal and never reveal mean but to lie? Yours for the work,

A. B. Lipp.

The Lodge Opened at Marengo, Iowa.

Rev. D. P. Rathbun attended the Wesleyan Methodist Iowa annual conference from the 1st to the 5th of October. He being chosen a member of the committee on reforms, reported some very stringent resolutions on secretism, which after some debate were unanimously adopted, which exposed before the community the extreme radicalism of our denomination in glowing colors on that question.

This paved the way finely for the working of the degrees of Masonry in this populous town, noted as a stronghold of secretism. As a result of these measures a devotedly pious young man of good intellectual capacity studying for the ministry, a seceding Mason, having renounced and denounced the fraternity, announced publicly his name for membership in our W. M. church. The writer having secured the opera house, the largest and best hall in the town for two evenings, the Rev. D. P. Rathbun, October 6th and 7th, in the most admirable and taking manner, lectured and worked the first and third degrees of Masonry before a crowded house of Masons, Anti-masons, and inquirers after truth. The Masons of the town for the purpose of intimidation, previous to this occurrence, threatened to take the life of this brother in case he undertook to expose the workings of their order. But he, feeling like Paul, ready to be offered, accompanied by the friends of reform, went forward like a hero, mounting the rostrum, and then in the most convincing manner triumphantly developed the most ridiculous workings of the lodge and the baseness of this Christ-rejecting institution. Opportunity being given, not one of the fraternity dared reply. On retiring a disturbed Mason muttered in a grumbling tone, that he would be willing to bet $10,000 that D. P. Rathbun could not enter any Masonic lodge in this nation. (Well he might, Rev. D. P. Rathbun being posted in every lodge as an Anti-masonic lecturer working the degrees publicly.)

This serpentile institution, Freemasonry, under these above-named exposures has received its fatal wound here and must of consequence soon die in the utmost disgrace. The expenses of hall and lecturer were easily met by slight fee at the door the last evening and a few voluntary contributions of the friends of reform. The work of reform is rapidly progressing in Iowa. To God be the praise. W. S. May.

Correspondence.

Elder Pease's Sermon.

Glens Falls, N. Y., Oct. 5, '79.

Dear Cynosure:—I have just finished the reading of Elder David Pease's sermon on the "Good Man in Bad Company," in your columns for the 25th of September and 2nd of October, 1879. It has been a thrilling experience to me, this Sabbath afternoon, for several reasons. I do thank you for re-publishing it for the present generation of ministers and Christians to read and ponder in their minds. It is a timely production and I wish you would add it to your permanent issues in tract form for a wide circulation, like President Blanchard's "Grand Lodge Masonry," which I have just read anew during the past week. I would pay for one hundred of them at $2.00 per hundred, to circulate in this region among the ministers of various denominations in Warren and Washington counties, who very much need their sluggish souls to be stirred on this much-neglected subject. The trumpet-like notes of this old-fashioned sermon could not fail to arouse every conscientious man of God, to investigate the nature and tendencies of this "man of sin" now being revealed anew to the attention of our American people.

Put it into a tract and then let us spread them by the ten thousand through the land, with other of your tracts. I would like to sow them broadcast in eastern New York once so infected with Anti-masonry—hoping it would revive again the blessed Spirit in all our churches in those counties, and open the way for your lecturers and expositions of the craft mysteries for the benefit of the common people—women, as well as men.

A Presbyterian pastor and D.D. also, told me not long since that he did not know anything about Masonry, when I talked with him, but I hope he is wiser now, since he has read your paper for four months by the kindness of a parishioner who ordered it to him. And an M. E. minister, and pastor of a church of over six hundred members told me the past week he was not a Mason and never intended to be, and did not approve of secret societies, but said he thought such good men as were many Masons whom he knew, could not have taken the oaths and penalties imputed to the craft in your paper, which he has read, or had the privilege of reading for four months, like the other divine. Well, is it not possible to furnish him with something that will convict him of his error? If you have anything, send it to me and I will pass it to him.

Such men need light, and I think Elder Pease's sermon might aid them, coming like a voice from his recently made grave, the first spoken half a century ago. An awful stupor holds back the ministry from examining the subject, as if they felt afraid they might be compelled by their convictions to proclaim against the craft, should they read upon it, as on other subjects. May God lay the burden on their hearts until they cannot hold their peace.

And now a few sentences about the venerable author, who lived so nearly a century—from 1783 to 1879. My first settlement in the ministry, in 1837, was in Williamstown, Mass., where Elder Pease had been pastor for two years, in 1834–35, with an interval of one year between us. I heard of him in after years occasionally, and in August, 1874, I met him for once only at the seventy-third anniversary of the Sturbridge Baptist Association, at Sturbridge, Mass., to which the Belchertown church belonged, where he was ordained in 1810, and where, in 1830, he preached this sermon. He was almost 91 years old, having been born the 9th of November, 1783, but seemed quite vigorous, stood pretty firm and erect, prayed once or twice, and spoke with a full sonorous voice, and to the edification of all who heard him. He gave me two or three copies of the *Cynosure*, and I then purchased of him the "Pease Record," a book of 500 octavo pages, compiled in his later years by himself chiefly, and printed in 1869 at Springfield, Mass., when he was eighty-five years old. He was, however, assisted by Austin Spencer Pease, Esq., a kinsman, and some others, in his arduous work. From this book I learn he was the sixth in descent from Robert Pease, the first emigrant who came over from Essex county, England, in the ship *Francis*, landing at Salem, Mass., in April, 1634, where he died in 1644 The line of descent was from Robert; John, born 1630; Dea. Isaac, born July 15, 1672, at Salem; Dea. Cumming Pease, born November 15, 1715, at Enfield, Ct., and died at 94 years; Dr. David Pease, the tenth child and youngest son, born April 6, 1760, at Enfield; and Elder David Pease, the eldest son, born November 9, 1783, at East Windsor, Ct. Surely of Puritan stock, why should he not have hated the oppression of lodgery and renounced it also? He served various Baptist churches in Massachusetts and Central New York, at Cazenovia village for several years, and held his standing in that ministry for sixty-nine years, until he died the past season in Massachusetts, in full Gospel hope. I am yours, Stephen Wright.

A Sister's Prayer.

Evansville, Wis., Oct. 13, 1879.

Editors Cynosure:—Permit me to say that I am in full sympathy with the reform the *Christian Cynosure* advocates. I hail the paper with pleasure, and read it with profit. May the workers in this good cause be successful in every effort to show up the lodge system in its true light. May they "be strong and of good courage," knowing that the "Lord is their helper." It seems to me that the system of secrecy is a snare of Satan, holding out false inducements to entrap the unwary; and when once caught in its meshes they are securely held by those horrid oaths and death penalties, so that they have effectually bound themselves with a curse. How a man can be a Christian, and keep his obligation with the lodge, is more than I can understand, for the moment he joins the lodge, he breaks his covenant with Christ and the church and swears allegiance to the devil, and becomes more a worldling than he was before he experienced religion. This is strong language, but I can view it in no other light. If I am wrong, I wish to be corrected.

A Christian brother (a Mason) said the other day, "If I have got to be confronted with this eternal prejudice in all our meetings, I shall withdraw from the church and go where I can be free." Mistaken man! I can see no freedom for him until he leaves the lodge and bids them a final adieu. O, how the god of this world blinds the eyes of his votaries!

May the Lord open our eyes to see, and our ears to hear, and may we heed the call to be up and doing, until the church and the world shall be free from the terrible blight of secret organizations. Why, it seems to me it is working evil in every department of the moral and religious world. May the Lord stay its ravages.

MRS. E. S. SUTPHEN.

A New Fancy.

"Him that is weak in the faith receive ye," said a minister to a pro-Mason, "and so if a man is a Mason and has not faith enough to leave Masonry we must bear with him if we act on apostolic law."

"Yes, that is so," said the pro-Jack, quite delighted to get something to pitch at the Anti who had been worrying him on this subject. So Jack did pitch the above sentence at Anti as if he expected him to be almost extinguished by it.

Anti was surprised, looked to see if Pro. was in earnest, and as he seemed to be so Anti calmly said, "Yes, certainly, we ought to receive those who are weak in the faith, but not those who have not the faith. All must have the faith before they can he received by the church. Now the faith that Jesus the Son of God, died for sin and arose for our justification is called the Gospel by the apostle, and the faith of these facts must be confessed before a man is a Christian."

"Of course," said Pro., "but the Jews wanted to bring in some of their ways, and didn't like to leave them all at once, and so it is with Masons—they may not see anything wrong in continuing as Masons, and be Christians too."

"Why!" said Anti, "one faith drives another out! You know the the apostle wouldn't allow any Judaism, and denounced those who tried to engraft it on Christianity as teaching 'another Gospel.' And surely if Judaism was thus denounced, which had once been divinely authorized, then Masonry would have been quite as 'accursed,' and more so, for it never came by divine authority. It is not taught in the Bible.

Pro.—"Yes, but men cannot leave off their old ways all at once. They are weak at first and we should bear with them."

Anti—"You must allow that when a Jew believed believed in Christ as the Messiah, he was no longer a Jew as before; he could not believe and disbelieve in Christ at the same time. So with Masonry and Christianity. The blue lodge, which is perfect Masonry, has no Christ, but it worships God as creator and offers its members a 'Grand Lodge above' after death. How can the same man believe in worshiping 'God in Christ' and God not in Christ, as he may choose? If Masonry says it can save a man, as it teaches its members, then it is 'another Gospel.' If a man trusts in Masonry he don't trust in Christ also as his Saviour.

Pro.—"You are always going on about Masonry. It *can't be as you say*, for there is the Rev. Dr. Lovepraise who is a high Mason—up to thirty-three degrees, and he wouldn't be there if it is as you say."

Anti—"You know that as long as any custom is popular there will be preachers ready to justify it. For example, the drinking usages and slavery, preachers defended both as long as they were popular."

REMARKS.—There is substantial truth in the above report, but the names and places are all over. Any anti-lodgist has just such opponents as are indicated herein. He speaks on the subject and finds that his words or meaning have been distorted and that it has suited his friend to speak lightly of his views, and to have such comments made thereon as are quite beside the real merits of the question.

"Let us alone," is the prayer of every group of evils; and when an evil shows a face as fair as a good, the danger is only the greater. Yet this is precisely what Masonry puts forth as its highest plea. It is so like Christianity that it "assimilates" readily with it; a published sermon to Masons tells us so. Verily the veil is over such preachers, or rather, the hoodwink is over their moral and mental eye when they can flatter the lodge by addressing it as a church of Christ. No, beg pardon—but they build on "*a foundation which cannot be moved*," and that, this sermon claims for Masonry!

A. Z.

Our Mail.

J. N. Norris, of Birmingham, Iowa, sends two new names for the Cynosure and writes:

"I have been trying to get these names for a year or two. And now I think they will be life subscribers."

In this we find one prominent element of successful canvassing for the Cynosure, Perseverance.

John Harvey, Aroma, Hamilton county, Ind., writes:

"I am now sixty-nine years old and I have always been opposed to Masonry and all secret societies."

A Friend at Morrison, Ill., writes:

"I sympathize deeply tn the great cause of reformation, so much needed at the present day. I am on the watch to get subscribers for the Cynosure. I carry tracts and papers wherever I go. The Congregational pastor here spoke in the highest terms of Prof. B's sermon on 'Courtesy.' I pray for the success of this great and arduous work in every department. We shall reap if we faint not. Let us not be discouraged because of the way."

B. Guthrie, Weston, Mo, writes:

"I will do all I can for the paper."

Daniel F. Pratt, Reading, Mass., writes:

"I am glad there is one paper that dares to speak the truth fearlessly. I have no doubt but that the Cynosure is doing good for it stirs up the infidel Masons and those that profess Christianity keep very mum."

N. Avery, College Springs, Iowa, writes:

"We are disappointed in our railroad prospects and the good times have not reached us, but we are living in hopes and battling for the right."

Fred Lorenzen, Arlington Heights, Ill., writes:

"I shall do my best to get some new subscribers to the Cynosure. It defends the Christian principle against the sneaking power of secrecy. The Lord Jesus Christ has always been with those who put their trust in him. Through faith we shall conquer the world."

Rev. A. A. Wolf, Swedona, Ill., writes:

"God bless the Cynosure in her faithful work. Yours in Christ for the rooting out and overthrow of secrecy."

E. Manville, Turner, Ill., writes:

"I like the Cynosure and its principles. I still hope for the downfall of secret orders."

Sabbath School.

LESSON XLIV.—Nov. 2—THE PERFECT PATTERN.

SCRIPTURE.—1 Pet. 2: 19-25.

19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.
21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
22. Who did no sin, neither was guile found in his mouth:
23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:
24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

GOLDEN TEXT.—"Who did no sin, neither was guile found in his mouth."—1 Pet. 2: 22.

[From S. S. Times Quarterly.]

HOME READINGS.

1 Pet. 2: 19-25. Our Saviour's example.
Luke 2: 40-52. Learning the word.
Phil. 2: 1-11. Obeying unto death.
John 13: 1-16. Washing the disciples' feet.
Heb. 12: 1-11. Enduring the cross.
1 John 3: 16-24. Laying down his life.
1 Cor. 15: 12-23. Receiving his life again.

PROMPTINGS TO FURTHER STUDY.

What patriarch suffered wrong, and yielded repeatedly, until the Lord made room for him? What patriarch suffered for doing well and that in the condition of a servant? What class of men does an apostle exhort us to take as an example of patience? For what body of Christians did an apostle pray that they might have strength to be patient? What revilers among the Jews were to be put to death? What passage puts revilers in the worst kind of company, and declares that they shall not enter heaven? What king in distress was reviled, and did not revile again? What examples can you give, from the Old Testament, of men who showed confidence in God when threatened o: their fellows for conscience' sake? What examples from the New Testament?

[From Scholar's Handbook.]

HOME READINGS.

Mat. 10: 24-39. } In trials.
2 Cor. 11: 21-33. }
Mat. 26: 36-57. Perfect in suffering.
Mat. 4: 1-11. Perfect in temptation.
Mat. 26: 57-68. Perfect in persecution.
Luke 23: 33-47. Perfect in death.
John 10: 1-18. The perfect Shepherd.

SUGGESTIONS.

The books of Peter are the second and third in order in the third division of the New Testament, and they are among the most precious portions of the Word of God. They are intimately connected, the first epistle setting forth the suffering, and the second the glory. They also refer to the government of God—the first to his government in favor of the saints; the second, in judgment of the wicked. The path of the saints is marked out. Begotten by a living hope in his resurrection, they go on as pilgrim-strangers toward the inheritance, kept by the power of God through faith, waiting for Christ. Therefore they are called to walk in sobriety and holiness, studying Christ as their pattern, remembering that the suffering is followed by the glory. For this reason, the first epistle has been called "the lamp and the girdle"—light and strength. Sorrow is the parent of hope, and we may say the more sorrow the more hope. In chapter 1: 6, 7, is the trial of faith, the first character of affliction. In chapter 2: 20, it is suffering for conscience' sake, enduring with patience. In chapter 3: 14, it is suffering for righteousness' sake, or the sorrow that comes from maintaining a godly walk. In chapter 4: 12, we have martyr sorrows. In chapter 5: 8, 9, we have the attack of Satan, and in 5: 10 the promise of deliverance.

Study the "five precious things," viz.: 2 Peter 1: 4; 1 Peter 2: 6; 1 Peter 1: 19; 2 Peter 1: 1; 1 Peter 1: 7.

Commit to memory 1 Peter 1: 18, 19, 23; 2: 6, 24, 25; 3: 17, 18; 4: 12, 13; 5: 4-7.

What is your conscience? What then is meant by "conscience toward God?" It may read "from a conscientious regard to God more than to men." What is said to be worthy of thanks? (verse 19.) What does it mean to endure grief? How is "suffering wrongfully" described in verse 20? "Buffeted" signifies to receive blows, as slaves were whipped; that is, if we suffer either within or without, in spirit or body. What is the difference between suffering for faults or for well doing? Name some who thus suffered. When or where did Peter or Paul suffer? How have you suffered for conscience' sake?

Unto what are we called? (verse 21, compare with Phil. 1: 29.) Why is suffering necessary? (compare chapter 1: 6, 7; 4: 13; with Heb. 2: 9, 10.) What example is given us? How did he treat his enemies? How can we follow in his steps? What is said in verse 22? What great truth is here taught? What is said of Jesus' speech? How may we follow him in this?

What was said in verse 22? "He did no sin." What in 2 Cor. 5: 21? "He knew no sin." What in 1 John 3: 5? "In him is no sin." Where did he bear our sins? Remember this—on the cross and nowhere else did Jesus bear our sins. We cannot follow him in this; he is the sin-bearer. Whose sins did he bear? Clearly those to whom Peter was writing (1 Peter 1: 2, 3, 8, 18, 19; 2: 5, 6, 9, etc.) How then may I know that he bore my sins? (verse 7.) If my sins were on him what must follow? Where did Jesus go from the cross? Where is he now? Can sin be in the presence of God? What then has become of my sins?

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 23, 1879.

Editorial Correspondence.

PALACE HOTEL, San Francisco, October 11, 1879.

DEAR CYNOSURE:—We have been here since Thursday morning, making and receiving calls from friends and attending the meetings of the California State Congregational Association. The brethren offered us free hospitality, near the church (Dr. Stone's) where the Association meets; but as our stay is limited here, and we have many things beside the Association engrossing our attention, we have stayed where we are, in this monster hotel covering an entire block, and excelling, in the splendor of its appointments, most if not all houses of entertainment on the continent.

PERSEVERING MALICE.

When we arrived at San Jose, we found that the Congregational pastor there had just received two copies of the Wheaton *ex parte* council's pamphlet, one for himself and one for his deacon. He invited us to dine with his pleasant family. We accepted the invitation, and he expects me to preach for him next Sabbath, if I am able. We learned on meeting the brethren here, that, like the pastor at San Jose, they had received copies of that false and infamous pamphlet a few days before our arrival. As that record of folly and wickedness was sent here at the time of its issue, this second instalment has obviously been sent to anticipate our coming, as invalids, to this coast. I need not characterize malignity like this. As they have failed utterly at Wheaton and have certainly no surplus funds to spare, and as these false pamphlets cost money and their distribution time, I incline to think that means have been furnished to Messrs. Hazard, Cobb and Webster to prevent my receiving courtesy as a Christian brother, and to neutralize the influence of Wheaton College in the great and mighty moral conflict which is to settle the question in this country, whether souls are saved by ceremonies or by Christ.

FRIENDS IN THE ASSOCIATION.

Whatever its source, God has defeated the design. Their efforts did not prevent the Congregational organ, *The Pacific,* inserting the following notice October 8th, in advance of the meeting:

> President Blanchard of Wheaton College, Illinois, is visiting his daughter in California, and will be at the Association meetings, where his numerous friends and acquaintances will be glad to greet him.

I was also invited by vote of the body, along with other clergymen, to sit with them and share their deliberations; and the few remarks I made upon an exceedingly interesting paper read to the body were followed by applause which was general through the house. The editor-in-chief of *The Pacific* said he would be happy to exchange with the *Cynosure*, and an eloquent corresponding member who addressed the Association came to me at the close of his speech and said he knew me in Illinois, and that he was with me in the reform; and he added that he had a son married to the daughter of an old friend of mine (Mr. Catlin, of Galva, Ill.) "and," said he, smiling, "my son is worse on Masonry than his father-in-law." The many acquaintances of Mr. Catlin will relish the wit of the remark.

As a body, the Association is made up of excellent men, most of whom have endured hardness as good soldiers of Christ. Indeed as I sat musing and gazing on these men and, in fancy, on the eighty-two churches which they represent on this coast, which I have reached by crossing the Mormon "Valley of the shadow of death," I felt thrilled at the thought that I had only one more valley to cross to greet another similar crowd of "just men" who will be made perfect.

MASONRY IN THE CHURCHES.

The only thing to deplore about this Association is, that they have been grievously misled. The lodge has no confidence in such men, and it keeps their congregations stinted and small. Here, too, as in Illinois, there is here and there a Freemason among them, who endorses the lodge blasphemies, having submitted to the stripping and swearing, and yet worships nightly in lodges which exclude the name and person of Christ. One of them, I am told, submitted to this degradation while chaplain, at the rough hands of soldiers in camp; and while thus "in works denying" all the doctrines taught by the early Congregationalists, yet creeps into important places by the secret help of the lodge. Dr. Stone, who preceded W. H. H. Murray in Park Street church, Boston, and prepared the way for him, is declining in health and influence here, and must soon give way. But while he has been here, he has followed Henry M. Dexter of the *Congregationalist,* the friend and associate of Dr. Quint who, besides running his un-Congregational National Council on a $5,000 salary, found time to go to Worcester the other day as a political delegate; and, though given much more to politics than to prayer, he did pray in convention for the election of his Masonic brother, Ben. Butler, as Governor of Massachusetts!

That this Mason's chaplain, sworn 32 degrees deep into the hell of the lodge, should represent the Puritans of the United States by his "Council" of which, from the first he has been the only permanent officer, is a burlesque and banter on the religion of Christ, and the name and history of the Puritans.

The honest and devoted Congregationalists on this coast have been furnished by the Quint-Dexter-Boston,-pro-slavery-pro-secrecy clique, with second rate men for some of their leading positions. They have lost their "California College," which New England Christians have poured their money into through the "College Society." Their college is now the State University, in a State where other denominations and men of no denomination overwhelmingly out number them. They have raised fifty thousand dollars for a theological seminary. This endowment fund was invested in lots which are not now salable, and the professors live by their own exertions.

But if these excellent and devoted men shall shake off the Masonic leprosy, the world and its maxims, and some man is put into Dr. Stone's church who will labor wisely, individually, with the members to get them out of the organized deism of the lodges, there is a resplendent and glorious future for these Puritans of the coast. May God in mercy grant it. I know several of the ministers here,—and others are like them,—who are children of God if God has any children on this earth. Dr. Warren has labored with singular ability in the department of home missions, and the spirit which he has infused into the churches has put them in the lead of all other States in their *per capita* donations to the cause of home evangelization here where it is so pressingly needed. Rev. A. L. Rankin, of Soqel, is the son and true successor of the venerable John Rankin, of Ripley, Ohio, one of the most apostolic men on earth. After founding the LeMoyne School, and toiling where his life was at risk in that State, he has come up here; the same calm, firm, unpretentious servant of God that his father was. He is preacher for the Association for next year. But I must close.

Yours in Christ,

J. BLANCHARD.

The Wesleyans.

The brethren of the Wesleyan churches are placing themselves in the front ranks of reform. In the effort to secure national recognition of Christianity their conferences are taking a noble part. But the Iowa conference, in the action reported in our religious news, fairly steps to the front in the matter of recognition of idolatrous worship. God grant that they may maintain their stand until every body professing to be a Christian church shall take its place beside them. The General Conference also on Saturday adopted the revised discipline by a vote of 49 to 5, and the Wesleyan connection, after the trying discussion of four years ago, stands committed against every form of organized secretism. On the same day brethren Stratton and Kinney were re-elected to the responsible positions of editor and business agent.

An incident occured on Saturday which showed the true temper of the conference. Rev. Thos. H. Lynch, D. D., of Indianapolis, was present as fraternal delegate from the Methodist Episcopal General Conference. But this gentleman is a Mason; and President Wardner manfully maintained a previous action of the conference that no minister, who attempts service at both altars, of Christ and of the lodge, should be introduced to the body.

These items will sharpen the appetite for our special report of this meeting next week.

—Bro. Stoddard returned from Kansas Friday evening and left for Albion and the Indiana State meeting on Tuesday morning. He preached in the College chapel at Wheaton on Sabbath evening. His health remains good under the severe strain of successive conventions. The western meetings have been so fully reported that he had little to add which is of general interest.

—Prof. C. A. Blanchard attended the meeting of the Wesleyan General Conference at Pittsford, Mich., last week. A timely discourse of Mr. Spurgeon on the political questions now agitating England, is printed instead of the sermon which we partly promised last week. Prof. Blanchard presented the cause of religious reform in our national Constitution, at the request of the National Reform Association of Philadelphia, on Friday afternoon in the conference.

—Elder Browne and Bro. Starry were at Morrison, Ill., last week, on their way southward. Elder Browne lectured in De Witt, Iowa, on the 9th, and at Tipton on the 10th and 11th, preaching in Elder Rathbun's church, Dayton Chapel, on the Sabbath. He was at Morrison, Ill., on the 16th, and was expecting to visit Byron on the two following days. We have endeavored from this office to set the friends at work along his route to Westfield to prepare for two evening meetings, suggesting about the time when he could be present. If the details of such meetings have not been fixed Bro. Browne may be addressed at Lena, from whence letters will be immediately forwarded. He can furnish bills for meetings at very small expense. We hope to hear of a welcome extended to these brethren at many points on their route. The expense attending the lectures and working the first and third degrees is small comparatively, and can generally be met with a ten cent fee for men on the second evening.

—The California State grange manages to keep up an existance. It met during the second week in October. One evening was given to a "feast of Pomona." The farmers and their wives may regard such a banquet as altogether innocent. Let them look up the character of the goddess whom they worship and their opinions will be modified.

(*Continued from fifth page.*)

inducted into Baal religion, and are saved from the lodge and any sympathy with its heathen jugglery.

A resort was had last night to the old pro-slavery argument of throwing eggs. Bro. S. happened to be in range with the Masonic battery and received a spent ball. Quite a number of these trophies of war were picked up from the ground this morning unexploded.

Quite a good representation with unabated interest characterized the gathering throughout. We believe that all who have attended its business and conference meetings have felt that "God was with us, which is the best of all" (Wesley).

E. G. COOPER.

THE AVALON CONVENTION.

SECRETARY'S REPORT.

EDITOR CYNOSURE:— The Missouri State Christian Association opposed to secret societies met in Avalon Academy at Avalon, Livingston county, October 8, 9 and 10, 1879. The Association came together at 2 o'clock P. M. on the 8th, and was called to order by the Vice-president, Rev. T. B. France. The exercises began by singing, followed by prayer offered by H. H. Hinman, of Wheaton, Ill. The chairman then made some appropriate remarks concerning the object of the meeting. A consultation meeting was then held in which several persons spoke of the work of reform and its needs in our State. Recess till 7 P. M., when Rev. J. P. Stoddard, the general agent for the National Christian Association, gave an address on the subject of "Sworn Secrecy and our Homes."

SECOND DAY.—Forenoon, a consultation meeting. Appointment of committees on finance and State agency. Afternoon, a lecture by Rev. H. H. Hinman, subject, "Masonry and its bearing toward a Man's Civil and Religious Rights."

Recess till evening, when the First or Entered Apprentice degree of Blue Lodge or ancient craft Masony was worked by Rev. H. H. Hinman before a large audience of eager, intelligent men and women. Having seen this degree worked before I can say that it was well worked and had a good impression on the minds of the listeners.

THIRD DAY.—Election of the following officers for the ensuing year:

T. B. France, President.

L. D. Ambrose, Vice-President.

M. N. Butler, Recording Secretary.

Wm. Beauchamp, Treasurer.

E. G. Cooper, Corresponding Secretary.

Rev. A. W. Geeslin was elected a delegate to attend the N. C. A. that meets in Chicago the third Thursday in June of 1880.

Three delegates were elected to attend the National Convention that meets perhaps in Washington, D. C. These delegates are A. W. Bishop, G. W. Needels and Solomon Rickenbrode.

E. G. Cooper was elected State Lecturer for the coming year.

Afternoon.—The following persons were elected a committee on incorporation: J. D. Nutting, D. Carpenter, G. W. Needels, D. Creswell and A. W. Geeslin. The Association then accepted an offer from G. W. Needels by which the *American Freeman* may become the property of the Association and thus become a State paper.

Evening.—A lecture by J. P. Stoddard, subject: "The Landmarks of Freemasonry," to a large and appreciative audience. During the evening donations to the amount of upward of five hundred dollars were received toward the acceptance of the Needels' offer. Also a constitution and by-laws were approved to accompany the petition for incorporation papers.

The Association then adjourned to meet and finish business on the morrow.

OCT. 11, A. M.—Petition drawn up and approved praying the authorities for the grant of a certificate of incorporation. Rev. W. T. Tritch and David Carpenter were elected a committee to present the petition and accompanying constitution and by-laws to the circuit judge and receive papers for said incorporation.

The following Board of Trustees was then elected for the proposed publishing association and they were instructed to co-operate with others selected by the Iowa Association: D. A. Beauchamp, G. W. Needels, D. Carpenter, A. W. Bishop and T. J. Gordon.

Several strong resolutions were passed and a copy of these will perhaps be sent for publication at some future time. The meeting was a success in every sense of the word. Much good has been accomplished and the cause greatly strengthened in our State. Secretism has received a severe blow, and our glorious cause is moving onward from conquering to conquer. Rev. H. H. Hinman, the old veteran of reform, stays to labor with us, and we feel assured the work is safe in his experienced hands. May his bold speeches so complete the rout of the enemy that not one will be left to advocate the cause of the heathenish, blasphemous institution in these parts. Some imps of the evil one in the person of jack Masons, thought it a clever Masonic trick to egg Mr. Stoddard, the candidate and others as they walked the streets. I exonorate every decent man in this vicinity from such infinite meanness and cowardice, and throw it where it belongs, namely, at the feet of the men who affiliate with Masons and Masonry. A pistol was fired toward the candidate, the ball whistling close by his ear. So much for this "boasted handmaid of Christianity and morality."

M. N. BUTLER, *Sec'y.*

THE WESTERN MEETINGS SUMMARIZED.

LEAVENWORTH, Kan., Oct. 16, '79.

I have now completed my list of State meetings west of Chicago, and am waiting the arrival of a train to Chicago via St. Louis. The outlook when I left the city September 12, was not altogether encouraging, but the retrospect shows conclusively that God disposes. I have spoken twenty-seven times, beside general work in the four State meetings I have attended. I have obtained fifty-one yearly subscribers and one for two years for the *Cynosure*. I have sold a good number of book and distributed tracts wherever I have been. I have paid out for car fare and hotel bills $59.19, and have been warmly and cordially greeted by friends at every point. I am feeling a little the worse for wear, but expect, God willing, to wake up in St. Louis to-morrow morning as good as new. In order to reach Chicago and spend Sabbath morning with my dear children at Wheaton, I asked to be excused from the convention at Winchester before it closed. I shall long remember the kindness of those whom I met at Winchester and the hearty God speed they gave me in connection with the general hand-shake and farewell. Bro. Milligan was re elected president, and Bro. Alter, secretary, and from one or both of these brethren, as well as from others, you will be supplied with a more complete report. Bro. Loggan and quite a strong representation of the United Brethren were on hand, but we were disappointed in not meeting more of our Wesleyan friends. The meeting of their general conference in Michigan explains the absence of some, and others doubtless were detained by other causes.

J. P. STODDARD.

PREPARING FOR VICTORY IN INDIANA.

ALBION, Ind., Oct. 16, 1879.

DEAR CYNOSURE:—I must give the friends a brief account of the work in Indiana. I met D. P. Rathbun as by previous arrangement, at Bourbon, Marshal county, and although it was excessively warm and the fair was in progress, and also a suit in court of much public interest, and we met the opposition of a United Brethren Odd-fellow class-leader, we had beside all these influences and more, excellent meetings. Elder Rathbun lectured twice and worked the third degree in the Wesleyan church, two miles south of town. The work was well done and excited a wide and deep interest. I think the Masons who attended feel that there is more truth than novelty in our anti-secrecy. We found the pro-secrecy element at Bourbon very strong in the U. B. church. Presiding Elder Snepp resides here, and, although claiming to have abandoned Odd-fellowship, his neutrality seems to let him down every time on one side.

In the U. B. church at Stoney Point, Bro. Rathbun preached twice on Sabbath, and Monday evening worked the first degree in the school house, in presence of a large audience. The work was well done. The United Brethren here are very decided in their opposition to secrecy and are loyal to the church, but feel that the subject ought not to be discussed; that it is a very great sin, but the best way to oppose it is to say nothing about it. (The Grange hall is not far off.)

At Loraine, the first degree was worked to a packed house. Let all the friends give Rathbun all the work he can do. He can do a big job of exposing Masonry. He goes to Larwill after our State meeting.

Your for truth, S. L. COOK.

THE NEW HAMPSHIRE STATE MEETING.

After consultation, it has been decided by the executive committee to appoint the annual meeting of New Hampshire Christian Association at Farmington Village, Strafford county, Dec. 16th, 17th and 18th. That place is very convenient of access to friends in Belknap, Carroll and Strafford counties, where most who are especially interested in the work of the Association reside. It is on the Cocheco railroad and easily reached by friends outside the State. We have secured Barker's Hall, the largest in the village, and the way seems clear for a successful meeting. Much work, however, needs to be done between now and the meeting. Let every friend of a pure Gospel, who can possibly do so, resolve to attend. We owe it to ourselves and the cause to make a sacrifice, if need be, to be there. A goodly number of Christian men and women in New Hampshire are earnestly opposed to every form of secretism, but they feel weak because isolated. Beloved brethren and sisters, come to our State meeting and you will receive a blessing in your souls, and have your faith greatly increased. This is indeed the Lord's work and will triumph, but the Lord uses means, and we are co-workers with him. Resolve to attend the State meeting yourself and urge others to go. Let this meeting be a subject of earnest prayer. We expect Bro. Stoddard and other able speakers to be present. A programme will be published in due time.

S. C. KIMBALL.
Sec'y N. H. C. A.

—Dea. J. L. Burrill, of Oberlin, called last week on his way home from Oregon, where he has been sojourning for some five months. Mrs. Burrill met him at Oak Park, near this city, where they remained over Sabbath.

Home Circle.

"For What is Your Life."

A vapor, a bubble, a passing breath,
A dream—the waking we call death—
A flower, a race, the end the grave,
A voyage over a stormy wave.

The foam on the fountain that cannot stay,
A strain of music passed away,
A leaf that is tossed on the ocean's breast,
A turbulent water that cannot rest.

A moment, compared with eternal years,
An age, if measured by human tears;
A span, compared with measureless space,
Long leagues to the weary, earth-bound race.

A wave that breaks on the "other shore,"
A "twice told tale" that is quickly o'er,
An arrow speeding its upward flight,
A meteor flashing through the night.

The shaodw that falls from an eagle's wing,
A song we have scarcely time to sing,
The dew that sparkles then fades from sight,
The darkness that heralds eternal night.

—Selected.

Keeping A Good Conscience.

AN INCIDENT OF SCOTTISH REGARD FOR THE SABBATH.

Towards the close of the last century William Anderson, a wheelwright by trade, lived on the banks of the river Forth. By religious profession he was what was called a Seceder, and a highly respected elder in a Secession church. These people had seceded from the Kirk of Scotland, which was then in a state of great spiritual deadness and declension.

In those days the term Seceder in Scotland, like that of Methodist in England, was very commonly regarded as synonymous with such epithets as implied narrow and fanatical views of life. Amongst other evidences of this "narrowness," was the strictness with which Seceders were accustomed to observe the Sabbath day. It was their belief that the Sabbath is a Divine institution, which its author intended to be a day of rest from all worldly employments, and to be occupied in the fulfillment of religious duties and engagements.

Brought up in this school, William Anderson, with that conscientiousness which was a prominent feature in his character, manifested the highest regard for the claims of the sacred day. To him the Sabbath was emphatically the Lord's day; the day which the Lord claimed as in a special sense his own, to be devoted wholly and exclusively to himself. That he might not rob God any more than his earthly master of any of the hours which were his due, he was accustomed to rise, and to cause his family to rise, as early on the Sabbath morning as on any other day of the week. By family worship the day was begun and closed, and all the intervening hours were spent in the services of the sanctuary, and in attention to the various religious and benevolent duties appropriate to the sacred character of the day.

Equally yoked to a partner of like mind with himself, and the father of two sons and four daughters, who at the time alluded to were in the bloom of girlhood and youth, he seemed as happy a man as was in the parish. As the principal engineer in a large establishment, he was in receipt of wages sufficient to enable him to give all his children a good education, and even to send the eldest boy to Glasgow College with a view to study for the ministry.

It was Saturday night, about ten o'clock. Family worship past, the children had retired to rest, and the father, wearied with the toils of the week, and thankful for the prospect of the morrow's rest, was sitting in his arm chair at the cheerful fireside talking with his wife on the events of the day.

One event in particular engaged their attention. A breakdown had occurred in some of the machinery at the foundry, and the manager demanded of the men that in order to repair the damage and to prevent loss of time on Monday, they should work all night and all next day as well. With this demand all had complied, with the exception of himself. He had felt shocked at the very proposal to work on the Lord's day, and had come home determined to be no party to such a flagrant violation of the Divine law.

While engaged in relating the occurrence to his wife, who fully sympathized with him in the sentiments he expressed, a knock came to the door. A messenger entered, bearing an imperative summons to Mr. Anderson to repair forthwith to the foundry and superintend the work of repairing the machinery. The bearer of the message was instructed to enforce compliance with the mandate by the threat of instant dismissal from the company's service in the case of a refusal being persisted in.

The message was received with feelings of surprise, not unmingled with indignation—surprise that, after he had already refused, the demand should be repeated, and indignation at the tyranny implied in the threat with which the summons was accompanied. He felt that a grievous blow had been dealt at the most sensible part of his being. All the other powers and faculties of his nature his earthly masters might command at their pleasure, but his conscience he reserved for his Heavenly Master alone. While on the one hand he recognized the obligation which lay upon him to render to Cæsar the things which were Cæsar's, he felt bound on the other hand to render to God the things which were God's. The Sabbath was God's and not man's. To take its sacred hours and apply them to mere secular ends, he thought, was to rob the Most High of his due, and he who should command him to do such a thing was commanding him to become a thief and a robber.

William Anderson required no long time to make up his mind what answer to send. In a matter of this kind the path of duty was to his clear, spiritual apprehension too obvious to admit of question, and so, without even consulting with his better half, as he was accustomed to do in all ordinary affairs, or for a single moment "conferring with flesh and blood," he sent back the messenger with a point blank refusal "to break the law of God at the bidding of any earthly master."

The manager, feeling vexed and disappointed at the refusal, and fearing that without Anderson's experienced and skillful hand no progress could be made in the work of repair, determined to try what his own personal influence and arguments could effect. Hurrying to the house of what he regarded as a sensible although over-scrupulous individual, he exhausted all his powers of persuasion to induce him to reconsider his decision and comply with his request. He pointed out to him the advantages he should thereby obtain for himself; how he would oblige the firm, and establish himself more than ever in their favor. He urged the greatness of the inconvenience and the loss which his obstinacy would entail. Anderson alone knowing how to put the machinery right, unless he complied with the manager's wish he would have to send express to Glasgow to obtain the services of an experienced engineer to superintend the job.

To all such arguments and appeals, however, Anderson's reply was that the Sabbath was not his to give. It belonged to God; the work of repairing the machinery could stand over till Monday. Except for saving a little money, there was no need for haste. It was in his opinion neither a work of necessity nor mercy, and he could not, and he would not, on any consideration attend to it on the Lord's day. He would be at the works as early on Monday morning as he liked; a few minutes after the clock had struck twelve, he should be at his post.

Finding the Seceder inexorable, the manager, at length losing his temper, called him a fool, a fanatic, a narrow-minded, straight-laced bigot, who for the sake of a mere scruple of conscience, was ready to sacrifice the interests of his employers; and he ended by giving him there and then notice that his services would be no longer required.

It was only when the manager had left, that the worthy couple began to realize the position in which they were placed. For many years they had lived in comfort in the same home, and under the same firm, and he had hitherto got on so well, and given such satisfaction to his employers, that he had come to regard himself as settled in the same situation for life. But now all in a moment his dreams are ruthlessly broken, and the only prospect suddenly opened to his view is that of being turned adrift upon the world.

Elspeth, his faithful wife, was the first to break the silence which ensued after the cruel and stunning blow had been struck. She had listened to all that had passed, but, with the modesty characteristic of the noblest class of minds amongst her sex, had refrained from interfering in the altercation. Her feelings, however, had been all the while working up to a high state of excitement, which the moment she attempted to speak, choked her voice with emotion and filled her eyes with tears. Instead of reproaching him for his scrupulosity or venting her righteous indignation against the manager who had threatened to deprive them of their bread, she proceeded to express her admiration of her husband's conduct, and to comfort him in the trial to which his fidelity to God had exposed them.

Committing themselves and their children, who lay unconscious of all that agitated their parents' minds, and their earthly as well as spiritual cares and interests into the hands of their Father in heaven, they quietly retired to rest, possessing their souls in patience, and submissively waiting to see the issue of this fiery trial of their faith.

Next morning at the usual hour in the house of the Andersons might have been heard the melody of joy and health, as around the family altar the household was assembled to present the morning sacrifice of thanksgiving and praise. And when the day had drawn to a close, the children, in company with their parents, having gone up to the house of God and spent the day just as all preceding Sabbaths had been spent, the same delightful strains might have been heard as the evening oblation was being offered under the same hallowed roof.

Whatever thoughts of the morrow may have intruded themselves into the mind of the devout Seceder, or into that of his worthy spouse, not a syllable was permitted to escape their lips relating to what had passed. It was a worldly matter and could not be allowed to form the topic of conversation on the Sabbath day. And so the secret was kept from the children, who knew nothing of the trial until it was over.

The trial was of briefer duration than the good and honest vindicator of the rights of conscience could have anticipated. After several unsuccessful attempts had been made in the early hours of the Sabbath to repair the machinery, the manager found to his mortification that no progress whatever was being made, and had accordingly dismissed the the workmen to their homes, ordering them to return at one o'clock on Monday morning.

It was just on the stroke of this hour when a loud knock at the door startled Mr. Anderson from his sleep. It was the manager, who, having previously gone out as a lion, had now returned as a lamb. Humble apologies were offered, and assurances given that never again shoul-

such a violation of the Sabbath be attempted, and that every workman should be allowed the fullest liberty to spend that day according to the dictates of his own conscience. It is needless to add that the apology was accepted and that Mr. Anderson returned to his work.

Even in this life Mr. Anderson had his reward. He lived for many years after this, and was so highly esteemed by the firm that every mark of consideration was shown him. His habitual conscientiousness won their respect. Having honored God, God honored him. He was spared to see his family grown up, and to have the happiness of beholding them ornaments of the church and useful members of society. His memory is still, after half a century, fragrant in the locality where he livod, and some of his descendants have attained to positions of highest eminence in the religious world.—*Sunday at Home.*

Childrens' Corner.

A Sunset.

BY JENNIE M. CHEETAM, aged 16.

I stood by a western window
One bright evening in June,
And watched a glorious sunset
And listened to a whip-poor-will's tune.
It was a beautiful picture,
The trees of shaded green
Skirted the banks of the river,
And formed a lovely scene,
To the bright and sparkling water
Which glimmered here and there,
Reflecting the rays of sunshine
And the lily blossoms fair.

A majestic hillside
Stretched to the south away,
Resplendent with waving wheat fields
And the sun's departing ray;
Just beneath the window
Were roses white and red,
Some were blooming in beauty,
While some were withered and dead;
In the yard above them
Towered a sweet-odored locust tree,
Resounding in joyous bird songs
And the hum of the busy bee.

In the street before me
Was a man with silvery hair,
Which shone in the dying sunshine
And was reflected there;
For he was nearing life's sunset,
His race was almost run,
His works were almost finished,
While mine had just begun;
For I was still in life's morning,
Which to me looked cold and gray—
O, I longed for the wings of death's angel
To bear me from earth away.

Then I rested my aching head
On the western window-sill,
I forgot the lovely sunset
And the song of the whip-poor-will;
But I dreamed of another sunset
Which to me seemed far away,
Where the sun will rise in the morning
On a never-fading day.

For Thine is the Power.

"I can't do it—it's quite impossible. I've tried five times, and I can't get it right,"—and Ben pushed his book and slate away in despair.

Mrs. Hartley gave a little sigh at her boy's perplexity, but only said quietly, "Then you don't believe in the Lord's prayer?"

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"Oh, yes; there is help for every trouble in life in the Lord's prayer, if we only knew how to get at it. I'm afraid you don't yet know that prayer."

Ben flushed. If it had been anybody else that had said that, he would have been really vexed, but mother was different. Ben always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby! I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it—I—I—" But Ben stopped, his voice half choked.

The mother saw that her boy had misunderstood her, and answered quickly, "I never doubt, Ben, boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil, and to be forgiven, and then we say, for *thine* is the kingdom and the power and the glory. It's God's power we rely on—not our own; and it often helps me, Ben, when I have a difficult new pattern to fit. I say, 'For *thine* is the power—this is my duty, Heavenly Father, give me thy power,' and he does, Ben, he does."

Ben sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God; and the minister's wife had brought him a suit the very next day. "But a boy's sums, mother!" he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say if only you get that right, you'll be perfect for the month. Now, I care a great deal about that, I'm sure your Heavenly Father loves you more than I do. *I* would help you so gladly, Ben, if I could, but he *can* help you; his is the power; ask him."

There was another silence, and then Mrs. Hartley said:—"Now, Ben, I want you to run to the store for some sewing-silk for me; the air will do you good. I believe, my son, that, if you ask, you can do that sum when you come home."

Ben started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing-silk was bought, and Ben started home, when he caught sight of Phil Earlie across the street. Ben gave the whistle boys so delight in, and Phil looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Get it right?"

"No, not yet; but I will."

Phil gave a provoking little laugh. "You will? I guess not, I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil had his uncle George, and other boys had big brothers or fathers to help them; only he was left quite alone. But just then he remembered his mother's words, "It's God's power we rely on—not our own." "I'll get help, too," he said to himself. The boys chatted on, playing leap-frog and raced each other; but even as he raced and romped, Ben felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed, he repeated the Lord's prayer, stopping at "Thine is the kingdom," and saying with all his heart, "And thine is the power, Heavenly Father. I want power to understand this. There's no one to help me; please give me power."

Ben waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, did he succeed? "If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not." Ben had asked, and God had answered. After a little earnest thought, he saw what rule he had neglected, and worked the example correctly. The next day he was "head;" for he was the only boy who had "done his sums without being helped."

"Yet I was helped, mother," he said; "and I shall never forget the last part of the Lord's prayer after this."—*S. S. Times.*

A Mother's Prayer.

A few years ago a company of Indians were captured on a western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region inviting all who had lost children to come and see if among the little captives thay could recognize their own. A long way off was a woman who had been robbed of her darlings, a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. she came nearer, and with eyes, filled with mother-love and earnestness, she peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With a dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and, in soft, clear notes, began a simple song she used to sing to her little ones of Jesus and heaven. Not a line was completed before a boy and a girl left the group and ran up to exclaiming, "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.

The Lame Boy.

A number of robust, active boys were busy playing base ball, while a little lame fellow, about twelve, pale and sickly, stood leaning on his crutches, evidently very sorry that he was not able to join in the exciting game. Indeed, he seemed to lose sight of the fact how much his infirmity unfitted him for such violent exertion, and how seriously he would interfere with the sport of his stout and healthy companions. The other boys good-naturedly tried to persuade him to stand on one side, and let another take his place; but they were thoughtful enough to put it on the ground that they were afraid he might get hurt.

"Why Jimmy," said one at last, forgetting himself for a moment, "you can't run, you know."

"Oh, hush!" answered another, the tallest boy of the party, "never mind, I'll run for him, and you can count it for him."

So saying, the noble fellow took his place by Jimmy's side; saying to the other in a lower tone, "If you were like him, you wouldn't like to be told of it all the time."

Home and Farm.

Corn Harvesting.

The *American Agriculturist* for October gives the following hints concerning this most important crop:

Corn.—Standing corn is injured by every day's delay in cutting. The fodder loses value by rain and frost and the grain is apt to become damaged. One of the marks of a poor farmer, poor in both meanings of the word, is that his work is always behind; this means loss of material and therefore of money.

Corn Husking.—Corn is a crop that needs to be finally disposed of in the field. It cannot well be stored in stacks or barns as other grain, because the ears and husks cannot be dried perfectly. As delay in the field will not dry the ears thoroughly, there is no need to wait for the husking. Two weeks' exposure is sufficient to prepare the crop for husking, and in the pleasant October days, it may be husked with less inconvenience than later.

A Saving af Labor may be effected by taking the wagon to the field, and as a basket of corn is husked, throwing it into the box. Where the crop of corn is large, two wagons may be used, one to be loaded while the other is unloaded. This saves the labor of handling the corn a second time. A sufficient number of baskets should be provided for gathering the corn. Two wagons and a pair of horses will keep 20 ordinary huskers employed, and two or three binders will be kept busy in following them

A Good Day's Husking.—The quantity of corn that can be husked in a day, depends upon the yield of the crop. With 20 bushels per acre and many barren stalks to go over, a man may husk forty bushels in a day, or even more. With a yield of 60 to 80 bushels, a man can husk one acre a day. An ear can be husked in four seconds. This is equal to 900 ears an hour, with good corn equal to 60 or more bushels in ten hours. In the West where large ears and good crops are grown, 100 bushels a day can sometimes be husked. This exemplifies the saving made in working quickly and steadily, and also one of the ways in which it pays to grow good crops.

Comfort in Husking.—To squat upon the ground while husking is neither comfortable nor healthful. To carry about a seat is loss of time. A good plan is to have seats made of a piece of board, to which a short prop or leg is fastened and which may be tied around the body of the husker.

A Great Number of Husking Appliances are in use, or may be used. An excellent husking machine is made, which will husk as much as ten men. The husking gloves made by Hall & Co. save the hands and wrists; and there are husking pins in great variety. One is made by a party in Decatur, Ill., and a home-made one is simply a large nail, or a hickory pin with a leather band.

Corn Cribs.—The loss caused by damage to corn by rats and mice is very great. It is doubtless one per cent of the crop, and possibly four or five times as much. If but one per cent., it equals 12½ million bushels, or about four million dollars' worth each year. If every farm of twenty acres or over has a corn crib, there are about

three million. To make every crib permanently rat proof, would not cost more than the amount of the annual loss, and enough money would be saved to give every farmer in the whole country a copy of a good agricultural paper, through which he could learn how many times the above sum of money could be saved each year.

Corn Smut —There is no doubt of the hurtful character of corn smut, and cattle should be prevented from devouring stalks affected with it. Where the cattle are worth more than the labor of saving them, this may be done by throwing out smutty stalks by themselves, and burning them.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Lees-ville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

SOUTHERN MISSIONS.

EDITOR CYNOSURE:—I have lately distributed many tracts in the schools of Columbus and Caledonia, Miss. Many have professed religion at the recent protracted meetings, and a goodly number, I hope, are possessors. Some of the children of the Pleasant Ridge Sabbath-school have been hopefully converted. Wild experiences of being carried to heaven and to hell and having fights with the devil, and trying on the long white robe, and hearing the voice of God are now much less frequently told than formerly. We are cheered by hearing some tell how they felt resolved to give up all sin and give themselves to the Lord and that, although they saw no sight and heard no voice, a sweet peace filled their souls, and they felt that they loved God and all mankind. The exercises called "dying for their sins," is now left off by many. This consists in jumping with terrible contortions, and shouting till utterly exhausted. How my heart aches when I see it. How I long for them to know and feel that Christ died once for us, and that this is enough, and that the Word of God says that "Bodily exercise profiteth little."

M. TAPLEY.

FREE METHODIST.

—A new conference has been set off for Ohio from the Michigan conference. The organization was completed at New Windsor, Ohio, Oct. 2nd. The new conference has over six hundred members and ten traveling preachers. An able paper on the lodge reform was adopted for which we shall endeavor to find room next week.

WESLEYAN.

The Iowa Annual Conference of the Wesleyan Methodist Connection adopted the following report as coming from the committee on reforms, and requested its publication in the *Cynosure*:

WHEREAS, There is much ignorance concerning the diabolism of the lodge and its effects in church and state, destroying the power of the former and threatening the overthrow of the latter; and,

WHEREAS, It is the duty of Christian ministers to "cry aloud and spare not, and lift up their voices like a trumpet and tell the house of Jacob their transgressions, and the house of Israel their sins,"

Therefore as a conference, we require our ministers to preach at least a sermon a year on the gigantic evils of secret organizations in general, and Freemasonry in particular, at all their appointments, giving due notice of at least two weeks before preaching on the subject.

Furthermore, we believe it to be inconsistent with our reformatory position for any of our ministers to go into the pulpit with a so-called Christian minister who is an adhering Freemason, or invite any such character into our own.

Furthermore, we require our ministers to add to the usual invitation [at communion seasons] the words, "except those who belong to secret organizations which either directly or indirectly reject Jesus Christ."

Furthermore, we believe that as a people this is no time to relax our efforts to promote the cause of temperance, not only in efforts to suppress the use of alcoholic and malt liquors, but also that of the noxious weed, tobacco.

Furthermore, believing that we are a nation of Sabbath-breakers, and that very largely, and that reform churches should especially lift up a warning voice against this evil;

Therefore, we enter our protest against the desecration of God's holy day, either by camp-meeting associations, railroad corporations, the American Congress, or private citizens. And we especially urge upon the members of our connection and Christians generally to refrain from the practice of Sabbath visiting.

D. P. RATHBUN.
E. I. GRINNELL.
H. C. FRINK.

Yours in labor,

A. W. HALL, *Sec. Conf.*

—We were thankful to receive brief calls last week from brethren Paine and Gould of Minnesota, Hall and Preston of Iowa, Richards of Kansas, and Riley of Illinois, on their way to the Wesleyan General Conference.

—The General Conference opened at Pittsford on the 15th. Rev. N. Wardner, general evangelist, was elected chairman, and brethren Besse, of New York, and Pinkney, of Illinois, secretaries. On Friday the report on the vote of the annual conferences respecting the change in the discipline, placing all secret orders under the condemnation of the churches, was heard. Twelve out of the sixteen annual conferences have acted, the aggregate vote standing 341 to 31 for the change. This settles this question, and the General Conference will confirm the action. One of the brethren who was most strenuous in his opposition four years ago wished to present his views on the question, not hoping to change the vote, but to make personal explanation.

—Rev. E. W. Bruce, one of the most zealous of the younger members of the Michigan Conference is stationed this year at Williamstown, Ingham county.

UNITED BRETHREN IN CHRIST.

—From the best of authority we learn that Bishop Wright's district (West Mississippi), embracing fifteen Annual Conferences, and over 25,000 people, is increasing rather than diminishing in anti-secrecy principles. They are firmer than a year ago, and the prohibitory law on secrecy is almost absolute in its universal enforcement on the district.

—The Wisconsin conference adopted a resolution heartily endorsing the anti-secret law of the church.

—The Central Ohio conference is pleased with Bro. Shuey's management, and reaffirms its action of last year which read:

"We believe, divided in opinion as the church is on important matters of polity, the Telescope should be conducted on a lofty non-partisan plane, recognising the fact that those who dissent on these matters of polity are such in character, number and service, as to entitle them to courteous treatment and a fair hearing. We express our deliberate conviction that the use or permission in its columns of harsh epithets and abusive language, is ill-advised, mischievous and wrong. We will put forth every necessary effort to induce our people to patronize and read the Telescope more in the future than in the past."

Last year the *Telescope* criticized this "lofty" speech in a manly way. The conference retorts that the editors are guilty of "inexcusable misrepresentation"! That is, the editors are elected to manage the paper in the interests of the church and its principles—all of them, not omitting the anti-lodge rules. For doing so, this is all the thanks they get from the lodge sympathizers of the Ohio Central conference.

—Rev. W. H. Chandler, presiding elder of Polo district, has removed to Van Orin.

—Bishop Weaver presided at Saginaw Mission conference at Gratriot, Mich. The conference did not allude to the vitally important question now agitating the church, but passed a long and flattering resolution in favor of the Bishop.

—The recent action of Rock River Conference in the case of Rev. Mr. Dessinger, who had been led into gross and un-Christian measures respecting the Polo church and his presiding elders, Hurless and Grimm has been published in these columns together with the account of his confession of the wrong. But he seems to be a "Simon-pure" Masonic jack from the following report in the *Christian Radical:*

"Bro. Dessinger made confession to his conference which that body mercifully considered as satisfactory. He also promised that he would never repeat the course he took last year. We gave him our sympathy and promise of help.

"He received a good appointment, but the stationing committee in its wisdom thought it best for him and the cause to change him to another field. Bro. Palmer was assigned to Polo charge.

"Bro. Dessinger, however, has taken forcible possession of Polo charge, and refused to go to his own field. Two of the trustees of the church here have undertaken to get the property under their control and that of others who resist the authority of the church.

"Bro. Palmer came here in obedience to the command of his conference, ready for the work. On Sabbath, September 28th, one of our brethren succeeded in entering the church to prepare for services for Bro. Palmer, there being no other appointment there; but H. Boon and J. Watson laid hands upon said brother and forced him from the church and locked the door against the real pastor. When Bro. P. came to his appointment, and learned of the crowd gathered there the real condition of affairs, he quietly withdrew to avoid any unpleasantness. In a day or two he returned home to prepare for removal to this place.

"In his absence last Sabbath, (Oct. 5th) Dessinger took possession of the church and preached morning and evening, and announced regular service for the future.

"Thus the matter stands at this writing."

BAPTIST.

—The people's church enterprise in Brooklyn promises to be very successful in bringing the Gospel to the masses. A meeting of the Board of Trustees of the Centennial Baptist church in Brooklyn, of which the Rev. Justin D. Fulton, D D., is pastor, was held on the 10th instant, when it was decided to buy the Brooklyn Rink. The property which the church at present owns is to be given in exchange. Dr. Fulton and his people have felt greatly encouraged by the large attendance which the meetings held in the Rink since the first Sunday of September have attracted, and now consider that the project which was started as an experiment has proved successful. While the audiences which formerly gathered in the old church in Clinton avenue numbered barely a thousand, there have been at the services, both morning and evening, in the Rink at times as many as 2,500 persons. This number will also probably increase. The plan of providing a church which shall bring together in large numbers the poorer classes of people who feel repelled by the elegance of the wealthy churches bids fair to accomplish the end for which it was designed.

—On Sabbath afternoon in the Brooklyn Rink fully 3,000 people gathered at the Gospel temperance meeting of the Temperance Brotherhood of Christian Churches. The speaker of the day was Mr. J. M. Sutherland, in former years a famous minstrel singer known as "Senator Bob Hart," who told the story of his career and conversion. The speaker in his preliminary remarks, referred to the contrast between his present appearance in Brooklyn and his last one. Then he came to act the part of a minstrel on the stage of an opera-house; now he came as a man who employed his time in going from place to place and searching out the lost and the fallen. In recounting the narrative of his past life and of his wife's sufferings on account of his erring ways, Mr. Sutherland's eloquence was very affecting, and there were few in the audience whose eyes were not filled with tears. At the close of his address the speaker said that a week ago last Thursday night he conversed with an old friend of his who kept a liquor saloon—an aristocratic gilded palace—on Sixth avenue, New York city, and who, never drinking liquor himself, made money in a clear-headed way out of the lives of his fellow-men. This gentleman was so influenced by Mr. Sutherland's words and example that the next day he withdrew from the business, "and" added the speaker, "the name of Simpson Stacey will never again be connected with a liquor saloon. He is with us here this afternoon and will say a few words to you." Mr. Stacey came forward and spoke for a few minutes of the liquor business from the standpoint of one who had been in it. His manner was that of a business man; he made his remarks without the use of a superfluous word, and as though he knew what they stated to be facts. "There is not, young men," said he, "one redeeming feature in the business. I know it all. There is not a rumseller who has the slightest regard for you, though he may treat you very cor

dially when you enter his place, he will put you in the street when your money is gone. I have kept an eye upon some young men, whom I have seen come into my establishment to drink the first drop, and afterwards I have seen them die of the habit thus begun. It is only money that the rumsellers want. Sign the pledge. It is well to do that; but ask God to help you and the nail will be clinched."

GENERAL.

—The Basle Conference of the Evangelical Alliance adopted a strong protest against the British opium trade in China, which is to be presented to the English Secretary of State for India.

—At the recent commencement at the University of Wooster, Ohio, the first prize for proficiency in Latin was awarded to a young Creek Indian. He has been converted during his college course, and is prepared to be a missionary to his own people.

—The General Conference of the Evangelical Association of America met at the church corner of Huron and Noble streets, in this city, Oct. 2d, and continued through last week. The business of the conference was almost entirely confined to denominational affairs. Two of the old board of bishops, Esher and Yeakel, were re-elected and Rev. Bowman chosen as third.

—A City Mission has been organized in Paris after the model of the London City Mission. The organization was affected at a meeting of the ministers and devout laymen of the various churches. Remarkable proofs were brought forward, both of the need which existed and the peculiar opportuness of the present time to combine and systemize the work. A marked change is taking place in the attitude of the people toward the Word of God. They throng to hear the Gospel. Not only are the native Protestant churches better attended, but the meetings of Mr. McAll, Mr. de Broen and other evangelists are crowded every day of the week.

—Dr. Tyng, of New York, says of Japan:—"I wish that I could, in a few words, make a statement of the case that would stick in the minds of our people. It would hardly be putting it too strongly to say that Japan is not a heathen country. The educated classes, who form a very large proportion of the people, have ceased to believe in heathenism. Almost the only exceptions are some of the old people. And even among the lower classes, at least in the cities, heathenism has, to a great degree, lost its hold, and what hold it still has is chiefly as an amusement, not as a religion. . . . Do the Foreign Committee appreciate the pressing need of present help in Japan? Do they know that Christianity is being everywhere discussed among this people, in debating clubs, in families, and wherever people meet together, and that Christian books are bought in large numbers by Japanese whom we do not see in our congregations, for the purpose of finding out what Christianity is, and discussing it among themselves? Do they appreciate the fact that among the things which may be looked upon as almost certain is the coming to Christian teaching, at no very distant future, of the Japanese in large numbers?"

—Proud hearts and lofty mountains are always barren.

News of the Week.

—The elections in Ohio and Iowa last week went overwhelmingly Republican, the majorities being respectively 25,000 and 30 000. Foster's majority in Ohio was about 17,000. The Ohio legislature has a Republican majority in both branches. This result is causing great speculation and trepidation about the Presidential election.

—The tremendous volume of exports from the United States continues without abatement. Last week, as announced in our New York dispatches this morning, the aggregate was $9,737,000.

—The eminent statistician, author and philanthropist, Henry C. Carey, died in Philadelphia, on the 13th instant, at the age of 86. Mr. Carey has been for many years one of the best known writers on political economy in this country, and his numerous works have given him a world-wide reputation.

—Dr. Francis Julius LeMoyne, the distinguished advocate of cremation, died Oct. 14th at his home in Washington, Pa., after a lingering illness, aged 81. Dr. LeMoyne was a man of large fortune and great generosity. Among his largest gifts to different institutions were $25,000 to endow what is known as the LeMoyne Institute in Memphis Tenn.; $21 000 to endow chairs of agriculture and applied mathematics in Washington College, and $10 000 to establish a public library at Washington, Pa. Dr. LeMoyne was an active politician until the latter part of his life. He was a strong Abolitionist and great friend of the slaves, many of whom he helped to escape across the line which divided the slave and the free States. Washington is but a few miles from the line, and was for many years a depot on the underground railroad, of which he was a most active manager. In 1841 Dr. LeMoyne was a candidate for governor on the Abolition ticket, but he received only 763 votes. According to his will his body was cremated in his own furnace on Thursday last.

—Charles Freeman, the fanatical murderer of his little girl has been indicted for murder in the first degree, and will be tried by a special session of the Supreme Court of Massachusetts.

—The trustees of the great East River suspension bridge, to connect New York and Brooklyn, have set about reckoning the stealing that has been carried on in connection with the work. It is estimated by the Comptroller that the structure complete might have been built for seven millions. It will now have cost fourteen millions before it can be completed.

—A Denver, Col., special says:—Apache Indians made their appearance in Messilla Valley in the Rio Grande region last Saturday, and continued murdering and fighting on Saturday, and on Sunday a party of thirty men were attacked by about one hundred Indians, and so far but one escaped. It is reported that nine men and two families, with the exception of two persons, were killed at McEver's ranch, fifteen miles from Hillsboro, the women being outraged previous to the killing, and the bodies of the men burned. Lloyd's ranch, near by, was burned, and several Mexicans killed. It is believed that the Indians scattered before the advance of the soldiers and consolidated in the rear, committing the depredations reported. It is stated that Victoria was not personally in command, but it is believed he directed the movements of the murderers. It is thought the Indians have been reinforced from Mexico.

—A new department of instruction has been established in Harvard University — commercial Chinese. The object is to give young men who may wish to engage in business in the East an opportunity to familiarize themselves with the language. Through the efforts of the United States Consul at New Chwang, China, a professor has been secured. He arrived in Boston last week and will begin his classes as soon as practicable. Prof. Ko-Kun-Hua is described as being about forty years of age and well qualified for the position he is to occupy. His engagement is for three years at a salary of two hundred dollars per month. The instruction is to be confined to commercial purposes alone and will have nothing to do with general Chinese literature.

—When the troops in Colorado were able to move they found the White River agency had been plundered by the Indians, the agent Meeker and all the employees killed and mutilated, and the women and children carried off into horrible captivity. A portion of the Utes have been prevented by their chief Ouray, from joining the hostiles. On Saturday General Sherman ordered the pursuit of the Indians to be discontinued, and the troops to return to their stations; the Indians have scattered and to attempt pursuit to revenge the death of Meeker and Thornburg would be simple destruction, among the mountains of western Colorado with winter just setting in.

—The investigation of the reelection of Senator Ingalls, of Kansas, by a Congressional Committee has just been concluded. Ingalls is exonerated. Some of the testimony is very damaging; but Ingalls, being a Freemason, had an advantage in getting clear of the charges of bribery which Senator Pomeroy whom he succeeded had not. Logan, one of the investigators is a Mason.

—The fierce hurricane, accompanied by extraordinary rainfall, which swept through the valleys of the rivers Mundas and Segura, in Spain, has been followed by most destructive inundations. The cable dispatches announce that a vast amount of property has been swept away, and that there has also been great loss of life, no less than one hundred and nine bodies having already been recovered from the waters. The rivers rose suddenly in the night, carrying away houses and inmates, and totally destroying four towns and submerging others.

—A dispatch from Madrid, Spain, Oct. 19, says that further inundations have occurred in the southeastern provinces of Almeria, Malaga and Alicante. Several persons were killed and much damage done to property. In the Malaga and Alicante districts 2,000 houses were destroyed, and it is believed 500 persons perished by the floods. The damage to property is estimated at 30,000 000f.

Later telegrams from Murcia state 570 bodies have already been found. It is believed over one thousand people perished.

—Sir Frederick Roberts telegraphs that the Afghan troops have been completely routed, and the tribes who were assembling to fight have returned home. The heavy battery which is coming up with the Khyber column, he says may go back to India, as the heavy guns and howitzers originally presented by the British government to the Ameer, are in our possession complete. General Roberts visited Bala Hissar on the 11th inst., and was to make a public entry into Cabul on the 12th inst. Most of the influential men of the city paid their respects to General Roberts.

—It is feared the help which the Hungarian government proposes to afford distressed agriculturists will come too late to permit of autumn and winter sowing. Throughout the country thousands of people lack money with which to purchase food as the tax-gatherers have seized all their possessions.

—The dense smoke on the St. Lawrence river entirely suspended navigation last week Thursday and Friday.

—A correspondent who has interviewed Prince Gortschakoff says: "Gortschakoff believes Austria in danger of becoming an humble satellite of Germany, which is extending her influence from the mouth of the Scheldt to the mouth of the Danube." The same correspondent interviewed Louis Kossuth, who said he believed a Franco Russian alliance inevitable; that Germany would then have her hands full on the Rhine, and Austria would have to bear alone the brunt of Slavonic onslaught. He expressed the belief that Count Andrassy will appear in politics as Imperial Chancellor.

—The complications between England and Russia increase. Lord Salisbury, a cabinet minister, made a speech last week in which strong hostility to Russia was manifested.

BACK NUMBERS OF THE CYNOSURE WANTED.

The publishers need the following back numbers in order to make up broken files, and to any one who will send five or more of these missing numbers we will give a credit on their subscription of DOUBLE the number of weeks:

Of the Fortnightly edition. Sep. 7, 1869; Feb. 8, 1870; Aug. 9, 1870; Jan. 24, 1871; July 25, 1871; Oct. 17, 1871; Oct. 31, 1871.

Weekly edition (4 page paper). Dec. 7, 1871; Dec. 21, 1871; Dec 28, 1871; May 16, 1872; Aug. 1, 1872; Aug. 15, 1872.

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ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for $6.50.

Interesting Items.

—The flouring mill industry in the United States employs 90,000 men in 25,000 mills, turning out yearly about 50,000,000 barrels of flour, of which 4,000,000 are exported to foreign countries.

—The latest official returns show that the war with Turkey cost Russia $675,000,000, of which $80,000,000 was spent on artillery and fortifications, and the rest in the actual conduct of the war.

—It has been determined by the school board of Richmond, Va., that all lady teachers in the public schools of that city who shall marry during their terms of service shall thereafter be ineligible to the position of teacher, and their places shall be supplied by the Superintendent of Schools.

—In New South Wales last year the sum of $1,708,485 was expended upon primary education. Teachers' salaries absorbed $799,320. There were in operation 1,187 schools, attended in the aggregate by 128,125 pupils. Since 1877 there has been an increase of seventy schools. Ten years ago there were only 642 schools.

—The *Herald and Presbyter* says: "The temperance party in Great Britain are wide awake. They are not only making progress, but stubbornly holding on to what they have gained, and so are becoming stronger. We will not be surprised to hear in the near future of a great temperance revival, which shall reach from the people to the throne."

—The king of the Zulus never allowed liquor to be sold in his dominions, and Caffre beer was the strongest beverage drank by his subjects until the British invasion. It is related that a native, a relapsed missionary convert, got drunk and abused the king to his face; but Cetywayo, instead of having him punished, forgave him when he asked pardon, saying that they who gave him drink were more to blame than he was.

—The total cost of the new Michigan State Capitol building, including furniture, steam-heating and ventilating, salaries, improvement of the grounds, and every expense incident to its construction, was $1,502,268.23. The balance of the several appropriations unexpended is $2,731.77. Has there ever been a public building as large and good in the country of which it could be said that it cost less than the money provided for it?

—The following shows the weight (avoirdupois) per cubic foot of various kinds of material: Average mortar, 106 pounds; water, 62½ pounds; loose earth, 95 pounds; common soil (compact), 124 pounds; clay (compact), about 135 pounds; clay with stones, 160 pounds; brick, 125 pounds; lime, 64 pounds; sand (loose), 96 pounds. And the following shows the bulk of one ton of different substances in cubic feet: Sand, 28 cubic feet; earth (compact), 18 cubic feet; earth (loose), 32 cubic feet.

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—An English journal frankly gives credit to American genius for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass mower and grain reaper; fourth, the rotary printing press; fifth, navigation by steam; sixth, hot air or caloric engine; seventh, the sewing machine; eighth, the india rubber industry; ninth, the machine for the manufacture of horse shoes; tenth, the sand blast for carving; eleventh, the gauge lathe; twelfth, the grain elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Oct. 18, 1879, from R B Ashley, S Blanchard, H Cadle, J Collins, J Dickson, C Fanning, H A Fischer, J K Glassford, W R Hench, J Hoobler, J Hoffman, J D Haughanont, L R Holbrook, H H Hinman, W Johnston, J Kennedy, W L Leister, I Price, T Perkins, S Pinkerton, S Pilkinton, D Rolens, C Stegner, E Smith, B M Spalding, J P Stoddard, R W Tinkham, E P Townsley, H Washburn, H M Wilcox, M Wright.

MARKET REPORTS.

CHICAGO, Oct 20, 1879.

GRAIN—Wheat—No. 2	1 18	1 19¾
No. 3		1 10
Rejected		92
Winter		1 25
Corn—No. 2		43⅝
Rejected		41
Oats—No. 2	30	35
Rye—No. 2		77½
Bran per ton	9 25	9 75
Flour—Winter	4 00	7 00
Spring	3 25	6 00
Hay—Timothy	10 00	12 50
Prairie	6 50	9 50
Mess Beef	8 50	9 00½
Tallow		06
Lard per cwt		5 95
Mess pork per brl		11 00
Butter medium to best	16	25
Cheese	06	11
Beans	75	1 35
Eggs	14	15
Potatoes per bu	30	37
Seeds—Timothy	2 30	2 40
Clover	4 25	5 10
Flax		1 20
Broom corn	2	6
Hides—Green to dry flint	9	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	30	41
Unwashed	18	35
LIVESTOCK—Cattle choice	4 10	5 00
Good	3 75	4 00
Medium	3 25	3 60
Common	1 75	3 20
Hogs	3 45	3 85
Sheep	2 25	3 65

New York Market.

Flour	$5 00	8 25
Wheat—Spring	1 31	1 41
Winter	1 38	1 52⅜
Corn	55	61
Oats	43	46
Rye		83
Lard		6 50
Mess pork		10 25
Butter	10	28
Cheese	7¼	11
Eggs	16	18
Wool	12	44

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Notices.

THE STATE MEETINGS.

OHIO, Nov. 4 to 6, Cedarville, Greene, county.
ILLINOIS, Nov 11 to 13, Westfield, Clark county.
PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.

ILLINOIS.

See the letter of Pres. S. B. Allen on 5th page with railroad directions, etc. Let there be a grand rally at Westfield from the central and southern portions of the State; and "let the North keep not back." Coles, Douglas, Edgar, Vermillion, Champaign, Iroquois, Ford and McLean counties should send large delegations, and the brethren in Randolph, St. Clair and Washington counties should see to it that they are well represented.

OHIO.

The annual convention of the State Christion Association opposed to secret societies, will meet in Mitchell & Ervin's Hall, Cedarville, O., on the evening of November 4th and continue through the 5th and 6th. Cedarville is on the P. C. & St. Louis railroad eight miles east of Xenia and forty-three southwest from Columbus. Free entertainment is generously offered by the good people of the community, and persons coming are requested to forward their names without delay to Mr. D. S. Ervin, Cedarville, O. The convention will be opened by short addresses of welcome from Revs. J. F. Morton and H. F. Wallace, resident ministers of the place. Some of the ablest speakers for our cause in the State, have promised their presence, also Rev. J. P. Stoddard, General Agent of the National Christian Association. And we have the promise of the Master, that he will "be there" if we meet in "his name." Let us then come to our annual gathering in his name that we may have his presence. Come in his Spirit that we may not only be a blessing to the community but better fitted to build up the Master's cause, and draw men from the love of darkness, concealment and the false worships of the lodge, to the truth, which will make them free. "Walking in the light." "Speaking openly to the world" and "in secret saying nothing," as followers of our Divine example.

J. M. SCOTT, Pres.

Telescope, Wesleyan and other papers friendly, please copy.

PENNSYLVANIA.

Reformers of Pennsylvania, attention! On the 25th, 26th and 27th of November next, in City Hall, Carbondale, will convene at 2 o'clock P. M., the annual meeting of the Pennsylvania Christian Association opposed to secret societies. Rev. J. P. Stoddard, general agent of the National Christian Association, is pledged to attend this meeting, and we shall expect some seceding Mason to come along and work the degrees. As we value our free institutions and our faith in Christianity itself, let every free man rally to the conflict with this sum of all false worships, this Baal-Peor of the nineteenth century. Remember also the annual meeting of the Northeast Pennsylvania Christian Association in Lathrop, some four miles from Nicholson, on the 29th and 30th of November, at 10 A. M.

Topics of the Time.

The Grant business is being altogether overdone. From the appearances Chicago is to be turned over night and day to a grand, crazy glorification of an individual. Six thousand dollar banquets at the Palmer House, illuminations, receptions, processions—all else sinks into insignificance. Mr. Grant is a distinguished private citizen. His public services in war have been great, and have been well repaid. His services in civil life before and since the war have been of less account, and in private his influence has been largely such as, if followed by the masses, would beget war and civil commotion. He is a notorious Sabbath-breaker and promoter of the vile use of tobacco. Last Sabbath he rode through Nevada on the cars till noon, and then by carriage visited Lake Tahoe and the scenery about Carson City, Nevada. Has he been so long among heathen that he has forgotten that his countrymen believe to some degree in the Christian Sabbath? It is time that a man who has become so prominent should have some regard for the opinions of the better classes of the people, if he has none for the Almighty God whom they serve.

Governor Pitkin of Colorado yields to the demand of the miners and speculators and writes to Secretary Schurz asking for the extermination or removal of the Indians from his State. If the general government will not do this the State must take the matter into its own hands. The reply is of a nature to modify the governor's urgency. He had recommended to the Secretary a gentleman who could deal with the Indians. Acting on the advice the troops were called off and peaceful messengers sent out, while every effort was made to prevent war as the best means of protecting the mining camps and border settlements. The result so far is most gratifying and the Secretary hopes to secure the punishment of the Utes by the courts and not by a costly and perhaps disastrous appeal to arms. The greed of miners and speculators is too near akin to the savage habits of the Indian to have much regard in this dispute.

The threatening speeches of Cabinet ministers in England awakens an angry echo from the Russian press; and the position of the two powers in central Asia is assumed by the European dispatches to be threatening, both making Herat an objective point from whence the victor may hope to exercise a controlling influence over the tribes north of the Himalayas. England holds Cabul, and is nominally conqueror of all Afghanistan south of the Hindoo Koosh mountains, but the conquest is likely to be a costly one, when the force necessary to insure against outbreaks and massacres is considered, together with the probability that the government of these wild tribes is part of the price of victory.

Mr. Gladstone, whose opinions yet have the greatest weight, does not apprehend any contention with Russia in the remote regions of Asia, where she has enough to do to keep in possession the conquered regions of Turkestan. The Austro-German alliance he is reported to have lately said was no doubt meant for a check upon Russia, but people were apt to make a mistake in over-estimating its importance. Bismarck, he thinks, will abandon it when it has served his purpose. With what interest the British statesmen looks across to our country may be judged from his remark that the present French Constitution was well framed, that the American Constitution was likewise excellent for this country, and that since the civil war the American government had given repeated proofs of wisdom. English thinkers, he said, have watched with sympathetic curiosity the spectacle of a great nation under a purely elective government.

The *Tribune* of this city which has been the advocate of "light" wines, beer and high-toned saloons is not insensible to all the evils that spring from indulgence of vicious appetites. The cigar-makers of this city were at the point to strike lately, and the *Tribune* very sensibly expressed its desire that the movement would succeed in its most important sense, thus: "If the strike would result in leaving smokers without any cigars it would save them an enormous amount of money and be exceedingly beneficial to the health of thousands now seriously injured by excessive smoking. The amount of money spent in Chicago for cigars and smoking-tobacco per annum is equal to the city, county, and State taxes altogether. A half a million of dollars per month in Chicago blows away in tobacco-smoke, doing the smokers no bodily, mental, or moral good, but injury. It is to be hoped the tomfool 'strike' will be successful in annihilating the smoke folly in the city, and thereby enable dissatisfied cigar-twisters to turn their industry into a more useful channel." It would be a great satisfaction to know that this paragraph expressed the sentiments of Dea. Bross, part owner of the *Tribune*, who was not long ago extolling the virtues of light wine and beer before a not too-sober crowd of Germans.

—A young man in the South writing to the *Daily Witness* of New York gives its readers a glimpse of society in that section of the country, at once humiliating and alarming. Such a condition of affairs as he reveals must choke all independent manhood as thoroughly as did the slave system, beside furnishing the ambitious and desperate men who seem yet to predominate in Southern political councils a means of disorganization and strife which has already once proved in such hands a dreadful experiment. The letter says:—"I am puzzled over the question of secret organizations. The Southern countries seem to be full of them. They are too numerous to mention. Now then, I am studying one of the prominent professions, and I am told by some of my best friends that unless I unite with these different secret orders I cannot succeed in life as a public man. I do not desire to use my influence against them, yet I cannot join them without giving offence to my own conscience. I fail to see any true Christian spirit in these societies. Among one class of people in this country the secret societies have drawn into their ranks most all the promising young men, and it now seems to be almost a compulsory duty on the part of the few who have not united with them to do so at once if they wish to be recognized in society."

The Wave of Truth.

BY ALEXANDER THOMPSON.

The night is long and deep and dark
And sullenly the thunders growl,
False beacons shine to lure our bark
Where grim the rocks of ruin scowl;
And Roman priests in cape and cowl
Would blast the birth-right of the free,
Yet every wave bears out the Wrong
And in the Right that is to be.

See Freedom stand in manly might,
His cheek like ruddy morning fair,
And in his eyes the steady light
That bids each tyrant heart beware;
H'gh glows his soul with feelings strong,
As in God's providential sea
He marks each wave bear out the Wrong
And in the Good that is to be.

False friends would pull his vigor down,
The very ground beneath his feet
Is mined like a beleaguered town,
Round which the waves of battle beat:
Yet curls his lip in high disdain,
And his right arm is bare and free,
For every wave bears out the Wrong
And in the Good that is to be.

Let lodge men ply their hidden craft,
Let caste's invidious serpent coil,
Let every gale from Europe waft
The fierce commune and priestly wile;
While twice ten thousand loyal hearts
To our Lord Jesus bow the knee,
Each wave shall still bear out the Wrong
And in the Good that is to be.

Then doubt no more, for doubt is sin,
Let every heart be good of cheer;
When round us roare the conflicting din,
Know tis the storm that yet shall clear
Our atmosphere of every fog,
When every land and tribe shall see
The last great wave bear out the Wrong
And in the Christ that is to be.

Peeps into the Lodge.

THROUGH THE MEDIUM OF A REPORT OF THE GRAND LODGE OF WEST VIRGINIA.

BY D. B TURNEY.

At this writing I have before me the "Proceedings of the M. W. Grand Lodge, of Ancient, Free and Accepted Masons of the State of West Virginia, November, 1869. Wheeling,—Frew, Hagans & Hall, Steam Job Printers, 1869." So says the title page. And from this report of the Grand Lodge of West Virginia, I propose to make some quotations. First, I refer to page 487, where these words are found:

"No key or cypher or any artificial aid of that kind is tolerated here, and we do not doubt that the Grand Lodge of West Virginia would very promptly and indignantly arrest the charter of any of her subordinate lodges offending in this respect. And yet, the writer of this report has seen, in actual use, in a chartered lodge of a neighboring jurisdiction, an exceedingly plain and legible cypher to the whole Masonic work. Expressing to the Worshipful Master his surprise, he was informed that three copies of this 'Key' were procured at the Grand Lodge and with its tacit consent. It was certainly a novel, but not very gratifying sight to see the master of that lodge holding a candle in one hand while with the other he held the book close to his eyes, administering to the candidate an indispensible part of the 'unwritten work' of the first degree in Masonry."

The language quoted is from the "Report of Committee on Foreign Correspondence," and Hon. O. S Long, perhaps the most influential member in the West Virginia Grand Lodge of Freemasons, was the writer of the report. Here, then, we have his acknowledgement, and the acknowledgement of the Grand Lodge of West Virginia by the adoption and publication of his report, that the pretendedly "unwritten work" of Freemasonry is really written and printed in a book which contains "an exceedingly plain and legible cypher to the whole Masonic work." And yet I have found some lodge-loving liars in this State who would blandly assure me that the secrets of the order have never yet been written or printed. Such truthless fellows had better read their own Grand Lodge report for 1869, and then meditate on the language of Scripture as to the place where all liars will have their portion.

Again in this report, page 507, we are told:

"In all Masonic legislation this doctrine is steadily kept in view. The profane have no rights which, as a fraternity, we are bound to respect; in other words, admission to our mysteries is purely a matter of favor, and can never be claimed as a right by any man, however exalted his position or resplendent his worth."

On the same page, further down, these words occur:

"In most of the States, however, the practice of incorporating Masonic lodges is held to be very injudicious and fraught with danger. The act of incorporation usually places the lodge under a sort of legal surveillance, which might, in the event of another Anti-masonic crusade, be productive of harm; and at the same time it places it in the power of factions and discontented Masons to compel by law the distribution of the property of the lodge. Real estate may be held by trustees without incorporation and without incurring these risks."

The poor, ignorant outsiders usually suppose that some act of incorporation tolerates the various Masonic lodges of West Virginia, and some Freemasons are equally deluded, believing that they could compel the lodge to a proper distribution of its means, in any given case, by a resort to law. These people have not yet awakened fully to a realizing sense of the fact that every Masonic lodge in West Virginia is a lawless thing, which refuses to be under any "sort of legal surveillance," and which holds that "the profane have no rights which, as a fraternity, we are bound to respect." When the Grand Lodge of West Virginia said this, no doubt all the rogues and libertines of the order rubbed their hands with delight.

"In all Masonic legislation this doctrine is steadily kept in view:—The profane have no rights which, as a fraternity, we are bound to respect."—Grand Lodge of West Virginia, 1869, p. 507.

As all the uninitiated are styled "the profane" by Freemasons, that little remark of the order in this State ought to knock the bottom out of the Masonic boast that their order is a benevolent institution. But, one may think, maybe all the Freemasons of West Virginia have not had a chance to read this Grand Lodge report which is here quoted.

By turning over to page 510, of this report, you will find among the resolutions offered and adopted, this one:

'Resolved, That the Grand Secretary be authorized to send five copies of the proceedings of the Grand Lodge, to each lodge having more than twenty-five members, and three copies to all others; and that the master of each lodge is hereby instructed to take such measures as will enable each member of his lodge to read the proceedings of this Grand Lodge."

While I find some other things in the report which could be mentioned, enough has been written (for the present) to show intelligent readers what a nice thing the Freemasonry of West Virginia must be, and why men who wish to become successful scoundrels naturally gravitate into the order and find it such a source of relief when they are in peril of the laws.

Rogers, West Virginia.

Denominationalism and Reforms.

BY REV. H. H. HINMAN.

One of the greatest obstacles to the anti-secret and other reforms is the zeal that men have for their religious denominations. Having determined that their sect, if it has not all the piety and wisdom, is at least best adapted to promote the interests of true religion, they soon come to regard its interests as of paramount importance, and that truth and righteousness, however important, are of secondary consequence as compared with the interests of that great religious organization which embodies so many excellent Christians, and which has been instrumental in the conversion of such multitudes to Christ. Forgetting that we may not do evil that good may come, and that no end however desirable, justifies the use of wrong means, they trample on the precepts of the Gospel, and virtually crucify the Lord afresh, and yet do all for zeal for the church.

It was charged by Mr. Garrison and others that the religious denominations were the bulwarks of American slavery, and the charge was true, not because they were the avowed defenders of slavery—that was not true—but beeause they resisted the consideration of the question of slavery as detrimental to the peace and harmony of the churches, and hence not to be tolerated. The rights of the slave, the foul blot on our national character, the reproach brought on Christianity and on Christ, were as nothing compared to evil that would result to the rupture and possible destruction of their beloved church.

Looking back twenty-five or thirty years, it is easy to see that the good people who composed the rank and file, as well as the ministry in the religious denominations of our land, were practically Jesuits, and (perhaps unconsciously) sacrificed to their "net and their drag," instead of the God of truth.

Not less absolute is the subservience of a vast proportion of our churches to Freemasonry. The religious denominations are as truly the bulwarks of Masonry as they were of slavery, and the manner that they defend the one is precisely the same as that in which they protected the other. No religious sect, calling itself Christian, has ever undertaken to justify Masonry, and no one will ever attumpt it. It is not because the church or ministry think it is right, any more than they thought slavery right; but because the discussion of the subject will disturb the peace of "our beloved Zion," and possibly destroy it. It was said that the churches were cemented together with the blood and tears of the slave; with equal propriety we may say that it is the blasphemous oaths and the unholy worships of the lodge that now hold them together. The church of God which he has purchased with his own blood, that church which is the body of Christ, and the names of whose members are written in heaven, has no fellowship either with cruelty or blasphemy. Its honor and glory are not promoted by falsehood, fraud, or the suppression of truth. Its living Head is the Way, the Truth and the Life. Sects are at best but human inventions without warrant in the Scriptures, and contrary to the mind of Christ. (See John 17: 20-25) Their final destruction is but a question of time; and if in the meantime they are used for good and tend to promote the honor of Christ, it will be when they cease to resist the discussion of any question which concerns the honor of Christianity, and make their denominational interests wholly subordinate to the salvation of men. Until then, the power that shall sweep them away, and make them like the chaff before the wind, so that the church shall be free to honor Christ and free to unite *in him*, will be one of the most blessed influences that can come down from heaven.

Nor is it in those churches only which have no testimony against the lodge that denominational zeal is the great obstacle to the truth. The Congregational churches of the Northwest have a pretty uniform testimony against organized secretism. This is true especially of the State associations of Ohio, Illinois, Wisconsin and Iowa; and yet in these States the churches are festering with the corruption of lodgery, and the power which prevents their purification is this same zeal for the interests of the denomination. Nay, more, the constant appeals to this zeal for sect, constitute a very important part of the work of the Home Missionary agents in those States, and tends powerfully to build up organizations of those who are largely unbelievers, and whose lives are a constant reproach to the name of Christ.

The United Brethren church has a most excellent rule against secret organizations, but denominational zeal seeks to make it inoperative and void. It is held that the reason why they have not grown as fast as the M. E church is, that they have shut out secret societies, and that if they would have churches in the cities that will take in *the great and the rich*, they must repeal this law or make it inoperative. Every poor minister who finds it hard to feed

his family, as well as every worldly, selfish member feels the force of this argument, and hence the clamor for modification. The flesh-pots of Egypt are wonderfully attractive, and as long as sectarian zeal coincides with subservience to the world, the flesh and the devil, we may expect that the devil will be served. Away, then, with denominationalism. Down with the love of sect. Let us exalt the Lord Jesus and glory in him forever.

Reform—Its Helps and Hindrances.—III.

A SCRIPTURE LESSON.

BY REV. J. T. JAMES.

Asher does not take to water but he hugs the shore, and abides in his creeks, as the margin reads. He is Jacob's happy one, the name meaning "Happiness," as see Gen. 30: 13. It is bad when one gets religiously constituted on the idea that present happiness, his personal good feeling and enjoyment, must be his first and ruling concern. They are satisfied to set under a private vine and fig-tree of their own, and not risk their happiness by going forth and joining hands with those contending for a general vine and fig-tree raising in the land. It is good to keep up private piety in all possible places, in the absence of all effort for a general reform, but when the Lord's salvation is at hand, then Nathaniel must quit his fig-tree and follow Him whose regenerating forces—"the angels of God ascending and descending on the Son of man"—in connection with workers on earth, will make a general religious season for the good of all. But those whose supreme idea is "my happiness," and who are satisfied with a little family blessing, or in having a little spiritual creek in the classroom while they let Masons preach to them and rule over them unchallenged, are not the men for Israel's battles.

Surely 'twas not Wesley's way,
Thus to let salvation stay,
In some little hiding place,
While the devil slew the race.

Zebulun and Napthtali are the strong forces of this reform, in the original movement as well as in the conflict (4: 6, 10; 5: 18). If Issachar went on foot in the valley, these jeopardize their lives unto the death in the high places of the field. These noble tribes are mentioned favorably by David (Ps. 68: 27) and when the Light of the world comes, his opening rays gladden the eyes of their descendants. Jesus makes his home among them (see Mat. 4: 13–16) As David made his house of cedar, so Jesus made his home among those whose ancestors had been choice spirits to the Lord.

Deborah was a wise captain, having a wonderful reach of vision. She not only mustered the available forces of Israel against the oppressors, but she involved the enemy in the course of a river. "The river Kishon swept them away, that ancient river, the river Kishon." This river seemed to possess a peculiar virtue for the destruction of Israel's enemies, whether foreign or native. In an after day when Elijah has eight hundred and fifty false prophets and priests in his hand who have long poisoned the land, he takes them down to this ancient river to kill them. Perhaps Kishon washed away their carcasses.

There is but one stream in this land that can sweep away Masonry and all its lies, from before the people, and that is the same river of the water of life in the soul's of God's people that swept away the slave-oppression. This Mason-iniquity must be so engaged and brought down so as to become involved with this ancient river of life. As the goings of that river of the Spirit of grace in the souls of men is in a channel of righteousness, openness, clearness, honesty, freeness of conscience, so let this old stream prevail in Israel and just so sure as Masonry is brought within its power it will sweep it away from influence and power.

As it is this course of the waters of life in the churches that must give the final blow to Masonry, let us work this good old river, (which while in Deborah's day was a river, was reduced to a brook in Elijah's. 1 Kings 18:406) lest it fail altogether. It is this which when enlarged and increased in the church will sweep away Masonry. It was this river re-opened in Jerusalem in the outpouring of the Spirit, that swept away the false priests from before the Lord's people, putting them on the ground of sinners before God. We may involve Masonry in the streams of humor and ridicule and sarcasm and disgust, and these are strong forces at times, but this will not suffice. "It is by my Spirit," saith the Lord.

Let this reform be worked more and more religiously, and the greatest love and patience manifested toward all slow of-heart-to-believe-folks, and the great aim be to unveil this evil in the pure and simple force of true spiritual life in the souls of people, in the passions and prejudices of a holy religion, and it will go by the board. Amen.

"Let God arise, let his enemies be scattered."

Winona, Iowa.

I very often think with swiftness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. So said Jonathan Edwards.

Do little helpful things and speak helpful words whenever you can. They are better than pearls or diamonds to strew along the roadside of life, and will yield a far more valuable harvest.

Do not add sin to distress.

The Wesleyan General Conference.

The General Conference of the Wesleyan Methodist connection of America, convened for its tenth quadrennial session in the Wesleyan Methodist church at Pittsford, Mich., on Wednesday, October 15th, at ten o'clock A. M., and was called to order by the president, Rev. N. Wardner, of the Champlain Conference. The secretary, Rev. H. T. Besse, of New York, was also present and attended to the duties of his office. Twenty ministerial and eighteen lay delegates were present at the first calling of the roll, and business commenced and was transacted with "neatness and despatch."

The day was spent in making preliminary arrangements, such as fixing the bar of conference, appointing committees, etc. In the evening Rev. S. H. Foster, of New York, preached an able an interesting sermon to an attentive audience, after which Rev. L. N. Stratton, of Syracuse, N. Y., led an interesting altar service in which the power of the Holy Ghost was manifest.

SECOND DAY.

At an early stage in the proceedings of the second day's sessions, Prof. C. A. Blanchard, of Wheaton College, was introduced to the conference and was cordially received by the same. It was voted to listen to an appeal from him in behalf of National Reform at three o'clock P. M., of the following day.

A paper from the Kansas Conference, bearing on the subject of the ordination of women was presented by Rev. J. A. Richards, of Fort Scott, Kansas, and other brethren offered papers requesting severally that changes be made in the book of Discipline, all of which were referred to the Committee on Revisals.

The arrival of the various trains brought an increase of members in attendance and also a good supply of visiting friends, both ministerial and lay, from the various conferences in the connection. Michigan Conference is especially represented in the line of visiting friends.

At the election of officers which occurred at ten o'clock A. M. of the second day, Rev. N. Wardner of the Champlain Conference was re-elected president; Prof. E. G. Paine, of Wasioja Seminary, Minnesota Conference, and Rev. H. D. Inman, of Michigan Conference, were elected vice-presidents, and Rev. H. T. Besse, of Lockport Conference, was re-elected secretary. In the afternoon several papers were offered asking action at the hands of the Conference and they were referred to appropriate committees. Rev. J. H. Preston, of the Iowa Conference, preached an excellent discourse in the evening, and an interesting experience meeting followed, led by Rev. D. A. Richards, of Michigan.

THIRD DAY.

During the morning session of the third day the Committee on Records submitted a report concerning the action of the annual conferences respecting the change of the 22nd rule of Discipline, bearing upon the subject of secret societies, and remarks were made by several of the brethren concerning the matter of adoption, which was voted to be made the subject of contemplation and action at the opening of the morning session the following day.

Rev. N. Wardner submitted a paper recommending a change in the preface of our Discipline by striking out the names of those men who assisted in the organization of the Wesleyan denomination and afterward deserted the ship; and inserting the names of some others who are deserving of honor for their fidelity to the cause, and whose names have not been honored with a place in the history of our organization as found in the book of Discipline. After some discussion the matter was referred to a special committee appointed by the conference.

Rev. J. A. Preston of Iowa submitted a resolution in favor of appointing Rev. D. P. Rathbun our connectional lecturer in the anti-secret cause, and asked for him the sympathy and co-operation of his brethren throughout the connection. After some remarks, the resolution was unanimously adopted.

At three o'clock P. M. the order of the day was called up and Professor Blanchard entertained the conference about an hour and a half with an eloquent appeal in behalf of the cause of National Reform, and ti was plainly evident that the effect produced was very favorable. While all of the members of conference and perhaps all who listened to his remarks were fully or in a measure in favor of the cause he represented, yet the enthusiasm of all was greatly increased. At the conclusion of his address he was favored with a unanimous vote of thanks, and the audience expressed in part, their sympathy for the sentiments expressed by singing twice in succession the verse "Praise God from whom all blessings flow."

Rev. N. E. Jenkins of Syracuse, N. Y., preached in the evening to a large and attentive audience, from the words "Such as I have give I unto thee;" after which Rev. H. H. Bement of Grand Rapids, Mich., led an interesting altar service and speaking meeting and the Holy Spirit was in the midst of the people.

FOURTH DAY.

Considerable of excitement prevailed, and the church was well filled at an early stage of the Saturday morning session to hear the discussion that was to take place as the order of the day at that time. Rev. S. H. Foster, of New York, led in the discussion, and presented a somewhat lengthy speech, which he had written down, and closed with a verbal appeal in behalf of his position. The discussion was upon the proposed change of the 22d rule of Dis.

cipline relating to secret societies; the change to be made to include a prohibition of all secret societies, instead of simply "such as Freemasonry and Odd-fellowship," as it appears in the Discipline.

Bro. Foster gave several reasons why the amendment should not pass, some of which I will state, though I have nothing but my memory to guide me in giving the extract from his remarks:

1. It would lessen the force of our opposition to the more important secret societies, "Such as Freemasonry and Odd-fellowship" which he considered (those societies) a combination of sin and iniquity, by putting forth the idea that all secret societies of whatever character or magnitude were alike deserving of bitter opposition. He stated that he had never been, and never intended to be a member of any secret society whatever, and he sincerely wished that there was not a Christian in in the world who belonged to any of them; and it was his opinion that Masons, Odd-fellows and the devil would be greatly pleased with the passage of the proposed amendment, inasmuch,as in a measure it withdrew the point of concentration of our opposition from that which we know to be wrong, and placed it upon that of which we were not so sure.

2. It established the supposition on our part, that the Good Templar order is just as bad as Freemasonry, which he considered an unjust supposition, and equally so in connection with the other societies of a like nature.

3. The amendment is in direct opposition to the spirit of our Discipline which provides that members can be expelled from our churches only when it can be proven that they are guilty of some wrong. This he thought could not be proven against the minor secret societies. If it could be proven that the minor societies required their members to do wrong, or that the idea of secrecy is condemned by the Bible he would cease his opposition to the amendment.

4. It would produce division and discord among our people, and, in a large measure, destroy the feeling of perfect unity that now binds us together. It would also drive a large number from us to other churches, with no other charge than that they belong to some one or more of the minor secret societies.

5. He was not in favor of the passage of the amendment, since it would deprive him of his ecclesiastical home. This he considered the least of the objections offered, though to him it was a matter of great interest. He was with the denomination at its commencement, and should he now leave it, would be to stay "on the commons," as he could look to no other church as a congenial home. He could not, however, belong to a church without carrying out its rules of Discipline, hence would of necessity be driven away from the church of his choice, as he could not consent to act as pastor and drive members from his church, for no greater crime than belonging to one of the minor secret orders; and he thought that he knew of several churches that felt as he felt about the matter and would withdraw from the connection if the amendment passed.

At the conclusion of his remarks Rev. N. Wardner, the president, having called Rev. H. D. Inman to the chair, addressed the chair, and then asked that Prof. C. A. Blanchard be heard for a few moments in behalf of Wheaton College, as he would soon leave to take the train. Prof. Blanchard then spent a short time in giving some interesting facts concerning Wheaton College and the College church, after which Bro. Wardner took the floor and gave a lengthy reply to the arguments of Bro. Foster. He asked Bro. Foster, through the chair, if he had ever seen and studied the ritual of the Good Templars? Bro. Foster said that he had not. Bro. Wardner then asked, through the chair, if he had ever seen the ritual of the grange? To which Bro. Foster answered in the negative, and said he had not questioned Bro. Wardner to find out how little he knew, and did not himself wish to be interrogated.

This remark was followed by some laughter on the part of the audience, and Bro. Wardner proceeded with his remarks. He said that the whole Bible was positively against organized secrecy in any form, and no such society could exist without standing in direct opposition to the Word of God.

2nd. It is the imperative duty of Christians to abstain from walking where Christ would not walk. And it is definitely taught in the Bible that Christ was not a member of any such society, and that he spoke plainly and pointedly against them. Several passages of Scripture were offered in proof of the position taken.

3. The advance of public opinion on that subject, especially in our own denomination, demands action in the line of the proposed amendment. The feeling of opposition to secrecy has gained ground in an important sense during the last four years, and greater advancement will be made in the next four years than ever before. Bro. Foster would not present the arguments that he has just presented, four years from to-day.

4. We are anxiously waiting to see the end of this matter; secrecy is a viper that has been stinging the church, infusing poison into its veins, and the church is crying for relief from this curse. We need to take every step that we can to put our foot upon the serpent and banish organized secrecy from the land. There was one time when we were in the army that we were glad to see the rebel, Gen. Lee, and tha was when we saw him at Richmond with all his men prisoners of war. So shall we be glad to see this enemy of the church of the living God, when it shall be a prisoner of war, chained to the chariot wheels of God's advancing army, having made an unconditional surrender to the forces of God's truth.

5. As to the argument that some will forsake us if this amendment is carried and put in force, I shall be very sorry to bid adieu to my dear Bro. Foster by whose side I have stood so long, or to any of the rest of our dear brethren in the Wesleyan ranks, but I must stand true to principle if I stand alone. We cannot afford to harbor wrong nor lay our ecclesiastical hands upon those who are connected with what is not in harmony with the Word of God, even though we should enlarge our membership by so doing.

Pending the discussion of the question, conference adjourned.

Yours, etc., E. W. B.

—Bro. Hinman is still in Northwestern Missouri. He hopes to reach College Springs and then work toward home. Bro. M. Butler is lecturing toward the south,and State lecturer Cooper to the east of Avalon in Missouri.

—There has been much discussion of the negro exodus, and many are impressed with the idea that these fleeting fugitives from the terrors and persecutions of the South have been fed and pampered by the generous contributions of the North. It is humiliating to note the small aid thus far rendered. According to the report of the Kansas Freedman's Relief Commission, only $9,400 has been received during the year to aid in caring for the small army of destitute fugitives. It would amount to perhaps about $1 50 to man, woman, and child.

—Last Thursday morning at an early hour the famous Bethany College, at Bethany, Brooke county, W. Va., was discovered to be on fire. Owing to the lack of an organized fire department, or any facilities for successfully battling the conflagration, the entire east wing, containing the society halls and valuable library of the college, was burned to the ground before the efforts of the citizens to save the building began to tell on the flames. The fire was got under control and the main building saved,although in a slightly damaged condition.

—With the abdication of the Ameer, England will be left alone to govern Afghanistan, which she can do only by means of a large and expensive army of occupation. Her position in this event will be worse than it now is. Notwithstanding her frequent protestations that she had no designs upon Afghanistan, her present advance shows her purpose to garrison the frontier without delay. With Russia at Herat and England at Cabul, under the necessity of moving on her ancient enemy, it is believed that the coming contest between the two Powers cannot be much longer delayed.

For Constitutional Reform.

Winchester, Kan., Oct. 21, '79.

At a meeting held in the interests of National Reform, at the Reformed Presbyterian church of this place, Rev. C. H. Strong, of Garnett, Kan., was chosen chairman. After taking the chair he stated the object of the meeting and called the attention of the audience to the importance of the Constitutional amendment asked for by the National Reform Association. He then introduced the speaker of the evening, Rev. J. C. Smith of Rose Point, Pa.

Mr. Smith introduced his subject by showing that God was only acknowledged in the dating of the Constitution, and any one, whether atheist, pagan or Mohammedan does as much when dating his letters; that the name of God was purposely left out of the oath because the spirit of the age was atheist. He further showed that there is no Christian element in our Constitution, but he claimed that there *are Christian features* in our Congress and Legislatures—they have their chaplains and are opened with prayer—and that there should be *Christian features* to correspond in our Constitution which embodies the principles or fundamental laws of our government. After showing that the defect of the Constitution leaves it without any religious character, he then showed how this can be remedied:

1st. God should be acknowledged in the Constitution because he is the author of the whole creation and also of civil government and governs all things. Man has no authority except what God has given him.

2d. The Bible should be acknowledged in this document because the will of God should be supreme law. The law of God is the standard. By acknowledging the Bible he wished to be understood as meaning only in so far as it relates to civil government. That the state should not step out of its sphere and meddle with ecclesiastical affairs.

3d. That the Lord Jesus Christ should be acknowledged as the ruler of the state, for the titles given him in the Bible are empty titles if they do not mean that he should be acknowledged as king of Kings and Lord of lords.

In conclusion he showed that it was THE DUTY of the nation to make the acknowledgements for the following reasons:

1st. God has been kind to our country and has prospered us in our different interests.

2d. We are a Christian people—not atheist, pagan, nor Mohammedan.

3d. There are Christian features in our land and if these are to be preserved and advanced we must defend them. All enemies of religion use our Constitution as the "battering ram" to batter down our Christian institutions.

4th. That the result of this de-

fect is the degeneracy of our politics—it is as much as a man's reputation is worth to be called a politician in this day and age of U. S. history. It removes the Bible from our schools and causes Sabbath desecration.

He then answered the objection, "that it will interfere with the rights of conscience in religious matters by making these acknowledgements." Conscience is no rule of duty; it varies and is opposed to itself. Only the will of God can be taken as the rule of duty. He closed by stating that the design of the movement is to place us as a nation in the right relation with God. That if the Christian people of our land were united they could accomplish their aim.

The whole lecture was a strong argument in favor of the acknowledging of God, the Bible and the Lord Jesus Christ in the fundamental laws of our grand and noble land, which we, through the merciful providence of God, are permitted to call our native or adopted country.

After Rev. Smith closed his lecture, Rev. Strong rose and said that during the dark days of our civil war it was termed treason to be indifferent to the important issues of the day; so now indifference upon this subject is treason to the King and Head of the church.

Rev. McMunn moved a vote of thanks to be given to Rev. Smith for his able and instructive lecture. The vote was unanimous. Rev. Smith asked the vote be not to him, but that the vote be taken and see who are willing to support the movement. Rev. D. H. Coulter moved that such a vote be taken. There was only one dissenting vote. By motion, it was decided to hold another meeting on Thursday evening, Nov. 6th, 1879, at the R. P. church of this place. By motion, it was ordered that a copy of the proceedings of this meeting be sent to the Winchester *Argus*, Oskaloosa *Independent*, the *Christian Statesman* and the *Cynosure*.

JOHN W. MILLER, *Sec'y*.

Reform News.

THE ILLINOIS STATE CONVENTION.

FROM THE PRESIDENT.

Friends of anti-secrecy in the State of Illinois: According to the appointment of last year's convenvention, Westfield is to be favored with our meeting this year. The time is near at hand. The first session will convene the 11th of next month (November), at 3:15 P. M., to be followed by other sessions, including the two following days. The meetings will be held in the chapel of Westfield College. Bros. S. E. Starry and D. P. Rathbun of Iowa, are expected to be present with their light from the inside of the Masonic lodge—initiating a candidate into the first and third degrees of Masonry. Besides the above eloquent speakers, Eld. J. F. Browne, agent of the Illinois Christian Association, and Rev. J. P. Stoddard, general agent of the National Christian Association, with their eloquence, inspiration and wisdom, will be on hand. It is also expected that Rev. W. M. Givens of Indiana, a reformed Mason and able lecturer, will participate in the labors of the occasion. It is also hoped that Prof. C. A. Blanchard, Bro. H. H. Hinman and other ever-prized brethren of the lecture field will appear to cheer and strengthen.

Free entertainment will be furnished to all delegates. If railroad reductions can be had, notice will be published presently.

Now let us have delegates from all parts. Let this first gathering of our forces in this southerly part of the State be something. Friends from the north and northwest, come down and help. Let yourselves be heard from, either in person or by delegates. If we are in earnest, sacrifice at this time will show it, and will be a blow fitly dealt. Pray daily for God's blessing upon the meeting. SAM'L B. ALLEN,

N. B.—Delegates expecting to come will confer a favor by giving previous notice by mail to Mr. Jacob Evinger, Westfield, Ill., that entertainment may be engaged for them.

Westfield is in Clark county. Come to Kansas Station on the Indianapolis and St. Louis railroad, thence to Westfield without change of cars.

FOR IOWA.

FRIENDS OF REFORM:—Has not the time fully come when with words and deeds we set our faces to march forward in the name of the Lord of hosts, looking for greater victories through greater efforts? You have been called on personally by postal card to aid by your means, as the Lord hath prospered you, to carry forward this great work of reform. It is expected that there will be a liberal response to that call. No great enterprise is carried on without money. And the object for which this money is asked, you have already attested in a worthy manner by your appreciation of the *Cynosure*, and the cause it advocates. But it is a cause that in many places has but few friends, and they timorous and unable to cope with the powerful antagonist in their midst. They need assistance. It is to such places that a missionary needs to go; and in those places no church or lecture room can be had, when most needed. Money is sometimes needed to hire a place in which to open a meeting by which to arouse the people and awaken them to the dangers of secretism, and the imperative need of reform. We establish missions at great outlay, believing that they will be remunerative in time and self-supporting, and so they generally are, and from what can we expect a greater remuneration or recompense than from

IOWA REDEEMED

from the curse and bondage of secretism. To see the press liberated, and made worthy of a free people; to see the lodge-degraded ministry, and the lodge-trammelled churches made free; is an object worthy of our most liberal patronage. To accomplish this the missionaries that go forth to pour the light of God's truth on the dark and deeply hidden systems of secrecy, arousing the people to the dangers of the wolf of secret organizations that comes in sheep's clothing to silently steal away the liberties of the people; missionaries who deny themselves and take the cross, going forth in this work having to meet and oppose a secret, subtle and sworn enemy; these missionaries whose lives are often in peril while they proclaim liberty to the captive whom secrecy has bound, and the opening of the prison doors to them whom horrid oaths have imprisoned soul and body; those men who say to these prisoners; go forth, and be FREE,—these missionaries need to be supported in this work. Will YOU help to proclaim a jubilee year to those long in darkness? You can do so by sending any amount of money, however small or large, to the State treasurer, I. L. Bookwalter, Western, Iowa, and every dollar will be religiously accounted for—and you can thus lay up a treasure in heaven, and have joy over sinners redeemed unto Christ.

May God's Holy Spirit bless this exhortation to the good of all, is my prayer. JOEL H. AUSTIN.

FROM LARWILL, INDIANA.

LARWILL, Ind., Oct. 25, 1879.

DEAR CYNOSURE:—A brief note will let the friends in Indiana know what we are doing. Just closed the annual meeting at Albion. We had a good meeting. Then Stoddard, Rathbun, Champ, Halleck Floyd and myself came here. Last night Bro. S. gave a splendid discourse in Barbour's Hall to a large audience and a decided impression was made. To-night D. P. Rathbun works the third degree. The "*unreadiness*" in Indiana is only imaginary, every appointment was ready and the money also. Yours, S. L. COOK.

ELDER BROWNE AND THE WORK IN NORTHERN ILLINOIS.

ROCHELLE, Ill., Oct. 24, 1879.

DEAR FRIENDS OF TRUTH:—Although I have not written much lately for the *Cynosure*, I have not been idle. Since my last published report I have lectured in Apple River, Hanover, Long Hollow, Elizabeth, Salem church, Chelsea, Pleasant Valley, Galena, and Warren, Jo Daviess Co.; in Oneco, Stephenson Co.; in Fulton, Fenton, and Albany, Whiteside Co.; and in Byron, Ogle Co. Besides this, by the help of friends and the blessing of God, I've arranged for and secured the public working of the Masonic degrees in Fulton, Elizabeth, Galena, Warren, Nora, Fenton, Albany and Byron. In the time indicated I have also worked up and prepared for the Wisconsin State meeting and attended the same, have lectured in De Witt, in Wyoming and in Tipton, Iowa, at the last session of the Cedar county Christian Association, and in Morning Sun, at the last Iowa State Convention. Of course I have not charged the Illinois Christian Association for work done in other States, although I attended the Iowa State meeting almost wholly on business connected with the work of the Illinois Association. I do not wish to usurp the duties and privileges of others by reporting the meetings at De Witt, Tipton and Wyoming. I wish to say, however, of Bro. Jas. Ferguson, that having seen him work Masonry at Wyoming, I consider him able to do good and efficient service in this department of our reform work.

Leaving Wyoming, Bro. Starry and I came to Clinton on the morning of the 17th, and, crossing the Mississippi, we found Bro. Henry Jenks waiting to take us to Fenton, Whiteside county, where we worked and explained the first and third degrees of Masonry on the 17th and 18th. Having preached at Ustick on the 19th Bro. C. C. Knight took me to Albany on the 20th, where Bro. Starry and I showed Masonry to full houses on the 20th and 21st. The meetings at Fenton were in the U. B. church, the pastor, Eld. J. L. Harrison, actively helping.

The meetings at Albany were in the Congregational church. Henry Jenks at Fenton and Martin Jenks at Albany deserve special commendation for the thorough manner in which they worked up the meetings. They are not speculative but operative Anti-masons. While at Fenton Father Warren Jenks gave me $3 for State work.

On Wednesday morning the 22nd, Martin Jenks drove us to Morrison, fifteen miles, where we took the cars for Byron, Ogle county, getting there at about 4 o'clock. We were very kindly received and entertained by Judge Wright and Dr. Blount. Here in the old home of Bro. Stoddard we showed the rites and ceremonies, and explained the doctrines of Masonry on the 22nd and 23rd.

We are now on our way to Lostant, LaSalle county. We are looking and praying for work. Have not been able to make definite appointments ahead, but hope God has work in store for us.

Dear brethren, don't let us lose time for lack of work. We can't afford to be idle. Give us work. About $11 will pay for Bro. Starry's services in working the first and third degrees—two evenings—his traveling expenses and bills for advertising. Bro. S. is a good workman and gives good satisfaction. Write me immediately at Lena, Stephenson county, Ill.

Yours for work,

J. F. BROWNE.

Cedar County, Iowa.

Shiloh, Iowa, Oct. 13, 1879.

Bro. K:—The Cedar County Association met at the time and place appointed, attended to the regular business of the meeting. Bro. J. F. Browne was with us. He is a workman of whom we need not be ashamed, nor fear to put in the front of the battle. Yet I suppose that he feels stronger when his brethren stand by to encourage him. Let me say this in this connection, to the friends of this reform, don't let Bro. Browne be unemployed.

On the evening of the 11th the third degree was worked by S. E. Starry, and I think that if the Masons who were present would acknowledge the truth, they would have to admit that Bro. Starry is a Master Mason. The rites and ceremonies were explained by Bro. Browne as the work progressed, in a very clear and forcible manner. On the whole, we think the meeting was a success, although there were but few of the professed friends of the reform present. There were fair audiences out at the evening sessions, good attention and no disturbance. The meeting was thoroughly advertised in the town by bills and by flags that Bro. Browne has prepared and carries with him for the purpose. The advertising alone gave the subject a pretty good ventilation. Brethren of the reform, be sure and advertise well, it pays even if you don't get all out that is desirable.

The following resolutions were adopted:

Resolved, 1. That as we are determined to be loyal to God and his truth, we will have no religious fellowship with those who affiliate with the false worships of the lodge, and that we will not receive nor recognize as Christian ministers those who are connected with lodge idolatry, nor support them with our money, or by attendance upon religious services at which they officiate.

2. That no man should be put in nomination nor elected to fill any office in either t e executive, the legislative, or the judicial departments of government, either State or National, who is not an acknowledged friend of the cause of temperance in the most radical meaning of the term.

3. That we will not support any man for office of State who is an adhering Freemason or Odd-fellow, and that we advise against supporting men for office who are active members of minor secret societies.

It will have comparatively little effect in overthrowing secretism and intemperance, while men who profess opposition to them will support men as ministers of the Gospel, and candidates for office who are members of the lodge and opposed to prohibition, and consequently friends of intemperance. We deem the above resolutions just what every Anti and Prohibitionist should practically endorse, to be consistent with with his profession; doing otherwise largely neutralizes the effort of our lecturers and other workers in these reforms. John Dorcas.

W. S. Garrison, Clarence, Cedar county, Iowa, writes:

"I do not know what the country would do without this great work of reform which is not to be stopped."

Correspondence.

Washington Letter.

The Anti-masonic Law League—The Wandering Executive Department—A Masonic Swindle—Jay Cooke & Co.—Naval Review—National Fair—Auxiliary Associations.

Washington, D. C.

As you noted in your last issue the Law League in opposition to secret societies, is already located in this city and earnestly at work. This city has been, and is now, the stronghold of secret societies, particularly Masons and Odd-fellows; and they do not intend, if their threats to me mean anything, to give us even the right of free thought if they can prevent it in any way.

A gentleman whom I had known for years, but didn't know he was a Mason, came into my office and urged me to sake down my League sign; that it would injure me forever, and a few days later came in again and said he expected some time to find me riddled with bullets. He made quite a number of remarks not very flattering to the National Christian Association, which he supposed, and very truly too, was the progenitor of our auxiliary League. I quietly replied that I did not regard these times as very propitious for Masons to go about riddling person with bullets. Another whom I had known for years, and knew to be a Mason, stopped me on the street and wanted, with fierce looks, to know what I was doing; and after I told him, said, with ominous shakes of the head, that An-as-tar-ta had been a bad investment for me, but that I would find this (meaning the National Anti-masonic Law League) a worse one.

These, if only idle threats, show their bad temper at the bare idea of having the merits of lodgery discussed by thinking people here. But be this as it may, our advertisements and circulars distributed among professional and other educated men, have set thousands of tongues going and twice as many heads to thinking. The thinking and discussions can only have one effect and that will be good to us and weakening to Masonry.

Our National League intends if possible to get the address of every person in this country who is opposed to secret societies, especially such as are litigants, and place in the hands of the latter, free of charge, such documents and information as will put them on their guard and prevent them from being swindled by lodge trickery practised in the court-house. We have begun this on our own resources expecting that others would wish to join us. Such as desire to do so, can become members by paying one dollar on entering, and fifty cents per annum dues. Our work will be mostly among the poor who have to be protected from lodge trickery and we do not expect this contribution to come from any but those who feel themselves able to make it. Any one can become a member who is opposed to secret societies and we particularly desire the aid and potential influence of ladies. Ladies, either as wives, widows or orphans are oftener the victims of lodge trickery than any other class and for that reason ought to give us the most willing help.

This is for a short sketch of what we propose *to try to do.* No doubt Treasurer Chalfant and Secretary Woodward have read the last *Cynosure* and will give you a fuller description of our League.

The President, as your readers are aware is perambulating over the country, and the heads of nearly all the departments are doing likewise and some of them have been doing it for months, letting the departments "run themselves," hence there is very little news here of such general importance as to warrant its mention. There is one item, however, that may be of interest to your soldier readers, who, like the ladies, are often victims of Masonic rascality. It is that of Charles H. Moulton, who has been sending circulars to soldiers all over the country promising for a dollar cash to send them blanks already prepared for their pensions, or to attend to their cases for five dollars cash. He has been suspended from practice before the Pension Office by reason of the fact that an indictment for obtaining money under false pretences is hanging over him in our criminal court.

It is needless to tell you that Charley is a Mason. A tip-top one. He is the identical person brought back here from England last year, a fugitive from justice, to stand trial for forgery and two hung juries were the consequence. Having obtained bail he was released from jail last spring and had probably begun operations again in such a way as to convince Commissioner Bentley that his suspension from practice was the most proper course. Our Assistant Postmaster General Tyner has got back from the Indian country without leaving his scalp for the decoration of an Ute's belt, and we do not know if we ought to be thankful or not. If he had been killed out there, while away from his official duties on a frolic, there would have been no end of moralizing on the subject, and it might have had a good effect on highly paid Masonic officials who claim and get offices and neglect the duties intrusted to them. Nearly every disaster that happens to the country now-a-days, such as the labor riots a few years ago, the Ute war and others, seem to come on us when our high-priced officials are running around the country on free railroad passes.

Edwin M. Lewis, trustee of Jay, Cooke & Co., an exploded bank, are now advertising that after November 3, '79, they will pay a cash dividend of two and one half per cent., and also an "asset scrip dividend," whatever that may mean of ten per cent. This I have no doubt will be welcome news to such of your subscribers as had funds intrusted in that politico-Masonic institution.

The citizens of Washington and neighboring cities were treated on the 15th inst. to a naval review at Fortress Monroe down the bay, and a great many availed themselves of the opportunity to witness a scene which with our small navy is a rare occurrence. The view of thirty boats and five steam launches in line of battle moving at full speed toward the shore was truly a beautiful one. After landing, the men marched to the Fortress and passed in review before the Secretary of the Navy and other distinguished visitors.

Another item of interest to each of your readers as intend visiting the national capital shortly is the National Fair, to be held here the first week in November. From the pains taken by a great many manufacturers and others, some of whom already have their live stock and various wares on the ground, it promises to be a great industrial exhibition, but little short of the great International Centennial exhibition at Philadelphia in 1876.

We expect during the next week to have a branch of the National Christian Association for the District of Columbia, also a branch of the Anti-masonic League organized here. I will keep you posted.

O. N.

A Prolific Source of Evils.

Flint, Mich.

So numerous are the strongholds of Satan, how is it possible for the young and inexperienced to escape their contaminating influence, unless covered with the panoply of heaven? Brazen vice stalks the street by day, seeking fresh victims for the night's debauch. One cannot walk the length of a block, in the business portion of our cities, without passing two or more liquor stores, in the basements of which may be found foul dens from which issue vapors perfumed with whisky, tobacco and whatever else the dainty appetites of the epicurean inmates may have suggested. This atmosphere laden with pestilence, must be inhaled. There is but one alternative, remain at home. Government has legalized the business; than which there is "none more sure of patronage and large profits," or more exempt from the scrutiny of honest men. And yet the government, for a stated sum of money, the price of human souls, desolate homes and broken hearts, will furnish this devil incarnate with a license to continue his infernal traffic, which "embodies the tortures of hell."

In view of these unjust transactions, my heart burns with intense indignation, and I can but inquire, "How long, Lord! O how long!" And how must a just and righteous God view the governments of earth, whose god is gold, and the power it secures; whose reign to the poor and "cowan" is one of terror and oppression.

The demoralizing leaven that has been hidden in earthly governments until the whole lump is leavened, what is it? I answer secretism. Poor, honest laborer, what demon has caused this monopoly of labor, which throws you out while your Masonic neighbor, with no more, and perhaps with but half your skill and integrity to recommend him, finds steady employment. I answer, secretism ! Broken-hearted, famishing mother of starving children, what demon is responsible for your poverty, and perchance widowhood; for your loss of peace, of a kind husband, and your little ones of a loving father? Do you answer strong drink? Have you sought redress for your wrongs in our so-called courts of justice, obtained a mock trial, and utterly failed? What was the cause? Again I answer, secretism. Yes, this damnable lodge power is responsibe for all these evils, and a host of others; a specification of which would cover our *Cynosure* many times.

There are many *isms* rife in the world, and many of them are very wicked and dissolute; but of all the isms extant there are none —no, not all of them together is so prolific of evil as organized secretism. "It opens the widest door to hell." This is, indeed, the master stroke of Satan. In its design he furnished himself with every facility for wholesale soul-slaughter. The whole scheme is elaborately and conveniently arranged for the complete corruption and final overthrow of all that the wise and good hold dear and sacred—all that is ordained of God! Satan must be satisfied with its unfolding!

Some of my readers may think this picture is overdrawn. No, it requires a stronger pen than I can wield to faithfully delineate the features of this lodge power in all its hideousness. It has been tightening its folds around the heart of nations pressing out all that is good, and injecting all that is evil, until there is not enough of honor and justice left to bring to punishment the most revolting crime.

Satan through Freemasonry and Romanism virtually holds the reins of earthly governments to-day. That his administration will advance his own interest, is far from being a doubtful issue. The principles of Freemasonry and Romanism should be viewed with irrepressible loathing by every man who has the smallest degree of patriotism, any reverence for God, any desire to perpetuate in any phase social blessings. Men of America, are you going to vote in 1880, for the blending and consolidation of the two powers that are making such savage encroachment upon your political and religious liberty?

I am not writing as a "political office seeker," but as a God-fearing Christian woman, to whom the honor of God and the peace and happiness of mankind is inexpressibly dear. This looking our difficulties and dangers squarely in the face should not intimidate nor discourage. On the contrary, it should inspire us with more zeal, incite us to greater activity. In the name of Christ, and in the fear of God, prepare for a heroic resistance. Believe me, the crisis is at hand.

NINA GREGORY.

OUR MAIL.

N. Sumner, North Harpersfield, N. Y., writes:

"Will you send me enough of your supplements to supply Isaac Pierce and myself for canvassing purposes? It will be up hill work here to get subscribers, but we will try. . . . No architect of the heavens ever worked with square and compass. In an ellipse the centripetal and the centrifugal force or gravitation and inertia only act at right angles at two points in the revolution. No body in space is revolving in a circle. The properties of the right angled triangle were not discovered till five hundred years after Solomon's time. No symbol has any meaning till it is agreed upon. That of a certain point within a circle has three different interpretations. The use of symbols belongs to a lower grade of society, or it is for the sole purpose of concealment. Frankness and guilelessness can express every thought and feeling with explicit words."

Jason C. Bartholomew, Ely, Linn county, Iowa, writes:

"Success to the Cynosure. The noted Rev. Kennig said in public at the close of preaching the funeral sermon of a brother that he did not doubt but that the brother was in heaven; but he had his weak spots as most old people do and his weak spot was his opposition to Freemasonry."

Such remarks at even a funeral present a striking contrast with Rev. C. C. Foote's kind yet searching article showing the "Perdition of Masonic ministers." When the Lord comes may he not find us among those who call evil good and good evil.

C. Powers, Brooklin, Mo., writes:

"I read the Cynosure more greedily than any other paper. . . As a denomination we need the Christian Cynosure and the cause of truth needs it. . . I am going to try for subscribers for it."

Mrs. Melissa Alger, Jonesville, Vt., writes:

"I like the paper much and hope you will persevere in such a good cause. May God be with and prosper you."

Augustus Soper, Tilsonburg, Ont., writes:

"I sometimes think that the Masons will be glad when the last man dies that lived in the days of Morgan. I lived in the State of New York at the time and can witness that whole lodges seceded and issued handbills and sent them out to the public that they would hold open lodges and show the people its iniquity. I went six nights in one week and saw six degrees worked by Masons themselves in their own lodge at Adams Village, Jefferson county, N. Y. . . My opinion is that the blood of the murdered Morgan will cry from the ground against Freemasons at the throne of God until the great reform shall accomplish the work it has undertaken."

Bro. R. A. Stuart of Molino, Lincoln county, Tenn., writes:

"Dear friends of the reform we hail the Cynosure as one of the weapons that God has prepared for the destruction of Masonry and all its kindred evils. Thousands to day are made glad by its weekly arrival. Our heart pulsates in unison with those who are praying, working and struggling in behalf of this glorious reform. Brethren, our warfare is not carnal, but mighty through God to the pulling down of strongholds. Our numbers may be small, and we may have a great many things to surmount, yet if God be for us he is more than all who are against us. Yes, the Captain of our salvation has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Yes, brethren, encouraged by the promise in God's Word, let us march forward with the sword of truth, which is the Word of God, and victory shall be sure."

Sabbath School.

LESSON XLV.—Nov. 9.—THE PERFECT SAVIOUR.

SCRIPTURE.—1 John 1: 1-10.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4. And these things write we unto you, that your joy may be full.

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

GOLDEN TEXT.—"The blood of Jesus Christ his Son cleanseth us from all sin." —1 John 1: 7.

[From S. S. Times Quarterly.]

HOME READINGS.

1 John 1: 1-10. Our Saviour's salvation.
1 John 4: 1-14. Of whose love.
Acts 4: 1-12. By whose name.
Luke 19: 1-10. For whose benefit.
Gal. 3: 13-23. From what curse.
Eph. 1: 1-12. By what means.
Tit. 2: 11-15. For what end.

PROMPTINGS TO FURTHER STUDY.

What passage shows that Christ is light, of the same essence as God? What passage shows that Christ was with God in glory, before the foundation of the world? What passage shows that Christ on earth gave the true light to men? What passage shows that God made the worlds by his Son? What passage compares God's bringing the knowledge of Christ into the heart to his creation of light? What light giving thing does an apostle recommend as surer than a voice from heaven?

[From Scholar's Handbook.]

HOME READINGS.

John 1: 1-18. The Word.
John 5: 21-29. The life.
John 17: 15 26. Christian fellowship.
Isa. 42: 1 9. The light.
Eph. 5: 1-16. Walk in the light.
Rom. 7: 14-25. Sin is in all.
Ps. 51: 1-19. Confess and be cleansed.

[From International Quarterly.]

HOME READINGS.

Luke 15: 1 24. A seeking Saviour.
Luke 19: 1 10. A willing Saviour.
Isa. 53: 1-12. A suffering Saviour.
Isa. 55: 1-13. A waiting Saviour.
1 John 1: 1 10. A perfect Saviour.
1 John 2: 1-14. An exalted Saviour.
1 John 2: 15-29. A coming Saviour.

SUGGESTIONS.

The Epistles of John are the fourth, fifth and sixth in order in the third division of the New Testament, and, like the Gospel of John, treat of the highest subject. The Gospel of John presents to our view "the Son of God," the only begotten of the Father, the life and light. The Epistles of John bring before us "the sons of God," the brethren of Jesus, who have been born of God; and show us the exalted position and glory of our relationship. In the first epistle, chapters 1 and 2 we see the family with their Father; chapters 3 5 give us the family in their life in the world. In the first we have communion or fellowship through Christ, as if the thought of his coming was to make us partners with God, that we might share all that he has. Therefore we are introduced to him as "light and love," that we may understand his character, and know our place and our portion with him. Then we see how this is maintained. The blood keeps us clean. Not that it is frequently applied, but it keeps us cleansed—it puts us there, and it keeps us there. We are exhorted as "little children"—those who know but little but yet are children, to keep very clean; and for this purpose Jesus is our Advocate with the Father. Not that as sinners we need an advocate with God, but as children we who sometimes are naughty, but are children, nevertheless, have an Advocate with the Father. Then follows our fellowship with one another in Christ. The writer was John, the beloved disciple, the brother of James. He wrote this near the close of his life, and died about A. D. 98-100.

The words "that which" refer to Christ but are in the neuter gender, because he is spoken of as the Word of Life. What four words are used to express his approach to us? (verse 1.) Notice their order, how they grow nearer until we can touch him. What is a word? Why is Jesus called the Word of God? He is God in utterance, so that through him we may hear God speak. Notice that verse 2 is a parenthesis, to explain verse 1. What four things are said of the life? (verse 2.) "Manifested" means made visible, shown out—the hidden and unseen One appeared. How did John know this? (John 1: 14, 29, 34.) It means that he steadfastly looked upon him and made sure. How did he bear witness? How could he now show them? Why did he declare this? (verse 3.) "Fellowship" means companionship, as members of a family; and partnership, as members of a firm, or common owners of the same thing. How wonderful this is, that God should desire to share all he has with us.

What is the first message? (verse 5.) Not a light, nor the light, but light itself. Of what is light the emblem in the Scriptures? What does light do? What, therefore, depends upon it? What must be necessary to walk with God? (verse 6.) Darkness and light do not agree. If, therefore, we profess to have fellowship with God, what is necessary? If we walk in the light, how will others know it?

What is the first thing in verse 7? That is, not imitating God, but walking with God; not in the darkness, but in the light. What is the second thing? All in the light, all with God, we have the same object and desires, and must of necessity be partners. What is the third thing? (Repeat the Golden Text.) Not that the blood must be applied afresh—for we are saved once for all, but that we are kept clean, maintained in the power of the cleansing blood. It hath cleansed, and it keeps us clean; nothing can destroy its power. But if we say we have no sin, what then? (verse 8.) We cannot say that. If then we sin, what are we to do? (verse 9.) Notice, he says "faithful and just" to forgive, as if he must forgive those who are under the blood.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 30, 1879.

Anti-Pope.

An independent Catholic movement has been lately organized in New York, which may soon worthily and widely attract the attention of the Christian churches.

Two years ago "Rev. Father" J. V. McNamara, an Irish Catholic, with the approval and support of his countrymen of the same belief, made a declaration of independence from the Pope, whom they held to be the head of an "Italian" or Roman hierarchy, distinct from the true Catholic ideal. Persecution of course began and continued. Many Irishmen rallied to the movement, until now five priests and thousands of hearers have become identified with it. They are known as "Independent Irish Catholics," but their plan of work differs much more from Romanism than their name. Says Mr. McNamara:

"From the beginning we aimed at impressing upon our people the true basis of church organization instead of the hierarchical and un-Scriptural pretensions of the 'Italian' or Roman denomination. The Holy Scriptures teach that the people of Christ, and not a hierarchy, are the governing body of the church. We accordingly referred to the people for their decision in all matters of ecclesiastical government. We received their sanction in all important matters. By this course we follow the Scriptural provisions for the government of the church, relying on the prayers of all Christian people, and the blessing of God, who has ordained us ministers of his Son."

The necessity of outside aid to help on a growing work has led to the formation of a society known as the "Independent Catholic Missionary Union." This was done on the first Sabbath of the present month. Admission to this society is determined by a board composed of the president, vice-presidents and secretaries, instead of the usual democratic way. This unusual precaution may be considered necessary on account of the dangerous intrigues of the secret lodge of Jesuits. It seems, however, to introduce an element of weakness into the movement. Every priest who forsakes the Romish church for a life of faith and godliness is eligible to membership.

The aim of the Union is "to draw people to Christ by enlightening them on the dangerous tendencies of Romanism, and pointing out to them the true course in religious, moral, educational and political concerns." Also to promote temperance and co-operate with the Independent Irish Catholics in exposing the corruption and falsehoods of Romanism.

The American people are asked to aid this movement, and contributions may be sent to a number of gentlemen, among whom Rev. J. C. K. Milligan of the Twenty-eighth St. Reformed Presbyterian church, New York, and editor of *Our Banner*, is best known to our readers. His address is No. 329 West 32nd street, New York.

Of the progress of this movement the leader says in a late public address:

"Among our converted people we number even the nuns from their convents and the friars from their monasteries, and these now boldly unite with all evangelical Christians in this crusade against religious slavery, superstition and unscriptural living.

Our religious services in the University of New York continue to be wonderfully blest. Clarendon Hall has likewise become the center of immense Sabbath services, and the largest halls in New York city have proved inadequate for the accommodation of the crowds who flock to our lectures. Irish men and women, Germans, French and people of other nationalities have given ample proof of their readiness to abandon Romanism and accept the simple and soul-saving Gospel of Christ. To meet and welcome this exodus from popery, we need the co-operation of Christians and all lovers of freedom."

There is certainly very much to encourage evangelical Christians in this work, and it bears the marks of genuine reform. Certainly, both in its methods and successes, it is clearly as far above the secret lodge organizations, the Orangemen, Know Nothings, Knights of America, American Protestant Association, etc., as these profess to be above the priest-ridden devotees of Rome. There may be yet traces of papacy the clinging to it, as the retention of the title "Father" (see Mat. 23: 9); still there is much that is hopeful about the work, and if God has indeed called out these late "priests" at a false altar to be his ministers and has baptized them for this service, their work will grow and become a power in our cities.

The "Moody" Church.

Rev. Geo. C. Needham, recently of Philadelphia, who reached Chicago Sept. 25th to assume the pastorate of the Chicago Avenue church, (better known by the name of its founder, Mr. Moody,) is a native of the south of Ireland, the oldest of a family of brothers four of whom are evangelists. For nearly twenty years he has been preaching the Gospel in England, Scotland and America. His wife was a resident of Massachusetts and is apparently one of those "virtuous" women whose "husband is known in the gates."

It was our privilege last Thursday to listen to some valuable lessons drawn by her from the life of Abigail and her husband Nabal as recorded in the twenty-fifth chapter of first Samuel. Nabal though a descendent of Caleb, who wholly followed the Lord, was a man of folly, an illustration of the truth that virtue does not run in the blood. We must not seek or find complacency in a worthy ancestry, but rather in our own faith in and obedience to Christ.

Abigail had faith in God and in his anointed king although at that time he was a fugitive in distress. She was a spiritually minded woman. Had Nabal shown a similar faith in David and a correct appreciation of his character and trials with his wife, he might have been greatly blessed when David's throne was firmly established. As it was God could visit him only in judgment. Abigail was permitted to share the kingdom with David. So if we are full of faith we may have a royal part in the glorious kingdom of the Lord Jesus Christ.

Mrs. Needham will probably conduct a ladies' meeting weekly at the church. The Friday evening meeting led by Mr. Needham was of great interest. The subject was "Besetting sins." Unbelief was shown to be the root of all sin and communion with Christ the cure. Gluttony, intemperance, a gossiping or slanderous tongue, an ungoverned temper, vain thoughts and imaginations were some of the outcropping sins mentioned. The use of tobacco was suggested to be a weight to all who use it, impeding their heavenward progress and a besetting sin to some; and with Paul those who used it were exhorted to lay aside every weight and the easily besetting sin.

May the Lord bless these his servants and may they go on from strength to strength.

Parents and Children.

At the late meeting of the Rock River Methodist Episcopal conference in this city Dr. J. H. Vincent of New Jersey, editor of the Sabbath school publications of the church, said some sensible things on the introduction of new music into Sabbath schools. He was opposed to so much of it; but believed the old church hymns and tunes which are good from one generation to another are far preferable. There is much wisdom in the remark, as Sabbath-school superintendents may prove by a faithful trial.

The summary of an evening address by the same gentleman on the very important home topics of amusements and the relation of children to the home and church is thus reported in the *Tribune:*

"He thought the parents of a boy should maintain the full control of him until he was twenty-one years old, and even after. The boy should be held strictly accountable to his father and mother for his actions so long as he remained under the parental roof. He should be taught to attend Sunday school regularly, and be compelled to study the catechism whether he wanted to or not. The preacher should do his part to make the sermons attractive by illustration or forcible portrayal of religious truths, and any boy who could not attend church twice on Sunday was not much of a boy. The speaker strongly advocated the bringing of children and young people under the influence of the church and Sunday-school, even if a great deal of persuasion had to be used. In regard to amusements, the speaker did not wish to discourage any wholesome, historical sports, the influence of which had no evil tendencies, and which led to healthful feelings and spirits; but as to card-playing, theatre-going and dancing, the Methodist church did not encourage indulgence in them—nay, more, it positively forbade its members from indulging in that class of amusement. He thought all young men and women of the church should have the moral courage to say, when tempted to enter into these sinful pleasures, 'I never attend theatres; I never play cards; I never dance.'"

Hindering A Good Work.

The Illinois Methodist Episcopal conferences threaten to re-enact the folly of the East Genesee conference of New York twenty years ago, when Christian brethren who sought for a holy life and proclaimed the truth against the lodge were proscribed and hunted out of the churches without reason or remorse. Two of these conferences have taken in hand their members who belong to the Western Holiness Association and by implication if not in words censure them as insubordinate and schismatic. They are admonished to study Methodist standards as well as the Bible on the subject of holiness; to be guided in all things by the church authorities; to cease publishing unofficial papers, organizing associations, and forming rings inside the churches; to be Bible Christians and loyal Methodists. That is, members of the Methodist Episcopal church should cease to belong to the Western Holiness Association and aid the *Banner of Holiness*, agencies doubtless imperfect, but doing much for the advancement of true piety. Both we believe might have a truer purpose and a higher degree of likeness to God, and should take a firmer stand for Christ against *all* his enemies. But the conferences want them to be less. Want them to be Methodists as well as Christians, to heed the standards and authorities of the church as well as the Bible. If a Christian is filled with the Holy Ghost it is all he can do to *be* a Christian and *obey the Word*. If the Methodist (or any other) church is what it should be, such members are its strength and glory. It seems that the conferences are beginning to hamper a work which cannot be bound, for having once come under the perfect law of liberty and tasted its blessings its members will not quietly again be brought into the bondage of forms.

—Although his rheumatic trouble is not wholly relieved, President Blanchard seems to have recovered

his general health so as to find rest irksome. His late letters speak of visiting Bro. Lathrop at Hollister, Cal., and others with the hope of arranging for a State convention. It will greatly cheer the hearts of the brethren on the Pacific coast to meet and compare experiences and arrange for future victories.

—After the Larwill meetings Secretary Stoddard and Elder Rathbun turned toward Flint, Mich., and another State convention. The Indiana work has been carried forward steadily since the meetings at Bourbon. A note mentioning delay and lack of preparation lately was based on the mistaken view of a correspondent.

—A renouncing Odd-fellow, who understands the ceremonies of the order and is willing to explain them publicly, is wanted at the Illinois State convention at Westfield, Nov. 11 to 13. Such a friend would be doubly welcome and would have the deep satisfaction of having an opportunity to do much for the truth. Friends who know of such a brother, be sure to send him.

—The report of the Wesleyan General Conference is one of the capital things of this number. We had hoped to receive the remainder in time for this week, but the brother who sends it has work in the Gospel on the Sabbath, and could favor our readers till next week. We were favored with a call from brethren Stratton, Richards, Riley and Shepardson on their return. This conference is regarded as having been one of the most laborious and important since the days of slavery.

—The work of separation from the lodge in local politics is yet maintained here and there among the friends of our movement. Dr. W. L. Leister of Oakland City, Indiana, writes of this work in his locality: "The American Christian Association of Gibson county, opposed to organized secrecy, are contemplating holding a mass convention soon, when it will be made known that we support no candidate for office who is contaminated with lodgery."

—A Masonic story has been started that the Panama canal project originated a few years ago in a French lodge, Clemente Amitie. Of course none but those ignorant of current events, and who stand with open mouths to swallow everything asserted by their lodge masters will heed such a statement. The canal between the oceans has been agitated in this country for some twenty or thirty years, and in France nearly as long. In fact it was a grand scheme of the French government of which it hoped to reap the chief advantage. The late Congress in Paris was under the management of the Bourbons and was as much a political game as for any commercial advantage.

—The Chautauqua Literary and Scientific Circle, of which J. H. Vincent, the well-known Sabbath school worker is president, has adopted as one of its text books "The Philosophy of the Plan of Salvation," by Dr. J. B. Walker, of Wheaton College. This Association aims to provide a course of home reading and study.

—A letter to the Masonic department of the *Inter-Ocean* rehearses dolefully an Anti-masonic outrage in the suburban village of Highland Park. A gentleman died there last week who was prominent in the Baptist church, though it is not said that he was a member. A friend called on Rev. Wm. Wrenn, the pastor, to arrange about the funeral; but that gentleman learning that all the arrangements were in the hands of the Freemasons very positively and honorably to himself, and his Master, refused to have anything to do with the funeral. The friend turned as a last resort to Rev. Mr. Bissell, the Presbyterian pastor, who, learning the state of affairs as frankly and fairly refused to interfere in the religious ceremonies of the Masonic sect. Of course there is a grand Masonic howl, but they cannot deny the fact that their false rites are religious though Christless, and must accept the decision of the pastors as just. The action of Rev. Lyman Whiting at Janesville nine years ago, in a similar case, is being vindicated.

—Father Preston of Lockport, Ill., is sorely afflicted in a severe injury sustained by his wife who fell and broke her hip about the first of September. The fracture was of such a nature and Mrs. Preston's age so great (she is about 88) that the doctors thought it inadvisable to attempt setting the limb, fearing that she would not be able to endure the operation. A short time before, Aug. 24th, a daughter, Mrs. E. L. Daniels of Elgin, a most estimable lady, died aged 66, after a lingering illness. Father Preston writes of his trial as follows, with resignation to the will of God. Let all the friends remember him in prayer that needed grace and consolation may be given from God:

"You will see by the printed slip which I enclose that we have sore affliction and some trouble of late. Mrs. P. has been now forty-eight days and nights confined flat on her back in bed, except that within the last week or so she is occasionally turned on her left side. She is very feeble, able to talk but little and much of the time a little wild and deranged, but in her lucid intervals her peace is perfect. She seems to most fully acquiesce in all God's will concerning her and dwells rapturously on the blessed promises of the Word of God. She says, 'Now if I go to-night, you all know it is all well.' We hardly expect her recovery; but we have the joy to know she is ready."

From Other Columns.

—A young man from the South writes to the New York *Witness* that all his friends tell him that he cannot succeed in the profession he is just entering unless he joins some secret order. He does not want to, and asks advice. The reply is: "No stronger argument could be used against secret societies than that which is urged in their favor, namely: That a man cannot succeed in life unless he join one. Society must have come to a pretty pass if that be true, and the sooner young men assert their independence of secret societies and dare to do right, the better. We think if professional men were to put on their door-plates Mason or Odd fellow, they would get the go-by for others that are neither."

—A Boston clergyman has given prompt notice from his pulpit that any church in the city running a gambling branch at its fairs, he will prosecute forthwith, and he is a true defender of law. There can be but one conclusion from the moral law, on this topic, by which Christian conduct is to be weighed, viz: That all wagers, grab-baskets, wheels of chance, and similar modes of making money at church fairs are sinful, indefensible, intolerable, demoralizing. Why do ministers quietly ignore these sins, even to keep peace or discharge a church debt, or secure their own salary? They open a day-book with Satan and make him creditor. Such ministers deserve expulsion from any church which they mislead. The members who will insist upon this mode of financiering deserve a like fate. And outsiders who would step in and run the church thus, ought to have a Christ-like church to upset the tables of such money changers. How an unfortunate flock must be bleeding upon such ministerial skirts! Let the church put away this growing sin.—*Boston Journal.*

Cetewayo, paradoxical though it seems, appears to make merry over the fact that though he has come out of the great campaign of his life at a physical disadvantage, yet morally speaking he has the best of it. "I never should have fought against such good men as the English, who intended to take away my country. They shot us to make us Christians, and I am sorry for shooting back at them." We have heard a great deal about the advantages to the spread of Christianity that must accrue from this war, but these expressions of the acute barbarian king are a queer commentary on such expectations. If anything further was necessary to destroy the perfume of this futile salve for the English conscience, it is to be found in the course pursued by John Dunn, the English savage, who has been made a chief by Sir Garnet Wolseley, because he proved renegade to the Zulu monarch who had trusted him, just as he had before done to the faith and civilization of England, and whose first act has been to issue a decree forbidding all missionaries to enter his dominions.—*Ex.*

—The heads of the war department and the Indian office at Washington are impressed with the fact that local sentiment in Colorado favors a general Indian war as a pretext for clearing the large and rich Ute reservation of the aborigines, that the Indians will be goaded into further violence and then be exterminated. It is the old story only on a larger scale of Ahab and Naboth's vineyard, and the weaker must go to the wall. But why should the government be obliged, in such a case, to be the cat's-paw in supplying troops to carry out the intention of the Colorado people? The mountians on the Ute reservation are doubtless valuable for their mineral deposits, and no stone will be left unturned by the miners to gain possession of the lands. In a similar case in New Zealand the British government frankly told the colonists that if they got up any more wars with the Maories they would have to fight them without assistance, and there were no more wars. Were the same policy adopted here miners and border-robbers would be more careful of bringing on wars. There would then be less talk of fighting and fewer appeals for arms and military stores, and the Indians would retain possession of their reservation.—*Daily Witness.*

—The Delta Psi is one of the youngest of college secret fraternities, having been founded at Columbia College in 1847. It has now nine chapters and 1 800 members, and has been represented in eighteen different colleges. It has chapter-houses at Trinity and Williams colleges, and is about to build one at the Sheffield Scientific School at Yale. It has just completed a new hall in New York City, which is an old-looking building on Twenty-eight street. It is three stories high. Upon the corners is a pediment supported on pilasters and bearing a large stone owl, and underneath it is a shield bearing the Greek symbols for Delta Psi. The interior of the building is fitted for all the purposes of a college-society, and none but members of Delta Psi are to be admitted within its portals. On the first and second floors are four handsome club-rooms, finely finished in wood, and on the third story is the chapter-hall, with an open rafter ceiling. In the rear of the building are symbolic stained-glass windows, but the chapter-hall is lighted only from within. Further details in regard to the building and its equipments are made known only to members of the secret order. The other Greek letter societies are likely to follow the example of the Delta Psi, and build chapter-houses in the metropolis. We see how these heathenish and pagan societies, which are proving the bane of the Eastern colleges, are becoming a power outside the colleges. Their ill-concealed infidel beliefs and their secret workings which fear to come to the light are dangerous to the morals and religion of the country. The owl is a fit symbol.—*Religious Telescope.*

Home Circle.

The Coming Conqueror.

And who is he, the vast, the awful form,
Girt with the whirlwind, sandaled with the storm!
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land.
And hark! his voice, amidst the thunder's roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there;
Lo! cherub hands the golden courts prepare,
Earth's nimbast bound confess the awful sway,
The mountains worship, and the isles obey;
No sun nor moon they need, nor day nor night,
God is their temple, and the Lamb their light.
And shall not Israel's sons exulting come,
Hail the glad beam and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warmed with life again.
Hark! white-robed crowds their deep hosannas raise,
And the hoarse floods resound the psalm of praise.
Ten thousand harps attune the mystic song,
Then thousand thousand saints the strain prolong,—
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave!
—Bishop Heber.

My Last Fall.

WRITTEN BY A REFORMED MAN.

I am afraid of the little temptations; they are the little leaks that sink the ship. They have scarred and shattered the noblest fabric of human character that ever towered. They are the little threads gleaming and playful as the springlet in the sunbeams, but slowly cutting their way through granite ever, and flooding the holiest inheritage of virtue and truth with the black desolations of vice and crime. Trifles they seem at first, and, overlooked and extenuated, they insiduously weave their gossamer folds around the victim, until the strongest is crushed in the deadly embrace.

These little temptations meet us on every corner; drop from almost every lip. Do people—men claiming to be governed by the Gospel rule—ever dream that a word, or a sentiment sometimes, is the half ounce which sends up a noble purpose and sinksa soul to the bottom. Thousands to-day, who would suffer martyrdom rather than deal rum in the grog-shops are at their own hearth-altars insiduously doing the same devilish work.

"Take a drink of it, man, it is just from the press; 'twouldn't hurt a baby!"

We heard this twenty years ago; while life and purpose are fortified by long years of undeviating devotion to a sacred pledge, and, I trust, the grace of God, I cannot recall this sentence and the attendant circumstances without a shudder. After so long a time, it has the sharp, startling serpent's hiss, burning into the blood, and sending sickness to the very soul.

By the then universal custom of society, I was made a drunkard before I was twenty-one. I was outlawed by the same society which ruined me, and recklessly plunged into dissipation. My young wife died, and I rushed to the bottle to drown trouble. But a thousand hopes and dreams would rise like the dead and float on the stream. When all other friends deserted, and my own father drove me from his door, the mother was mother still.

Under the influence of the Washingtonian movement, I was picked up sober, hopeful and resolute to stand fast. I went again to my father's home, drank his cider, and fell. I was again an outcast and again picked up.

Here let me rebuke the cold-blooded Phariseeism which clasps the sainted hands and scorns the "weak ones," as it terms them. The strongest intellect from the hand of God is powerless in the fiery clutch of the appetite for liquor once firmly seated. Warmer, larger-hearted, nobler men than the mass of those cold-blooded, passionless, precise men have been as babes in its power. Many of them do not drink now, but they can rob the poor of the State, and cheat God, they seem to think, by dispensing alms with a trumpet.

The last time I reformed and fell was late one autumn. I had been sober three months, and earned some money, got clothed decently, and felt like a man. I had learned one thing to my sorrow—not to haunt the grog-shops or associate with those who did. I married again, and entered anew the battle of life.

Late in the autumn, I was engaged in a saw mill at high wages, for I was stout and ready, and my employer's work was hurrying him.

Late one Sabbath morning, after sleeping the latter part of the night at the mill, I was going home, when I met a friend coming from his cider mill on the way, having in his hand a pail of new cider just from the press. He was a deacon in his church, an exemplary professor and a worthy citizen. He loved me, but he came near killing me. He offered me a drink from his pail; I excused myself, for my mouth watered, as I have had it before when asked to drink at the bar. He was surprised.

"Why, Joel," he said, "not drink sweet cider? I wouldn't drink rum for the world, or offer it to you, but this is a harmless as water—nothing but apple juice. Take a drink of it man, it is just from the press; 'twouldn't hurt a baby!"

I was ashamed of my scruples; I was thirsty, but I felt the shadow of some great danger. The demon of appetite was pleading within, while without I eagerly reached for the pail, as he held it toward me, and drank—drank deeply.

Now, some would sneer at the idea of intoxication in that cider. A barrel of it may not have a drop of alcohol, but this I do know, the taste, the act, the associations all combined, and as I took my lips from the pail, the old devil was unchained as effectually as though I had drank brandy instead of sweet cider. I was transformed in a twinkling; was wildly, exultingly mad; I shouted in my joy, danced around the deacon, and slapped him familiarly on the shouider.

He was shocked at my irreverence for the Sabbath, and shot through the gate as if grieved.

"I am sorry, Joel, but you have been drinking again."

True, but not what he supposed. I had drank his sweet cider merely —'twouldn't hurt a baby!

* * * * *

Let oblivion rest mercifully, O God, over the six months wich followed that last fall. I only remember distinctly the scene at the deacon's gate. The rest is like a fearful nightmare, with here and there an angel face—the wife's and mother's—breaking in. But the long night ended at last; ended on Sabbath morning. All night I raved through the streets, as I learned, the wife and mother vainly striving to watch and guard me. About daybreak after a troubled rest on the ground, I awoke, but so weak and so desolate at heart. I wept and prayed to die. I wanted to die for I felt a wreck on the strand. The sun was just rising in the east, and smiled sweetly down upon me. I shrank as if the eye of God was upon me. And the birds sang, and then my dog—little Wag—licked my face gently and looked wistfully in my eye. I heard the river run by, and then came upon me such a thrist as I had never experienced before. I gasped for breath. I was choking for water. Every drop of blood seemed a drop of flame, while the water sang and rippled in mockery. I felt that I must drink or die, and at last managed to roll over and down the bank. By hard work I crawled to the water, and as I reached to drink, feared the great boon would cheat me. It seemed that there was not enough to slack my thirst, and I ordered Wag away as he began to lap at my side.

Bless God, the giver of water! This drink was a long, cooling draft of bliss to a burning body and soul. I drank again and again, and wept, and thanked God. I bathed my hands and face, and grew stronger.

I sat at the river's bank until the bells tolled. Had some kind one then taken me by the hand, I would have given life for an hour at the altar, also the prayers of the true Christians. But at that moment, the deacon who had given me the cider passed by, remarking:

"That's Joel—pity he hadn't drowned for his wife's and mother's sake." Oh, God! how the cruel words stung me! I writhed in agony. Was there no home again for me? No mother or wife? No heaven at last?

I dare not go home by daylight. In the evening I stole into town; and after walking an hour up and down before my house, now ventured in. A candle was dimly burning, and my dear mother, worn out with anxiety, was fast asleep in the sick-room chair, and my poor wife was breathing heavily on the bed.

How sad—almost heart broken—how weary and worn she looked. I kneeled down beside the bed and ventured to take her hand. She smiled faintly, as if dreaming, and whispered my name.

"God, I thank thee, he has come back to me."

Poor betrayed, scourged, crucified innocent. I never wept such tears as then, never felt so abashed; I never saw so clearly what desolations I had visited upon others. Hot, and like rain, the tears fell upon her hand as I bowed over it, and called God to witness that I would drink no more. She awoke, and throwing her arms around my neck, sobbed and prayed while she kissed my swollen cheek.

* * * * * *

I have drank no cider since then. I would as soon peril my soul's salvation in a glass of rum. I will not offer it to others, and I deem him or her an insidious enemy who offers it. It might not hurt a baby, but it is a dangerous devil to those who have once trodden the quicksands of appetite.

Advice to a Young Man Leaving Home.

1. Read your Bible regularly. Deem this as important as your daily bread. 2. Pray without ceasing. Opportunities will be found when the heart is intent on the exercise. 3. Constantly recognize the Divine inspection. "Thou God seest me." 4. Anticipate eternal judgment. "We must all appear before the judgment seat of Christ." 5. On no account frequent the society of those who are profane, nor allow the insinuations of infidelity to enter your heart or your ear. 6. In any arrangement you make in regard to residence and employment, let a regard to your soul's welfare be always uppermost. Never settle where you cannot hear the Gospel in purity and with frequency. Think of Lot's choice of the vale of Sodom, and its consequences. In this matter be not misled by example. Sacrifice everything else to the means of eternal salvation. 7. Never feel safe or happy until you attain to the conscious blessedness of an interest in Christ. Let this employ your daily thoughts and prayers. 8. Should God bless you with prosperity in even a limited degree honor him with your substance and the fruits of all your increase. Never be afraid to dispose of your acquisitions in doing good. 9. In all ways acknowledge him, and he shall direct your steps.

—A gentleman very anxious to speak in public meeting after several attempts to do so, at length called out: "Do let me speak, I can tell all I know in five minutes." "That is the reason, brother, that we do not wish to hear you," responded a friend.

Childrens' Corner.

Little Child's Morning Hymn.

Day again is dawning,
Darkness flies away;
Now from sleep awaking,
Let me rise and pray.
Jesus! tender shepherd,
Watching while I slept,
Bless the little lambkin
Thou hast safely kept.

Help me, Lord, to praise thee,
For my cosy bed;
For my clothes and playthings,
For my daily bread;
For my darling mother,
For my father dear;
For the friends who love me,
Far away and near.

Robin blithe is chirping,
Glad the night is o'er;
Larks the light are greeting,
Singing as they soar;
I'm thy little birdie;
May I ever sing,
Goodness making music,
Unto Christ my King.

Daisies now are turning
Bright eyes to the sun,
And the light is shining
On them every one;
I'm thy tiny flower,
Jesus! shine on me—
Turning, all my lifetime,
Grateful eyes to thee.

God, the Father, loves me;
Jesus died for me;
And the Holy Spirit
Guides and comforts me.
Glory to the Father!
Glory to the Son!
Glory to the Spirit!
Blessed Three in One.

—Christian's Friend.

The Pigeons and the Corn.

The woods were crowded with fine pigeons and the hunters were determined to capture a large number of them. Selecting a favorable locality for their deadly work without setting any snare or trap, they strewed the ground thickly with corn.

The pigeons examined the place, and discovering no apparent danger came in large numbers and ate the corn the hunters had spread for them.

On the second day the same operation was repeated, also on the third and the fourth and on the fifth. The quantity of corn scattered was greater each day than on the preceding one.

The knowledge of this wonderful feast was rapidly spread among the pigeons and on each succeeding day a larger company of them assembled than on the preceding one.

On the sixth day the air was darkened with the multitude of birds which assembled to eat the corn. They alighted and commenced eating without the least apprehension of danger. But a snare was laid and a great flock of pigeons was captured.

Satan is an old and successful hunter. His bait is to be found at the social card-table, in the ball-room, in the liquor saloon, at the theater and opera, in Sabbath pleasure excursions, in the showy parade and flattering promises of secret orders. No apparent harm may come to some who occasionally partake of this bait, but the end is, too often, eternal death.

When enjoying what seems to us desirable, let us always stop to inquire, "Who provides this entertainment? What object has he in view?" Until we are fully assured that any employment or recreation in which we engage is a gift from God, in harmony with his revealed will, let us shun it lest unintentionally we fall into a snare of the devil.

In Order that our Prayer May be Answered,

We must ask in the name of Jesus.—John 14: 13, 14.

We must be abiding in him and his Word in us.—John 15: 7.

We must be keeping his commandments.—1 John 3: 22.

We must give thanks at the same time.—Phil. 4: 6.

We must be watching for the answer.—Col. 4: 2.

We must seek spiritual things first.—Mat. 6: 33.

We must pray for all saints at the same time.—Eph. 6: 18.

We must be intelligent as to God's mind.—Jude 20, Eph. 6: 18.

We must have no hard feeling toward any one—Mark 11: 25.

We must not "babble."—Mat. 6: 7

We must not ask for fleshly desire.—James 4: 3.

We must not doubt; God will keep his word.—Mark 11: 24; 1 John 5: 14, 15.—*Watchword.*

Pluck.

Sam was the eldest son of a Welsh family who owned and worked a small hill farm in central Ohio—then a new country, almost, and spoken of by Eastern people as the West, though it is a long way from the West of to day whatever it may have been in 1835 or thereabouts.

Sam, like many another boy in that country and in those days, longed for an education; and the progress he had made, surrounded as he was with difficulties, gave evidence of this prominent desire as one of the characteristics of his life, which the incident I am about to relate fully proves.

A great drawback troubled him, and this was the want of suitable shoes; for, as yet, he had never been the owner of a pair of shoes that really protected his feet from frost and snow, having only fallen heir to his father's old ones, well worn at that. Now, however, as he saw the year go slipping by and the period drawing near when boyhood and youth would be passed and he would be expected to take up the responsibilities of manhood, he made up his mind that the coming winter's school should find him on hand early and late, with a determination to make such progress as he had never made before; and to this end he managed to carry to market, by extra work, sufficient tan-bark to buy for himself leather for a pair of shoes, and the neighborhood shoemaker had been promising their completion now for weeks. Either from a press of work or for fear Sam might not prove as prompt a paymaster as some others of his customers, the time for the commencement of the usual three months' term came on and the shoemaker's promise was yet unfulfilled, and Sam did not put in his appearance at the school house. Two weeks of weary waiting had passed, and for want of his shoes Sam had not commenced his attendance at school. The morning of the third Monday Sam came in to his breakfast with a piece of board about twelve by eighteen inches, and a couple of inches thick, and putting it down as close to the fire as he could and not burn it, he answered the inquiring look of his mother with the declaration,

"I am going to school."

"Without your shoes?"

"Yes; shoes or no shoes, I am going to school, mother;" and he explained the proposed use of the board. Having eaten his breakfast and gathered up his scanty supply of books, he took his hot board under his jacket and started for the school-house, a mile or more distant. Half way between his house and the school-house was the house of a neighbor, where Sam knew he would be welcome to halt and warm his bare feet and re-heat his board.

So at a good round double quick, he was off, and when half to his neighbor's he halted, and putting his board on the ground, stood on it till his benumbed feet were warm and limbered up for another run, when he took up his board and made the second stage to neighbor Jones's. Here he warmed his feet and board, and repeated the same feat to reach the school house.

When the boys saw him come up with his board under his arm, and understood its use, they greeted him with a little good natured chaff on his improved mode of travel, and saving of shoe leather; but there was too much genuine admiration for his pluck to allow any show of undue mirth at his expense, while the master was filled with pleasure at his appearance, and the spirit with which he came to school.

Whether the shoemaker saw in this the promise of pay for his work, or was moved by admiration of the plan for doing without shoes, I can't say; but Sam soon got his shoes, and was able to bid defiance to the weather for the rest of the winter.

The boy was but the blossom of the man, and he grew up to take his place as one of the leading men of his country.—*Early Days.*

Schoolboy Blunders.—*The Lyon* (Nev.) *Times*, writing of the ludicrous mistakes at a recent school examination there, says:—Although the replies indicated a reasonably high degree of proficiency among the scholars, some ludicrous mistakes were made.

A boy was told to correct the following sentence:—"Milo began to lift the ox when he was a calf." The reply was:—"Milo, when he was an ox, began to lift the calf."

A little boy was asked:—"What are the principal minerals in Nevada?" He replied without the least hesitation: "Gold, silver and trout!"

To the question, "How would you go from New York to San Francisco by water?" a boy in the same department replied promptly, and with the utmost assurance:—"By boat!"

Another scholar in the same class being asked, "Why do we celebrate the Fourth of July?" answered unhesitatingly:—"Because three Presidents died on that day."

A boy in the high school, having been required to give the plural of two, answered:—"Three!" and resumed his seat with a self-satisfied air.

"Just as Big as We Are."

One day the teacher of an infant class asked them this question:

"How big must you be to give your heart to Jesus? Must you be as big as I am? All that think so will raise the hand."

Quite a number thought they must be as big as their teacher.

"Well, all who do not think so will raise their hand." A good many hands ware raised in response to this invitation.

"Well, Lizzie, how big do you think we must be to give our hearts to Jesus?"

"Just as big as we are," said the little girl.

Home and Farm.

How to Cure Ivy Poison.

It is now the season when boys and girls in the country give their mothers sad nights by coming home in the miseries of poisoning by ivy. The irritation by this poisoning is acute, but the speedy cure for it is a wash of oxalic acid, a teaspoonful of salt to a pint of water, with which the spots are bathed as often as they grow troublesome. The lotion smarts severely for a few minutes, but is followed by a cessation of the poison pain, which itches as if one could tear the part to pieces. The above may need reducing for young children. Make it weak at first, and add grains of salt until it is strong enough to give relief. A dessert spoonful of sweet oil taken daily is said to drive the poison out of the blood, but three severe cases were cured without it by the acid alone. It should not be put in tin or any thing metallic, as it corrodes, and may form poisonous compounds.—*Philadelphia Record.*

Cure of Hiccoughs.—A curious case has just occurred at the Children's Hospital in Paris. A few days ago a girl of twelve was at school, and during a thunder storm the electric fluid fell close to her. For a moment she seemed to be suffocating, but this sensation soon passed off into a fit of hiccoughs. These became so distressing that after three days the mother took her to the hospital for advice. The surgeon ordered her to be taken to the operating theater, where, on seeing the medical man standing at a table covered with some awful looking instruments, and surrounded by a number of assistants in white aprons, the child became so terrified that she forgot her hiccoughs, which did not recommence, and she was thus cured.—*London Standard.*

Apple Jelly.—Take golden pippins, pare, core and quarter them, and boil in water enough to cover them until soft; then turn into a flannel jelly bag and let the juice run out without squeezing at all; the jelly bag is made like an enormous funnel, with a short nose and sewed up in one seam; take a square of flannel and double over in two points, lapping it in the middle, and you will see how it is done; tie this bag by fastening tapes to each side of it, to chairs, and let the juice run into a dish; to one pint of juice put one pound of white sugar and boil for twenty minates; then turn into jelly cups, add sugar to jam and boil for marmalade.

Mr. Meeham, a horticulturalist of much experience, says he never saw blight on pear trees that were whitewashed. He believes it to be an absolute remedy.

Farmers as a class do not look ahead enough—do not plan for the future in their crops, etc., and therefore many of their failures are for want of forethought.

The marked contrasts so frequently seen in adjoining farms is due rather to the occupants, who differ in skill and management far more than the land does in quality. Enterprise and brains will soon outweigh differences in soil.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

—The College Church at Wheaton took up a collection for foreign missions Sabbath before last, amounting to $14. This will probably be forwarded to Bro. A. D. Zaraphonithes in Greece. In accordance with a resolution of the church, immediately after the separation of what is now the Congregational church of Wheaton, its missionary collections are sent directly to some needy field of labor whose laborers regard the reform principles dear to the church, and not through the missionary societies. This collection makes some $35 raised or paid by members of the church for foreign missionary work since June.

—Rev. C. C. Foote of Detroit, whose rousing and radical articles have added no little interest and merit to the columns of the *Cynosure* since the State Convention at Wheaton last year, has been preaching for a few Sabbaths at Tonica, Illinois.

—Bro. W. L Ferris of the last class at Wheation is preaching at Wataga, Ill., in the Congregational church.

Free Missions.

—Since last report there has been received for the Free Mission work from—

R. D. Nichols (add'l) Jonesville, Mch. $1.00
Mrs. Irene Stoddard, Galva, Ill., 2.00

This will soon be forwarded on its mission of love.

—The Missouri State Convention at Avalon endorsed this work heartily in the following:

Whereas, The faithful preaching of the Gospel of Christ, uncorrupted by any form of organized wickedness, is the Divinely appointed plan to bless and save mankind; and,

Whereas, Many churches and missionary societies are manifestly not proclaiming the pure Gospel; therefore,

Resolved, That we earnestly commend those churches that have no fellowship with the unfruitful works of darkness, but rather reprove them; and we also earnestly commend the Christian Commission on Free Missions organized at Wheaton, Ill., Nov. 20-22, 1878.

—Bro. Hinman, who began with a hopeful prospect to secure funds for this work, will not return from Missouri, if we may judge from his letters, for two or three weeks yet.

Free Methodist.

The report of the Ohio conference on Secretism, is herewith republished from the columns of the *Free Methodist*. It is an able presentation of the subject for which all reformers should thank the brethren. Our especial thanks are due for the fraternal notice of the *Cynosure*:

After the most careful investigation and diligent study, we are fully satisfied that the tendency of secretism is evil, and evil only. This will be plain when we consider that no society which imposes an oath or obligation of secrecy can be in harmony with the teaching of the Saviour. He requires his people to let their light be seen for the glory of of God and the good of their fellowmen. He says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." But secret societies conceal the work of the lodge, holding all their meetings in secret, thus preventing others from enjoying the benefit of their example. In doing this they are not gathering with Christ, and therefore must be scattering abroad. Surely, in this land of civil and religious privileges, good men, in treading the beaten path of usefulness, are not driven to the necessity of holding meetings under the darkness of night, with closely shaded windows, and under the solemn obligations of secrecy. This is very unlike Jesus, who said, 'I spoke openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort; and in secret have I said nothing." Neither temperance societies, benefit societies, nor any other society need impose obligations of secrecy to insure their usefulness, if they are working in harmony with Christ and his Gospel. To impose such obligations is to maim, if not utterly destroy their Christian character. As objectional as connection with Good Templarism, Odd-fellowship, and some other secret societies which are free from horrid oaths and death penalties may be, to stand connected with Freemasonry is infinitely more objectionable; and that for the following reasons:

1. Because the oaths required of its members are extra-judicial, and therefore involve the taking of the name of the Lord in vain. Many good men think it wrong to take an oath under any circumstances; but allowing it to be proper to take an oath for the praiseworthy purpose of securing the ends of justice and good government, to take an oath, especially an oath not administered by an officer of the church or state in his official capacity, but by an officer of a secret lodge, is trifling with Jehovah, and therefore condemned by the Word of God, which says, "Thou shalt not take the name of the Lord thy God in vain;" and again, "Swear not at all; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." See Ex. 20: 7, 8 and Mat. 5.

2 Because Masonry binds members of the lodge to show improper partiality in favor of each other. The wisdom which is from above is without partiality. "If ye have respect of persons, ye commit sin and are convinced of the law as transgressors." See James 2: 9 and 3: 17. The improper partiality which Masonry inculcates is seen in the third, but still more strikingly in the seventh or Royal Arch degree. Note the following obligation required of the Royal Arch Mason: "I furthermore promise and swear that I will employ a companion Royal Arch Mason in preference to any other person of equal qualifications." Again, "I furthermore promise and swear that I will assist a companion Royal Arch Mason when I see him engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." If the following obligation be strictly carried out, not only will Masons of the seventh degree show an unwarrantable degree of partiality in the interest of the lodge, but will sometimes do it in defeating the end of justice and judgment: "I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason when communicated to me as such, or I knowing them to be such, without exception." In the obligations of the Master Mason's degree there are exceptions, viz.: murder and treason, and they only at their own option. We often hear Masons remark, "If Masons live up to the principles of the order, they must be good men." Allow us to suggest that the nearer Masons live to the principles of Masonry, the further they depart from God; for the whole institution from beginning to end, is anti-Christian, both in principle and practice. "Wherefore come out from among them and be separate saith the Lord, and touch not the unclean thing." Therefore

Resolved, 1. That while we do not approve of making the Anti-masonic reform paramount to the great work to which God by his Spirit and providence has called us, viz., to spread Scriptural holiness over these lands; yet we are opposed to secretism in all its forms and phases, and are in full sympathy with all whom God has called into the field to oppose this withering and blighting evil.

2. We would also commend to our people and to the people of God throughout the land, the Christian Cynosure and other Anti-masonic literature, published at Chicago, Ill., by Ezra A. Cook & Co., believing that they are doing much to prepare the hearts of the people to receive the Gospel.

—Services have been begun by Bro. J. D. Marsh at Prospect Park, near Wheaton, Ill., on alternate Sabbaths, the work at Maywood requiring half his time. The Free Methodist brethren from Wheaton attend this service, which we hope may result in a great and much needed blessing upon the community.

—A new church has been built by Rev. Joseph Travis's church in Philadelphia, corner of 12th and Dickinson streets. Superintendent Roberts was to dedicate it last Sabbath.

—Bro. E. C. Best, formerly working at Kewanee and Atkinson, Ill., is stationed this year at Aurora.

—Bro. T. F. Dolan, who resigned a clerkship in the Interior department at Washington in order to give all his time to evangelical work, in April last, was licensed by the Wilkesbarre quarterly conference. He will preach in Washington and Alexandria. He was for some nine years a member of the M. E. church and local preacher. The renewal of his license was refused because of his uncompromising testimony against all evil. His address is, S. E. corner 8th and P streets, Washington.

Church of God.

—The eldership of the churches of northern Indiana commonly known as Winebrennarian, met at Lake Bethel, Kosciusko county, September 29th. It was decided by the body to purchase and own their organ, the *Herald of Gospel Freedom*, and a subscription was taken for that purpose. Elder I. W. Lowman was continued as editor. An effort will be made to unite this eldership with that of northern Michigan and with the United Mennonites also, the three agreeing substantially in doctrines and practice and on reform questions. Elders I. W. Lowman and J. S. Shock were elected delegates to the Indiana State Christian Association, held at Albion last week.

United Brethren in Christ.

—From the minutes of the twenty-seventh session of the Rock River Conference, kindly sent by some friend, we take the following interesting items:

Bro. O. M. VanSwearingen, now stationed at Orangeville church in the Freeport district, was requeststed to publish in pamphlet form his "Reasons for Leaving the Order of Oddfellows."

Brethren N. E. Gardner and J. W. Robertson were chosen to prepare a paper on the State Association opposed Secret Societies.

From the preamble of a resolution urgently recommending the *Religious Telescope* to every family connected with the conference, we take this honest commendation of others:

We rejoice in the good work that is being accomplished by the religious press, in the main, pure in moral tone, ably conducted, sound in doctrine, vigilant in guarding the morals of the people. With gratitude we hail, with pleasure we give our influence and support to all such as stand in defence of the whole truth, and have courage, honor, and integrity enough to warn the people against popular evils of the times, and at any cost will stand in defence of a pure Gospel. Among the latter honored class of papers, with pleasure we point to our brave little "Christian Radical," which ought to be regarded as a household necessity by every United Brethren family in this conference. Furthermore, we feel that we would not be true to our convictions of duty, if we did not bring to favorable notice, and even strongly recommend the "Christian Cynosure" as an able, honest and pure advocate of truth and righteousness, and may God give it power, and speed it on in its work. Last, but not least, we feel grateful to our kind Heavenly Father for the prosperity that has attended our publishing house in Dayton, Ohio.

The resolutions on secretism were thus adopted:

Whereas, Secretism is antagonistic to a republican form of government, and also to the religion of our Lord Jesus Christ; and,

Whereas, The Christian Association Opposed to Secret Societies, in this State as in others, is doing a noble work in diffusing light, and promoting reform in correcting public sentiment, and in destroying the baneful influence of the lodge; therefore,

Resolved, That as ministers of Christ we will use due dilligence by all means within our reach to push forward this needed reform.

2. That we elect two delegates from this body to attend the next State convention to be held at Westfield, Illinois.

N. E. Gardner and Elder P. Hurless were elected delegates to the State Convention at Westfield.

The case of the Polo church came up nominally on the examination of the character of Elder Hurless; really it was an investigation of the management of J. G. Dessinger of the Polo church. The charge against him included maladministration, violation of ordination vows and a spirit of insubordination. He was required to acknowledge the report as true, make confession, and counteract the evil already done as far as possible; which he did to the great joy of the conference, who trusted that the brother had been restored in the spirit of meekness. After so long, patient and thorough an examination of his case and such a confession, we must hope that the last week's report of trouble resumed at Polo will be contradicted.

METHODIST PROTESTANT.

[The following report of Elder Turney's case in the West Virginia conference is from the West Virginia *Observer*. The conference seems to have acted in an honorable way in their disposition of the charges:]

The following communication written by a gentleman for the columns of the Washington *Chronicle*, gives a truly graphic, and entirely accurate account of the recent attempt to drive a prominent Anti-mason out of the West Virginia Annual Conference of the Methodist Protestant church, on charges of "stirring up strife and dissension," "exhibiting spite and malice," "representing himself as a Mason by signs, grips, etc., thereby deceiving members of the order and learning their secrets," etc., etc. The probability is that Rev. D. B. Turney will hereafter have his say in peace, as the knights of the apron seem to have met in him something more than their match, as the facts undoubtedly show:

The session of the M. P. Conf. which began at St. Marys on Aug. 27, and closed on Sept. 2, 1879, was rousing. At the afternoon session of the first day of conference, it was moved by D. B. Turney that a committee on difficulties, consisting of five persons, be at once constituted, to whom shall be referred, at the proper time, any charges which may be preferred against any member of this conference. The motion was carried. The President, J. J. Bynter, appointed as that committee three ministers and two laymen, namely: Geo. Nestor, W. M. Betts, Benjamin Stout, W. I. Lowther, J. I. Conn. Thereupon M. L. Barnett stated that he understood that there were charges against D. B. Turney, which he moved to immediately refer to that committee. The motion prevailed, and the charges were declared so referred.

At the third day's morning session the committee on difficulties reported that the charges against D. B. Turney ought to dismissed, there not being sufficient grounds for judicial action, Benjamin Stout dissenting. A motion being made to adopt the report, a brother arose and declared that he was unprepared to vote, until he had heard read the bill of charges and other papers brought before the committee. The chair, G. W. Barrett, ruled that the documents demanded must be read; whereupon the secretary, W. A. Strickler, proceeded to read the charges and specifications. When he had finished, D. B. Turney took the floor and entered upon a detailed vindication of himself against the charges. While he was speaking, the special hour for hearing fraternal messengers arrived, but his time was extended by vote of the conference. He, however, closed by saying, "This bill of charges is a mere patchwork of hearsays—a mere attempt to cast a shadow upon my reputation, surely not prompted by the example and spirit of Christ. I await anxiously the issue, though I make no promises, offer no compromise and stand upon my rights under the Discipline." The order of the day cut off the opportunity of a vote on the committee's report, and so the conference adjourned for dinner without acting.

At the afternoon session, J. W. Hull moved that the report of the Committee on Difficulties be recommitted, which motion led to a general discussion which continued till the conference adjourned to organize the electoral college. At the afternoon session of the the fourth day, during the examination of official character, the name of D. B. Turney was called and the usual questions propounded, after which he took his seat. As no objections were made to his official or moral character during the examination, Mr. Turney startled his opponents by declaring immediately after adjournment that technically his character had passed, whereupon the secretary, W. A. Strickler, declared that he had entered on the minutes, "The case of D. B. Turney was laid over." Mr. Turney asked him who laid it over, and the question went unanswered.

The next day being the Sabbath, no conference session was held, though the case of Mr. Turney was the general topic of conversation all over St. Marys. Monday morning, September 1st, Mr. Turney stated that he did not intend to avail himself of any technicality in order to have his character pass, and therefore was willing to have the report in his case recommitted, that the prosecution might go their length; accordingly, on motion of D. H. Lilly, the report was recommitted. At the afternoon session, same day, the Committee on Difficulties reported thus:

"We, your committee, to whom was referred charges and specifications, brought by the quarterly conference of Grafton Mission Station against D. B. Turney, after a candid and careful examination and consideration of the case, find there are not sufficient grounds for judicial action, and we have concluded that the charges must accordingly be dismissed. At least, the committee so agree and report. GEORGE NESTOR, Chairman."

As soon as a motion had been made and seconded to adopt the report, D. B. Turney rose and asked the conference to give Rev. J. F. Cowan, his prosecutor, a hearing before taking the vote, and Mr. Cowan accordingly made quite a speech, to which Mr. T. seemed to think but little rejoinder was needed. The vote was then taken, and the report of the committee adopted. Mr. Turney rose and thanked the conference for the honorable disposition made of the case, reiterating his strong Anti-masonic convictions. Tuesday afternoon, September 2d, the statement of Secretary Strickler as to the laying over of his case, led Mr. T. to request an examination of character, so his name was again called, the questions answered, and his character said to pass, no objection being made.

BAPTIST.

—Elder Barlow, of Menomonie, attended the State Baptist Convention at Fox Lake, Wis., during the early part of this month and was active on committees. Rev. A. R. Medbury, who read an essay last year in which he condemned the secret orders, as retiring secretary read the annual report. He removed last March from Milwaukee to Rockford, Ill. Rev. D. F. Carnahan, who was at one time engaged in holiness conventions, while at the same time ranking and acting as Knight Templar in the Masonic lodge was also present. We hope to learn that he has renounced his false religion. Among the resolutions adopted were these:

Resolved, That we recognize the right of civil governments to prohibit the importation, manufacture and sale of intoxicants, and that we pledge our co-operation in all legitimate efforts to suppress the great evil of intemperance.

Resolved, That loyalty to Christ demands of us as Christians an intelligent and persistent warfare against every form of sin, and that the terms of our enlistment permits no compromise with the enemies of God, and that any compromise so effected impairs our efficiency and weakens our position all along the line.

—In the Minnesota convention the Scandinavian work attracted much and deserved attention. There is a population of 200,000 Scandinavians in that State, among whom are some of the earliest settlers. Rev. J. A. Peterson spoke of them as a religious people, the prevailing religion being Lutheran. The Baptist membership in the Scandinavian churches is 1,775. Marked changes have taken place in respect to the accessibleness of this population to Baptist preaching. There was a time not long since when but few doors would open to a Baptist minister; now he is often invited to preach even in Lutheran churches. This is the important work which is fostered by Prof. J. A Edgren, of the Seminary near Chicago. Capt. James Wilson, of Menomonie, Wis., is one of the staunch supporters of this work which is thoroughly separated from the secret lodges.

News of the Week.

—Gen. Grant, after a short trip to Oregon, left for the Eastern States on Saturday evening! (He might better have waited until Monday.) He will go to Galena, Ill., for a few days. Great preparations are being made to receive him in Chicago on Nov. 13.

—Snow fell all through northern Pennsylvania in New England and Canada last Friday. Reported from one to twelve inches deep.

—The yellow fever has practically disappeared from Memphis. On Friday Hon. John Johnson, Superintendent of Quarantine, telegraphed to J. D. Plunkett, President of the State Board of Health at Nashville, the following: "Continued favorable weather, in my opinion, renders the transfer of freight and and passenger inspectors, pickets and patrols no longer necessary. With your approval they will be discontinued after to-day." All railroads running into Memphis will resume regular business on Sunday. Inspectors on trains and pickets doing guard duty on the river front in the suburbs are disbanded. A general return of absentees was expected after Monday.

—The steamer Louise H., from Algiers, Africa, arrived at New Orleans last week and reported that on the night of the 18th he picked up in the Bahama Channel seventeen survivors of the burned steamer Nuevo Pajro del Oceano, including Captain Diaz and two mates. The steamer had a crew of about forty-two, and about twenty passengers aboard when the calamity occurred. The rescued were in a terrible state of exhaustion, they having been clinging to the floating debris for eighteen hours.

—Gen. Merritt's force has not been withdrawn from the Indian country. The situation of affairs has been both misunderstood and misrepresented. The Interior Department has entire control of the Indians, and a perfect right to make a first attempt to settle all Indian difficulties in such a manner as it may see fit. At a conference several days ago between Gen. Sherman and Secretary Schurz, the latter requested that Merritt should be halted to wait until a special agent sent out by the Interior Department could reach Ouray and ascertain if arrrangements could not be made by which the captive women and property of the White River Agency, and the murderers of Agent Meeker and his employees, and the Indians who took part in the attack on Thornburgh could be delivered up.

—News was received in Washington Saturday evening that the captives were found and returned safely. Schurz and Sherman were overjoyed with the news. It is hoped by the former the murderers of the agent Meeker will be given up without resorting to war.

—Information from the Indian country is that, last Friday, fifty-six lodges of Minneconjon Sioux, under Chief Burnt Face, left the Cheyenne Agency and started out on the war path. The only depredations thus far reported is a profitless raid on a Black Hills wagon train. Two companies of the Eleventh Infantry are in pursuit.

—A dispatch from Paris says: The total damage by the recent floods in Spain is estimated at 60,000,000 francs. Three thousand five hundred houses and one hundred and twenty mills were destroyed. King Alfonso has subscribed 50 000 francs for the relief of the sufferers, and the Princess of Asturius 5,000 piastres. The Bank of Spain has collected 50,000 francs for the same purpose. A dispatch from Madrid says: The Cortes will be asked to relieve Murcia from direct taxes in consequence of losses occasioned by the inundation. The flood was subsiding rapidly on Saturday, and no fresh danger was expected.

—Various associations in Italy 560 in number, have signified their adhesion to the programme of the meeting to be held at Naples on the 26th inst., in favor of a general disarmament throughout the world.

—The cast-steel works of A. Bookhoff, in Berlin, have been ordered to suspend their large private business, every resource being required to execute the enormous orders of the government of Russia for steel cannon and other implements of war.

—The Foreign Office at Berlin, on being questioned concerning the reported alliance between Austria and Germany, has given an explicit answer that there is no formal alliance but perfect harmony of views and a general understanding. There is good reason for believing that Emperor William refused his assent to any policy which might place Germany in direct antagonism to Russia.

—A telegram from Peshawur in central Asia announces that the Russians have occupied Merv, in the Turcoman Desert, after a desperate battle. This victory renders the ultimate occupation of Herat by the Russian column only a question of a little time. The latter place is only about 250 miles to the south, down the banks of the Murgab. The English army in Afghanistan is not in a position to move forward to make any demonstrations of resistance to the approaching Russian column. The news of the occupation of Merv is regarded with much anxiety and consternation at the British Foreign Office.

If a farmer or a business man wants to find out how great a spendthrift he is, let him keep an exact memorandum of all the time idly spent.

Literary.

Mothers and teachers of young children often inquire for books containing easy lessons in the natural sciences, by which instruction in these important studies may be simplified and fitted for the comprehension of children from seven to twelve years old. Mothers will often find home instruction on such topics more useful than that of the public school, and a half hour or more daily thus spent in the family will increase the mutual love and strengthen the household ties.

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Another book that should be mentioned is Monteith's "Easy Lessons in Popular Science," published by A. S. Barnes & Co. This is a beautifully illustrated work and is accompanied if desired by a large wall chart, both furnishing a vast amount of amusement and instruction.

The *North American Review* for November opens with a series of replies, by Julia Ward Howe, Elizabeth Cady Stanton, Thomas Wentworth Higginson, Lucy Stone and Wendell Phillips, to Mr. Parkman's article on "The Woman Question," which appeared in the October number. They are united under the title "The Other Side of the Woman Question," and give a very complete presentation of the arguments in favor of extending the right of suffrage to women. The second paper is an attack on Malthusianism, Darwinism and Pessimism, by Prof. Francis Bowen. "A Page of Political Correspondence," which follows, is a collection of letters written by Mr Stanton to ex-President Buchanan at the beginning of Mr. Lincoln's administration, and now for the first time given to the public. They give in very plain terms the writer's opinion of Lincoln and Seward, and of the measures taken by the government to resist the secessionists. Part IV of "The Diary of Public Man," treats chiefly of the relinquishment of Fort Sumter, Mr. Seward's negotiations with Virginia, the progress of events at Richmond and Montgomery, and the plan of a peace convention. Another interview with Mr Lincoln is described, in which the President made several of those characteristic remarks which caused him to be so much misunderstood by those about him when he first came into power, but are now quoted as proofs of his shrewdness and ability. Professor Arthur L. Perry contributes a clearly written essay on "Tariff Reactions," in which he insists that every form of protection must operate calamitously in time. The concluding article is a review of "Some Recent Works of Fiction," by Edward Eggleston.

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CIRCULATE THE CYNOSURE.

Several letters received last week show that some friends are diligently devising ways and means to secure subscriptions for the *Cynosure*. One, a cripple, orders specimen copies sent to friends. Another who has done the best he could, sends the fourth secured this year. He sends for supplements, and will doubtless secure more. Jas. Barnett, Northwood, O., sends four subscriptions for one year each. H. L. Kellogg, three for one year each. C. A. Blanchard and C. M. Livesay each send one for eight months and two for one year each.

John Berry, Steubenville, Ohio, writes that he has hopes that a few names may be from Steubenville for the *Cynosure* in the course of the fall season.

G. Bolander, Marion, Ind., writes, that he will send a few new subscriptions soon.

In some localities the weather is delightful for canvassing purposes. Let us improve it.

Books and Tracts sent during the week ending Oct. 25, 1879.

By Express.

M Langhorne, Rev W Fenton, C W Loney, Benj Ulsh.

By Mail.

G W Jones, Eshelman & Harrison, C Shindel, Mrs W Mock, L Brandenburg, W O Smith, O B Bray, F N Spencer, L Scovil, J S Masseck, H A Beach, S P Green, J E Somerville, J C Sauers, J Williams, W S Foss, Mrs L Rudy, J Houghton, M A Johnson, H M Simonsen, J Seelig, G W Keeler, J Berry, G T Rowe.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Oct. 25, 1879, from C A Blanchard, J Blanchard, J Berry, J L Barlow, G S Carlisle, Mrs L Darbee, S Eby, W Fenton, R Faurot, A C Hall, S Hubbell, H H Hinman, H L Kellogg, C M Livesay, S Martin, J Manwell, G H Mabbott, D Needham, K S Orvis, G L Paine, G S Peck, L Scovil, A Taylor, S Vonnieda, A Wait.

BACK NUMBERS OF THE CYNOSURE WANTED.

The publishers need the following back numbers in order to make up broken files, and to any one who will send five or more of these missing numbers we will give a credit on their subscription of DOUBLE the number of weeks:

Of the Fortnightly edition. Sep. 7, 1869; Feb. 8, 1870; Aug. 9, 1870; Jan. 24, 1871; July 25, 1871; Oct. 17, 1871; Oct. 31, 1871.

Weekly edition (4 page paper). Dec. 7, 1871; Dec. 21, 1871; Dec 28, 1871; May 16, 1872; Aug. 1, 1872; Aug. 15, 1872.

Weekly edition (16 page paper). April 16, 1874; Jan. 21, 1875; July 20, 1876; Sep. 13, 1877; May 2, 1878; July 4, 1878.

MARKET REPORTS.

CHICAGO, Oct 27, 1879.

GRAIN—Wheat—No. 2	1 17⅞	1 19
No. 3		1 18
Rejected		90
Winter	1 19	1 25
Corn—No. 2	44¾	46¼
Rejected		44
Oats—No. 2		38
Rye—No. 2		77
Bran per ton	9 25	9 75
Flour—Winter	4 00	7 50
Spring	5 75	6 25
Hay—Timothy	11 50	12 50
Prairie	6 50	9 50
Mess Beef	8 50	9 00½
Tallow		06
Lard per cwt		5 95
Mess pork per brl		11 00
Butter medium to best	15	30
Cheese	7	13
Beans	75	1 35
Eggs	15	16
Potatoes per bu	45	53
Seeds—Timothy	2 30	2 40
Clover	4 25	5 10
Flax		1 20
Broom corn	2½	6
Hides—Green to dry flint	9	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	30	41
Unwashed	18	35
LIVESTOCK—Cattle choice	4 00	5 00
Good	3 65	3 90
Medium	3 25	3 50
Common	1 75	3 20
Hogs	3 60	3 90
Sheep	3 75	4 62

New York Market.

Flour	5 00	8 75
Wheat—Spring	1 35	1 39
Winter	1 38	1 47½
Corn	55	62
Oats	43	46
Rye	89	90
Lard		6 50
Mess pork		11 25
Butter	10	30
Cheese	7½	13
Eggs	16	20
Wool	12	44

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E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O.
J. S. Perry, Thompson, Conn.
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"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 6, 1879.

VOL. XII., No. 6—WHOLE NO. 507. WEEKLY (postpaid) $3.00 A YEAR

J. BLANCHARD EDITOR.
H. L. KELLOGG, MRS. E. A. COOK, } ASSOCIATE EDITORS.

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Notices.

THE STATE MEETINGS.

ILLINOIS, Nov 11 to 13, Westfield, Clark county.
PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.

ILLINOIS.

According to the appointment of last year's convention, Westfield is to be favored with our meeting this year. The time is near at hand. The first session will convene the 11th of Nov. at 3:15 P.M., to be followed by other sessions including the two following days. The meetings will be held in the chapel of Westfield College. Delegates expecting to come will confer a favor by giving previous notice by mail to Mr. Jacob Evinger, Westfield, Ill., that entertainment may be engaged for them. Westfield is in Clark county. Come to Kansas station on the Indianapolis and St. Louis railroad, thence to Westfield. Let us have delegates from all parts. Let this first gathering of our forces in this southerly part of the State be something. Friends from the north and northwest come down and help. Let yourselves be heard from, either in person or by delegates. If we are in earnest, sacrifice at this time will show it, and will be a blow fitly dealt. Pray daily for God's blessing upon the meeting.

SAM'L B. ALLEN, Pres.

PENNSYLVANIA.

Reform
On the 25th of Pennsylvania, attention! next, in City H and 27th of November vene at 2 o'clock Carbondale, will coning of the Pennsy[illegible] the annual meetciation opposed to se[illegible] Christian Asso- J. P. Stoddard, genera[illegible]ocieties. Rev. tional Christian Associ[illegible]t of the Nato attend this meeting, a[illegible] pledged pect some seceding Mason's and work the degrees. As we shall ex- along our

free institutions and our faith in Christianity itself, let every free man rally to the conflict with this sum of all false worships, this Baal-Peor of the nineteenth century. Remember also the annual meeting of the Northeast Pennsylvania Christian Association in Lathrop, some four miles from Nicholson, on the 29th and 30th of November, at 10 A. M.

Topics of the Time.

The Romish Propaganda are studying carefully every means of proselyting from the Church of England. The elevation of Dr. Newman, a proselyte, to a cardinal's chair was a popular measure, and that learned ecclesiastic seems to have a bad enthusiasm for Rome. He is expecting to visit the Pope this week to gain him over to a long cherished scheme for drawing the papal net about a large party of English Protestants by securing certain changes in the external organization of the Catholic system in England. This ominous activity does not seem yet to arouse any special neutralizing agency in that country, and the church and state system with its formalities rather encourages the defection.

The sudden death of Senator Chandler in the Grand Pacific Hotel of this city on Friday night, caused a deep sensation among all classes here, and among politicians of every party throughout the country. A premonitory sickness some days ago was not recognized as a warning, and the severe task of speaking to large audiences here and in Wisconsin, sometimes in the open air, hastened the end. Mr. Chandler has been long and prominently connected with the Republican party, and his private life aside, one of its most trusted advisers. He was also one of the wealthiest citizens of Michigan. He entered the Senate twenty-two years ago when there were but twenty Republicans in that body, and with Ben. Wade of Ohio, was always ready for the "rough and tumble" work. He had little of the statesmanlike qualities of Sumner and Seward, whose leadership shaped the policy of political reform for years. He was always noted for personal courage, and his fearless denunciation of the management of of the Democrats in the last Congress, awakened a hearty response from the men who were true in the trying times of the war. Personally the habits of Senator Chandler, so far as the public is generally acquainted, were not altogether such as should recommend him as an example for our young men. During his brief retirement from public life we are not without hope that his habits of profanity and drinking were in a greater or less degree mastered, as since his return to Congress last winter they have had no notice from the press.

General Grant was received at Omaha last Saturday with a continuation of the enthusiasm that has been lavishly poured out since his arrival at San Francisco, September 20th. The Sabbath was spent quietly attending a church whose preacher, as the dispatches have it, seemed to lose his head on the occasion, and forget that the "King of kings" had any honors due. There are millions of the truest hearts that regret the previous course of Gen. Grant toward the religious institutions of our nation, since from him, as a representative American, should be expected a more strict observance of such customs at least as all reasonable men approve. John Quincy Adams was once hastening to the bedside of a dying daughter, but he ceased from his journey on the Sabbath, saying, "If I were not President of the United States I would be tempted to go on."

The important elections of this week will be decided in a few hours after we go to press. All interest centers in New York, where A. B. Cornell, Robinson the present incumbent and John Kelly the chief of Tammany and the Catholic Democracy are leading candidates for governor. Mr. Cornell is said to be in favor of the temperance issues, and will divide the vote of the temperance men with Prof. Mears, the Prohibition candidate, and probably the best man for the place of the four. In this city the Republican ticket is unusually good and the other as bad in comparison. The principal candidates are Sidney Smith, Esq., and Adolph Moses, a Jew and ex-Confederate, who are nominated for the office of judge of the superior court. Mr. Smith is an eminent lawyer, and when nominated for Congress a few years ago was not connected with any of the secret lodges. We presume his sentiments towards these orders have not changed. In Peoria, the second city of the State, local politics have become widely interesting because of the nomination by the temperance Republicans of William Reynolds, who has a national reputation as a lay evangelist and Sunday school worker. In his hand-bill to the voters of Peoria, he announces as his platform:—The suppression of illegal selling of spirituous liquors; the closing of prostitution and gambling establishments; revoking the license of disorderly saloons and low dens, etc. We hope to report the election of Smith and Reynolds next week.

The reports of European complications drop nothing of their alarming character from week to week. The threats of Russia and England last week, are succeeded by those of Austria respecting the settlement of affairs in Egypt by the French and English governments, and by a passage between England and Turkey. The report that the former had demanded an ultimatum as to the affairs of Asiatic Turkey is explained to be the arrival of a British fleet in Turkish waters, and the firm reply to the inquiries of the Porte that it would remain there since England would tolerate no oppression of Christians in Asia Minor. This simply means that matters are approaching a crisis. For such an event, in the midst of their petty wars and threats at one another, the governments of Europe are loaded down to the guards with armies and armaments. A late estimate by the Austrian government shows that when the military systems now in progress are completed, Italy will have 2,000,000 soldiers. France now has 1,815,000 soldiers, and in 1892 will have 2,723,000, and Russia disposes of 2,389,000 soldiers, while Austro-Hungary has 1,194,000. Until this immense, exhaustive and wicked system is utterly abolished, there can be little hope of the progress of those nations in the arts of peace or the blessings of true religion.

—The Missouri Convention passed a resolution urging that the institutions of learning that bear a godly testimony for reform, inculcating "Christian morality in opposition to the Baal-worship of the lodge," be patronized by those who hold like views. Avalon Academy was especially commended. The following was also unanimously adopted:

"RESOLVED, That we desire to commend the faithful men and women who have been true to Christ and his church in the midst of the deluding and corrupting influences of modern Baalism, and we desire especially to commend President Blanchard for his long-continued and most faithful services in this reform."

The Three Links.

Where dwells true and unselfish hearts, there dwells pure and true love. Though freely given, its value is beyond compunction. Gold cannot buy it, nor is it to be seen for sale in any mart.

But there is a spurious article under the name of love unblushingly offered for sale at only $15 to $30 premium, and annual payments of $6 to retain it after you get it. "For this small sum," says Odd-fellowship, "we will love you so much that we will watch over you when you are sick, bury you when dead, and provide for your poor helpless, widows and orphans; and all this will we do so long as your money holds out; when that is gone of course we shall have to suspend you, for then we cannot love you any more until you get some more money."

But friendship and love (so-called) that is bought and sold, what is it? Of necessity forced and unnatural, and gain being the only object in view, it can be nothing less than whoredom of the affections.

What a miserable sham is this professed love of Odd-fellowship! Yet there are some who bear the name of Christian who profess to have tasted of the matchless love of Christ, but who are dissatisfied therewith, and distrustful of him who died to save them, doubting his power and willingness to fulfill his word to freely give them all things, and so they crucify their Lord afresh, and put him to an open shame by seeking unto this worthless counterfeit, and putting their trust therein in preference to the pure, helpful and precious love of Jesus. Alas! in so doing they have left the solid Rock, and trusted in a broken reed.

A CASE TO THE POINT.

My father was an Odd-fellow. He died at the age of 38, leaving a wife and four children, the eldest being only 13 years old, to struggle with poverty. For many years he had paid his hard-earned money into the coffers of Odd-fellowship, but as his life drew near to its end, financial troubles beset him, and his dues perforce of circumstances remained unpaid. He had had all the friendship, love and truth that he had paid for, and his widow and fatherless children could not claim any more. I was taken from school to enter a store, and my poor mother had to work very hard to feed and clothe so many. Is this the working of love—to fail when most needed? No, indeed; there is no love in it. 'Tis a mockery—a wicked mockery.

ANOTHER CASE.

A dear friend of mine, a few years ago, joined a lodge and paid his dues until financial difficulties prevented. He had paid into the lodge about $175, first and last. When his dues were about nine months unpaid, his wife died. But he had had all the friendship and love and truth that he had paid for, and no loving or unloving Odd-fellow came to his house to condole with him, nor was the $25 burial benefit provided for such cases, or any part of it, paid to him. In vain the order calls to him now—

"Oh, come to the lodge, my brother,
Where hearts are loving and true,
In that home of Friendship and Love
Is a place reserved for you."

He understands that the "place reserved" is not for the distressed, except they have money in their pockets to pay into the treasury.

While we reflect upon the weakness and instability of Odd-fellowship as shown in the above cases, how beautiful and comforting does the Gospel cry touch our ears in the words of Isaiah, full of assurance and strength: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? I will make an everlasting covenant with you, even the sure mercies of David."

FIGURES WON'T LIE.

From the Odd-fellows Register (the official organ for Rhode Island) of Sept. 1, 1879, I find the receipts of subordinate lodges in R. I. for six months ending June 30, to have been $26 972.78, and the amount paid out for expenses $12 289 65, or nearly half! But the per centage of dues to benefits is shown more clearly by the following table from the same paper. The matter having been referred to a committee of the Grand Lodge of Connecticut, they reported that "if the yearly dues were $6 and the weekly benefit $4, the result would stand thus:

Per cent of dues paid for weekly benefits,	25.31
" " " other relief.....	8 72
" " " expenses.....	46 28
Per cent of dues added to the fund	14 83
Per cent of other receipts to total receipts	6 86
	100 00

The following recoommendation of the committee was adopted:

RESOLVED, That with all the light thrown upon the subject of dues and benefits from without our jurisdiction, the nine years' combined experience of all our own lodges, and the thirty-five years and eight months' experience of all our older lodges, we are of the opinion that the true ratio of dues and benefits is that of six dollars yearly dues to four dollars weekly benefits."

From which it appears that the Grand Lodge of Connecticut considers it the proper thing to do for lodges to return in benefits and other relief about one-third of what is received for dues, i. e., they propose, in the future, to make 200 per cent profit on their sales of Friendship, Love and Truth. With a good run of trade it ought to be a very profitable business.

Odd-fellows sometimes claim that their order is doing the work of the church. God forbid that the church of Christ should ever do a charitable (?) work at a profit of two hundred per cent, though as a means of raising church debt, it might be an improvement on the plan of church fairs now so popular.

As seen above the per centage of expenses is simply enormous—46 28 per cent. I hold in my hand a list of forty-two life insurance companies of the United States (good and poor), and the average yearly ratio of expenses to income is only 12.59 per cent, nineteen of them ranging as low as 7 56 @ 15 per cent. But time and space forbids our pursuing this subject further in this direction. Enough has been shown to convince every candid mind that if Odd-fellowship is not a fraud, it is at least a great humbug.

All the good (?) done by Odd-fellows, as such, is done with an eye to a recompense in the same kind, hence the entire scheme of Odd-fellowship is founded upon that principle condemned by the Saviour when he said "For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again." No; Jesus would have his children work upon another and a better principle, viz: "But love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest. And as ye would that men should do to you, do ye also to them likewise."

I know that Odd-fellowship professes to be governed by the Golden Rule, but every reflecting mind will see that this is mere pretence, or else a misapprehension on the part of the order of the meaning of the Golden Rule. To do good to them which do good to you, the basis of Odd-fellowship, is what Jesus condemned. To do unto others as ye would that they should do unto you, is an entirely different rule of conduct, of which Odd-fellowship knows nothing. The first rule is selfishness, the latter, love.

One word about the third link, called Truth. This, Odd-fellowship disposes of in common with Friendship and Love. The fact that it sells what it calls the truth at a price which the poor cannot afford to pay proves that it has not the truth, for Jesus says, "The poor have the Gospel," or the truth. Thus it holds up a false light to soul-wrecked mariners. The business, then, of Odd-fellows, as such, is that of spiritual wreckers, and all who bid them God speed are partakers of their evil deeds.

P.

Providence, R. I., Oct. 10, 1879.

The Rev. J. Freeman Clarke uttered a timely thought when he said: "Charity does not mean indifference to truth and error. * * * In the great religious questions which divide the world, there is an essential truth on one side or the other. One is essentially right, and the other wrong. We ought, if we can, to see which is right, and say so. We ought not to be neutral. We ought to select our flag, and to stand by it. It is not necessary to be sectarian because we like one side better than the other. It is not necessary to be bigoted because we have a distinct and fixed opinion. Make up your mind, and then stand ready to be convinced if you are wrong. Take your stand, and if you see reason, alter it; but take some stand somewhere. For, says Lord Bacon, "In this great theater of life it is permitted to God and the angels to be spectators, but all men must be actors."

An Acrostic.

BY J. H. M'OMBER.

Christian Cynosure,
Hold up thy light, pure;
Righteousness to the plummet lay,
In the cause divine.
Shine, Cynosure, shine;
'Tis in secret men lead astray.

In faith and hope sow;
All good grain will grow;
Not one jot or tittle shall fail;
Cease not then to warn,
Your light hastes the morn;
Never fear though the foe assail.

On mountain top rife
Standard to the skies
Until powers of darkness fall;
Return then in peace,
Enjoy sweet release,
Given to faithful soldiers all.

A Catholic Editor on Freemasonry.

There are many honorable and estimable men to be found in this sect; just as they are to be found in any other religious sect. For Freemasonry is a sect, and not merely a benevolent society. We have not the space to go into the history of the order, and besides, its history has been so often written that all who take any interest in it are already familiar with it. What immediately concerns us now is its presents standing and teaching.

A good deal of confusion has been caused by forgetting the fact that Freemasonry presents two distinct phases; a political and a moral one. The lodges of the order on the continent of Europe are nearly all political clubs. To be sure some of the governments have at times protected themselves by insisting on the right to veto in the choice of superior officers. But even this veto has been, to a great extent, nullified by the formation of "clandestine" lodges. Sensible people will not doubt the political character of continental Freemasonry, when they remember that Garibaldi was three times elect Grand Master of the Italian Freemasons. But if this be not sufficient, it will be necessary only to recall the fact that the Parisian lodges fought under their distinctive banners for the red handed Commune of 1870, against the national authority of France, It is not too broad an assertion to say that every Red Republican, every disturber of public order in Europe from Robespierre to our own has been a member of a lodge of Freemasons. As might be expected, the German order run more to philosophic-meta

speculation and the lodges of the active and practical French and Italians. On the other hand the English lodges have been famous for their conviviality (for their drunkenness, to be plain), and have always been a terror to the stay at home wives of the brethren. Yet in England Freemasonry has certainly been more harmless than elsewhere, on account, we suppose, of the native English dislike for anything that savors of conspiracy, as well as the equally English unwillingness to bring anything to a logical issue. The Englishman will attend his lodge meetings, meet his bosom friends there, get half tipsy at the "time of refreshment," take his part in the Pantheistic ritual, and on the following Sunday doze like an orthodox Church of England man under the parson's sermon; all the while innocent of any intention of overthrowing the established church or of pulling down the British constitution.

But how about American Freemasonry? Two great branches of the order exist here, the so-called "Scotch rite," and the "York rite;" which last is the ordinary form of the sect in this country. The Scotch rite is said to be of French origin, though, like many other features of Freemasonry, this is a disputed point. Certain it is however, the Scotch rite, which contains the highest degrees, and is more elaborate in its ceremonies, as well as more careful in the selection of its members than the York rite, is the more thoroughly imbued of the two with the destructive principles of Pantheism.

American Freemasonry, following the tradition of the British lodges, from which it originated, has so far avoided any political action as a body, but there is no guarantee that it will continue to preserve this neutrality. The constant accession of members from the openly atheistical lodges of Germany, France and Italy will before long have a visible effect on the American institution, and we should not be surprised to see the American "Liberals" of the future depending a good deal on Freemasonry for support in their attacks on religion and civil order.

There is already a disposition to organize "clandestine" bodies modelled more on the European system. This was shown some years ago in Louisiana where lodges chartered by the "Grand Orient" of France admitted negros to membership, contrary to the custom of the American Freemasons.

Recently, the American lodges broke off fellowship with the French institution because the last has come out openly in denial of the existence of a God. But in this the American lodges have shown inconsistency, if not downright hypocrisy. For while we admit that many honest men who solemnly believe in Christianity, belong to those lodges, yet they so believe in spite of Free-masonry, and, in fact in opposition to its teachings. For Freemasonry here as elsewhere, pretends to teach all that is necessary to the virtuous man, and for that reason treats the distinction between Christian, Jews, Mohammedan and pagan, as altogether beneath the contempt of a rational being.

The best that can be said of American Freemasonry is that a large part of its membership is made up of uneducated men who are incapable of understanding its true tendency, or else of business men who join it from interested motives and look upon all but the money or trade to be gained by its influence, as mere mummery. But as we have hinted above, this neutral policy is not likely to last. The leading spirits of American, as of foreign Freemasonry, are men thoroughly steeped in the principles of atheism. There are brethren of the higher degrees of the Scotch rite which squarely teaches that Christianity is mere priestcraft, while at the same time they hold the superior offices in the degree of the York or inferior rite. The head officer, for instance, of a lodge of Knights Templar of the York rite may talk about the "Holy Sepulchre," and may wear the Cross in their public processions, but it is likely that he holds a corresponding office in the Scotch rite, where God is explained away, and the Cross, no longer to be treated as a symbol of past "superstition," is blasphemously honored as a sign of the future redemption of man, not from sin, for that is scouted at, but from the dominion of the church and all revealed religion.

Freemasonry is a dangerous institution. Many very good men have thoughtlessly entered it, but only to abandon it in disgust as soon as they came to understand its workings. The only wonder is that Protestants themselves do not more generally recognize its harm and turn against it. Yet many Protestant ministers belong to this order, whose whole teaching when rightly understood, is that God is merely the manifestation of nature, and that there will be no real happiness in the world until none but natural religion, the religion of humanity, as the Positivist maniacs call it, is accepted by mankind.—*Cincinnati Catholic Telegraph.*

Mr. Spurgeon says:—"I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theater that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma."

—Rev. Richard DeBaptiste has resigned his charge of the Olivet Baptist church (colored) of Chicago. He has served this church as a pastor for the past sixteen years and his resignation is much regretted.

Waiting for Christ's Coming.

Extract from a sermon preached by Rev. G. Muller, (founder of the Bristol orphanages,) at Mildmay Park, London.

"He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

I will only refer to one other event which will take place at the return of the Lord Jesus Christ, that is, the separation between the good and the wicked. In the 13th chapter of the Gospel according to St. Matthew, our adorable Lord Jesus Christ particularly speaks on this subject. We read his own words in this chapter at the 24th verse. In the 37th and following verses of the same chapter, the disciples having asked him for the explanation, he graciously gives it.

The point on account of which this parable is of such vast importance is, that many real, true Christians have an erroneous idea that the world will get better and better, so that at last the whole world will be converted, and that this will introduce the state of the millennium. Now, this is in entire opposition to the whole of the statements of the New Testament. In the first place, the work of this dispensation is to gather a people out from among the Gentiles, not to convert all nations. I do not wish to be misunderstood in making this statement, as if it were not our duty to go into all the world and preach the Gospel to every creature! Most assuredly it is; and it is the sin of the church that so little, so extremely little, comparatively, has been done, particularly within the first 1700 or 1800 years, to accomplish this will of our adorable Lord Jesus Christ.

But while it is the duty of the church to go into the world and to do the very utmost in their power collectively and individually, nevertheless, whilst we do this, we have to keep before us what is the Lord's revealed will—not the conversion of the whole world, but to gather an elect people for his church out from among the Gentiles.

Further. Individually, we should do what we can now, in the latter part of the nineteenth century, to seek to bring about a revival in the church, a revival among the people of God—bringing them into a more spiritual state, so that the church be like a bride making herself ready for the return of the bridegroom, putting on the wedding garments, so to speak—practically, experimentally, ready for the return of the bridegroom.

Well, this is to be aimed at; and whilst we individually cannot work too earnestly till the return of the Lord Jesus Christ, and whilst individually we should seek to do what we can in winning souls for the Lord Jesus, and in strengthening the hands of our fellow disciples, we have to hold it fast, as plainly, distinctly, unquestionably revealed in the New Testament, that, instead of things getting better and better toward the close of the dispensation, things will get worse and worse. Lawlessness increases more and more, and we see the beginning of those fearful days now.

What is socialism? What is the lawlessness of the day? It is an indication that we are getting nearer and nearer to the close of the present dispensation; that things instead of getting better will get worse and worse, till at last they will come to state when the wicked conspire a against the Lord, and his Christ, and his saints. This will be the close of the whole.

Let us take particular heed that we do not belong to any of these classes. Disobedience to parents, that is one of the sins of the last days; without natural affection, parents not having natural affection for their children, yet having a form of godliness; children not having a natural affection for their parents. Remember particularly this last word: "Despisers of those that are good." Just think of all this. That is the precursor of the return of the Lord Jesus Christ, and that blessed one will come again for the very purpose of introducing a better state of things, a holy state of things, a heavenly state of things. He will come again to have the tares burned up, having first gathered them in bundles, and separated them from the wheat.

And now mark this particularly which follows: "Having a form of godliness, but denying the power thereof." This is to be coupled with all the characteristics which are given previously regarding these individuals, in 2 Timothy 3.

These words, "having a form of godliness," are to be added in connection with every one of these characteristics. Though men are covetous, though they are proud, though they are without natural affection, yet they have the form of godliness, but deny the power thereof. Now, consider this. My beloved Christian friends, this is the state to which things will come in the last days previously to the return of the Lord Jesus Christ. O, how it becomes us to rouse ourselves and to bestir ourselves that we do not belong to this class of men; that we do our part if it were possible yet for a while to stem the torrent of impending iniquity, as Hezekiah and Jehoshaphat did, and every man of God did—to do what lies in us to bring about a better state of things. "Oh," you may say, "this is prophecy, and this must come to pass. What can I do as an individual?"

It is impossible to say what even a poor single individual, feeble in health, can accomplish. But we should all consider, that by the help of God we may individually do a great deal, and we should not sit and fold our hands, and say, "I can do nothing, because such a state of things is prophesied, and such a state of things will come to pass." It will come to pass: but how great the honor if we individually seek to stem the torrent; if we individually seek to live the opposite way; if we individually lend a helping hand to our fellow believers, to strengthen their hands in God, to encourage them to withstand the impending torrent of iniquity; and if we seek individually as much as in us lies to pluck, like brands out of the burning, poor sinners, and lead them to Christ, before the return of the Lord Jesus Christ!

Just further on in that chapter Paul speaks to Timothy to do his very utmost as far as was in him, in season and out of season, to preach, to do his utmost to make full proof of his ministry. That is what we have to do individually. And, oh, one word in connection with this! It is an honorable position for one in these days to be permitted to live for Christ, to labor for Christ; and happy are the men and women who will surrender the whole heart to the Lord, who will seek to be out and out a Christian in the highest degree, and in every way will glorify God, though things are getting worse and worse and worse.

I desire now very briefly to direct your attention to this, that it

is the will of the Lord that we should wait for his return. We have a plain commandment of our Lord that we should watch. We have exhortation repeated by the apostles, and we have, lastly, the example of the first saints who did watch, who did look for the return of the Lord; for as we all know it was a common thing to wait for the return of the Lord Jesus Christ. It would be an entire exception if any one were not waiting for his return. That was the general state of the saints in the time of the apostles, and the apostles exhorted themselves continually, even as the Lord Jesus exhorts us.

Now, my beloved Christian friends, how is it with us? Let us honestly ask ourselves, "Are we looking for the return of the Lord Jesus Christ? Are we waiting for the return of the Lord Jesus Christ?" Next month it will be fifty-three years with me that I have been waiting for the Lord Jesus Christ, and, by God's grace, I am not less looking for his return now. I stay, waiting for his return now, as I did at the first. Now, I ask my beloved Christian friends here, Are you looking for his return? Do you with joyful anticipation go forward to the return of the Lord Jesus Christ? Is it a pleasant thought to you that Jesus Christ is coming to you? that he is coming again, that he will return, that he will not always be absent?

If the bridegroom leaves the bride, she looks for his return. The sooner the better, the bride says. So if the church is in a right state, if there is attachment to the person of the Lord Jesus Christ, she longs for his return; she looks for his return. How is it with us regarding this?

What a solemn moment it would be supposing the Lord Jesus Christ were to be revealed from heaven at this hour! Who among us would be taken? who among us left? O, let every heart as before God ask:—"Should I be taken or should I be left?" We should then be divided into two classes, those who would be taken and those who would be left. The believers would be taken and the unbelievers left, and this is at once the difference between the believers and the unbelievers.

Now, ask yourselves, Should I be taken or should I be left? These are greatly solemn, deeply important, statements of Holy Writ.

One word with regard to the practical effect of this truth. Whenever we find that the heart is is not benefited by what the Holy Ghost tells us in the way of prohecy, we should put aside our Bible, fall on our knees, and cry mightily to God that he would help us by his Holy Spirit that our hearts might be brought under the power of the truth.

O, my beloved fellow disciples, let this be our earnest cry and prayer this evening: "Lord Jesus thou wilt come again! Lord Jesus we hasten on to the day of thy return! Things may get worse and worse, help me increasingly to live to the honor and glory of thy name; help me to do as much as lies in me to strengthen the hands of my fellow disciples, and help me to be watchful that I do not prove a stumbling-block to the world and a stumbling-block to any of thy disciples, and help me increasingly to look forward to the day of thy coming." Thus day by day we should try that in our little feeble measure we may more abundantly than ever bring glory to God, and that in our little feeble measure we may so strengthen the hands of our fellow disciples as that here and there little bands shall rise to stand forth to the praise and honor and glory of his name.

The Wesleyan General Conference.

In my article a week ago, I closed with the adjournment of Saturday's forenoon session of the General Conference, in the midst of the discussion on the adoption of the amendment to the XXII. rule of our Discipline, so as to embrace all secret societies.

At the hour of opening the P. M. session the house was well filled, to listen to the debate on the question involved, and witness the final vote. In view of time being precious and so fast passing away, the previous question was moved and the question was decided by 49 yeas and 5 nays. Afterwards one who voted in the negative changed his vote, so that the question is finally settled by 50 for and 4 against the proposed change. Our anti-secret friends will undoubtedly rejoice with us that from this time forth, members of *all* secret organizations will be refused a membership among us.

Rev. D. S. Kinney, the connectional agent, gave a very interesting report concerning matters pertaining to the interests of the denomination, after which the order of the day was called up, and conference proceeded to re-elect Rev. L. N. Stratton, editor of the *American Wesleyan*, and Rev. D. S. Kinney, connectional agent.

The Sabbath services were all very interesting and profitable, and the day will long be remembered by the citizens of Pittsford and vicinity. Love feast commenced at half past nine A. M., and was led by Rev. J. A. McGilvra, of Western Iowa Conference. A large number took part and the occasion was one of great interest. At the close of love feast brother Stratton preached to an attive audience from Isa. 2:2–5 inclusive. At the communion service which followed it was estimated that about two hundred persons partook of the emblems.

At three o'clock P. M., Bro. Kinney led a children's meeting which was thought to be the most profitable service of the day. Addresses and remarks were made by brethren Kinney, Stratton, Hardy, Cook and Foster.

Rev. A. Worth, of the Indiana Conference, preached an able and interesting discourse in the evening to a crowded house. Services were also held in the Christian church of the place, Bro. Wardner preaching there in the morning, and H. H. Bennett of Grand Rapids, Mich., in the evening.

During the Monday A. M. session, Rev. J. A. Preston of Iowa, offered a resolution which was adopted; to the effect that fraternal delegates sent to this body who are known to be members of the Masonic fraternity should not be introduced to the conference or invited to honorary seats among us. A fraternal delegate from a sister church was present when the resolution was adopted, and soon after took his departure without introduction, leaving the conference to suppose that he is a member of the "mystic tie."

The Committee on the Book Concern submitted their report, in which was a recommendation to prune the subscription list of the *Wesleyan* on the first of January next, (after having given due notice through the *Wesleyan*) by cutting off the names of all those who are in arrears, unless they send a special request to have the paper continued, and a promise to forward the money as soon as possible; and after that date all papers are to be stopped when two months shall have passed after the expiration of the subscription, unless such special request shall be sent in by the subscriber.

Rev. D. S. Kinney presented a paper from the Bishops of the M. E. church calling for representatives from all Methodist bodies in the world to meet in ecumenical council, for the purpose of discussing topics of interest to the general cause of Methodism. Rev. N. Wardner of New York and E. G. Paine of Minnesota were appointed delegates to the said council.

Revs. L. N. Stratton and S. D. Kinney were elected acsociate editors of the *Bible Standard*, and start upon the work of the next four years with flattering hopes in connection with that periodical.

The Committee on National Reform submitted a very interesting report, and the hearty adoption of the report indicated the interest taken by our people in that cause.

A proposition was made to appoint seven corresponding editors for the *Wesleyan*, and the matter was freely and fully discussed by members of the conference. It was finally decided in favor of but one editor, and that there be no special or favored contributors, but that the columns of the *Wesleyan* shall be open to all, and special appeals are to be made through the same to have all of its readers assist by contributing articles of interest in making it more interesting than ever before.

Rev. L. N. Stratton offered a resolution, which was adopted, prohibiting the use of fermented wine at our communion services.

The Committee on Boundaries reported in favor of the organization of three new conferences to be known as the Western Iowa, Nebraska and North Carolina conferences. The report was adopted and the names of those conferences were entered upon the list.

Revs. G. M. Hardy and N. Wardner were appointed connectional evangelists and missionary agents and their salaries are to be fixed by the missionary board.

As the time wore away the anxiety to complete the business of the conference increased and not a moment was allowed to go to waste. Sometimes three or four would arise and address the chair almost at the same time, yet no clashing occurred, each preferring the other to himself.

The committee on revivals reported in favor of several changes to be made in the Discipline, one of which was the insertion of the following section, to be known as section 23, immediately following the section bearing on secret societies:

It shall be the duty of the ministers and members of the Wesleyan Methodist connection, to use their influence in every feasible manner, in favor of a more complete recognition of the authority of Almighty God in the secular and civil relations both of society and of government. We therefore require,

1. That all our ministers and members shall favor the use of the Bible in our public schools.
2. That chaplaincies in the army and navy, and in the State and National Congress be not abolished
3. That the Sabbath day be observed by cessation of all labor and the permission of no excursions on the Lord's day.
4. That the name of Amighty God as the basis of authority in civil government should be considered as one of the fundamental principles of the Wesleyan Methodist connection of America, and that it is the bounden duty of our ministers and members to use all feasible means to secure such amendments in the National and State constitutions, as that the name of God shall be inserted in these instruments, which lie at the foundation of civil government; as it is C rist by whom Kings reign and Princes decree justice.

A change was also made in the Discipline requiring that in the future when any change is proposed in the Discipline that in any way affects the condition of church membership, the proposition must be presented to the several churches in the connection by their respective pastors, and a two-third vote of the membership who attend and vote must be obtained before it can be considered a law among us.

The business of the conference was transacted with great rapidity yet with precision and accuracy, and a spirit of harmony prevailed throughout, with perhaps one or two slight exceptions. The various conferences were well represented by delegates, and a large number of visiting friends were also present. The evening services were all very interesting and the Holy Spirit brooded over the assemblies. Rev. J. A. Richards of Fort Scott preached on Monday evening from John 14: 9, and Rev. T. H. Clinton of Dayton, Ohio, on Tuesday evening, from Mat. 5: 8. Wednesday evening was occupied in the closing session of conference; there was preaching however at the other church in the village by Bro. White of New York.

Several of the delegates took the evening train for home after the close of conference and the rest left the following day. The influence of the conference will not soon be forgotten by the inhabitants of Pittsford, and the good that was done will only be revealed in eternity. Yours, etc.,

E. W. Bruce.

Reform News.

Bro. Hinman Reports from Northwest Missouri.

Maryville, Mo., Oct. 29, '79.

Dear Bro. K.:—Since the State convention at Avalon, I have spoken once in Livingston, twice in Carroll and six times in Nodaway county, all in northwest Missouri, I have had good audiences, excellent attention and a most generous hospitality. At Bridge Creek in Carroll county I spoke twice in a large schoolhouse used on the Sabbath by a Congregational church. The pastor was away. Some of the members were Masons and some were Anti-masons, but for the sake of peace the Masons ruled. I had quite a controversy with a prominent Masonic member. The M. E. preacher was a Mason and the M. E. church had been used to advocate Masonry by a lecturer in behalf of the lodge. A small U. B. church is struggling to maintain the pure Gospel.

The meetings in Nodaway county have been well attended and I have found a few warm friends of our reform, and many others that need only to be enlightened and they will be with us. The newer portions of the county are settled with intelligent and enterprising people, who are greatly in advance of the older class of inhabitants. I have rarely spoken to more interesting congregations than at Rockford and at Long Branch. At the latter place I worked the Entered Apprentice degree and when I had finished an excellent Christian man testified that he had gone through precisely the ceremonies described.

Last night I lectured and worked the first degree in the Advent church in this place. The attendance was good and an excellent feeling was manifested. This is the county-seat of Nodaway county, a fine business point, with two railroads and a population of 3,000 or 4,000. There are several lodges, chapters, commanderies, etc., and seven or eight churches, which bow the knee to the lodge idolatry. The pastor of the Baptist church is the Noble Grand of the Odd-fellows and a lecturer for the lodges. It is not strange that the cause of religion is low.

A little company of pilgrims who repudiate all sectarian names meet in the Advent church, not as Adventists, but as disciples of Christ, and worship him in purity and truth. I preached for them on the Sabbath and it was refreshing to meet with those whom Christ had made free from the dominion of selfishness in all its forms and who were ready whenever or wherever to hear the whole truth the Lord add spoken. May

Yours in numbers.

Lord,

Hinman.

It is a very easy thing to be wise for other people's man

The General Agent's Travels.

Flint, Mich., Oct. 28.

Dear K.—This is the first opportunity I have had to report since leaving Chicago on the 21st inst. Reaching Albion on time I found Pres. Floyd, Bro. Rathbun and others from abroad at the depot, and we were soon in line with Bro. George Harvey for captain, and marched to quarters where ample provisions had been made for our comfort.

The meeting opened with a good audience in the Wesleyan church, with a good address by the president, who was followed by Bro. Rathbun in one of his brief, pointed efforts. The meeting thus happily inaugurated continued with increasing interest to the close, showing a marked and healthy increase of interest on the part of friends, whose number is constantly increasing by new accessions. Most of the officers of the previous year were re-elected and the work of the year was inaugurated with promise of success. The secretary will furnish names of officers and other facts which, along with resolutions, will be of interest.

From Albion I went with Bros. Rathbun, Shuh, Cook and others to Larwill, where the Lord gave victory to his cause and efficiency to his truth; and when Bro. R. and myself bade the friends of L. farewell on Monday morning, we felt that our stay among them had not been without good results.

We reached Jackson, Mich., with but little delay and thence came on to Corruna, where we were cordially recevied at the home of Bro. Marcus Wilcox, whose excellent wife prepared for us an excellent supper which, not having had dinner, we were prepared to appreciate. Bro. Wilcox brought us with his team twenty-two miles through a beautiful farming country. Since I began the above, Bros. Quick, Ross and others have come in. The prospect is good.

The Michigan Convention.

Flint, Mich., Oct. 31, 1879.

The State meeting closed here with a rousing meeting and the third degree by Bro. Rathbun in his masterly and convincing style last evening. With a single exception the convention was a unit. As a representative in some measure of the N. C. A., I felt restrained from taking the initiatory in any matter of business, until some matters were adjusted. I am glad to believe that the relations between the Michigan Association and the N. C. A. will in the future be pleasant and such as will leave us free to co-operate and work together as Christian brothers. When I complete the round of State meetings appointed, I wish to spend a month in this State and make the acquaintance of some whose names are familiar, but whose faces I have never seen. Brethren will take due notice and govern themselves accordingly.

Bro. Rathbun is to be with me in Rhode Island the latter part of January, 1880, which is my last State meeting so far as yet heard from, and he says if friends in Michigan desire he can arrange to work with me here for a short time. If New York should arrange for a State meeting and desires the presence of Bro. Rathbun and myself, it would defer our return West until about February 1st.

The one noticeable omission in the work of this convention was in not providing for efficient work the coming year. For reasons well known to our true friends here, I did not suggest any plans; but, as the matter was referred to an efficient executive committee it will doubtless receive attention. I wish to say to that committee that if they secure an agent and lecturer with whom Christian men and women can work in harmony and with a clear conscieuce, I will give $5.00 towards his support for the first six months. How many others are there who will do the same and report to their State treasurer soon? If the man selected will work in harmony with the publishing interests of our reform, we can mutually and materially aid each other and all our true friends throughout the State. You have such men in your State, who, if sustained and reasonably compensated, can and will work the degrees and strike hard blows. You must not expect every beginner in his first attempts, to equal Bro. Rathbun, but give him time to grow. Sixteen persons have left the lodge under Bro. Rathbun's labors, and several of them are working the degrees. Bro. Rathbun does not look upon these men as rivals, but like a faithful pastor he is watching over and encouraging these young disciples of the truth. Bro. R. goes to New York State and I to Ohio this morning.

Clyde, O., Nov. 1, 1879.

Dear K.—One feature of the Flint meeting is deserving of mention. To defray expense of hall an admission fee of ten cents was charged on the last evening. Soon after the ticket office opened, the city marshal appeared with instruction, as he said, to collect a license fee of seven dollars. President Quick assured him of our honorable intention, but declined "handing over" until the "legal status" of the case was ascertained. No arrest was made or bond required, and the legal functionary was content to allow regular proceedings to go on, with the promise of the president to call and adjust matters next morning. The best legal counsel of the place was secured, and after learning the facts, money was freely offered to carry the case to the Supreme Court if necessary. Thus armed the president, in company with friends, sought and found the servant of the law, stated the case, and requested that if an arrest was to be made let it be done at once, so that the matter might be put in proper shape, for he wished to leave on the 1 o'clock train and did not wish to be arrested and detained unnecessarily. The officer declined to do his duty (as under the reported order of the previous evening) and advised Bro. Quick to see the chairman of the license committee. Twice Bro. Q., with others, visited the headquarters of this high official, but failed to obtain an interview. The marshal seemed quite desirous that the matter should be dropped and that the offender should "depart;" more than intimating that he would not be molested, which proved true when the train left at 1:45 no marshal appeared.

The matter attracted some attention and created considerable feeling, which, had the case been put on issue would have found ready expression greatly to the advantage of our cause. The officials—Masonic or otherwise—saw this and were even more anxious that the offenders should escape than the latter were to get away. It was a clear case of wanton discrimination against the anti-secrecy association of Michigan, in pursuance of an act which is itself illegal. Beecher, Tilden, Reynolds, and others, had previously occupied the hall, charging an admittance fee, and the lynx-eyed guardians of the "dear people's" rights suffered them to be outraged without a murmur. But when a few citizens of their own town and State who had not been "hood-winked and cable-towed," met to expose and reprove the dark dens of Masonic iniquity, and ask for a little help simply to pay hall rent, the legal lion is aroused and with ominous growls like the voice of "Jubulum from the clefts of an adjacent rock," essays to pounce upon the "ruffian anties." And all this to protect the right of the dear people.

I have only thirty minutes while waiting here for a train and cannot do the subject justice, but I hope president Quick or Bro. John Phillips or some other brother will ventilate this case thoroughly. It is a little more dignified than the Avalon assault with eggs thrown under cover of darkness, but while the Missouri roughs skulked in a cornfield to do the dirty work of their lodge, "their brethren" in Flint took refuge in an illegal clause in their city council proceedings. J. P. Stoddard.

—The fact is beyond dispute that from the beginning ours has been a Christian state. Our methods of jurisprudence, our public observances, our historic records, all show that Christianity is the atmosphere the nation breathes, and has entered as a leading constituent into its organic life. And now the question forced upon us is, shall we yield to the clamorous demand that secularists are making to have Christianity ignored?—*Baptist Weekly.*

A punctual man can always find leisure, a negligent one never.

Correspondence.

Self-Denial Safe.

Weston, Mass., Oct. 15, '79.

Editor Cynosure:—I venture to send a scrap of Bible history with a few practical observations borrowed and otherwise.

While looking over our Sabbath school lesson on faith, the question arose, What shall we do for the hundred talents? Amaziah had paid it to Israel for 100,000 soldiers. But a man of God met him and told him not to let them go with him, and hence the query. When those who have not true faith are convinced of the sinfulness of any part of their conduct or pursuits, they always object to self-denying obedience and seem to say, What shall we do with the one hundred talents? What shall we do if by hallowing the Sabbath we lose so many good customers? What shall we do if we renounce this illegal traffic or exorbitant profit, to compensate so important a loss? What shall we do if we affront our friends, obstruct our preferment, or lose the friendship of the world? What shall we do if we leave the lodge after all the fees for initiation and monthly dues we have paid? How shall we maintain our families? What shall we eat and what shall we drink? Penury and distress face us in the way you point out to us. We are almost persuaded it is the way to heaven, but what shall we do about the expenses of the journey?

Why do as Noah did; obey God. By faith I see him toiling, sweating and planning day by day, while the fashionable world around him shoot out the lip, whisper together, and talk over his insanity and foolishness. But while one with God is a majority, of what consequence is a few hundred thousand minority? "Be faithful unto death and I will give thee a crown of life." Shall we ask for more?

Yours for the truth,
Increase Leadbetter.

Endorsement.

Sarpy Center, Neb.

What a letter was that of C. C. Foote's in the last paper. I hope each subscriber will help that good man by sending their number to a Masonic minister. I endorse more of the *Cynosure* than does the editor; for the article by J. H. D. Henderson in the Oct. 2nd number, I am ready for, although I think few are. I saw an article in the *Herald of Gospel Freedom* of Oct. 1st, entitled, "Salvation from our Churches," which is much like it. I think it is choice, but it does not tell all the things in the (so-called) churches from which we must be saved; things which many reformers are not ready to hear, and which the "overturning and overturning" of God will cause them to be willing to hear in the day of his power.

It is a wonderfully great thing for sinners, yet a simple thing, to drop prejudices and forego education, to cease to say in our hearts, my father and grandfather must have known, and our minister and catechism tell us right; and like Job to search out the course we knew not; to search it out with the candle of the Lord (his Spirit) on the pages that he has written, and take it for granted that he knows best; remembering if the way seems foolish, that we are carnal; and so it is not strange if some of the things of the Spirit do seem foolishness to us until we have proved them by faithful, determined obedience. Until all Christians do this, willing to take the blinders from their eyes, with strong desire to understand and practice whatever is written in God's book, they will never know how much of the beast of popery remains in the Protestant denominations; and not till then will the church of Christ become visible, having dropped the dark mark of the beast from her practice (or hands). Then will she have on her beautiful garments of light, and be ready for the coming of the Lord. O who "that are first" will go out from us "because they are not of us," and so can bear no more investigation, can endure no more light? And who shall be the one that shall "chase a thousand"? and where are the two that shall put ten thousand to flight? for, "The stout-hearted are spoiled. They have slept their sleep, and none of the men of might have found their hands." "Not by might nor by power but by my Spirit, saith the Lord."

Why do so many of the *Cynosure* correspondents say their good things in secret by not signing their names?

Hannah D. Chapman.

An Often Repeated Falsehood.

Pella, Iowa, Oct. 21, 1879.

Editors Cynosure:—It may be of some interest to the readers of the *Cynosure* to know what the Baal-worshipers of Iowa have been doing during the past Masonic year. It has been an often repeated falsehood, by Masons and Jacks, that we Anti-masons cause more men to join the lodge than ever did before. Let us see. On page 482 of Grand Lodge report we find the following:

Lodges enrolled	392
" under dispensation	2
" represented	282
" chartered	9
" extinct	84
" working	358
Initiated	768
Passed	690
Raised	726
Admitted	422
Demitted	932
Died	184
Suspended for Masonic offences	11
Expelled	18
Reinstated—where date of suspension or expulsion is given	2
Members	18,491
Grand Lodge receipts	$11,130 25
Disbursements, exclusive of mileage	6,293 83
Mileage to members	5,276 40

I find by comparing the report of 1878 with that of '79 that they have gained five members the past year; (a wonderful increase caused by Anti-masonry). But let us examine a little further. In 1879 there were 510 more demitted than were admitted. In 1879 they initiated 78 less than in 1878. Again the Grand Lodge receipts for 1879 were $11,130 25, while the expenses were $11,570.23, thus over-running the income by $439.98. Does all this show progress as Masons boast about?

The report of 1879 does not discourage us, although they (Masons) gained a few members. Slavery was not killed in a day nor year, neither can we overthrow Masonry in one year. But we have the full assurance that we will finally triumph, for Christ has declared that "Every plant which my Heavenly Father hath not planted shall be rooted up." (Mat. 15: 13). Let us then take courage and fight against these popular evils." Let us "cry aloud and spare not." "Lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins," saith the Lord. Let us not be "unequally yoked together with unbelievers" (2 Cor. 6: 14), and let us not fellowship with "the unfruitful works of darkness" (Eph. 5:11). May God hasten the time when every one shall be free from the bondage of lodgery; for there is nothing covered that shall not be revealed and hid that shall not be known.

Fraternally yours,
Henry F. Johnson.

From a Working Sister.

A few days ago while I was waiting for the cars at a quiet station, the following incident occurred.

There was one other person present and I thought I would improve the occasion by giving him a tract. He read it and then we spent a few moments in conversation. In the course of it I discovered that he was a Knight of Pythias. In an instant I drew a *Cynosure* supplement from my pocket and turning to the column, "Knights of Pythias illustrated," I inquired if he recognized that. He was thrown off his guard, and after glancing at it replied, "Yes, that is part of two degrees." I pointed to one and another of the illustrations and asked him if they were correct, and every time he replied that they were. Then I told him that I opposed secret organizations and my husband lectured against them. I tried to convince him that our highest example of benevolence never did his good deeds in secret, or showed any partiality. The gentleman said that Mr. ——, a minister near by, belonged to his order, and went on to tell me its advantages. If a husband dies, the wife receives a hundred dollars; if the wife, the husband draws fifty dollars. He seemed to look upon it as a safe insurance company. I should have given him a paper, but desired to keep it as a reserve force.

In returning home the train passed a town which is a hot bed of Freemasonry. The citizens had congregated in large numbers upon the platform to buy the morning papers, and I determined to send a *Cynosure* supplement into their midst. As the train moved off I threw the paper right among them, and had the pleasure of seeing some one pick it up. I know it created a sensation, and I laughed softly to myself as I pictured the pallid faces of the Masons gazing upon poor Hiram Abiff.

My husband lectured in that town this summer and stirred the craft considerably. He embraces every opportunity to scatter light upon this dark subject, and has spoiled a number of intended Masons. A gentleman of standing who expected to join the order, has given up the idea and is active in securing places to hold lectures. The greatest disadvantage is in having limited means. If my husband could afford to rent halls he would go throughout the State of New Jersey enlightening the people. During the summer he spoke often in the woods to large audiences. Now that the weather prevents this, he aims to secure school-houses. Often they are not attainable when Masons are the trustees. He is not at all discouraged, but embraces the opportunities as they present themselves and tries to open the eyes of the blind. The weapons of Masonic warfare are amusing. As the order can say nothing hurtful of his Christian character, they content themselves by scattering broadcast the idea that he is, in their own words, "An Anti-masonic lunatic."

Not long since my husband was to lecture a number of miles away, and one of the papers of that section advertised him in the words I have used. The Masons came out in large numbers expecting to have considerable fun at his expense. But the Lord came, too, and so helped the speaker that by the time the lecture was over they had scattered, and when my husband gave an opportunity for the other side to answer, not a man appeared to vindicate the "noble" order.

The people in that section, and wherever he has spoken on the subject, are wide awake to the evil of the craft. The great need in New Jersey is light. The people have heard no warning voice raised against the order, and knowing that so large a number of their spiritual guides are members of it, they have begun to thihk it indeed the "handmaiden of religion," as the Mason boastfully claim. I do not doubt that large numbers of yours men have already, through the efforts of my husband, been kept out of the order, and hundreds more might be had he only the ability to go throughout the State enlightening the people. Yours for the truth.

Mrs. J. T. Michael.

Church and State.

They are independent, distinct, and yet related; the state should serve the church. Isaiah 60:12. They have need, each, of the other. Yet the two departments of society are allowed to be as distinct in their organization as civil and military power. Church and state in each department, have a distinct set of officers. Both are under law to Christ. The citizen of the state should make a recognition of the authority of Christ over him in that relation; as none can occupy any relation among men where he can be exempt from the jurisdiction of Christ.

The Bible, wherever it comes, is the law by which the magistrate should govern. Deut. 17: 18-20. By it mankind are to learn their rights, relations, and all their duties growing out of those relations. Does God's law require civil government, the state, to build houses for the common education of children? Yes; that they may be qualified for the performance of their duties to God and each other. Does God's law require that the State build houses for public worship, where the people may be taught the doctrines of his Word, and the duties required therein? Yes;1 Kings 8:18, "And the Lord said unto David my Father, Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart."

There is a spiritual jurisdiction and power which God has given unto the church, and to them who bear office therein; and there is a temporal jurisdiction and power given of God to kings and magistrates; both the powers do agree in fortifying each other, in the administration of the King of kings, when rightly used.

Christ Jesus rules by his infinite power, and in perfect wisdom and justice, over all the parts of the inanimate and irrational creation, and over all wicked men and devils. There is not any creature or institution among men which is not subjected to Christ for the good of his church. Eph. 1:22, "And hath put all things under his feet, and and gave him to be the head over all things to the church, which is his body." James Barnett.

Our Mail.

L. B., Pittston, Pa., writes:

"I could make use of quite a number of your Illustrated Supplements around here. I must confess that those lodge books you sent to me are true every word. I am an Odd-fellow and a Good Templar myself, and can vouch for the truth of those and Knights. A friend of mine who is a sition of tuthias told me that the exposition true. The Knights of Pythias is also that should be in Cynosure is a paper every household."

John Collins, [illegible]ville, Ohio, writes:

"There is no reform I take more interest in than to me that cy reform. Secret societies are an insecret kinds are popular abuse. While I live in various unity. . . . [illegible] and vice secrecy. There is no [illegible] to oppept

"I like the Cynosure because it is outspoken. It is the only paper I take that is. I like it because it is true to the Bible, that I like to read better than the Cynosure. I have given away many of my papers and sent some to Pennsylvania to my friends. . . . I mean if the Lord will help to make a stronger effort to circulate the Cynosure here than ever before."

Geo. McElheny, Darlington, Pa., writes:

"Hope that the sustaining, cheering words, 'We know that all things work together for good to them that love God,' will be to the workers in this great conflict with the powers of darkness, what they have been in the long past, 'A balm for every wound, a cordial for our fears.' There are doubtless in the history of all reforms, periods in which these words, and others of like import viewed in connection with the ever unfolding purposes of God through his providence afford to the reformer who looks to the Prince to whom all power in heaven and earth has been given, a sweet calmness, a sweet assurance that the work of righteousness shall have the fair proportions of the great temple of truth to the dismay, confusion and overthrow of all shams, and whatever loveth and maketh a lie whereby to lead astray the unwary."

Timothy Perkins, Polo, Ill., (who is almost eighty-five years of age) writes:

"I want your paper as long as I can read it. It will not be long. I like the paper much."

Hosea Washburn, Madison, Maine, writes:

"I am some encouraged. One minister who had joined the lodge told me his heart was with my heart on the subject. A young physician told me he would have joined them if it had no been for me."

B. F. Gardner, Tabor, Iowa, sends for Anti-masonic publications and writes:

"My heart is in the work. . . . The Cynosure is better all the time. Hope sometime to send for more."

A. Foreman, Olin, Jones county, Iowa, writes:

"There was a lecture delivered at Center school house by Spencer Ferris exposing Freemasonry. There was quite a number of persons present the first night but a great many more the second night. There were four or five Masons present the first night and only two the second night. But they did not respond when he gave them a chance to deny what he said against Freemasonry, if he had not spoken the truth. But they kept mum. He did well for a new beginner. May he improve with his years is my wish."

J. D. Haughawont, Carthage, Mo., writes:

"I cannot see how any good, honest Christian man who is able to take any paper can consent to do without the Cynosure after becoming thoroughly acquainted with its character. It is a bold, fearless, outspoken advocate of the right whether in church or state, and an open enemy to the hidden things of dishonesty bringing to light those things which are done by the craft in secret. I wish we could have one of your ablest lecturers to give us a course of lectures in this place. One with a cool head and a full heart. I mean full of the Holy Ghost. I believe he would accomplish untold good and be sustained financially. Bro. Glassford raised Hiram sixteen or eighteen miles from here in the country (you have had a notice of it). It has created quite an excitement and the lodge has sent a bill of charges to Bro. Glassford, (poor man) to have him answer for his gross unmasonic conduct. Poor man, we are afraid he will be turned out of the benevolent lodge into the cold, selfish world without hoodwink or cable-tow. We have but very few in this place outspoken against secrecy; but I have been astonished at the number of Masons who take no stock in the lodge, but dare not say one word against it openly. This shows the need of more light."

Can the desired lecturer respond to this call?

Jeremiah Walter, Watson, Allegan county, Mich., writes:

"I like the paper much, for it tells the truth, as I have been through the mill in Masonry and Odd-fellowship."

My principal method of defeating error and heresy, says John Newton, is by establishing the truth. One proposes to fill a bushel with tares, but if I can fill it first with wheat, I may defy his attemps.

Sabbath School.

LESSON XLVI. — Nov. 16. — THE LOVE OF THE FATHER.

SCRIPTURE.—1 John 4: 7-16.

7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.
8. He that loveth not, knoweth not God; for God is love.
9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
11. Beloved, if God so loved us, we ought also to love one another.
12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
13. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit.
14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.
16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

GOLDEN TEXT.—"We love him, because he first loved us."—1 John 4: 19.

[From S. S. Times Quarterly.]

HOME READINGS.

1 John 4: 7-16. Our Saviour's Father.
Ex. 24: 9-18. The Father's glory.
Ex. 34: 1-10. The Father's goodness.
John 3: 11-21. The Father's love.
1 John 5: 1-12. The Father's gift.
John 14: 16-26. The Father's agent.
John 14: 1-14. The Father's house.

PROMPTINGS TO FURTHER STUDY.

In what messianic prophecy did God promise to deliver a man because he had made God his chief love? In what Old Testament passage is it said that God redeemed his people in his love? In what Old Testament passage is it told why God did love his people, and also why he did not? What Old Testament promise of God's love is given to those who love him especially in youth? In what Old Testament passage is it commanded to love our neighbor? In what is it commanded to love the stranger? In what passage is brotherly love compared to dew? What great prophet asked to see the glory of the Lord? and why was he refused? What did God show him in its fulness instead?

[From International Quarterly.]

HOME READINGS.

1 John 3: 1-12. Love bestowed.
1 John 3: 13-24. Love perceived.
1 John 4: 1-21. Love known and believed.
1 John 5: 1-21. Love tested and proved.
2 John 1: 1-13. Love not the world.
3 John 1: 1-14. Love in the truth.
Jude 1: 1-25. Love's words of warning.

SUGGESTIONS.

The second division of this epistle begins with chapter three (or rather with the last verse of chapter two), and shows us a picture of the family as seen in their life in the world. This is in three parts, viz.: I. Chapter 3: 4-6, The Divine Life Working in the Believer. II. Chapter 4: 7-21, The Way We Obtain the Life (this is our lesson). III. Chapter 5, Where Our Life is. The first thing is, the family should be like their father—a very reasonable thing, and, therefore, we have the assurance at the beginning that "we are the children of God." God says it, and it is true. Now, because we are sons (children), we are exhorted to live as sons. If the world deny this, it is because they do not know our Father, but when Jesus comes it will appear as plain as day. In this chapter (3) are "some things worth knowing:" 1—Verse 5; 2—Verse 14; 3—Verse 15; 4—Verse 19; 5—Verse 24; 6—Verse 2. In this chapter our sonship is tested by the world, by the brethren, by our own hearts. In chapter 4: 1-6 (which belongs with chapter 3), we are tested by false teachers and by the world.

Our lesson begins the second part of the second division, and our title, "The Love of the Father," is a definition of this part of the book—how we obtained the divine life. In connection with this lesson, carefully study these things about love: 1. Love's source (1 John 4: 8). 2. Love in exercise (1 John 4: 10, John 3: 16). 3. Love's gift manifested (John 3: 16; 1 John 3: 5; 4: 9). 4. Love perceived (1 John 3: 16). 5. Love known and believed (1 John 4: 16). 6. Love bestowed upon us (1 John 3: 1). 7. Love returned (1 John 4: 19-21). 8. Love perfected (1 John 4: 17). And, in our chapter, the "five things we need." 1. God's love (verse 9). 2. Peace—sin put away (verse 10). 3. Love for the brethren (verse 11.) 4. Power—his Spirit (verse 13). 5. Boldness—assurance (verse 17).

[From the Evangelical Repository.]

EVIDENCES OF GOD'S LOVE FOR US.

A man may be convinced of the greatness of the Father's love; he may believe all the Bible tells us of the manifestation of the Father's love in the gift of his Son; and yet he may not know whether God loves him. How can he know? What are the evidences of God's love for us?

1. One evidence is brotherly love (vs. 11, 12). "No man hath seen God at any time." How can we know that God loves us? If God loves us, we will love him; and if we love him, we will love his children. We cannot become acquainted with God by sight, for he is invisible; but there is a way by which we can know that he is near us and dwells in us. If we are in harmony with him, if we love those whom he loves, we may be sure that we are his friends. By such brotherly love God's "love is perfected in us;" that is, our love for each other is the proper expression of our love for God. Our love for God cannot be complete or fully developed, unless we love our Christian brethren. This test of piety toward God is often laid down in the Scriptures (John 13: 34, 35; 15: 12; 1 John 4: 20). * *

2. Another evidence of the love of God for us is the gift of the Spirit (v. 13). On the night on which he was betrayed, Jesus promised to send the Spirit to his disciples (John 15: 26,); and therefore those to whom the Spirit comes, and in whose heart he abides, may know that they are disciples. But how may we know that the Spirit is abiding in our hearts? Paul says "the Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). How is this done? It is not by inspiration: it is not by the revelation of any new truth: it is not always by assurance; it is not by the mere persuasion that we are saved; it is by the working out in us the appropriate fruits of the Spirit. It is his work to convince of sin, to enlighten the mind, to renew the heart, to sanctify the soul, and to produce "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5: 22, 23).

3. Another evidence of the love of God for us is a true confession of faith, (vs. 14-16). "Whosoever shall confess that Jesus is the Son of God," may know that God loves him. Of course, John means infinitely more than mere confession from the lips; he means a confession which springs from the heart, and is attested in the life. The sum and substance of a true confession is, "That Jesus is the Son of God." This true confession can be made, in ordinary circumstances, only by a union with the church, for this is the way God has appointed. In order to such a confession of faith there must be a faith to confess. In order to faith, there must be testimony, for faith is a belief in testimony. What testimony have we that Jesus is the Son of God, and Saviour of the world? We have the testimony of the Apostles, who tell us what they have seen with their own eyes and heard with their own ears; and their testimony never has been overthrown, and it never can be.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 6, 1879.

Editorial Correspondence.

San Jose, Cal., Oct. 22, 1879.

Dear Cynosure:—I last week went down to Hollister, San Benito county, the home of Rev. L. B. Lathrop. I shall send a manuscript sermon of his to the *Cynosure* as soon as I can copy it. I have not attempted description of scenery here. The attempt were vain. From San Jose to Hollister, about fifty miles, the train sweeps along over beautiful farm (or ranch) lands. You see two or three thousand sheep on one ranch; on the next, perhaps, a hundred or two cows; then a vineyard with a dozen grape-wagons loading for the wine-press; and the next, perhaps, orchards without stint as to acres or trees; and all along live-oak trees looking half way between a weeping willow and an apple tree, cover pasture land and meadows.

It is dry yet, and if you cross a creek bed the rich dirt banks are streaked white with alkali, and the water standing motionless in pools along the bottom of the channel, looking as if a little grease added would turn it all to soap. Such are the acres which you run over; while on either side, a few miles back, a huge winrow or range of bald mountains loom up against the sky, dotted in the canons with little patches of timber which seem to have skulked in the gulches to escape sun and wind, and perhaps to wet their toes in hidden streams of water. It is indeed all new, a wierd and wonderful landscape, such as I have never before seen.

On Sabbath I ventured to preach in the Congregational church here, the first preaching I have attempted since my sickness. I suffered no inconvenience from the effort. I was urged to preach for the United Presbyterian church on next Sabbath, and offered to do so if I might preach on the relation of the secret orders to Christianity. The session declined. Two high Masons have agreed to lecture for the benefit of this church, and a sermon against the lodge would make trouble.

I have agreed to speak in Woodland, the county seat of Yolo county. Some think I am imprudent to attempt speaking at all, but my spirit is stirred within me to see this coast wholly given to idolatry.

Mr. Stone, of the First Congregational church, San Francisco, had another attack of his terrible malady, which is complete personal oblivion, in his pulpit last Sabbath morning. He is a Mason, and by that folly and sin has weakened the cause of Christ greatly on this coast. Discipline is neglected in the churches. A sort of *captandum* preaching has in many churches displaced the Gospel. Almost everything is preached but the Bible; and as men come to believe there is no God or future life, the papers mention often three or four suicides a day. Thus will it be until "The Spirit be poured out upon us from on high." Yours in Christ, J. B.

Sowing Discord.

Some of the conferences of the United Brethren must be reminded again that "He that answereth a matter before he heareth it, it is folly and shame to him." We have referred to the action of one Ohio conference in passing resolutions of severity upon the *Telescope* editors while commending its publisher, and of another advising that the same editors publish less upon secret societies, and at the same time condemning the *Cynosure* without reading it—the presiding bishop not even knowing where our paper is issued! Now comes the report of another meeting in a small town in western Illinois, presided over by Bishop Weaver, with a set of resolutions that he must have blushed to hear read. First they well resolved against "the various influences that are at work to alienate our ministry from and divide them in a painful sense against each other," which influences were painfully manifest in the Dayton nullification meeting, the Shuey circular, the action of Bishop Glosbrenner in passing J. M. Poulton of the Muskingum conference, who refused to maintain the order of his church in respect to the discipline against secret orders, and the letters of Bishop Weaver defending his adulation of a Pennsylvania lodge organ. The conference also did well in resolving not to "pass the official character of any minister who refuses or wilfully neglects to read the discipline" according to his ordination vows, which was the offense condoned by Bishop Glosbrenner. They then charge the *Cynosure* with assailing "the character of our beloved Bishop, Rev. J. Weaver, D.D.," which they "disapprobate," and sustain the Bishop in his leeters. It is needless to draw any contrast between these resolutions. To pass them understandingly the conference must have had a conscience like Ben. Butler's. That these brethren knew what they were attempting to condemn we cannot believe. Shame would have stopped them. But they are not therefore excusable, nor can we see how they can escape the charge of slander; for without reading the *Cynosure* they go on to condemn us for making "unchristian" attacks "without cause or provocation." How much Bishop Weaver had to do in helping on these brethren, we cannot say; only, if the several times such action has been taken his name had not been so often prominent in the proceedings, it would appear more honorable. The *Cynosure* has not attacked his character. That must take care of itself. We have reproved his flattery of the lodge party now existing in his church against all its traditions, laws and convictions. We see no reason to cease doing so until he repents of what we believe dishonorable to his holy office and to his Divine Master.

—Secretary Stoddard is this week at the Ohio State gathering at Cedarville, near Xenia. Some of the best speakers on reform questions are expected at the convention and the Ohio friends hope for a memorable gathering. Resident pastors Wallace and Morton make the addresses of welcome.

—Elder Browne and Bro. Starry are hard at work in the southern part of LaSalle county. A letter from Bro. S. J. White of Lostant, says they were speaking nearly every night last week, and are engaged for the present week at Tonica and Mt. Palatine. Their work is commended in the highest terms. Bro. Starry's honest story of his connection with the lodge and release from its toils, and Elder Browne's explanation of the degree work is considered superior to any thing of the kind ever heard in that region.

—Elders Parker Hurless and N. E. Gardner, delegates of the Rock River United Brethren conference, have made arrangements to attend the Illinois State meeting at Westfield next week. Let them be joined by a good delegation from the northern counties. Elder Hurless is recording secretary of the State Association.

—The *Lutheran Standard* publishes the last part of Elder Pease's sermon on Masonry which appeared in these columns a few weeks ago.

—Rev. A. B. Lipp of Martinstown, Missouri, has been lecturing during the latter part of October in Schuyler and Putnam counties of that State. He hopes soon to hold meetings in Adair, Knox and Macon counties further to the east and south.

—We cannot forbear calling attention to the letter from Mrs. Michael of New Jersey on the 6th page. The N. C. A. Board considered Bro. Michael's case last spring, and from the endorsements of his character and ability were unanimously moved to heartily endorse and recommend him for the work; and though not able then to render him material support an effort was made by correspondence and through the *Cynosure* to secure such aid. Little seems to have come of the effort yet. Now that the help of man seems vain, let the friends who pray ask this of the Lord to whom nothing is impossible—that he would send out Bro. Michael and raise up for him a helper or helpers who shall sustain him. Let some of us "agree" to ask this of God and it will be done.

—The letters from our sisters in the reform work are cheering. We have yet another for next number. Let them write more for the encouragement of other sisters who are ready with the pen. Their zeal may kindle that of husbands and brothers anew.

—One effect of the very able article from the *Catholic Telegraph* of Cincinnati, reprinted this week, is to arouse an inquiry respecting its authorship. The careful study and evident familiarity with the history of Masonry in this country and Europe prove that the Romish hierarchy are not indifferent to the secret lodges, but keep themselves well informed of all their movements. It is said that the attentive Jesuit has a watchful eye upon all the religious and secular organizations, the scouts and spies of the Vatican. This article seems to corroborate the statement.

—A writer in the *Evangelical Messenger* of Cleveland, O., vindicates sectarianism as the medium of some of the greatest religious blessings, confounding the idea as known and practiced to-day with that of Christian reform. At the close he destroys the whole effect of his argument by showing in the following quotation from Stockton, that, if there was a union of effort and of heart among all true Christians, "The news of it would electrify the world. Popery, like Lucifer, having ascended to the highest heaven in all the pride of the son of the morning, would suddenly drop into the deepest depths of mockery and scorn. Infidelity, like Satan, having covered itself with a cloud and slowly exalted its front against the throne of God, would fall like lightning into the marsh from whence it arose. Paganism, worshiping it knows not what, would soon be startled into life by the quickening voice of truth and, clasping her brow at the thrill of returning reason, would stand before the throne of the Highest, illumined, enraptured, and restored. Judaism, weeping by her temple walls, would hear strange news from the land where her children have never found cause to weep, and confess that Jesus is the Christ, and peace on earth and good will to man be sung alike in heaven and on earth."

Back Numbers of the Cynosure Wanted.

The publishers need the following back numbers in order to make up broken files, and to any one who will send five or more of these missing numbers we will give a credit on their subscription of double the number of weeks:

Of the Fortnightly edition. Sep. 7, 1869; Feb. 8, 1870; Apr. 19, 1870; Aug. 9, 1870; Jan. [illegible], 1871; Oct. 17, 1871.

Weekly edition (4 page paper). Sept. 7, [illegible] Dec. 7, 1871; Dec. 28, 1871; [illegible] 15, 1872.

Weekly edition (16 page paper). Jan. 21, 1875.

There is special need for one copy of Sept. 7, 1869 and five of Jan. 21, 1875.

—How remarkable it is that whenever an enthusiast in religion gets new light, and adopts what he considers "advanced views," he almost invariably begins to tamper with marriage! In this tampering he always betrays the charlatan, and sufficiently warns all who are tempted to follow him to beware of him. There is no better test of a new system or scheme of life than its relation to Christian marriage. If it tampers with that it is always bad, and can by no possibility be good.

Of course we do not need to allude to the Mormon. His views of marriage—revealed, of course—are simply beastly. But these new schemes of life, religion and philosophy, are constantly springing up. It is very difficult for any system of socialism to establish itself without tampering with marriage, and one of the best arguments against all sorts of communities and philansteries, and what-nots of that sort, is that the family, as a unit, is unmanageable within them. They can take in and organize a miscellaneous mass of individuals, and provide some sort of a dirtysubstitute for marriage, but the family bothers them. It is a government within a government, that they cannot get along with. So the marriage test is a good one in all cases of the kind.—*Scribner's Monthly.*

—Attention having been drawn by the recent extensive departure from Liverpool of Mormon converts to the proselyting efforts made by professors and elders of that faith, Major Greig, the head constable of Liverpool has issued a notice by way of warning, reciting that there is reason to believe that the system of soliciting persons to join the faith and emigrate to America extensively prevails, and reminding such persons that by the American law polygamy is prohibited, and those who practice it are liable to heavy fines and long terms of imprisonment.

—A French paper relates the following incident, which not only illustrates what is being done in France, but also how a Christian, with the spirit of the Master in the soul, can glorify him by acceptible service. A young lady arriving in France last year, was so much delighted with the work done by a Protestant missionary, that she renounced all expensive pleasures and costly dressing, and gave the money thus saved to his assistance. She a[illegible] sent him three thousand francs to e[illegible]le him to remove his meetings to one resu[illegible] more eligible situation, hearers wa[illegible]f which was that his Who will no[illegible] more than trebled. lady is more bel[illegible] that this young her garments of [illegible]fully arrayed in dressed expensive[illegible]e, than when in the pleasures of the mingling [illegible]ital.

The Southern Free Mission Work.

Dear Christian Brethren:—In what I have written heretofore on this subject, I have appealed only to general principles without mentioning any special case of need. I have asked you to withhold your support from those ministers and missionary societies who directly or indirectly countenance the Masonic paganism, and to give of your means to those faithful men who shun not to declare the whole counsel of God. I now wish to call your attention to a particular case.

Rev. Eli Tapley of Columbus, Miss., is a faithful Gospel minister, who has for years been laboring among the white and colored churches of that State as an evangelist. He was an abolitionist before the war when opposition to slavery meant persecution, if not death. He renounced Freemasonry and gave his faithful testimony against it in advance of any of the lecturers now in the field. Though surrounded with innumerable difficulties and manifold persecutions, he has not ceased to preach the blessed Gospel, and to faithfully apply its teachings to the prevalent sins of the people. He writes under date of Sept. 18th:

"I have been engaged in this evangelistic work for years, and I am well acquainted with the colored people. They are hungering for the bread of life. There are many more who preach to them the true Gospel now than some years ago, but many who preach to them are ignorant of what it is and strangers to its saving power. I wish to continue my work here. I have distributed many tracts, lectured and preached on secretism among both the colored and white. I have done this, surrounded by many difficulties and persecutions. It seems that a great door and effectual has been opened, and that there are few to enter, and that I and my wife should do what we can. We have labored willingly and heartily and the good Lord has abundantly blessed our labors both in the reform and mission field. We have been unable to get very much assistance, and therefore our work is greatly curtailed by the necessity that is laid upon us to labor for the supply of our wants. We were compelled to go in debt for our food, clothing and medicine about $40 or $50, and shall not have a sufficient supply for next year, unless we drop our present work and labor to this end. I have a family of five children to support and educate. They ought to be in school every day, but all who are old enough have to work. We cannot live another year as we have this. Must close up our work here for the lack of means? * * * My road would have been somewhat smoother if I had not been a seceding Mason, and made it my practice to endeavor to enlighten others with regard to the secret orders. I know what Masonic vengeance means, but it has never entirely stopped my work here, and I hope never will. I am made deeply to feel my need of heavenly wisdom by the appeals that are made to me for advice and the confidence reposed in my decisions, by the colored people. A member of a city lodge, after hearing me on Masonry, said he wished me to go all round the colored lodges and talk with the members. He said he had never heard but one side before, and that the people do not know what Masonry is, and they only need some man who has courage to go to them and tell them. * * Many who once engaged with zeal in the mission work have been disheartened, but to me it grows daily in interest and importance. The colored people have greatly improved since their freedom.

We have, through the editors of the Cynosure, received some assistance several times, and it seemed each time like the well that God showed Hagar in the wilderness. Eli Tapley.

Now, dear brethren, let us remember that God has made us stewards of his bounty. Let us send aid directly to Bro. Tapley at Columbus, Miss., or to H. L. Kellogg, 13 Wabash Ave., Chicago, to be forwarded to him. H. H. Hinman.

The Burlington District M. E. Conference and Secret Societies.

Morning Sun, Ia., Oct. 30,' 79.

At a meeting of the Burlington District Conference at Morning Sun, Iowa, Oct. 27–29 one of the subjects on the literary programme was "What should be the Attitude of the M. E. Church toward Secret Societies?" This was assigned to J. C. Kendrick one of the preachers of the conference, who read an essay on the subject. The essayist affirmed that the attitude of the church is that of neutrality, there being no official record on the subject pro or con, but he took the position that the attitude of the church should be that of decided opposition. He spoke first of secret temperance orders, affirmed that they had done much in the cause of temperance but that they could have done as much without their secrecy. He spoke of Odd-fellowship and taking for granted that its benevolence is all it claims, he affirmed that it could do all it does without secret signs, grips and passwords. The chief part of the essay was directed to the consideration of Masonry. The essayist affirmed that Masonry has been revealed; and that a full expose of its ritual and ceremonies can be had for twenty-five cents. His main positions were, that Masonry is a social and moral evil, and that it is anti-republican and anti-Scriptural. He quoted from the ritual and oaths of the society to illustrate and enforce his positions. His arguments and illustrations were not new, yet were set forth in a fresh and interesting manner. His reference to a Mason "duly and truly prepared" reminding some of his brethren that they knew how it was themselves, and adding, it is no wonder they swear they will not assist in or be present at the initiating of a woman, for if a woman were present she would hide her head with shame, was truly amusing.

After the reading of the essay the subject was opened for general discussion. On the side of Masonry the standard arguments were advanced. One speaker, a D.D., and president of a M. E. College, asserted very positively that the positions of the essayist could not be sustained. He then proceeded to set forth some of the excellencies of the institution, how it brings men together on terms of equality; that its influence has ever been on the side of civilization and Christianity; and in answer to a question said that it does a work which the church of Christ cannot do. Another speaker descanted on the beauties of the institution, how it binds men together as stones are cemented and bound in a beautiful temple, how it teaches to adorn and beautify character, etc., etc. Another set forth "the good man argument," so many good and holy men have ben, and some such now are Masons, it cannot be a bad institution.

The essayist did not stand alone in the conference in opposition to Masonry. His positions were reaffirmed by others. It was said that there is nothing good or noble which Masonry professes to do which the church of Christ cannot and does not do and that there is no room or need for Masonry on this score. As for good men being Masons good men had sustained slavery and had held slaves; good men had advocated the use of alcoholic beverages and had used them, this was no argument for Masonry. One said "a great many good men have left the Masons"—and the Scripture was cited "Come out from among them and touch not the unclean thing."

The position of the presiding elder may be inferred from his statement that he had belonged to the Know Nothing order, Good Templars, Sons of Temperance and Odd-fellows, but had never been a Mason. He said his membership in these orders had expired, that he had no trouble in getting into them but great trouble in getting out. He believed he was now out. If it was agreeable to the tastes of others to go in they might do so. He would not exclude them from membership in the M. E. church.

The discussion was conducted in a very calm and gentlemanly manner. After listening to the entire discussion, I am led to make the following reflections. The leaven of Anti-masonry is working in the Burlington district conference of the M. E. church. I say working, for it has not yet done a perfect work. The leading speaker affirmed that he does not agitate this question, that he has never preached on it, and that he would not exclude adhering Masons from church fellowship. In this it appears to me he is inconsistent, or worse, unfaithful. If connection with an institution which "is a social and moral evil, anti-republican and anti-scriptural" should not exclude from church fellowship, what should?

As farther evidence of the working of the leaven of Anti-masonry I may mention that several of the speakers affirmed they were not Masons; even some who apologized for it made this assertion, not one man, even the warmest advocate, said he was a Mason. Why? Are they not beginning to be ashamed of it?

The position of those who opposed secret societies was far from radical, but I was glad to hear as radical utterances as I did. Is it not evident that "the world does move?"

C. D. Trumbull.

Home Circle.

Starving to be Loved.

What mean these sad-eyed mothers whom we meet
From day to day along the busy street,
They seem so desolate, so young and pale;
If hearts could speak they'd tell a doleful tale.
Like rushing meteors through a star-lit sky,
So flitted once these fair young creatures by;
But now, their brow, pale as the watcher seems
And all their thoughts seem wandering off in dreams.

These human waves that rush so swiftly by,
Awake within them but a deep drawn sigh.
The snatch of song that through the moonlight creeps,
Brings to their eyes such tears as sorrow weeps.
The foliage waving gently in the breeze—
The marble stucco, bas-relief, and frieze,
Where grand cathedrals raise their columns high,
Are all unnoticed as they wander by.

E'en nature's mildest mood stirs not their breast,
Or tames the under-current of unrest.
The cable loosens, though it seems to bind
Such souls, as sever strangely from their kind;
A tearful radiance through their features breathe,
And whisper low of flowers which once did wreathe
Those smitten lives, beneath a rain-bow hue,
Where loves were found, and sweet affections true.

Ah! trust untwines, where the dark upas waves
And hopes lie buried in untimely graves,
The future hangs no beacon light to greet
These hungry heart-sad eyes, and tired feet.
Starved! not for bread, but for that manna white,
Which drops from heaven like gleams of banished light,
And feeds with human love, each human life,
The sweet love due from husband unto wife!

—Baptist Weekly.

A Sad Case.

On first visiting a new place of settlement, I was introduced to a Mr. S——, who, because of the great interest which he seemed to take in all religious and church matters, I took to be one of the active leading men in the church.

Upon the arrival of my family and effects, Mr. S——, was on hand and rendered me every assistance in his power in getting settled down for work; and this still more confirmed my first impression of him, and I did not know to the contrary until I had been there some weeks.

After the lapse of some weeks, I had a visit from one of the deacons. In the course of conversation, I spoke particularly of the great interest which brother S—— seemed to take and of his kindness to me. To this the deacon replied, "Did you ever see a man who was not even a professor of religion who took so much interest in religious and church matters?" "What," said I, "is not Mr. S—— a member of the church?" The deacon replied, "No, he has never even made a profession of religion; but for years he has been just as he is now—doing, doing, doing; and he is always doing just the right thing at the right time. The church owes a great deal to that man. I hardly know how we should get along without him. I perceived, however, that you were under a wrong impression and might make the mistake of calling upon him some time in public to pray or speak; and so, correct your impression." He gave me no farther information concerning the man, and left me to infer that he was one of those kind, liberal-hearted men of the world, of whom we find so many everywhere.

This information, however, awakened in my heart a deep concern for the man's salvation. I thought, if a man without the experience of the love of God in his heart could take such an interest in the welfare of the church, what would he not be and do if he were only converted and a member of it. My interest in him became so deep that I made him a subject of daily prayer, and after some time, requested the church one evening to unite with me in prayer for him. The moment I did that, it threw a damper upon the meeting and silence reigned. The meeting that had been lively and spirited came to a perfect standstill. Everybody in the house seemed to be deeply impressed, and yet no one made any reply to my request, nor did any one offer to pray. I was completely taken by surprise, and totally unable to understand such a movement on the part of the church. As soon as the services were concluded, I made my way to the deacon who had informed me that the man was not a professor of religion and asked him what that strange movement meant. He simply replied, "Mr. S—— will no doubt explain it all to you himself. It is nothing new nor strange to us. We have seen it so many times before. It is a very bad case."

A few days only elapsed, when, one evening, Mr. S—— entered my study. He looked the very picture of despair; and I took it for granted that the Lord had heard my prayers, and that the man's heart had been troubled on account of sin. Accordingly I opened conversation with him on that subject; but he instantly checked me by saying, "I have a very long and a very sad story to tell you about that; and since you are a new man here, I suppose I must go over it again." At that, he began at the age of twelve years and repeated me the most touching story that human lips ever poured into my ears. I cannot extend this article to take in all the facts and circumstances as he related them; but suffice it to say, he commenced by saying, "When I was twelve years of age, I had the clearest and and deepest convictions of sin and the need of the mercy and forgiveness of God. But in my father's store I had heard men who assembled there evenings say so much about religion being all fanaticism and excitement, that I determined I would not be made a fool of. Again and again those convictions came back upon me clearer and stronger every time up to the winter I became thirty years of age. That winter there was a great revival in the place where I lived and I was brought almost to the point of yielding; for life up to that time had been nothing but one long bitter struggle to me. Just as I was about to rise and ask God's people for the first time in my life to pray for me, one of the oldest and most esteemed members got up and began to relate the struggles of his life to live a Christian. He said, "Brethren and sisters, for more than forty years I have had a continuous warfare, fightings without and fears within." That had been my case exactly, and I said in my heart at once, "No religion for me if that is the life I must live;" and instantly resolved that I would not be so annoyed any longer. No sooner thought than done, and I took my hat and walked out of the church and over to the hotel. As I closed the church door behind me all feeling left me, and I have never had any since. I have many thousands of times wished I could feel. I have been willing at times to live all the rest of my life as I lived up to thirty years of age if I could only feel as I then felt, but I cannot. I tell you, sir, my condition is indescribable. Perdition is paradise to this kind of life. It is death with perfect consciousness all the time. There is food and drink, but I have no power to touch it, and I am dying of thirst and hunger; and this continuously for thirty years! Sir, I have grieved away the day of grace—knew when I did it, knew I was doing it at the time! I appreciate the interest you have taken in me and the prayers you have made for me; but it is of no use—nobody can, and nobody will pray for me who knows the facts in my case! I am an old man! I am nearing the end of life! I deserve my fate! The die with me is cast!" As he said this, he rose up, and taking his hat from the table, he said "good night" and passed out of the door. I followed him and tried to have him come back and I would pray with him and for him. I said, "My dear sir, God is full of mercy, and there is hope as long as there is life." He gave me no reply and was soon lost to me in the intense darkness of the night. As I stood there for a moment reflecting upon that man's sad story, such passages as these came through my mind. "I have called and ye refused." "I have stretched out my hands all the day long an no man regarded." "How oft would I have gathered you but ye would not." "These shall go away into outer darkness," etc.; and then, right before me, like a mimic scene upon the stage, the last awful scene of the Judgment Day had been enacted.

From that night on, the spirit of prayer for the man left me also. Much as I loved and wanted to pray for the man, I could not. I could not get hold of any thing when I tried. There seemed to be no ear to hear me; and after trying for a time, I ceased to try. Yet, the man continued on to the end of my pastorate the same kind and attentive man to my wants, and was the last man to take my hand at my departure and wish me prosperity. As I afterwards learned, he lived on a few years and died as he had lived, with no change in his condition.

The impression made upon my mind that night has never left me. The scene of his passing from my well-lighted and pleasant study out into the intense darkness and becoming lost to me is now, thirty years after, as fresh before my mind as ever. I never see nor hear of a person being under conviction that his case does not come up and cause me to tremble to the center of my being. I sometimes wish I had never known the man—wish I could even forget his kindness to me—wish, at heart, that I could blot from my memory the scene of his passing from my study into that outer darkness and becoming lost to me; but ever and anon as I look out into the darkness and think of his case the dim and fading figure of the man is there painted upon the black canvass of night. At times the recurrence of the scene has so wrought upon me as to awaken the concern as to whether the scenes of the last great day would not follow me into heaven and trouble and becloud my enjoyment there.

O, my dear unconverted readers, "life is real—life is earnest!" I humble and sincerly beg of you do not trifle with the convictions of sin, if ever you are blest with them! *You* know not whence they are, nor whither they are tending! They are of God, and they are a a "savor of life unto life, or of death unto death." God's Spirit does have to do with our spirits, and all his doings will fall in the balance either for against us at the final accounting! Heed these lines from a stranger's pen, for they are as true as God is true! Let God lead you as a little child lets its father lead it! He will not lead you astray.—*Baptist Weekly.*

Childrens' Corner.

Fighting a Grizzly Bear.

The following account of a thrilling adventure years ago was written by Mr. John M. Kennedy for the *Cynosure* at the request of his brother, T. E. Kennedy, of San Jose, California, with whom the editor of the *Cynosure* is staying while in that State. At the time of the encounter, Mr. Kennedy was a boy of 17 or 18 years old. These monster bears were then rife all through the valley in which San Jose is located, and the mountains where the fight took place are near and in full view of the city.

Dear Bro.—* * * I believe that hunt occurred in the year 1857 in October. It was on a creek called Bear creek, from the numbers the great size of the grizzly and that ranged along the horses. lived on wild cattle. The San Bear creek is a branch through a Lorenzo river, an country, not inwild, mountain lians. At that habited even along each bank time the co

of the creek was interspersed with trees, bushes and rocks, and bodies of chaparral and "jimisel."

I started out from the summit of the mountain, (where I was camped, helping father build a house) in the afternoon. I was armed with a hunting knife and a United States "yaugar," which was loaded by putting down first a heavy charge of powder, then a bullet, then eight six-shooter bullets, then a paper wad on top. The gun was in perfect order with the exception that the screw which held the hammer on the square socket was lost, so if the gun was cocked and turned so that the hammer side was down the hammer would fall off.

So I started out and after hunting for some time I saw a deer and followed it down a chaparral point to the bottom of the canon and was following up the canon or creek till I came to a place where there was a steep, sharp chaparral point running right down. When I got right on top of the point I heard a terrible crashing right above me, but the tangle was so thick I could not see the animal until he got within about forty feet of me, when a large grizzly bear came out from under the tangle above me on a very steep angle. Still I did not feel in any great danger; my main thought was how I could kill him dead. I supposed all I had to do to make him run was to let him know I was there and make for him in a threatening manner. So in order to get a square shot at him when he got within forty feet I stopped him by calling out and throwing up my hand. He became aware of my presence and stopped at once, raising slowly upon his hind legs and looking steadily at me and I at him; when the idea occurred to me what a splendid chance I now had to shoot him. So I drew up my rifle to my shoulder to kill him when the thought rushed into my mind, Now if I shoot him in this position, unless I kill him perfectly dead, he will spring down the almost perpendicular rock and tear me to pieces before I can get out of his way. So I decided there was too much risk for me to do that, and made up my mind that I must get above him first, then shoot him and he would go down hill and I could go up. So I thought I would make him run, then I could get above him and shoot him. I was ignorant enough to suppose that all I had to do was to go for him in a threatening way, as if I intended to thrash him with the gun and he would run, then I could shoot him without getting scratched.

But instead of running away he dropped down on all fours and turned his hair forward and came slowly for me. I then knew it was a struggle for my life, so I started to run along the hillside in hopes that he would run down to where I was, then take after me, and so give me a good chance to get above him; but instead, he turned with me and [illegible] up the hill to head me off, but owing to his great size (he must have weighed about 1200 pounds,) would time [illegible] made a jump he kept going down the hill, while I we ran in that [illegible] all the time, and below me. The he scratched the [illegible] until he went with his great cl[illegible] he made turned around facing [illegible] boot same time he raised on his [illegible] I with his paws up and gre[illegible] claws on the ends of them, almo[illegible] long as my fingers, and mouth wi[illegible]ar, obliging little sister, she would open showing his great teeth hun[illegible] give him "the biggest half." [illegible]idn't. He only said, "Oh, [illegible]must run right out with [illegible]d I'll keep my eyes gry to get hold of me. But at the time he was doing that I was not idle. I turned round facing him, at the same time cocking my gun, but at that moment the hammer came off my gun and I held it loose in my hand. I made a quick pass to put the hammer back and by great good fortune it went on the socket. I ran the muzzle of the gun against his breast and fired, sending the musket ball and eight six-shooter balls all right through his vitals. The gun did not go off one fourth of a second too soon, for he was just in the act of striking the gun from my hands as it went off. He fell at my feet and laid perfectly still. I then laid my gun down on the ground and drew my knife and thought if there was any more fighting to be done I would try that weapon.

He lay at my feet long enough for me to load my gun, but I did not do it, but had the notion to, and in fact started to stick my hunting knife into him when he came to himself and sprang high in the air, making three jumps—the most tremendous jumps that I ever saw any animal make before or since. He tore the ground up in a fearful manner, biting several bushes of close to the ground, one an oak bush about the size of my arm; but he went farther away from me each jump.

After he made the third jump he laid down. I had full confidence that I could kill him with my knife, if the worst came to the worst, but after I saw him make those three jumps I knew I could not so much as touch him with a knife. After the bear laid down, I put my knife n its scabbard, and picked up my gun to load it again with the intention of giving the bear another shot. I had the powder turned out in the measure and was just in the act of putting it in the gun when I thought of the hammer and looked down to see if it was all right; but to my surprise it was gone. I looked carefully for it, but could not find it. There was a dog with me but I did not see him in the time of the trouble. When I failed to find the hammer I came back to camp, and I leave father to tell the rest.

—His father, Mr. James Kennedy, Sr., says: "When John saw the hammer of his gun was lost among the leaves, he took right back over the summit and called to me that he had 'killed a grizzly.' We armed ourselves and went to the spot and tracked the bear by his blood several rods down the creek and across it, when the blood disappeared and we could find no further trace of him."

It is said that bears will staunch blood by cramming the wound with dead leaves.

Shut the Eyes Tight.

Harry had been quite sick, and was obliged to be very careful of his diet. One of the orders was that he was to eat nothing but what was given to him.

One day little Jennie came in eating a piece of cake. O how nice it looked to the little hungry boy, who felt, as you do when you are getting better, that he wished to eat all the time. He knew if he just asked his

shut tight, so I shan't want any."

Now that was a great triumph for a boy only seven years old. Some great boys of seventeen could not have done as well. They are far from shutting their eyes tight when temptation to taste wrong things is before them. They rather suffer their eyes to lead them straight into the mischief.

"Turn away mine eyes from beholding vanity," is an excellent prayer for us all. "Look not upon the wine when it is red," and you never will be likely to fill a drunkard's grave.

So many boys think, "What's the harm in looking?" but it is just here they are made prisoners by Satan. The "eyegate" is one of the most important points he attacks. If he can pin your eyes very intently on some charming but forbidden object, he gets a serpent's power over you. You have heard how those dreadful snakes charm dear little birds and rabbits with their glittering eyes, until at last they drop down powerless into their terrible coils.

Do not stop even to look at temptation, but turn your face like a flint the other way. Shut the mind's eye tight as well, and God will help those who so bravely try to flee from temptation.—*Temperance Banner.*

Earning Money for the Contribution Box.

When a collection was to be made in a Sabbath school, some time since, it was proposed that each child who gave should enclose his money in a slip of paper, telling in what manner it had been earned; and having been much interested in reading these little scrolls ourselves, we thought it would be as pleasant to others to see some of the many ways in which the little folks can make pennies for themselves, so as to have something to give to missions without calling upon their parents.

On one of these papers we find, "Ten cents for reading to mother;" on another, "I earned this money by whitewashing our new spring house;" on a third, "Ten cents for making bread and keeping house;" on a fourth, "I earned this by taking care of sister Maud;" on a fifth, "For keeping mother's room in order;" a sixth has, "Twenty cents for improvement in music;" a seventh, "Ten cents for not crying when I fell down steps;" an eighth, "For carrying a telegram to the office;" a ninth had "Made twenty cents by doing what she was told without asking why;" a tenth had been "Keeping mother's yard in order;" an eleventh had "Earned five cents by waiting on grandma;" and so on for a great many more.—*S. S. Advocate.*

"Johnnie," said a man, winking slyly to a clerk of his acquaintance, in a dry goods store, "you must give me an extra measure; your master is not in."

Johnnie looked up in the man's face very seriously and said, "My Master is always in."

Johnnie's Master was the all-seeing God. Let us all, when are tempted to do wrong, adopt Johnnie's motto—"My Master is always in." If will save us from many a sin, and from so much sorrow.—*S. S. World.*

—Think before you speak, and think before whom you speak; think why you speak, and think what you speak.—*Anon.*

Home and Farm.

The Chromograph.

A new process for copying drawing, letters, etc., in large numbers at a slight cost, has just been patented in England. It requires the use of special ink which is transferred to gelatine, whence a hundred good copies may be taken. The following is from an English correspondent: Take one part by weight of gelatine (glue does just as well), let it swell in two parts of water, melt, and add 4 parts of (common) glycerine with a few drops of carbolic acid, and sufficient whiting or white lead to make the whole milky. Pour the mixture into a shallow tin or zinc dish; it will be ready for use in about twelve hours. The use of whiting or white lead is to show up the writing on the composition, and to enable the washing off to be observed more easily. The ink prescribed in the specification is 1 part violet methylated aniline (Hoffman's purple?), 7 distilled water, and 1 alcohol; but acetic rosaniline, boiled down in alcohol till it does not run in writing, forms a capital red ink. To use the process, write on any kind of paper with the ink, taking care that the writing is thick enough to show a green luster on drying. When dry place it face downwards on the jelly, rub it gently to bring it well in contact, and leave it for one or two minutes; then peel it off. It will leave a large portion of the ink neatly transferred to the jelly; then place the paper to be printed on the writing and pass the hand over, bring it well in contact as before, peel it off, and it will bring away a perfect of the original. In this way sixty or eighty copies may be made; by using a thick pen and plenty of ink 100 good prints may be taken. If the original still shows a green luster, another transfer may be made. When exhausted wash off the ink from the jelly with a sponge and cold water. The ink need not be entirely removed, since it does not harm if too faint to print, and the composition is worn away by washing; a layer one quarter of an inch thick would give 5,000 copies at least, if not twice that number. If the jelly is injured it may be easily melted down over a spirit lamp or in an oven. After melting, and in the first instance after making, the surface should be washed with cold water.

How to Cure Hams.—The hams of Maryland and Virginia have long enjoyed a high reputation. Premiums for these hams were awarded at a late meeting of the Maryland Agricultural Society. Those who had opportunities of examining the hams, report that they were of excellent quality. The following is the receipt for which those were packed down which received the first premium:—For one hundred pounds of pork take eight pounds of pulverized alum, two ounces of saltpetre, two pounds of brown sugar, one and a half ounces of potash; and four gallons of water. Mix the above ingredients and pour them upon the meat, after it has lain about two days in the tub. Let the hams lie about six weeks in pickle, and let them dry off a few days before smoking them. I generally rub the meat with fine salt when I pack it down. The meat should be quite cold before it is packed in the tubs.

To Cleanse the Hair.— Rub thoroughly into the hair the white of an egg. Wash with soft water until the egg is entirely removed. This leaves the hair soft and pliable. Never use alkalies or coarse soap on the hair.

To Restore Color.—When the color has been destroyed by acids, apply a little ammonia (hartshorn) The restoration will be the more perfect the more recent the application of the acid.

To Polish Furniture. — Mix equal parts of vinegar, spirits of turpentine and sweet oil in a bottle, and apply with a flannel cloth, rubbing afterward with a chamois or piece of silk. It is better than a coat of varnish.

To Remove Old Paint.—Cover with a wash of three parts quick stone lime slaked in water, to which one part pearlash is added. Allow the coating to remain for sixteen hours, when the paint may be easily scraped off.

To Make Cloth Waterproof.—Into a bucket of soft water put ½ lb. sugar of lead and ½ lb. powdered alum. Stir occasionally until the solution becomes clear, then pour it off into another bucket, and immerse the garment in it. Allow the garment to remain in the solution twenty-four hours. Scotch tweed is the best material for a waterproof cloak.

There are several other methods:

1. Moisten the cloth on the wrong side with a weak solution of isinglass. When this is dry, apply a solution of nut-galls.

2 Moisten with a strong solution of soap, and then with a solution of alum.

3 Spread the cloth on a smooth surface with the wrong side up. Rub it with pure bees-wax until it is gray. Pass a hot iron over it, and brush it while still warm.

Cement for Wood.—In a pint of soft water, dissolve 6 ozs. of best glue. Remove from the fire, and add ½ oz. of white lead, stirring it in well. Then stir in 3 gills of whiskey. This cement will remain thin at all ordinary temperatures. It should be warmed and well stirred when it is to be applied. Good for wood, marble, glass, and china.

To Remove Grease from Silk.—Grease may be removed from silk and other delicate fabrics, thus:—Upon a smooth surface, spread a woolen cloth. Lay upon this the silk with the right side down. Over the grease spot lay a piece of coarse brown paper. Place upon this a flat-iron sufficiently hot to just scorch the paper. A very few seconds will suffice. Remove the flat-iron and paper, and rub the spot briskly with a piece of paper.

Perpetual Paste.—The *Scientific American* says:—To make perpetual paste—which will remain sweet for a year—dissolve a teaspoonful of alum in a quart of water, to which add sufficient flour to make a thick cream. Stir in half a teaspoonful of powdered resin and half a dozen cloves, to give a nice odor. Have on the fire a teacup of boiling water, pour the flour mixture into it, stirring well all the time. In a few minutes it will be of the consistence of mush. Pour it into an earthen vessel, let it cool, lay a cover on, and put it in a cool place. When needed for use, take out a portion and soften it with warm water.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

—Through the friends of Mrs. Zaraphonithes (the family of Dea. Wetmore, Lawn Ridge, Ill.) we have learned of the safe arrival of Bro. A. D. Zaraphonithes and his company in Greece. They reached Syra on the 13th of August and began immediately to arrange for a home on the island until the way opens for a greater work in some other locality. Both Bro. Z. and his wife were enjoying good health. He had the deep pleasure of meeting his aged mother who lives on the neighboring island of Andros and whom he has not seen for a number of years.

—Mr. Moody, who is now in Cleveland, is expected to be in Chicago on Saturday, November 8, to stay here a few days. It is expected he will preach in the Tabernacle, on Chicago avenue, on Sunday, and on that and the following days strengthen the hands of the new pastor of that church, the Rev. George C. Needham, who has assumed the pastorate recently, and whose efforts seem likely to be very successful. Mr. Needham has been for a long period a co-laborer in the Gospel vineyard with Mr. Moody, who thoroughly indorses him for the position he has been selected to fill in "Moody Church," as most people call it. On or about the 15th prox. the evangelist will leave for St. Louis, where he will remain for the winter.

Seventh-Day Baptist.

"The Sixty-fifth Annual Session of the Seventh-day Baptist General Conference was held at Brookfield, N. Y., during the last of September. Reports were read from various churches of the body, including one in London, England, and one in Haarlem, Holland. Of the ninety churches in the conference, 59 reported, with a membership of 7,446, indicating a net loss of 42. Only 34 churches report on finances. These churches raised for all purposes $17,855. Only six or seven churches report revivals. A fraternal delegate from the Seventh-day Adventists was received. The committee on 'Denominational *Expose* of Faith' reported a symbol of eleven articles. The articles are very brief, and are supported by Scriptural quotations. The last article expresses the belief that 'the saints will be raised with spiritual, incorruptible bodies.' The sixth article expresses the belief that 'when one is constituted a child of God he becomes an heir of eternal life,' and the tenth article that the righteous at resurrection will be 'everlastingly justified' and the wicked everlastingly condemned."

Baptist.

—Rev. Dr. Fulton, of Brooklyn Centennial church, preached on a late Sabbath to a large audience in the Rink a powerful sermon on "Beer Drinking and its Effects." His text was, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not?" Beer is not bread, and he showed how it was made of that which should have been bread —that it was made not for the sake of nutrition, but for the sake of its alcohol. Deprive it of this and no man would taste it. Beer drinking leads to and often produces drunkenness, and all the evils that usually follow in its train. It is not so fiery as whisky, but it is more brutifying. There are in this country more malt liquor drunkards than whisky drunkards, and the use of beer is rapidly increasing. If men take beer instead of whisky, they make up in quantity what is lacking in strength; and he quoted cases of free beer drinking in Massachusetts, England and elsewhere, to show that beer is a constant producer of drunkenness and crime. Women drank beer because it was harmless, or recommended by physicians, and were ruined by it and he cited cases. Beer was the great temptation to children, the thing in which they took their first lessons. Church members drank beer, and some of them in the house. Nearly everybody drank beer; he had drank it medically by advice of a physician, but he found the effect bad, and the influence bad. People were not awake to its evils. A few had begun to awaken, and he hoped this effort by the Woman's Christian Temperance Union in Brooklyn would do much good.

—The disfellowshipping of the Second church of St. Louis by the St. Louis Baptist Association attracts some unfavorable notice among the Baptists generally. Attention is called to the fact that the church and pastor recently reaffirmed its old Articles of Faith cordially and unanimously. The Fourth church in the same city has withdrawn from the Association, "on the ground that the charges against the Second church were not brought in a proper manner; that they were frivolous and not sustained by evidence, and that they were really aimed at the Rev. Dr. Boyd, with a view to get rid of him, and not at the church as an organization."

Congregational.

—The First Congregational church of Westfield, Mass., has celebrated its two hundredth anniversary. It was organized in 1679.

—Fisk University opens this year under very favorable auspices. In the boarding department there are seventy students, and in the school two hundred.

—The Congregational church of Geneseo, Ill., stands fifth in the list of all the Congregational churches in the State in point of contributions to the charities, etc., of the church, and about eighth in the number of members.

—The missionaries of the American Board have had to withdraw from Austria. Individuals have been fined for reading the Word of God to their neighbors present at family prayers.

—The wife of Rev. Amos J. Bailey of Hennepin, Ill., is in declining health and is not expected to recover. Mrs. Bailey graduated at Wheaton in 1865, and a large circle of friends will learn of her condition with sincere regret.

—The Congregational churches of California have accomplished a a good work among the Chinese. In behalf of this work during the past year $7,025 have been expended, of which the Chinese themselves raised $1,360. With this amount 12 missions have been supported during the year, with a total attendance of 1,489 persons; 84 conversions are reported; and 137 who have openly ceased from idol worship. But these statistics of course are very far from representing the real influence which has gone forth from this source.

General.

—A convention to discuss the Sabbath was held in Boston, October 21st and 22d. The list of speakers included the names of Thomas Armitage, Henry W. Warren, W. DeLoss Love, Joseph Cook, J. O. Peck, Henry M King, A. J. Gordon, Alvah Hovey, Wm. Rice, L. W. Bacon, and others, who read papers on topics arranged under the titles "Rationale of the Sabbath," "The Sabbath in Nature," "The Sabbath in History," "The Sabbath in the State and in Society." Judge Strong, of the U. S. Supreme Court, read a paper on "The Civil as Distinguished from the Religious Sabbath: What is to be Expected from Civil Law."

—The Young Men's Christian Associations of the United States now number 845. Of these, 56 have buildings of their own, valued at $1,924,770. Building funds to the amount of $234,182 have been collected by 42 Associations, and will be expended hereafter upon Association buildings. The value of property of all kinds belonging to the Associations amounts to $2,295,600. Reading rooms are supported by 340 Associations, and 468 expend $316,240 annually for current expenses.

—The Primitive Methodist church in Brooklyn has been holding revival and temperance meetings for nearly a month. There have been already numbers of conversions, and an awakened religious interest is prevalent. The features of this series of services differ somewhat from the ordinary run of modern revival efforts. The church has no engagements with outside evangelists but gives the charge of the meeting to the pastor, who calls into operation the talents and graces of members and officials. There has been a week of special prayer meetings conducted by ladies; also a week of evening services when young exhorters and laymen gave suitable addresses. The experienced laymen and veterans will now take hold, and it is expected that a vast increase of power and prosperity will attend them.

—It is estimated by the *Wesleyan Christian Advocate* that the Methodist Episcopal church, South, has received as many as 20,000 [illegible] since the summer began. [illegible] have

—Forty-two [illegible] will be entred Yale Divinity [illegible] by Dr. How- lectures on [illegible] of the Uni- delivered in [illegible] of New York. ard Crosby and others in Boston versity [illegible] the old buildings of [illegible]ph Macon College, in [illegible]burg county, Va., and pro-

pose to establish an educational institution for the intellectual and spiritual improvement of the colored people, on the faith principle.

—The Mennonites are preparing to establish a mission in Alaska. S. S. Honny and John Bear, of that denomination, were at Sitka last spring, looking for a suitable place to open a mission among the Indians. In May they took passage for the Island of Kodjah, six hundred miles west of Sitka and 1,000 miles from San Francisco where they hoped to start a school.

—Four or five months ago a Sabbath Observance Association was formed in the town of Jamaica, Long Island, and since then the Association has been doing a very effective work. A great change has taken place in the observance of the Sabbath. The liquor saloons are closed, and other noisy demonstrations with which different parts of the town were affected, have been brought to an end. A number of saloon-keepers have been prosecuted for selling without a license, and for selling on the Sabbath. Three cases were down for trial this week; and on Thursday five or six saloon-keepers were indicted before the Grand Jury at Long Island City. The ministers and many of the best citizens of the town are heartily and persistently engaged in the good work. During the present month a series of public meetings have been held in the different school districts throughout the town, the object being to create a strong public sentiment in favor of the movement.

The Methodist Protestant W. Va. Conference.

AN IMPORTANT OPEN LETTER.

Petroleum, W. Va., Oct. 30, '79.

Rev. J. F. Cowan—Dear Brother:—On the 14th inst. I received by mail four copies of the West Virginia annual conference minutes for the present year, and am much grieved to find that the minutes as printed are incorrect. You very well know that the report of the Committee on Difficulties concerning my case was recommitted but once; yet the printed minutes have it twice recommitted, once on p. 5, afternoon session of third day, and again on p. 7, morning session of fifth day. Again, the minutes speak of the "special committee on the case of D. B. Turney," instead of styling it "the Committee on Difficulties." The impression seems to be studiously conveyed that the committee in question was appointed solely to look after my case, on motion of Bro. Barnett, p. 2. This utterly misstates the facts. I moved, as you recollect, "that a committee of five be at once constituted, to whom shall be referred, at the proper time, any charges which may be preferred against any member of this body." The motion prevailed, and Bro. Poynter as President appointed Geo. Nestor, W. M. Betts, Benj. Stout, W. I. Lowther and J. I. Conn that committee. Then somebody (I forget whether it was Bro. Barnett or some other brother) stated that there were charges against D. B. Turney which he and to refer to that committee, the propo[illegible]tion carried, although "during the[illegible]ter," according prefer charges is pline. Yet the [illegible]ion of charac- on p. 2, afternoon ses[illegible]. P. Disci- day:

"There being charges[illegible]tes say B. Turney, on motion of first nett, they were referred to a committee, consisting of Revs. Geo. Nestor, W. M. Betts and Benjamin Stout, and W. I. Lowther and J. I. Conn, laymen."

Now, brother Cowan, the error here made, ought to be set right. Again, I have a right to complain at a still more serious misrepresentation of the circumstances under which I publicly defended and vindicated my conduct in the open conference. See pages 4 and 5 of the printed minutes, morning session of third day:

"The committee to whom official charges against D. B. Turney were referred, reported. A motion was made to adopt, and during the discussion, after D. B. Turney had partially made a defense before the conference, the special hour for hearing fraternal messengers arrived. On motion of Bro. Stout, the time was extended until he could finish. Immediately after he closed," etc.

The facts, as you very well know, were that the Committee on Difficulties brought in their report dismissing the bill of charges, only Benj. Stout dissenting therefrom. A motion was made to adopt the report; but a brother rose up and claimed that he was unprepared to vote, without hearing the contents of the bill of charges and whatever papers had been before the committee. And so the secretary was ordered (very unusually, I believe) to read the documents.

After the bill of charges had been read in open conference, and not until, as you well know, I proceeded to vindicate myself. It was then, and not "during the discussion," as the minutes incorrectly declare, that I took the floor in self-defence. And to this fact, as you are aware, no truthful denial can be opposed. Besides, the printed minutes convey the false impression that I was defending myself against the report of the committee, when the report was in my favor—a little fact which the printed minutes never reveal in this connection. Any outsider reading the section of the minutes on pages 4 and 5, would naturally conclude that the committee reported in favor of adopting the charges against me. Thus, the printed minutes are made to misrepresent the conference as well as do me a dire wrong.

There are some minor matters which need revision in the minutes, to which I do not direct special notice; but certainly what seems to be an attempt to injure my reputation by Masonic methods, i. e. by suppressions and by false entries, ought to be set right. And as you have had these minutes printed and scattered broadcast throughout West Virginia, among persons who were not present at the session of the conference, I send this letter to you through the medium of the public press, that it may serve to undo a small portion of the wrong which you have perpetrated to my injury.

Your conduct in this matter, my brother, is shameful. It reveals you to me, and will reveal you to many others, in the light of a cat's paw for the Freemasons and other secretists. In thus speaking, I am actuated by no wish to throw a single obstacle in your path. I only desire you to do right in the sight of God and man. And as you were the Publishing Committee of the W. Va. conference minutes, I must regard you as blameworthy touching the unfairness of those minutes as printed, unless you are able to clear yourself by promptly pointing out the guilty man. Very sincerely,

D. B. Turney.

News of the Week.

—Senator Z. Chandler, of Michigan, was found dead in his bed at the Grand Pacific Hotel in this city last Saturday morning. He had given one of his best political addresses before a great audience the evening before. The coroner's jury decided that the cause of death was cerebral hemorrhage.

—Two considerable fires occurred in Chicago on Sunday, burning out he office of the Wheeler & Wilson Sewing Machine Co., and a furniture and school desk factory.

—A fire in Mound City, Ill., swept over the business portion and destroyed about one-third of the town.

—A destructive fire occurred at Parker, Pa., last Thursday. It was evidently the work of an incendiary. The flames spread so rapidly on account of high winds and a scarcity of water that but little could be done to arrest their progress until about one hundred buildings were burned, comprising the principal business portion of the town, and involving a loss of probably $200,000, upon which there was little insurance, as policies were generally canceled.

—The reduction of the public debt during the month of October amounted to $10,250,000, a larger reduction than has been made in any month since October, 1872. Secretary Sherman, at once, upon being notified of this large balance, ordered a circular issued inviting proposals for the sale of $10,000,000 in any 6 per cent. government bonds. The Secretary hopes to reduce the debt with great rapidity now, if Congress will let him alone, and expects if the revenues continue as large as now to cancel $10,000,000 of bonds per month. The receipts for October, particularly from customs duties, were unusually large, reaching more than $15,500,000.

—The report of the Auditor of the Treasury for the Postoffice Department for the fiscal year ended the 30th of June last, shows that the actual deficit in the cost of the postal service during the period was only $3,031,455, a remarkably small deficit, which is nearly $1,600,000 less than that of the preceding year. The total revenue of the Postoffice Department for the last fiscal year was $30,041,982, an increase of $764,465, and the total expenditures $33,073,437, a decrease of $1,091,647. In comparison with the preceding year of the last named amount, $795,612 was saved by the law which changed the basis of postmasters' compensation from commission on stamps sold to commission on stamps canceled, and the remainder by the reduction of compensation allowed railroads. The States returning large revenue were New York, with $5,710,310; Pennsylvania, $2,732,593; Illinois, $2,398,627; Massachusetts, $2,087,228; Ohio, $1,976,440; Missouri, $1,124,555, and Michigan, $1,004,487. Alaska foots the list with a revenue of $53.

—Postmaster General Key has issued instructions to the postmaster at New York city, Louisville and New Orleans, to refuse hereafter to rent boxes in their offices to lottery companies or lottery agents.

—President Hayes has invited General Grant to be his guest when he visits Washington. General Sherman has received a dispatch from General Grant saying that he will be unable to attend the reunion of the Army of the Cumberland in Washington.

—The San Francisco Bulletin publishes facts showing that great activity exists among merchants and capitalists in China. Chinese merchants will soon place a line of steamers between China and the Sandwich Islands and others between the Islands and San Francisco. The corporation is said to be very wealthy, and its manager, Tong Ken Sing, is a shrewd, grasping, capable business man.

—The dead lock in the price of grain was having a bad effect last week. As the rates in American cities are higher than those in Liverpool, impor ers in Europe refrain from buying, and the vessels in the harbors are idle. The Baltimore and Ohio road reports that 2,000,000 bushels of grain are in cars on their route waiting to be unloaded. Cars, elevators and vessels are full. Within twenty miles of Baltimore there are 2,390 cars, containing 1,250,000 bushels of grain that cannot be unloaded.

—The severest storm ever known at this time of the year on Mount Washington, occurred last Wednesday. The wind attained a velocity of 132 miles an hour, accompanied by snow, which has been falling the last twenty-four hours.

—A Confederate monument was unveiled at Macon, Ga., last Wednesday, with imposing ceremonies in the presence of 25,000 people. The military display was a very fine one. Colonel Thos. Hardeman, the orator of the day, was introduced by Governor Colquitt, and delivered an eloquent and patriotic address, in which he counseled peace and fraternity and the burying of all animosities of the past.

—A Vienna correspondent telegraphs: "Russia is convinced that she is isolated, and has been earnestly seeking to be admitted to the Austro-German understanding. It is almost certain that there will be a meeting of the three emperors.

—Cablegrams announce further floods throughout Spain, causing additonal destruction of life and propetry. At Malaga a water-spout occasioned great devastation; in Almeria, a river overflowed, flooding the mines, in which twenty-one people were drowned, and, to make matters worse, the inundated district is now overrun by highwaymen.

—By order of the Viceroy of India, Sir Frederick Roberts has issued a proclamation stating that in consequence of the abdication of the Ameer and the outrage at the British residency, the British government has been compelled to occupy Cabul and other parts of Afghanistan. Loyalty and good service to the British crown will be suitably rewarded, but all offenders against the English administration will be punished. Arrangements for the permanent administration of the country will be made.

A dispatch from Cabul says the population of Cabul is quiet, but it is a sullen calm. There can be no doubt that beneath it is a deep dread of British commotion; the Cabulese are kept down simply by fear, and would rise if they saw any chance of success.

—Monsignor Czacki, the new appointed Papal Nuncio at Paris, has presented his credentials to President Grevy. Czacki said he counted upon President Grevy's kindness and the support of his government to bring about a perfect agreement between church and state. The union of church and state, he said, was the best protection for their common interests, and to afford mutual satisfaction of those interests was the principal aim of his mission. President Grevy replied that the maintenance and strengthening of the good relations existing between France and the Holy See was an object of constant solicitude to the French government.

London, Oct. 28.—A dispatch from Rome says that the Vatican is seeking an understanding with the French government by which the operation of Clause 7 of Jules Ferry's educational bill will be limited to the Jesuits, leaving the position of other religious corporations in France unaltered.

London, Oct. 28.—A Berlin correspondent telegraphs that the absence of any reference to church and state in the speech from the throne is held to indicate that the statement that negotiations between Germany and the Vatican have failed is incorrect, and, moreover, that the government does not intend to attempt to place matters on a more satisfactory footing by means of treaty or legislation.

Berlin, Oct. 28.—Intelligence has been received from St. Petersburg that a division of troops numbering 40,000 men has been ordered from the Caucassus to Central Asia, and that several officers of the general staff at St. Petersburg have also been ordered to Central Asia.

—The condition of the finances of Austro-Hungary is disclosed by the announcement in the cablegrams this morning that the Austrian budget shows a deficit of 12,700,000 florins, while that of Hungary shows a deficit of 18,000,000 florins.

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—Captain Sands of the schooner Pauline Collins, which arrived at San Francisco from the Arctic Ocean on October 6, reports a frightful story from St. Lawrence Island, in the Behring Sea. Almost the entire population of the southeastern end of the island has perished of starvation. A party landed from the Collins and were horrified to find 250 corpses in one field. The living had carried the dead away from the huts, until at length, overcome themselves, they in turn died in the huts, and so remained. Mr. Sands attributed the starvation to rum. Nearly every "trader" goes to the Arctic loaded with it, and as long as the liquor lasts the natives will not go fishing. Then it is too late, and starvation follows. On the northwest end of the island about two hundred natives are still alive. The captain says that revenue steam cutters are of no use to stop this traffic. The "traders" see the smoke and get out of the way or get rid of their contraband liquors before they can be reached. A sailing vessel of a hundred tons, he says, could end the traffic.

—The Christian temperance women of Brooklyn have commenced a systematic and thorough stirring up of the public mind on the beer question. The pastors of all the churches are invited to preach a sermon on beer and beer-drinking the last Sunday in October, and to assist in promoting an extensive distribution of cheap "beer handbills" throughout the city. This distribution will be commenced at the doors of said churches on the evening in question with Handbill No. 1. "A Crusade Against Beer," so that all may know what is proposed to be done, and why it is to be done. This will be followed by other handbills on beer, one or two each week, in public meetings, and especially temperance meetings, so far as possible. Parcels of these handbills will be placed in handbill holders, and hung where they will be likely to attract the most attention. Possibly men will be employed to distribute them among passing crowds in the street and in horse cars, and the entire public will be urged to inform themselves concerning the nature of beer and the effects of beer-drinking.

—The losses sustained by creditors under the various forms of repudiation adopted in the Southern States amount in round numbers to about $272,000,000, the repudiation of past due interest and the forced reductions in the rate of interest under certain "re-adjustment" acts being included. If the repudiated municipal debts of the South were added, this amount would exceed $300,000,000. It is estimated that $80,000,000 of these losses are sustained by foreign capitalists, $150,000,000 by Northern creditors, and the remainder by Southern holders of the securities of the repudiating and defaulting States.

—The Chief of the Bureau of Statistics furnishes the following information, derived from official returns, in regard to immigration into the port of New York: There arrived at the port of New York during the month of September, 1879, 21,924 passengers, 15,852 of whom were immigrants. During the corresponding period of 1878 the total number of passengers arrived at the port was 16,178, of whom 8,955 were immigrants. Of the total arrivals at the port during the month of September, 1879, there were from England, 4,388; Scotland, 1,264; Wales, 120; Ireland, 2,382; Germany, 3,565; Austria, 331; Sweden, 1,100; Norway, 459; Denmark, 230; France, 352; Switzerland, 222; Spain, 40; Italy, 662; Netherlands, 113; Belgium, 28; Russia, 402; Poland, 80; Hungary, 86; all other countries, 28. The arrivals of immigrants at the port of New York during the twelve months ended September 30, 1879, as compared with the corresponding period of 1878 were as follows: for 1878, 77,317; for 1879, 115,404.

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THE CYNOSURE CANVASS.

Letters received last week show a fair amount of successful work done towards circulating the *Cynosure*. Secretary Stoddard leads off with thirteen subscriptions for one year each, three for six months each, one for four months, and two for three months each. He is one of those who endeavor to teach by example as well as by precept, and we interpret his work of securing clubs as follows:

"Friends, the time for securing *Cynosure* subscriptions is fully here. The paper deserves a very large circulation. The people need it. The civil government of our country needs it. Voters everywhere need it. Fathers and mothers need it. Brothers and sisters need it. Christians need it. Dear friends, please do your best during the remaining days of this fall and through the approaching winter in working for the *Cynosure!*"

If we misrepresent our secretary he has an opportunity to explain.

A club of ten subscriptions for a year each comes from Streator, Ill., Guilford Bolander sends one subscription for a year, five for six months, and one for four months. He finds it easier to take subscriptions for six months each than for a year. He writes:—"I could not get to the State convention so I thought that I must do the next best thing. So I went to work and got six new subscribers for the *Cynosure*. I find a strong anti-secret element. * * The paper can do a work that cannot be done in any other way. It is a glorious and brilliant light. The light it dispenses on the dark orders is worth ten times more than the money it costs. * * I am going to try a club of ten next, which I think I can get without much trouble." He sends for a subscription blank and supplements, which he finds a help in canvassing.

J. N. Norris, Bimingham, Iowa, who sends subscriptions so often, adds four new subscriptions for a year each, and writes:—"I think I can get a few more names betwixt now and Christmas. The paper is doing a good work for us here."

A. Crowell, Wilkisville, O., sends three for one year each. Four others send two for one year each. Moses Pettengill, Peoria, Ill., one of these four, speaks of getting more names and writes:—"We have just returned from a four weeks' visit to Iowa, Nebraska and Kansas. Find many opposers of the secret orders."

Maurice Langhorne, Washington, D. C., writes, that he expects to spend his whole time for the next two weeks in getting subscribers for the *Cynosure*, selling Anti-masonic books, etc.

How many who read the paper weekly can follow this example and devote two weeks to canvassing for the *Cynosure* this season? How many can spend half as much time?

THIS WORK MUST BE PUSHED.

Let us all unite our efforts now in this favorable season.

Books and Tracts sent during the week ending Nov. 1, 1879.

By Express.

J P Stoddard, J O Doesburg, E G Bloomfield, M Langhorne. Rev J T Michael, J F Ruggles.

By Mail.

R O Adams, Mrs E A Rowley, F Hoefer, A McKay, J E Wood, W S Sterling, J W Moore, Rev N J Brink, Rev A P Martin, Rev. P Sjoblom, J Welsh, G Burnett, E S Eastman, Mrs U P Merrill, C W Newton, W W Jackson, R N Mulholland, H M Woodford, L Bunse, W Nichol, W M Smith, Rev W Leuty, J S Lorimer, T J Boyer, R E Wilson, F M Warren, Rev H Avery, C H Hanson, Lock Box 85 Galena, Ill, W H McKinney, J H Black, W O Deputy, G W Dempster, I C Varney, N T Darey, J J Hines, O Cole, S Cranston, C Dapworth, H H Henry, Mrs M E DeGeer, H Binman, Dr I N Norris, R Lindsey, W M Smith, E Eastrom, L A Barker, Mrs M Leal, J D Lesher, G W Nance, W A Chase, G Baldwin, Rev J Hamilton, W Sharp, Rev J M Hervey.

Donations to the Tract Fund.

Rev C C Foote, $4 50.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Nov. 1, 1879, from A friend, Maple, Mich, G Burnett, G Bolander, S Brightman, J F Browne, E S Cook, S Cranston, M Coffman, A Crowell, D S Dean, B C Elrod, J Fordice, Mrs Foster, J Hunter, W Hesting, H H Hinman, G W Howard, A Lewis, M Leal, W K Morley, Mrs U P Merrell, J W Moore, I N Norris, M Pettengill, W D Porter, Mrs C A Rowley, F M Stone, J P Stoddard, B F Searles, P Thoma, W Wing, S Ward.

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CHICAGO, THURSDAY, NOVEMBER 13, 1879.

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Notices.

THE STATE MEETINGS.

PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.

PENNSYLVANIA.

Reformers of Pennsylvania, attention! On the 25th, 26th and 27th of November next, in City Hall, Carbondale, will convene at 2 o'clock P. M., the annual meeting of the Pennsylvania Christian Association opposed to secret societies. Rev. J. P. Stoddard, general agent of the National Christian Association, is pledged to attend this meeting, and we shall expect some seceding Mason to come along and work the degrees. As we value our free institutions and our faith in Christianity itself, let every free man rally to the conflict with this sum of all false worships, this Baal-Peor of the nineteenth century. Remember also the annual meeting of the Northeast Pennsylvania Christian Association in Lathrop, some four miles from Nicholson, on the 29th and 30th of November, at 10 A. M.

Meeting of the Northeast Pennsylvania Christian Association on Nov. 28th. Friends in that region and all others will notice that this meeting will commence as usual on Friday evening at 7 o'clock with a lecture by some competent man and will be at the Wright schoolhouse, some four miles from Nicholson. It will continue through Saturday and Lord's day, embracing the 28th (evening) 29th and 30th. We will enlist our foreign help there if possible. Rally, brethren, to the righteous conflict, there and at Carbondale in the 25th, 26th and 27th. Men of mettle and of mark in Pennsylvania come to the front.

ENDER. Cor. Sec'y.

NEW ERSA.

A reform conventi[on] under the direction of Rev. J. P. Stod[dard] general agent

of the National Christian Association, will be held in the Free Methodist church, Rahway, N. J., on Dec. 3–5. Come to the meeting and work for its success.

J. T. MICHAEL.

Topics of the Time.

It is said that a party of twelve Carmelite nuns, whom the people of Guatemala had grown tired of and driven away, have recently established themselves in a vacant cottage in Riversdale avenue, Yonkers, N.Y. It is a land of religious liberty to which these women, unfortunate probably from their own fault, have fled, as did a few years since the Jesuits driven out of Germany. But, in order that it may continue to be so, we hope that the Christian people of Yonkers will so testify of Christ by word and deed before them, that these nuns shall find and walk in the true way of salvation. There is no community in our country which should not be zealously occupied in work like this.

While it must be confessed that there is a deplorable indifference toward the believers in Romanism with us, yet almost imperceptably but surely the truth has its right effect upon this portion of the population. The reports of the increase of Romanism in numbers and wealth are less surprising when it appears that it makes no progress among native Americans. Thus in New England where there has been probably as remarkable increase among the papists as in any part of the country, there is now a Catholic population of 861,000, an increase of 761,000 during the past thirty years. The increase of foreign population during the same period from immigration and birth from foreign born parents, is estimated by the Boston *Advertiser* at about 893,000. This would indicate that the spread of this system is almost entirely among the foreign population, which adheres to it from force of habit and education.

"The world rolls Freedom's radiant way," and year by year the vestiges of human slavery are vanishing from the earth. The latest attempt is in Cuba. The great disadvantage of legislating for the planters of the Island at Madrid across the Atlantic is seriously felt, but the work is progressing. Dispatches from Havana last Wednesday state that a bill to settle the slavery question is being prepared and will soon be submitted to the Cortes. It will provide for the immediate abolition of slavery, but the freedmen will remain for a certain time under the patronage of their former masters, receiving wages. After this the freedmen will be under obligation to work under contract or follow some avocation under the protection of the government for another term, at the expiration of which they will acquire civil and political rights. A strong abolition party has at length appeared in the Cortes, which favors immediate emancipation of Cuban slaves, giving the freedmen the right to work for whom they please.

The Republicans have rallied again in Louisiana and have held a State convention. Senator Kellogg and others urge that the State can be carried for their party as easily as any north of Mason and Dixon's line, and want Blaine, Conkling, Hoar, and others, to come down and speak. There is a reluctance to volunteer for such a service among these gentlemen, who may possibly be holding the temptation of a presidential nomination before their eyes; but the time must come, as Senator Chandler said in his great speech the night before he died, when Republican speakers can as freely maintain their political views in public from the Ohio river to the Gulf, as Southerners can spread their doctrines before a Chicago audience or be nominated for a Chicago judgeship. We learn that Secretary Evarts has agreed to go to Louisiana and lead the way. Others may follow. Men of his reputation will be safe no doubt, and their arguments will have weight with a vast number of thinking men at the South.

Rev. Henry L. Morgan, of Boston, appears as a champion of honesty against the church-gambling Philistine. Few religious bodies, except the Romanists, now venture to carry on these lotteries and fairs in the face of the Gospel light of late years thrown upon the subject. The great fair in New York was a public disgrace even to the Roman Catholics, but it made money, and the folly is to be repeated in Boston by Archbishop Williams. Mr. Morgan's purposes in the case are thus revealed in a public letter by him. May he have grace and help to carry them out:

"Last year, when I had twenty gamblers arrested, I found I was powerless to convict them. And why? Because they took refuge behind the church. They said:—'If the church, the bulwark of morality and order, gambles, cannot we?' And they escaped scot free, without even the mockery of a trial. They are now, with redoubled energy, plying their nefarious business unmolested and undisturbed. When I found the church a barrier to the suppression of gambling, I publicly made the following vow: 'That the first church in Boston, of whatever sect or creed, that advertises, sets up and promotes a lottery, shall be prosecuted to the full extent of the law.' To my grief and sorrow, I see my first indictment must fall upon the Cathedral fair."

The elections of last week were a thunderous warning to the turbulent elements at the South, that the results of the war must be accepted, and law and liberty maintained in every State. The Republican victory left little for the strongest partisan to ask for in New York, Massachusetts, Wisconsin, Minnesota, Connecticut, Pennsylvania, Nebraska, Michigan, New Jersey and Illinois. In the first four a full State magistracy was elected, in the others State officers and legislators or county boards. The Chicago voters redeemed their misfortunes, and buried the remembrance of bad candidates under good majorities. The case of Peoria, mentioned last week, was not so fortunate, for Mr. Reynolds was not elected. This election is worth more for crushing the lawless, Ku-klux spirit of the South than for any other purpose. The enthusiastic reception of General Grant throughout his journey gives it emphasis. Without such an interpretation this popular ovation would be farcial and nauseating. General Grant embodies, in the popular esteem, more of the idea of the enforcement of law and the constitutional amendments, than any other man. We prefer to regard these remarkable and unanimous demonstrations as an endorsement of the great principles for which we passed through the fires of war, than as paid to a mortal man who may to-morrow be dust.

—Rev. J. T. Kiggins, well known for his labor as lecturer on reform still continues in that work in the midst of duties as pastor of the Wesleyan church at Topeka, the capital of Kansas. He will as often as possible visit points in Kansas, Missouri, Nebraska and Colorado, lecturing against the lodge and preaching the Gospel. He will also give addresses on temperance and the reform of the national Constitution.

ONWARD.

They cry onward! to the heart that
Abandons the flesh-pots of falsehood,
Even for a wilderness where leads the
Pillar of truth, be it fire or be it cloud.
—Idols and Ideals.

Onward! ye who seeking truth
Put in her your perfect trust,
Though the dogmas of the past
Crumble round you into dust.

Testing not by any fear
As to where her footsteps tend,
Onward! knowing in your hearts
Truth in evil cannot end.

You can look on fair results
By the light of triumphs past,
See the lions yet before
And the chains that bind them fast.

"Saving faith" is trust in truth,
And the infidel is one
Who believes her glorious work
Is by falsehood better done.

Onward seekers! Onward press!
Shades heroic round you stand,
Whose fidelities have reared
Upon Science temples grand.

Truth has martyrs, Truth has saints,
Who, while cowards clamor loud,
Follow where her pillar leads,
Be it fire or be it cloud.

Onward! hearts that bravely leave
Falsehood's flesh-pots in the rear,
E'en into the wilderness
Onward! "fearing naught but fear."

—Mary Bayard Clarke.

A SOUTHERN TOUR FOR REFORM.

BY REV. J. T. JAMES.

The South is a most necessitous and inviting field for reform labor. The writer was a Southerner; was preserved from death on the battle-fields of the Rebellion to be converted to truth and righteousness in the earth at the end of the war. His deliverance from Southernism was the Lord's own handiwork. Laboring for the good of the colored people in connection with his ministry in the M. E. church, South, after the war, was the means of quickening his own soul, and also of developing the animus of that church. Coming to a camp meeting for holiness in Pennsylvania in 1868, he received the enduement of power which Jesus promises all following him fully, and returning South was stirred to preach out against sins in the church.

This ended—to make a long story short—as such things generally do. The writer found that in that part of the church at least, something else was necessary to ministerial character beside strict Christian holiness. During the year he had more than one hundred conversions, the greatest revival in the conference, and a number professed to be wholly renewed in love to God, but his character was held under consideration that winter in the Baltimore Conference of the church South, much longer than usual; nor did it pass until a minister refreshed the conference with my record as a Southern soldier!

I have had ways and means of knowing the spirit of the South. They are desperately in need down there of regenerating truth and ways and means. They need salt down there, and salt out of new cruises. The old churches, even those holding to correct political sentiments, smell too much of corruption in other things to be used for the regeneration of that land. They need men of God to preach and lecture that are not twisted by connection with those great church bodies which have fallen down into the general corruption from God. To beget a new conscience unto God in that land will need fresh salt to be ministered out of new cruises.

It is in my mind to suggest:

1. That a lecturing and preaching tour through the Southern States in connection with the reform represented by the *Cynosure*, be prepared for, to be undertaken next fall after the presidential election.

2. That at least four men of God, qualified for work and "ready for either" labor or sacrifice, be separated unto this work, the four forming a little church in themselves for mutual encouragement and to occasion respect in the hearers. To put four men out of the way would be a desperate undertaking even for the South.

3. That funds be contributed toward this tour for paying expenses by all wishing stock in it.

4 That a large trunk or two of reform truth be taken along, made up of such quantities of the *Cynosure*, *Free Methodist*, *Earnest Christian*, and their tracts, as might be donated and purchased for the purpose. That the tour work to consist in a two or three months' trip through the principal towns of the Middle and far Southern States, touching two or three days at a place, lecturing against secrecy and all chains on pure religion and free speech, and spending the Sabbath in an all day salvation meeting, opening in connection with each lecture, one depot of reform truth, for sale and for gratuitous distribution.

5 The interest and prayers of God's people to be enlisted for the Divine blessing upon and support of the work, etc., etc.

These are my thoughts in the rough, and if the idea is favorably received, I will write more particularly another time. The writer can put his hand on one and perhaps two, that with God's help are ready to go forth to salt the Southern springs with God's good truth, no matter what the cost might be to the flesh. To live is Christ, to die is gain.

—Daniel Webster in the Girard will case, says: "There is a general and settled public policy in all States, drawn from their history and their laws. These are sometimes established by constitutional provisions, sometimes by legislative enactments, sometimes by judicial decisions, sometimes by general consent. . . . Wherever there is any religious sentiment among men at all, this sentiment incorporates itself with the law. . . . All, all proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general, tolerant Christianity, is the law of the land."

THE PERDITION OF MASONIC MINISTERS.—II.

BY REV. C. C. FOOTE.

The sophistry by which some Masonic ministers attempt to justify a perpetuation of their wickedness demands a special notice. They tell us that to dissolve their connection with Masonry, or to divulge its deeds of darkness, would be an act of perjury and therefore a sin.

To this we answer: then Herod performed an innocent act in murdering the forerunner of the Son of God! Innocent; because he kept his oath-bound promise to murder him! It would have been a sin not to have murdered John; because not to have done so would have been a violation of his oath, which would have been perjury. And the same logic would have rendered the murder of Paul by the forty oath-bound conspirators a righteous act, because they had sworn to do it. Or, failing in their plot, it would have rendered suicide by starvation a duty!

There is but one "degree" more in this logic distilled in the caverns of eternal darkness; and that is, to charge God with sin by thwarting the murderous intent of these Christ-haters, and thus compelling them into the sin of perjury!

Alas! into what frightful confusion does Masonry force its devotees! Not only confounding, but actually reversing the moral order of the universe. In the 5th of Leviticus God commands men not to take an oath, the nature of which they are ignorant. He furthermore declares that such an oath, if taken must be confessed, repented of, and atoned for, or the offender must be put to death.

But Masonry interposes its interdict as "the Grand Sovereign of Sovereigns," and declares that to obey God by discarding its wicked oaths would be perjury. That is, to obey God would be a sin against God!! And so we must disobey him that we may not sin against him! Was there ever lead and line long enough to fathom such moral darkness? Surely President Finney was right in declaring that God had smitten these men with judicial blindness for practicing and defending the wickedness of such an institution. Satan knew well what he was about in forging and fastening these adamantine oaths upon thousands of the deluded victims of the lodge.

And are we to be trapped by this infamous sophistry? Are we to be struck dumb that we utter no note of alarm while this many-headed monster is making such havoc with all that is sacred? Nay, but loud and long will we warn these ministers and all men to flee as Lot fled from Sodom, lest they be consumed.

"SIMPLY A BUSINESS MATTER."

This summer, when talking with a friend on the subject of reform, the conversation turned on to secret orders. My friend (an Odd-fellow,) saw no harm in them more than a partnership, or business transaction. He knew not whether the name of Christ was used in the lodge and thought the lodge had nothing to do with his religion; but said, "I joined simply as a business matter." I take this accompaning statement from the *Weekly Oregonian*:

ODD FELLOWS IN OREGON.

From the report of the proceedings of the Grand Lodge at Albany on May 14 h, we extract the following statement for year ending December 31st, 1878. to the Grand Lodge of the United States:

Number of lodges	71
Number initiated	204
Number admitted by card	170
Number reinstated	48
Number withdrawn	425
Number suspended or dropped	159
Number expelled	8
Number deceased	28
Number members in good standing	2863
Number brothers relieved	341
Number widowed families relieved	18
Amount paid for relief of brothers	$10,530.55
Amount paid for relief of widowed families	890.00
Amount paid for burying the dead	1,434.15
Amount paid for special relief	1,425.40
Amount paid for educating orphans	16.75
Total relief	$14,096.90
Amount of annual receipts	$ 1, 83.90

It speaks for itself, but a little consideration may throw some light on this "business matter." "Amount of annual receipts," $51 888 90. A good round sum, that looks like business indeed. This is a "benevolent" institution. "Total relief" $14 096 90 Quite a respectable item, and standing alone looks well. Now to itemize a little. Of this sum $10 530 55 was paid for the relief of brothers. No doubt they were glad to get it, perhaps needed it. "Amount paid for relief of widowed families," $890 00 Number of widowed families relieved, eighteen, making less than $50 each. Paid for burying the dead $1 434 15. That is most necessary to be done. Again, "amount paid for educating orphans $16 75; certainly a "benevolent" enterprise, as orphans need an education. Let us see who pays this bill that they may have the honor The 2 868 members pay $51,-888 90, giving over $18 14 each. Let each have the honor due, they each have more than paid this bill.

Now from "annual receipts" take "total relief," and we have remaining $37 792 00 We are not told what goes with this, but are left to infer that it pays for "taking in," or is a little "relief" item of an official character, of which, in their modesty, they chose not to speak. Now if my friend was one of the favored few, who can say that merely as a business matter he has not done well? Now, notice, fifty members have more than paid the widow's and orphan's bill; twenty lodges have more than paid the total relief, leaving the fifty one lodges and over 2,000 members to furnish the necessary relief for the officers. It seems like a pity that they could not find a supply of officers whose needs were less.

We have read glanced at the amount received by the widows and orphans now let us see if we can-

not make a better investment for them. Suppose the average lodge-life is twenty-five years, (and as per the figures given you can see it is more than that multiplied.) Then invest this annual tax at ten per cent compound interest, and you will have the neat little snm of over $1,900 00 as each member's share. This might lack the name of benevolence, but, would it not be more substantial, and better enjoyed by the family than lodge allowances? And would not this be a better investment than giving it to the lodge?

Then, too, you can be a free man; and not having been the dupe of the lodge buffoonery, you retain your self-respect. You can choose and live the religion of Christ, without the trammel of a rival idolatrous religion that, by its rituals and creed, lands its members in the Grand Lodge above, be they Jew or Turk, moral or profane.

THOS. C. HAINES.

CONFESSION OF THOMAS PAINE.

The Rev. George Bourn thus described, in a letter to the *Christian Intelligencer* in 1845, a portion of an interview which he had with Thomas Paine in 1805. It shows how very ignorant Paine was of the Bible which he ridiculed.

"You may remember that in consequence of my vote against the execution of Louis XVI., with some other circumstances that were opposed to the proceedings of the French rulers during the Reign of Terror, I was first suspected of disaffection to Marat, Robespierre, and their accomplices, and finally arrested and cast into prison. While in the dungeon, and constantly expecting, like the others, without a moment's warning to be transferred to the guillotine, it was suggested to me that if I would make it known that I was a devout worshiper of the Goddess of Reason, and utterly rejected everything Christian, I might escape the impending decapitation. A tacit pledge was given by a friend that if my life was spared, I should write a work adverse to Christianity, expressly to be disseminated in Britian to weaken the the power of Pitt and his administration. By the death of Robespierre I was liberated from prison, and to obtain the favor of the Oligarchs, and to regain my former position, I determined to compose the work entitled the 'Age of Reason.' Great difficulty was interposed, for a copy of the Bible could not be found. I had not seen or read a word of it for a long period before. At length, a Testament was procured; probably, Paine added, also afterward a Bible, and by the help of some quotations from other sources, I composed the 'Age of Reason,' which produced the effect designed; for the proscription of the work by the British Government rendered the French rulers propitious toward me. Since that period I have never concerned myself about religion, and it was only your [illegible] me advert to arguments which made me the conversation upon that subject, except with some contempt. I hold no communion with hypocrites and ridicule the [illegible] craft."

NEW ENGLAND CORRESPONDENCE.

THE WORCESTER WELCOME TO JOHN B. GOUGH.

To this distinguished friend of humanity and advocate of temperance there was awarded, last evening a notable and most enthusiastic reception, at the Piedmont church in this city, on the occasion of his recent return from England and the Continent. Judge Aldrich presided, and in his opening remarks said, they were met to welcome home Mr. and Mrs. Gough, whom all were proud to call friends and neighbors. Scarcely sixteen months had elapsed since in one of our public halls we met to bid our friends farewell and God-speed on their journey abroad. No sooner had he landed on the shores of England than the people demanded his voice in behalf of the cause which he has for so many years advocated, and he was marched from one end of the country to the other, from east to west, like a conquering hero. The highest officials of the church, the nobility, and the common people, rallied to see and hear him and to do him honor. Another distinguished citizen of this nation had preceded him in England. He has visited all the countries of Europe, and circumnavigated the world, being now on his way east from California. He was the hero of a great war and one of the greatest generals of this or any other day, and all the world seeks to do him honor Mr. Gough had never been a successful general, nor filled the presidential chair, nor been a governor of a State, but he has ever been a friend of humanity and justice, pleading at all times the cause of temperance and good order, and has done more perhaps than any other man of his day to elevate and save men from the degradation of strong drink. He has by his own matchless powers wrought so much for the man that he has, while abroad, been accorded the most distinguished honors wherever he has been, and now hearty receptions await him in his own country. It is by his matchless power of speech that he has aroused public feeling on the subject of temperance. His words are spoken for all time: he loves and lifts mankind. It is said that 120,000 Englishmen and English women die annually from the effects of strong drink, and more than $500,000,000 are expended for it. It is to combat this monster evil that our friend has devoted his life; it is for this work that he has been so enthusiastically received abroad. Judge Aldrich bade him a thrice welcome, and expressed a hope that Mr. and Mrs. Gough would long continue to remain in the midst of friends and neighbors to bless and be blessed.

The Rev. Dr. Gould followed, saying that of old seven cities contended for the honor of being the birthplace of Homer. To-day two nations dispute the home of John B. Gough, but his presence here on this occasion seemed to settle the dispute. During his fifteen months' absence his tour through England had been one continuous triumphal march, and people of all classes turned out to do him honor. But now that he has returned to good old New England, and to Worcester and Piedmont church, his home for worship, he would find that he has no warmer or truer friends than in Worcester.

Others followed of the representative clergy in felicitous terms of welcome, including also Ex-Governor Clafflin in behalf of the State at large, who said that the name of Mr. Gough would be kept in perpetual honor as in the roll of the great reformers of the world. The final address of Gough himself, for whom all were intently waiting, was received with round after round of enthusiastic applause. He said this was the first time he had opened his mouth in public since his return from a long absence, and he fully appreciated the cordiality of the welcome accorded him. He went abroad for rest, but had to say that during the past year he had worked harder than ever before. When he arrived in England he found a great bundle of letters and telegrams awaiting him, and his work began at once. He was sorry to report that during the past twenty years drunkenness has greatly increased in England, but he was glad to say that the cause of temperance is being carried on by stronger hands than ever before. There has been a great change in this respect during the past twenty years. Among a certain class of people brutality is increasing, but it is met by more determined work on the part of the friends of the cause of temperance. While in London he visited with a friend Hoxton Music Hall, where for 600 consecutive nights temperance meetings have been held. The scum of the city gathers there; they sing the most pathetic Gospel hymns, and thousands are reclaimed from their sin. Some of the best people in the country are engaged in the work; they go among the poor and reclaim them. Total abstinence is popular to-day among the highest church officials. There are 14,000 ministers in one temperance society; they are not all total abstainers, but they will not drink in public. The temperance workers are well organized, and in this respect are better off than we in America. The country is so compact that committees can meet easily. Mr. Gough condemned the practice of physicians prescribing stimulants for sickness; there is nothing to be gained except in rare cases, and then the utmost care should be used. He claimed that the principles of total abstinence were worth suffering for. Those who do not know the cravings of an appetite for strong drink know not what it is to suffer.

I am sorry to say that neither Mr. Gough nor any of the speakers on this occasion named the one talismanic word that some in the audience were aching to hear, and which is the key to the present situation in Massachusetts, on the eve of the hotly contested election, namely, PROHIBITION. Nor did any one intimate what is so true in New England, that a powerful preventive to the concert of action which is to be so much desired in the cause of temperance, is the *secret oath bound lodges.*

In this connection let me present for publication in the *Cynosure* a letter I have just received from the venerable, stalwart Gen. J. W. Phelps of Brattleboro, Vermont. It is too true and pertinent to the times not to see the light through the columns of a reform press. It is dated

October 28th, 1879.

"REV. MR. CHEEVER:

"*Dear Sir:*—If the service of Christianity were to consist in preaching old-fashioned sermons, I fear that the world would easily get the upper hand of the church. I have just been impressed with this fact by reading an ordinary list of crimes, of a secret nature, and of frequent occurrence, in one of your Massachusetts newspapers. If cases of typhoid fever were as numerous as these cases of crime, and within a limited region of country, some unhealthy cess-pool or similar thing would be suspected as the cause of it. Is not the lodge the evident cause of this epidemic of vice, of hideous deformity, which is now occurring in the State of Massachusetts? Still the ministers of religion go on, preaching their old-fashioned sermons, dealing out soporifics and depletions as usual, as if nothing extraordinary had happened.

"Now, if as many cases of a strange sickness should happen as there are cases of moral turpitude, would there not be some especial inquiry into the subject; some statistics collected; some discoveries made; some theories advanced? It appears to me that an association of pious men that should now put down in black and white all the cases of depravity, corruption in business, betrayal of confidence, disregard of religious professions, etc., which are announced in the papers as taking place in Massachusetts (deemed the healthiest moral locality in the Union), more effectual good could be done in this way than by all the sermons that could be written. For my own part, I believe that much of this tidal wave of depravity can be traced to the Masonic lodge.

"Your city of Worcester, a seat of manufacturing interests, where the lodge naturally takes a strong hold, as it did among the artisans of Ephesus, would be a [illegible] suitable place for gathering and recording the list of crimes to which I refer. This would indeed be building up the church against pagan worship. In Paul's epistles to the Ephesians, and to their first bishops, he gives a list of crimes and vices practiced under the teachings of the great grand lodge of mystifiers of the city. It was the very place in which to point out and prove such crimes and vices. What was simply declared by St. Paul of Ephesian society, should be proved by statistics in Massachusetts.

"Can we not, in all New England, get up one paper to advocate the cause of sound morality against the enormous depravity of the lodge?

Silence on this subject in New England is confessed weakness and disgrace. It gives tacit consent to duplicity and fraud."

H. T. CHEEVER.

Worcester, Oct 30, 1879.

WASHINGTON LETTER.

Hayes and Colfax—A Doubtful Robbery— The National Fair— The National Soldiers' Homes—A Pitiful Case in the Washington Home —The Cabinet and the Mississippi Jetties.

WASHINGTON, D. C., Nov. 1, 1879.

Our wandering President returned last week to the scene of his official duties. His first act after reaching Washington was to become an advertising agent for the National Fair Association by opening that business enterprise. The next thing, he took the cars to Baltimore, where he attended and advertised the lecturer, Schuyler Colfax, late vice president of the United States, who is an Odd-fellow in good standing, and the first vice president of this country that was ever proved to have accepted a bribe, and, for that reason, since he left that office, has been in enforced retirement from the political arena, and held in contempt by all honest classes in the country, not excepting the good men in his own secret order.

The Odd-fellows hereabout are somewhat startled and excited over the news that the treasurer of the Grand Lodge, W. R. Kelly, claims that his pocket was picked of thirteen hundred dollars of the lodge funds while he was en route from Parkersburg to Wheeling, on last Monday. The telegram failed to state if he had lost any of his own money at the same time. Charges have been preferred against him and a committee appointed to investigate. Here arises a difficulty. All the members of the committee will belong, as a matter of course, to the same order, and, being sworn to help a brother member in distress, and maintain the good repute of the Odd-fellows' society, how can they convict him, even if guilty? for that would be bringing discredit upon the whole order, and not helping a brother member in distress. Such is one of the complications which must always arise where men join secret, oath-bound societies, taking oaths which, from their horrible penalties, they must esteem paramount to their duties as citizens, and their oaths of office; but I suppose such complications, where perjury is and must be committed, are of little or no moment to men after they get a love of secretism ingrafted into their hearts, and practice it on the grand and petit juries, where most solemn oaths of office are required. The mental strain on a man the first time he sits on a jury after having joined the Masonic or other secret order must be immense, and he must always thereafter consider himself a perfect exemplification of Will in the poet's verse:

"Tom struts a soldier, open, bold and brave;
Will sneaks a scrviner, an exceeding knave."

The National Fair which begun on the 28th ult. and ends November 6th, has proved a grand success. It has been patrontzed by manufacturers, merchants and stock owners from every section of the United States, and has attracted thousands of strangers to this city. All who come express themselves as highly pleased with our beautiful city and the fair.

A matter of national interest just now is the way the various Soldiers' homes in the country are managed. Particular acts, high handed and lawless, have just been performed at the one here, which is getting it and the management of all, well deserved criticism and censure. These Homes were created by act of Congress, which authorized the stoppage of twelve and one half cents each month from the pay of every soldier while in the service, in order to raise a fund to build the Homes, and gave every soldier the right to reside at them when old and unable to provide for himself. Now this sum was deducted every pay day from nearly every soldier in our vast army and must have aggregated an immense amount, ten times sufficient to build the Homes and take care of the poor inmates, as not one in ten thousand of the soldiers ever applied for admission. The money was applied in building elegant houses and furnishing them sumptuously with every comfort for the officers in command of the homes, and building barracks for the poor soldiers. Congress has also at various times given the homes appropriations to increase their efficiency. But, alas for poor human nature! epauletted frauds have in nearly every Home succeeded in getting in command, and from long usage and continual neglect of the public to investigate their ways and management of the funds intrusted to their care for the poor and friendless inmates, have got to the point where they consider these homes as intended for their and their families' comfort and personal benefit, and that the poor soldiers have no rights they are bound to respect. In addition to the pay of the soldier stopped while in the army, and the special appropriations given by Congress, since this fraudulent administration came into power the commanding officers, by dint of personal and social influence, succeeded in getting from the Secretary of the Interior, a false construction of an act of Congress, under which they appropriate to the Homes, or rather to themselves, the pension of every inmate that has one when he enters the home or gets one while he is an inmate. All these funds are controlled by officers of the army of such rank that they feel that they have a right to do as they please and not be questioned, for such, indeed, is the opinion our high army officials hold of themselves.

At the Home here, last week the commandant summarily dismissed five poor old soldiers as *fit for duty*. They immediately applied to the recruiting officer to enlist again. The recruiting surgeons reported them still disabled and refused to enlist them. They applied to the Adjutant General of the army, who also refused to take them into the service. In their distress they applied to the commissioners of the Soldiers' Homes, a board of high old army officers, for re-admission to the home here, and were again refused, and are now wandering about the city as mendicants, totally deprived of all their rights by law, while the commandant has a whole splendidly built and elegantly furnished house out of their own funds, and bids them defiance. I am credibly informed that money given by Congress for this Home, was used in fitting up a billiard room for the commandant and others. It is a well known fact that the President and his family occupied during the summer one of the cottages at the home built out of the home fund, and here in the midst of a cold snap with winter, the dreaded enemy of the poor, fast approaching, five old disabled soldiers are turned out to starve and freeze!

Is it any wonder that the press are censuring the management of these institutions, which from all report are pretty much alike? I hope that I have not given the subject too much space, for I hold that soldiers, next to widows and orphans, are the class most swindled and oppressed by secret societies and combinations, one of the worst of which is the society in the regular army, composed of officers who have graduated at West Point. Since writing the above the soldiers have applied for a mandamus on the officers of the Home to compel their readmission, and I have no doubt will be successful.

Yesterday was held a Cabinet council, the first for some time. Two of the departments of the government, the state and justice, were still unrepresented. The session was short, and the questions discussed were of no general importance, except of Capt. Ead's jetties at the mouth of the Mississippi river. It now turns out after the captain has on several occasions received his installments of five hundred thousand dollars each, that the government engineer in charge of the channel reports that, "during the quarter ending October 1st, there were twenty days in which the channel was not of the depth required by law."

This looks very much as if the end of a huge swindle was just beginning to dawn upon us. In this section we have no direct interest in the depth of the river channel, but it is a matter of vital importance to your Western business men and perhaps to a great many of your subscribers.

O. N.

Reform News.

THE KANSAS CONVENTION.

EDITORS CYNOSURE:—The Kansas State Christian Association opposed to secret societies, met in the Reformed Presbyterian church in Winchester, Oct. 14th, 15th and 16th. The meeting was a very pleasant, and we trust profitable one. It was tolerably well attended, although we should have been glad had more of the friends from a distance been with us.

The evenings of the 14th and 15th were devoted to the hearing of lectures from Bro. J. P. Stoddard, Secretary and General Agent of the National Association, who presented "Masonry and its Satellites," in such a light that we cannot see how any Christian could listen to his clear and forcible arguments against these selfish, anti-Christian and godless associations and still retain connection with them.

The other sessions were given principally to the business of the Association, with short addresses by Revs. Milligan, Loggan and others. The election of officers for the ensuing year, resulted in the choice of the following persons:

President, Rev. J. S. T. Milligan, North Cedar. Vice-President, Rev. R. Loggan, Lecompton. Secretary, Rev. J. Alter, Valley Falls. Treasurer, J. A. Torrence, Winchester. Rev. D. H. Coulter of Winchester, with Rev. J. S. T. Milligan, as his alternate, was appointed to attend the annual meeting of the N. C. A. at Chicago, on the third Wednesday in June, 1880.

The officers of the Association were appointed an executive committee to arrange for the next annual meeting and give notice at least two months beforehand of time and place. They were also directed to secure the services of an able lecturer, for six or eight weeks preceeding our next meeting. Also to prepare a paper urging the various churches in spmpathy with the object of this Association to support it. And also to appoint delegates to the various church courts in sympathy with this movement, to present the claims of the Association.

The committee on resolutions presented the following:

I. WHEREAS, The Triune God, the Jehovah, the God of the Bible, is the only true God; and

WHEREAS, The highest Masonic authorities declare the God of Masonry to be the God of any man's or nation's imagination, or as Mackey says, (Lex. Art. Religion) "Masonry is pure theism on which its different members engraft their own peculiar opinions," therefore

The true and only God "who will not give his glory to another," cannot bless the institution, nor can his faithful children identify themselves with it, as a pantheistic and really atheistic organization. And

II. WHEREAS, Jesus Christ, God's Son, our Saviour, is the true and only manifestation of the true God; the saved or enjoyed; "To whom every knee shall bow whom God can be known and honored as men honor the Father," failing and every tongue confess, who is to be in which, and without repentance, "shall perish even nations and be utterly blotted" And

WHEREAS, Masonry, with a view to the admission of Christ's enemies (See proceedings of the Grand Lodge of Iowa, T. S Parvin Grand Sec., page 212) as well as his friends into the lodge and to the enjoyment of its honors and privileges, has declared the name of Christ, in either prayer or praise, unmasonic; and has therefore excluded the blessed name which is the Christian's strong tower, from consistent mention and himself from worship; therefore,

We denounce the system as Christless and an anti-Christ, and call on all who would be faithful to Christ and their own souls to come ou of it and be separate. And

III. WHEREAS, The Bible is the law of God given by him to be the accepted and acknowledged rule of human life in all relations and organizations; and

WHEREAS, Masonry does not accept it or conform to it, but declares in the words of Chase's Digest, page 206, that 'To require that a candidate profess belief in the divine authenticity of the Bible * * is a serious innovation in the very body of Masonry;" and again, page 207, "It is not founded on the Bible. If it was it would not be Masonry;" therefore,

We conclude that the system is infidel and unscriptural; that no man who accepts the Bible as his only rule of faith and practice can belong to its order, or profess relation or subjection to the system. And,

IV. WHEREAS, A pledge or oath to keep secret that which it may be our duty to reveal to the tribunals of justice in church and state; and oaths in general to conceal and never reveal a system, its doings and the conduct of its members, is not only gross impiety, but at war with the confidence that should exist among men, and especially that should exist in the family; and hindering, at least, the administration of justice in the state and discipline in the church; therefore

We condemn the system of Masonry and all its kindred institutions as inimical to society in all its God-ordained forms and in the form of these obligations as inhuman and dangerous. And

V. WHEREAS, Charity as a Christian virtue and duty is not limited to those possessed of signs and grips, or who can give a required "shibboleth," but is due to all men and especially to Christians. And

WHEREAS, Masonry requires its Christian members to discriminate without and contrary to the Scriptural rule, and inasmuch as its obligations of a moral character are not of general force, but limited to members of the craft and their families; therefore

We condemn its charity as an expression of the selfishness and clannishness of the system and its morality as loose and apologetic. And

VI. WHEREAS, Brotherhood and fraternity should rest on the broad basis of a common humanity and Christian philanthropy consistent with justice and human merit. And

WHEREAS, Secret fraternities are clannish and intended to assist and promote the interest of their members without regard to merit or the claims of a common humanity its merits or its miseries; therefore

We denounce them as conspirators against the laws of trade, labor and charity; and injurious to their members and dangerous to society.

VII. WHEREAS, all reforms must be brought to the test of God's glory, Christ's honor and authority, and Bible law; and

WHEREAS, The friends of each reform should feel themselves bound to each other as well as to a common Leader in the same great army of the Lord; therefore

We express our hearty sympathy with the National Reform Association in its efforts to make this nation God-fearing, Christ-honoring and law-obeying; with the temperance reform in its efforts to obtain the legal prohibition of the manufacture, sale and use of intoxicating liquors; and with reform associations in an endeavor to secure the sanctification of the Lord's day by individuals, organizations and the nations; and as Christian persons and servants of a common Master pledge our earnest personal co-operation.

COM.

From LaSalle County, Ill.

EDITOR CYNOSURE:—On the evening of Oct. 9th township sixteen here at Eagle we had an interesting lecture from Streator, Masonry by Elder J. F. Browne and S. E. Starry. During the lecture while they were taking the candidate through the first degree, they were greatly surprised to find that they had a Mason helping them expose Masonry. He got up calling them frauds, perjurers and all sorts of hard names. They skillfully turned the tables by asking him who was the perjurer, and dared him to take his oath which was the biggest fraud him or them since he was helping them expose his own lodge! He got himself well laughed at. Since the lecture it is found that we have quite a number of jack Masons in our neighborhood, and hope that the lecture will do a great deal of good, where it is much needed.

A. LISTENER.

Browne and Starry at Albany, Ill.

Our quiet town looked out one afternoon to see the fences, walks, and horse-blocks papered with illustrated hand-bills announcing an expose of Masonry, October 20th and 21st.

Expectation stood on tip-toe, while conjectures, questions and surmises floated about the community like leaves in an autumn gale.

The much looked for evening of the 20th brought a crowded house to witness the working of the first degree. Mr. Starry went through the many forms and prolix oaths much as a chorister goes through a familiar hymn. Evidently the Masons learned him his lesson well when they initiated him. They little knew just how well.

The working of the first degree, together with explanations and pithy arguments, by Elder Browne, bearing on the relation of Masonry to Christianity, covered the first evening's work. The discussion of the religious arguments we leave to more ethical minds, and pass to the next evening, during which was discussed the relation of Masonry to the state.

The second evening the ten cent test winnowed the audience a little; notwithstanding the house was nearly full. The most obtrusive features of the evening consisted in a group of rude boys who had gathered around the door and windows, entertaining those who were unfortunate enough to come early with showers of corn, shouts, and stale jokes. Taking into consideration the old adage, that children shadow forth the life and character of their parents, what shall we say of the home life and training in some parts of Albany! But the meeting was opened, and the working of the third degree rapidly went on.

As we watched the ever shifting scene, the thought forced itself upon us again and again, Can this be Masonry? Can this be the process through which the wise Solomon and Hiram, King of Trye, passed in their day? And then the array of mighty names that have been connected with Masonry, from Solomon's day to the present, passed in review before us. We seemed to see them one and all. We saw them knocking as humble supplicants at the lodge door praying for light in Masonry. We saw them again, dressed after the exact fashion plates of Adam, eked out with some cast-off under garments, with their eyes bandaged and their necks girt about with a rope, bending before the Masonic altar repeating outrageous oaths. And then, O crown of noble ceremonies! We saw them all mingling with relish in the general scuffle which commemorates the death scene of Hiram Abiff.

We confess that neither the scene or the ceremony exalted our ideas of those illustrious men, or increased our veneration for the institution of Freemasonry.

But to return to the meeting. The speaker of the evening called attention to that part of the Masonic oath in which the candidate binds himself not to set foot in a clandestine lodge, and then quietly pressed home the charge of perjury upon those Masons who sat in the audience; a charge which Masons are ever ready to cast at those who leave the order. He also called attention to the bitter Masonic condemnation cast on those Union soldiers, who, in the heat of battle, in the rush and whirl of the charge, bayoneted Missouri rebels while they were giving the grand hailing sign of distress; and he pointedly asked which should be paramount, allegiance to the state or to Freemasonry? The speaker further called attention to the fact that secret organizations were composed of thousands of armed and drilled men, as shown by their frequent parades as military organizations. And we ask a question similar to that asked by the Old Dominion patriot: Have secret societies an armed enemy in the United States? If not, what mean these preparations for war in a time of peace?

Then followed the evidence that what we saw and heard was Masonry as practised in the lodges. First, the universal and undivided evidence of all seceders to that effect; second, the testimony of those Masons who have been brought before courts of justice, which was to the effect that Masonry was being exposed; third, the assertion by so high an authority as President Finney, that if any thing in the world had been proven by human testimony it was that Freemasonry was the world's property.

As we walked homeward, pondering on what we had seen and heard, we said within ourselves, if this be Masonry, the least we can say for the institution is, O folly, thy name is Masonry!

A CITIZEN.

—Special attention is called to the article on reform work in the South; further notice will be given to the proposition hereafter.

Masonic Mob in Missouri.

AVALON, Mo., Oct. 29, 1879.

EDITOR CYNOSURE: We have been giving a series of lectures on Masonry in Caldwell county, Mo., during the last few days. Our first was at the Christian church (known as the Antioch church), in Daviss township. The audience was rather small, but when it was announced that the lodge would be opened the next evening the interest became more general. The evening of Oct. 23 was beautiful, and we worked the Entered Apprentice degree in Blue Lodge Masonry before a good-sized audience.

The following evening we lectured at the Riggles schoolhouse, near the village of Black Oak, and the next night again worked the first degree. The audiences here were good-sized and the people were glad to hear the truth.

We lectured Monday evening to

(*Continued on page 9.*)

Correspondence.

The Prophets and Reformers.

DEAR CYNOSURE:—Your righteous appeal for extended circulation on first page of October 23d, inspires a response from an ardent and fast friend of the grandest of all reform sheets of these times. This is not flattery, but righteous acknowledgement of the truth in the case. I firmly believe that God, in looking down upon the press, secular, political and religious, sees no paper at this hour which stands out with the momentous issues of the present and the future equal to the *Christian Cynosure*. Like the *Liberator* of Wm. Lloyd Garrison, holding with unflinching grit and pluck the radical issue to the end,—not bitter, but glorious end—it makes its own way through persecution, slander, and every tidal wave generated by the gas and smoke of the lodge fires of the Grand Lodge below.

What made the *Liberator* so unpopular so many years? Was it the fact that it was God's chosen instrument to expose "the sum of all villanies?" That it insisted on calling things by the names that belonged to them? Is not the world so wicked now that the man or the paper that takes right ground on the great moral issues of to-day will be ostracised and abused by every agent of the devil all along the line, from the lodge on earth to that below?

The pulpit or the press that now steps to the front to meet the emergency of precious souls by steady resistance to the lodge, Satan's most effective engine to engulf them in hell, need not expect a popular breeze to waft it upward to financial success. The world needed just such a Jesus as the Father in mercy sent it, and yet the glory of his character was the occasion, while the wickedness of the world was the cause, of all the neglect and abuse he received.

The Bible, the only book which

God inspired and sent into the world, the most needed and the best, but the least appreciated save by the right minded few of the millions of our race, might say, "Can you afford to treat the Bible in this way?" God said, "I have written unto them (his own people) the great things of my law, and they were accounted as a strange thing." God sent just such prophets and just such apostles as the world needed, and for that reason they were the men to be abused by sin. Baal's prophets dined at the queen's table, while ravens fed the prophet of God. Jesus and his heralds were often in the presence of earthly potentates, not as favorites but as criminals.

In my early experience with the *Cynosure*, and all along till now, I find that the masses of men reject what they most need, and it may be said because they need it.

I am astonished, supremely, at the success of the lodge in putting the grandest of reform sheets in our land under so strong a stigma that the work of increasing its circulation is so difficult. I have steadily watched my chances to get subscribers and shall do so, though against wind and tide, for the paper which I regard as first in the list of the periodicals I read, is the *Cynosure*. That its future in God's sight, and in the eyes of far-seeing good men, is glorious, I feel not a doubt. We are bound by the law of moral rectitude to God and to man to do all we can to extend the light on the lodge issues and all others, and I see no paper that could do the work half so well as the *Cynosure* is doing it. We must sustain it at whatever cost and effort. *If Freemasonry lives and thrives in this nation, all that is of any value to us must decline and die.* It is poison to body and soul, concentrated disease morally and socially, and its mission to blast and ruin. NATHAN CALLENDER.

HONESTY IN BUSINESS AND RELIGION.

DEAR BRO. KELLOGG:—Can we expect the triumph of Christianity while business is carried on as at present by professing Christians. My Christian mother taught me when a lad there was no true success without being honest. "That a a man might be honest in business deal, yet not be a Christian." In looking over my life, after years of struggling to earn a living, and at the same time be doing good by benefitting all with whom I associated, I have found the business world are not governed by such principles. At theage of fifty years I was told by a friend, "You can't succeed. You are too honest." I was surprised at his remark, because I had not thought of myself as peculiar from others in that respect. I never could ignore the principle of regarding others interests as equal to my own. It was never satisfactory to me to attain success while society around me were in need of what I had succeeded in obtaining.

The principles of trade as now inculcated by stock-jobbers and boards of trade, down to the way side deal in horses and stock on farms and sometimes in stores, is demoralizing in the extreme. It is the sagacious and strong preying upon the lesser, like sharks that live to devour the unwary who come within their reach; and the selfish world calls it smart, and praise the man who chances to be successful. Most traders at least act the lie and glory in it. Permit me to give one example of hundreds I have heard men relate as among their successes in trade.

About ten years ago a wealthy and prominent member of the church related the following among other incidents of his experience. An acquaintance out on a farm had some very choice steers the trader was desirous of purchasing. "I hitched up my horse and drove out to see what I could do with him. I looked them over as they lay resting in the grove, and a finer lot of cattle is not often seen. If I asked the owner his price and he thought I wished to purchase I knew he would put a big price on them, so I drove out where he was at work. After salutations of the morning, I asked him if he had any sheep he wanted to sell, saying, that I was looking for sheep and would like to purchase if I found some to suit. He had none, but went on to say he had some steers he would sell, and would like to show them to me. I gave him to understand I did not care to purchase them. I was after sheep. He said he would like to keep them, but he had some money to raise and would give a good bargain in them."

To make the story short, the trader got them at almost his own price, and gloried in the success in pulling the wool over the farmer's eyes, and in the amount of money he made in the transaction. How? By misrepresentation and all the time acting a lie. That farmer learned afterward more of the matter and will probably never forgive the wrong.

This manner of doing business adopted by Christians? O shame! I have known as bare-faced acts of dishonesty by those who claim entire sanctification. Do the business men of the land know where we are drifting? We are of the opinion that men don't realize their true condition.

Speaking of sanctification, as an evidence that men don't know themselves,—last week a man in giving his testimony in a meeting at this place, said he "had been sanctified for sixteen years;" but his wife did not find it out until the week before he made the above statement.

I am not a foe to sanctification. But we should seek moral purity and talk less of our attainments. (See Phil 3:12–14.)

Yours, H.

FURTHER DISPOSITION OF MORGAN.

MENOMONIE, Wis., Oct. 28, '79.

DEAR CYNOSURE:—I'm amused with "Mrs. DeGeer's version of the death of Morgan," as told in a letter from your Gilson, Ill., correspondent. I wonder if she pretends to tell that story from *her own knowledge as a Mason* as to what became of Morgan?

I believe that no one but Masons, so far as has been ascertained, ever did know just how, when and where poor Morgan came to his death. And in these days some of them tell one story and some another. Some Masons have said that Morgan was murdered, but it was done in those days of superstition when witcher were put to death in New England, and they account for the strange and cruel deed in that way. There is one Mason in Menomonie, I am informed, who thus disposes of the case.

Here is another "version" of poor Morgan's fate, as given me a few years since by one Hewitt, at the time a preacher of the Gospel in Waupun, Wis., and also a teacher of Masonry. But he was soon after expelled from the denomination (Baptist) for denying the divinity of Christ.

I was sitting with him and his wife at dinner in his house. She introduced the subject of my husband's position on the question of Masonry, and in the course of the conversation he said, "Morgan was not murdered; he was exiled." I asked, How do you know that, Mr. Hewitt?

"I know it as a Mason," he answered with decided emphasis.

"That is an entirely different statement from what any other Mason ever made to me, and I have talked with quite a number about the matter. They have usually said that he was put to death, and that it was right; that he deserved death, for when he broke his pledge to keep the secrets of the order he violated the most solemn oath possible to administer to man, and he was a perjured wretch."

"Well, he was not put to death, he was exiled."

"And you say you know as a Mason that Morgan was exiled?"

"Yes, I do."

His wife spoke up. "Mr. Hewitt ought to know, for he is a teacher of Masonry, and a great many Masons come from all over this part of the State to receive instructions from him."

He repeated, "Morgan was not murdered, he was exiled."

Leaning forward and looking him steadily in the eye, I said, "Mr. Hewitt, you say, do you, that you know as a Mason that Morgan was exiled?"

"Yes!"

"You say it as a teacher of Masonry, do you?"

"Yes, I know it and say as a Mason and teacher of Masonry that Morgan was exiled!"

I moved back from that dinner-table with the manner of one horrified, as I truly was, and said, "Mr. Hewitt! You, a minister of the Gospel, a Baptist minister at that, tell me that you know and say as a Mason that Morgan was exiled! You tell that which is a thousand times worse than if you had told me that the Masons murdered Morgan! By what authority is Masonry delegated to tear an American citizen from his wife and family, his friends and neighbors, and exile him from his country? And by what power does Masonry render it impossible for the almost superhuman efforts of loving friends, and loyal and zealous citizens, aided by law and govermental authority to discover his whereabouts or bring to justice the conspirators against his liberty for life, and the destroyers of the happiness of his family and friends?" I then gave him a "lecture" of about five minutes length—such a lecture as he never received in any degree in Masonry. And he listened in silence evidently not Masonic, but dumbfounded. I ended by saying: "Mr. Hewitt, I go from your house to tell the world so far as I am able, what you have here told me about Masonry. I shall tell the Baptist people of Waupun what their pastor teaches as to the right of Masonry to tear from family, friends and country those who oppose or expose the order; and I go out of your house consecrated anew to the work of showing to the world, as I am able by God's help, what a dangerous institution Freemasonry is right here in our churches and homes."

He went to his study and I soon went out and did as I told him I should.

And now Mrs. DeGeer has called me out on the subject. If the editress of the *Crusader* has entered upon the work of telling the people of this country what became of Morgan after he was last seen by his wife and friends, she ought to be most thoroughly informed. And in as much, as according to all Masonic authorities, "by the immutable laws of Masonry no woman can be made a Mason;" and "the lodges into which women are admitted are only lodges of 'Adoptive Masonry,' having but a slight resemblance to and no connection whatever with Masonry proper;" and are "established for the purpose of enlisting the sympathies and friendship of the gentler sex in behalf of the fraternity," and "pacifying those women who object to their husbands being out late at night at lodge meetings where they cannot go and the proceedings of which they can know nothing."

I would refer Mrs. DeGeer for correct information as to Morgan's death to the "Confession" of the murderer of Capt. Wm. M. L. Emery, of Racine, Wis., taken down by Dr. [illegible] from the lips of Henry L. Valance, and to the History of the Abduction and Murder of Morgan.

gan. If she wants what she might consider still more reliable information I would refer her to the court records of the county where Morgan was kidnapped, and introduce her to Father Preston, of Lockport, Ill., her near neighbor, who is one of the officials still living and of sound mind who aided in the search for Morgan. Yours for the truth,

MRS. M. M. AMES.

OUR MAIL.

A. Manwell, Brandon, Buchanon county, Iowa, writes:

"May the God of battles protect and bless you in this wonderful contest against the powers of darkness."

Rev. G. L Paine, Herricksville, Bradford county, Pa., writes:

"Consider me a subscriber for life."

A gentleman at Idaho Springs, Col., writes:

"I was thinking of joining the Masons and Knights of Pythias but I have given up doing so until I get the books (expositions) and see what kind of societies they are."

Mrs. J. A. E. Delong, Warren, Ill., writes:

"I do not know how to do without the Cynosure. I have been in the battle over ten years; and expect to fight this great power of darkness while life lasts. I am living on borrowed time. I do not expect to see it crushed; but I have strong faith that God will destroy this great wickedness in his own good time."

C M. Livesay, Nashville, Ill., writes:

"We like the paper better each year, hope it may still continue on its mission of justice, mercy and truth. May God bless the National Christian Association in all its business departments as well as spiritually."

Rev. John Hoobler, Fairmount, Ill., writes:

"When I go from home I take the Cynosure with me and show it to the people. By doing so now and then I get one to send for it. I live in a town which is full of Masons and Odd-fellows and I have to fight my way through the best way I can. God has been with me ever since he converted me which was in the year 1823. . . I need grace every day to conquer the world and all sin. Love to Bro. H. H. Hinman. He knows me."

S. Chrimes, Streator, Ill., writes:

"I have taken the Cynosure nearly all the time since it was a paper and I mean to a long as I live if there is no compromise with Satan's kingdom. 'I am a soldier of the cross a follower of the Lamb.'"

Guilford Bolander, Marion, Grant county, Ind., writes:

"After I read my paper then I give it to some one else to read. But it is best for a person to take the paper himself as he will take more interest in reading it. A conscientious man cannot read it without giving up his lodgery, as for me I cannot do without it. It is a strength to the feeble knees and weak backs. God speed the final victory when secret orders will be banished from the land and God's people may be one."

K. A. Orvis, Richmond, Ind., writes:

"I have read with considerable interest 'The History of the National Christian Association' as given in your neat little pamphlet of that title, as it sets forth clearly and concisely the objects of this Christian reform in such a light that it appears to me every honest Christian minister in the land should read it and have a good word to say in its behalf. . . I read the Cynosure with great interest from week to week and give my copies away where I think they will do the most good."

C. Lyman, Worcester, Mass., writes:

"I have had the Christian Cynosure for the last ten months through the benevolence of S. Pratt, Worcester; have read it from best in going to end and think it the the neighborhood; have circulated it among and acquaintance and mailed it to friends work is done at a distance. My in my 82nd year, I go from home, am speed in your works of the Lord bid you God " put down the

Sabbath School.

LESSON XLVII.—Nov. 23 — THE GLORIFIED SAVIOUR.

SCRIPTURE.—Rev. 1: 10-20.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

GOLDEN TEXT.—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.—Rev. 1: 8.

[From S. S. Times Quarterly.]

HOME READINGS.

Rev. 1: 10-20. Our Saviour's glory.
Ps. 2: 1-12. Foretold.
Dan. 7: 9-14. Foreseen.
Mat. 17: 1-13. On the mount.
Mat. 27: 45-54. On the cross.
Acts 1: 1-11. While ascending.
Acts 7: 54-60. When ascended.

PROMPTINGS TO FURTHER STUDY.

In what place mentioned in the lesson did the Spirit once forbid Paul to preach? To whom did an apostle once send salvation from "the churches in Asia"? Which one of the Epistles was written to the strangers scattered in Asia? What prophet, on receiving a revelation from God, fainted, and was sick several days? What are we directed to write upon the table of our heart?

[From Scholar's Handbook.]

HOME READINGS.

John 8: 51-59. The I Am.
Mat. 17: 1-9. On the mount.
Dan. 7: 9-14. Ancient of days.
Rev. 19: 11-16. King of kings.
Is. 43: 1-11. Fear not.
Col. 1: 12-19. First-born from the dead.
Rom. 6: 1-11. Alive forever.

NOTES.

Alpha and Omega, the first and last letters in the Greek alphabet (A O) intended to declare that Christ was God complete, and that he had all things in his power.

Asia, a small Roman province in Asia Minor.

Ephesus, a chief commercial and free city of the East, capital of the province of Asia; situated on a plain near the sea; in Paul's time had three noted buildings: (1.) Temple of Diana, one of the Seven Wonders of the world, was 220 years in building; was of the purest marble, 425 feet long, 220 feet wide; supported by 127 columns 60 feet high, cut out of Parian marble, each column being given by a king, and 36 of them carved by the famous sculptor Scopas; the massive doors were of carved cypress, the halls filled with famous statuary and paintings; in the center an image of the goddess Diana. (2.) The theatre, said to be the largest of its kind, and excavated out of rock upon the side of Mount Orion; built by the Greeks, and capable of holding 50,000 spectators. (3.) The stadium or circus, 685 feet long and 200 feet wide; the place for races, wrestlings, fights with wild beasts, etc. Ephesus is now in ruins.

Smyrna, an ancient important city of Asia Minor, and on the bay of Smyrna, about 200 miles S. S. W. of Constantinople and 40 miles N. of Ephesus. It was founded by Alexander the Great, near the site of the old city; was the home of Polycarp in the second century. It is still a flourishing commercial city of about 150,000 population.

Pergamos, a city in Mysia, in Asia Minor; the residence of the Attalian kings, and once the capital of the province of Asia; was near the river Caicus, and 20 miles from its mouth; now called Berghama; has about 15,000 population, including many nominal Christians.

Thyatira, a city between Pergamos and Sardis, founded by Seleucus Nicator; its chief industry was dyeing, its principal deity Apollo. A new town is now built upon the ruins, called Akhissar; has about 1,000 houses and many nominal Christians.

Sardis, Philadelphia—brotherly love.

Laodicea, a city near Colosse in Asia Minor, and on the Meander; destroyed by earthquake in 62 A. D.; soon rebuilt, and became an important Christian city; was destroyed by the Mohammedans; is now in desolate ruins, having a poor village near them.

[From International Quarterly.]

HOME READINGS.

Gen. 1: 1-31. Jesus the Creator.
John 1: 1-28. Jesus the Life and Light.
John 1: 29-51. Jesus the Redeemer.
Isa. 6: 1-13. Jesus seen by Isaiah.
Ezek. 1: 1-28. Jesus seen by Ezekiel.
Dan. 10: 1-21. Jesus seen by Daniel.
Rev. 1: 1 20. Jesus seen by John.

SUGGESTIONS.

The Book of Revelation, the fourth division of the New Testament, closes the sacred volume. The Greek word for the book is "Apocalypse," which signifies the unveiling, or drawing aside the veil of the future. This must be very profitable as well as interesting, for we find "a blessing" promised to those who read, hear and keep the things which are written in this book (chap. 1: 3; 22: 7). The prophecies of the Old Testament strengthened and encouraged those to whom they were given (see Heb. 11: 7), and, in like manner we may be helped by this.

But especially this is "the revelation (or unveiling) of Jesus Christ" (verse 1). It has reference to his person; and notice, it is not "revelations" as if there were several unveilings, but only one. He has been seen in his humiliation and suffering but he will be seen in his power and glory.

The book was written by John, the writer of the Gospel and Epistles. The place is mentioned as "the isle called Patmos," a small island in the Mediterranean (or Ægean Sea), near the coast of Asia Minor, now called Patino. Here the worst convicts of Rome were banished, and Domitian, the last of the twelve Cæsars, sent John here during the great persecution.

The Revelation is divided into three parts, viz.:

1. The things seen—Jesus in the glory (chap. 1).

2. The things which are—The church dispensation represented by the seven churches (chaps. 2-3).

3. The things which shall be "after these," or the events succeeding the rapture of the church. (chaps. 4-22).

THE APPEARANCE OF CHRIST.

The long robe was worn by kings. The girdle also denoted a sovereign and priest. The white (snow) hair was purity and glory. The eyes of light, or fire, shows penetration and discernment. The feet of "burning brass" (copper) indicate judgment. The voice must now be heard by all. His hand holds the ministers or servants of the churches, and the sword of his mouth and the shining of his countenance destroys his enemies (2 Thess. 2: 8; Rev. 19: 15).

[From the Evangelical Repository.]

THE EXPLANATION OF THE VISION.

Before the Son of man could explain to John the things he had seen, it was necessary to administer comfort; therefore, he laid his hand upon the apostle and said, "Fear not."

1. He walked in the midst of the candlesticks, revealed himself to the apostle. He is "the first and the last"—words which here, as before, describe the Son of man as eternal and unchangeable. He is the one "that liveth," or the living one; he has life in himself; he depends on no other for existence. He is the one who "was dead," and whom John's loving hands had helped to bury in Joseph's sepulchre. Though he was once dead he was now "alive forevermore"—over him death had no more power. This statement is confirmed by the emphatic "Amen." He had "the keys of hell and of death." By "hell" is meant the place or state of the dead, without reference to their happiness or misery. When Jesus claims to have the keys of hell or Hades and of death, he means that he has power over the invisible world. Having told John who he was, he gives him an important command (verse 19), which contains a synopsis of the entire book. John was to "write the things which he had seen"—that is, the vision of the candlesticks and the royal priest. This command he obeys in chapter 1. He was also to write "the things which are"—that is he was to describe the church as it then existed in the world. This he does in the epistles to the seven churches, which are contained in chapters 2 and 3. He was also to write "the things which shall be hereafter"—that is, the things which were to be from that day till the end of time. This part of the command he obeys in that part of the book which begins with chapter 4.

2. The Son of man then explains the seven stars. The stars and the candlestick are called a mystery, a word which, according to New Testament usage, describes something which man can understand only with the help of a revelation from God. With such a help we are able to understand the mystery of the stars; for the Divine Expounder tells us that "the seven stars are the angels of the seven churches." The word "angel" means messenger. The reference here is not to the holy angels, but to ministers or pastors. They are angels or messengers, because God has sent them to reveal his will (Mat. 28: 19, 20; 2 Cor. 5: 20). They are stars, because they are light-givers, reflecting the light from Christ, the great Sun of Righteousness.

3. According to the same Divine Expounder, "the seven candlesticks are the seven churches." They are so-called because they are light-bearers. It is the work of the church to hold up the Gospel for the light of the world. As the stars were seven and the candlesticks seven, the number of completeness, it follows that the epistles to the angels of the seven churches were intended for all ministers and all churches.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 13, 1879.

Editorial Correspondence.

SACRAMENTO, Cal., Nov. 1, 1879.

DEAR CYNOSURE: The sky brightens. Hitherto, in this State, I have been in places where the scales of the lodge leviathan were "so close, one to another, that no air can come between them." We came here last Tuesday, stayed over night with Judge Cross, a friend of former years, and an excellent Christian gentleman.

Next morning I took the cars and went to Woodland, Yolo county (which, by the way, is a land without wood, but covered with endless wheat fields), and met, at last, our good brother Beck, with brethren Mussulman, who is no Turk, but a Christian, ex-Bishop Shuck, Rev. Mr. Gallagher, and others; had a good county meeting, the presence of the Holy Spirit, in an excellent prayer meeting, and rejoiced to find myself in the only Christian association in this great State opposed to the secret orders, among an enlightened, earnest, devoted, agreeable people, who are the excellent of the earth. The very sight of such people makes my miserable rheumatism give way.

After meeting I rode out six or seven miles with the president of the county association, Bro. Otis Smith, where I made the acquaintance of a family circle, old and young, of some twenty persons. The patriarch, the venerable Wm. Finch, 89 years old, was out seven miles to the night meeting, and was at the family visit of his children, grandchildren, and great-grandchildren, next day. He was in Canadaigua and unconsciously delivered a Masonic letter to the sheriff while poor Morgan was there in jail.

This family circle was made up of his descendants, viz.: Mr. Otis Smith, president of the society; his brother-in-law, Uri P. Merrill's family; his son, Mr. Siba Finch, whom the devil, by mistake, once lured into the lodge, which he now thoroughly understands and abhors; and Mr. Ransom Finch, his son, who has a family of his own; with some members of other families, "too numerous to mention." These all are old abolitionists, and their descendants, who had long known me by name, received me with a cordiality which repays me for long arrears of persecution and hate from people of another sort.

I came back to Sacramento yesterday, and, as it is now Saturday, I have agreed to preach in the Congregational church here, and hope to start, with Mrs. Blanchard, on Monday, to go back by San Francisco, and up to good brother Black's, in the wild mountain county of Lake, where I hope to do some speaking, and then come back to Dixon, within ten or twenty miles of the Woodland friends, where we hope to have a rally, in a small way or large, for our holy cause. Bro. Mussulman resides there. The Woodland people have plenty of fleet horses, and they purpose to attend. I hope also to see Bro. Phil Beck again, and, if possible, kidnap one of his bright children for Wheaton College.

This hasty writing is the best I can now do for our readers. The country here, bating the annual deluge by the mountain torrents from the Sierras, is magnificent beyond all I have seen before. I will not begin to describe its measureless fields and their productions of fruits, grapes, and grain. No wonder the devil has pre-empted society in such a natural garden of God as this.

J. BLANCHARD.

SATURDAY MORNING.

DEAR CYNOSURE:—I mailed a letter for our readers this morning which I hope will reach its destination. I have made arrangements to start at 6 o'clock Monday morning for Lake county, above a hundred miles west toward the coast. Mrs. Blanchard accompanies me. On my return, I am to stop at Dixon, twenty miles before I reach here, where I expect to meet Bro. Mussulman and other friends, and have a discussion of the lodge by myself and perhaps others. As Sacramento is the State Capital and the lodge-power complete, some are very anxious I should speak here. I may and I may not. It will depend on my health.

Since morning, the Presbyterian minister here has applied to me to preach for him to-morrow (Sabbath) morning. I had before promised to preach for the Congregational church pastor at night. So little have our enemies effected. Perhaps I am imprudent, as my back is still weak and at times painful; but I do not see but I get well as fast while at work for Christ as while I am nursing myself. Since I was taken ill, some ten weeks since, I have learned of more than twenty infallible cures for rheumatism, quinine, aconite, friction, Taft's ointment, arnica liniment, eucalyptus, juice of the century plant, cayanne pepper, vinegar, sulphur bath, several springs, etc., etc., so that if I am not well when I come home it will not be because there have not been many anxious to cure me; as the above are only about half the remedies recommended.

Since my coming here I am satisfied, that there is less rheumatism in DuPage county, Ill., in proportion to population, than in the coast counties of California; but still I am sure coming here is benefitting me, and that what produces a given disease here, may expel the same disease contracted elsewhere. Such is the mysterious force of climate and of change.

I have, to-night, had a long conversation with a good friend, who is a sincere Christian, on the subject of secret societies, of which he is the ablest advocate I have met. He does not belong to the Masons, but to the Odd-fellows and Good Templars. The ministers here, almost to a man, are Good Templars; even those who ask me to preach, who have read Finney's book and believe it. But God will surely open the eyes of these good men. The women in the Woodland neighborhood, who are very superior women in discretion, talent and intelligence, write, circulate tracts and supplements, and the cause steadily widens and increases under their hands.

I write this merely as a supplement to my morning letter. I am finding here as elsewhere, the friends of former years.

Yours in Christ, J. B.

Lincoln and Anderson.

It may be vain to speculate as to the present political position of our nation had Abraham Lincoln been spared to complete the great work of the reconstruction of the South. Whittier has taught us that of all words,

"The saddest are these, 'It might have been.'"

The humane and wise but just policy, which we believe from the few glimpses we have of his plans would have been adopted, make us the more highly esteem the great heart that bore the burdens of a nation's deliverance. The revelations of the "Diary of a Public Man," now being published in the *North American Review*, must strengthen the popular esteem for Lincoln, as it comes to be understood in what chopping seas he was steering in the early days of his first administration. There is a field for the imagination in the suggestions of a brief letter written shortly before his assassination by Mr. Lincoln to John Beeson, whom we suppose to have been of the Society of Friends. The note says simply:

MY AGED FRIEND:—I have heard your statement and have thought much but said little; but I assure you, as soon as the business of this war is settled, the Indians shall have my first attention, and I will not rest until they shall have justice with which both you and they will be satisfied. A. LINCOLN.

This same "Diary," which is attributed to Mr. Henry S. Sandford, has preserved for us the story that Major Anderson, of Fort Sumpter fame, was not loyal at heart, but was ready to follow the fortunes of his native State, either in or out of the Union. Major Anderson died some eight years ago, and cannot refute the charge made in this Diary in person, though his record so far as generally known, has heretofore been stainless. A correspondent lately called upon his invalid widow in New York, and received from her lips an indignant denial of the charge, and such expressions of loyalty by the Major, repeated from memory, as seem to settle this question forever. On one occasion he said:

"My being born in Kentucky is something with which I had nothing to do; but my oath to support the government was an act of my own manhood, and I will keep it, so help me God, as long as I live."

"So long as my husband lived," said Mrs. Anderson, "nobody dared to express a doubt on that point; and, now that the charge is tardily made, I desire to answer it with all the force that his wife's word ought to carry. Major Robert Anderson never had it in his heart to go with the secessionists, in any possible contingency; but, under the strongest pressure from the South, never for an instant faltered in his obedience to the government at Washington."

The American Missionary Association.

The annual meeting of the only Missionary Society which is devoted to the elevation and evangelization of the so-called "inferior races" in our country was held during the last week in October in the First Congregational church of this city. The gathering was a large and influential one, and the exercises of the two days and a half were a testimony to the versatility and industry of the Western Secretary, Rev. James Powell. Dr. Richard S. Storrs of Brooklyn preached the anniversary sermon, and papers were read on such important topics as the origin of the Association and its call of God to undertake yet greater work for the colored race. Dr. J. E. Roy of Atlanta, Ga., followed this with a general survey of the same field. The Indian msisions were represented by a carefully prepared report and address by Gen. J. P. Leake, U. S. District Attorney, of this city, on the necessity of giving the Indian the protection of law. The Chinese in America was a question also duly considered by reports and papers. These three nationalities were represented also in addresses by a converted Chinaman, an educated negro and an Indian chief. The finances of the Association appeared in fine condition, the debt having been entirely paid from the receipts of the year.

Many of the brethren present would have rejoiced had some action been taken as suggested in these columns a few weeks ago, to make effectual the previous resolutions of this society against the secret orders. The leading members must know something of the present state of the colored men in the South in respect to them—that they are entering the dark doors of these idolatrous holds by thousands; the existence of secret societies among the Chinese of the Pacific coast is also well known. But the control of the hands of meeting was largely in the for this those who either care re ready to matter, or who are al malignance follow with pha the churches those who ar Christ against to a noble

this common enemy, than to touch the burden with one of their fingers. The times of this inactivity toward the lodge question will some day be deeply regretted.

—The Washington dailies, the *Post* and *Evening Star* contained last week a good advertisement of the *Cynosure*, inserted by our able correspondent in that city, the president of the Anti-masonic Law League, M. Langhorne, Esq.

—It seems there was a mistake on the part of the Masonic correspondent of the *Inter-Ocean*, who was so severe on the Baptist and Presbyterian ministers of Highland Park, near this city, for refusing to share in a Masonic funeral. Some sort of compromise was finally made, as both assisted in the Christian part of the funeral services, at the close of which the body was turned over to the pagan mummery of the lodge.

Educational.

—The presentation of the facts of lodgery before the students of our colleges and institutions of higher learning is a work of too great importance to be overlooked. The Missouri meeting in Avalon Academy chapel, the meeting of the Illinois State Association at Wheaton last year and at Westfield this week were and are important occasions to the young men and women preparing for active life in these places of Christian culture. May the Lord bless the truth and make it fall into fruitful soil in such places.

—We were lately by accident for a short time in the elocution class at Wheaton, which is under the drill of Prof. C. A. Blanchard. Though we have occasionally heard some of the best known professional talent in our Western institutions, we do not recollect ever seeing so much enthusiasm and proficiency in an elocution class. We believe Prof. Blanchard will continue this class during next term which opens December 9th.

—We are informed that the Young Ladies' Classical and Bible College, at Binghamton, N. Y., is making arrangements for the *free* home and education of one hundred more approved candidates for missionary and temperance work, and for daughters of deceased and disabled pastors, missionaries and evangelists. The curriculum consists of a regular course at the Binghamton College with an added course of theology, medicine and music.

—Last Friday evening Will Carlton, the well known poet and lecturer, addressed a fine audience in Wheaton College Chapel, on the "Science of Home." Bro. Stratton, of the *Wesleyan*, lately had an interview with Mr. Carlton and found him the son of Wesleyan parents, who join ed that church to be associated with Christians who loved Christ and made war in his name upon all the powers of sin, especially the secret lodges.

Reform News—(*Concluded.*)

a large and appreciative audience in the United Brethren church in Polo. The Masons were out in full force, and for about two hours I tried to show them the sinful nature of oath-bound secretism. My subject was "Masonry its Own Judge." The Bible and high Masonic authority were used as evidence in the discussion. The meeting was very orderly, and a profound sensation was created at the wickedness of Masonry, as explained by such "Sin Oracles" as A. G. Mackey, Robert Morris, Sickles, Cornelius Moore, Chase, and a host of other men who are high in the pictures and know whereof they speak.

I was to work the degree on Tuesday night, Oct. 28, but the Masons gathered in from adjoining villages and country for ten or twelve miles, and, with curses and angry looks, awaited my arrival. They informed a friend that they were there prepared, and would stop the work. I was informed of the danger and eluded them and was not discovered until I was just at the residence of Bro. Charles Achenbach, near the church. The Masons came running to the front gate, like hungry, cowardly coyotes, but true friends met them and held them at bay. There were only three men and Bro. Sams' boys to withstand the infuriated Masons, but that was ample to guard, although not enough to insure me safety against sixty or seventy Masons and as many jacks. Bro. Charles went over and dismissed the audience by informing them that the Masons had warned him to see that the lecture should proceed no farther. The mob clamored for the speaker for some hours and then sought a Masonic drug store, where they took refreshments in the shape of Masonic whisky.

At the request of friends we then proceeded to a room up stairs and worked the degree for their amusement. We then retired for a little rest, with no fears of cowardly Masons, while Bros. James Price, Chas. Achenbach, and Rev. Sams and sons were around. These half dozen freemen were unarmed, and yet they were too much for an armed mob. Bros. Sams, Achenbach and Price were old Federal soldiers, and were used to such music. The Masons, by their demonstrations, did some good, as the affair opened the eyes of the people to the fact that free speech was only a nominal term in Missouri. We promised our friends to return, if possible, and work all of the Blue Lodge degrees in Polo. We have a lecture at Catawba on the eve of Oct. 31. More anon.

Yours in Christian labor.

M. N. Butler.

First Word from the Ohio Meeting.

Indianapolis, Nov. 7, 1879.

I left Cedarville at 11:50 this A. M., and reached this point at 6 P. M., via Dayton, Richmond and Cambridge. Haste to reach Westfield in time to fill my appointments on Sabbath deprived me of the pleasure of calling on friends living along the route. The eighth in the series of State conventions was worthy of the Buckeye State, and demonstrated the good effect of having an energetic leader to arrange in advance for the annual gathering. Cap. J. M. Scott proved himself so admirably fitted to be a leader that he was unanimously re-elected president for the ensuing year. The welcome with which we were received by the good citizens of Cedarville could not have been more cordial, and the good things provided were "fit for a king." If less demonstrative than Grant's reception at San Francisco, it was no less hearty, and I believe far more Christian and sensible. Some of the speakers expected failed to make their connections, but those present succeeded in sustaining the interest to the close. The addresses of welcome by resident pastors were models in their line, and the response by President Scott, a very happy effort. The speeches of the convention were by Father Warren Taylor, and Bro. Geo. Richey. Bishop Dixon, Rev. W. O. Tobey, Rev. John Kemp, and others, improving the opportunities with impromptu and brief addresses.

As a kind of first fruits, I sent you this A. M. twenty yearly subscribers for the *Cynosure*, and two on trial for two months. I left Chicago with 125 of the three degree Freemasonry Illustrated, bound, and every one has been disposed of. I have also sold forty-four of the seven degree book. I find this work very popular wherever its real merits are known. It is confessedly the best, most complete, most satisfactory, and most helpful work yet issued in our reform, and should be in the hands of every one who wishes to be well informed on this great subject.

The attendance at the day sessions were unusually large, and the ladies are deserving of special mention for their prompt and regular attendance. I trust this meeting may be speedily followed by great good, and that the generous and hospitable people of Cedarville will find that their efforts are owned and rewarded by the Master. J. P. Stoddard.

—The American Public Health Association holds its seventh annual session in Nashville, Tenn., Nov. 18 to 21. The committee of arrangements urge that some leading citizen from every city and town in the West and South will attend this meeting; public men of all descriptions are quite as welcome as physicians. It is hoped that through the meetings of this body the latest views on sanitary science will be widely diffused, and especially through those States where the yellow fever has been so fatal.

—Those who believe in beer and wine drinking temperance societies read the following testimony of those who have money invested in the business. On Catawba Island in Lake Erie—two miles wide and seven long—they are crowding out the grape by other fruits that do not mildew, especially the peach, of which some 90,000 trees have been planted within a few years, nearly half of them last spring. Miss Emma H. Adams, writing to the Cleveland *Herald*, reports one venerable citizen as saying that hereafter few grapes will be grown there except for table use, and he added this impressive statement:—"We have a little conscience in this matter. That temperance meeting which you women held at Lakeside last summer set the subject before us in a new light. We begin to think it wrong to grow grapes for wine making; besides, we see on Kelly Island the terrible result of that business. An acquaintance of mine, himself once engaged in the manufacture of wine, but now who, from conscientious motives, has discontinued it, said to me not long ago:—'Kelly Island is an island of drunkards. There wine making has done the work.'"—*Sandy Lake News.*

In the last number of the *Atlantic Monthly*, Professor Goldwin Smith discusses "The Prospect of a Moral Interregnum." He treats at some length the effects of the decline of religious faith on the moral condition of society. The different religions which have prevailed in the world he shows to have been the basis of the moral life of the communities which believed them. The decay of these religions was in every case followed by the flagrant corruption of morals. Mr. Smith seems to share the skepticism which doubts or denies the divine origin and authority of the Christian religion and the historical truth of the Bible. The effect, however, on public morals of the general pervalence of these views he contemplates with a feeling almost of dismay. "It may be," he says, "that morality is now about to disengage itself finally from religion, and to find a new basis in science; but in the past it has rested on religious belief, and the collapse of religious belief has accordingly been always followed by a sort of moral interregnum." He depicts in the darkest colors the prospects of the future, until morality shall attain to new foundations after the old have been swept away. We cannot share his apprehensions, only because we do not see the evidence which he sees of a general abandonment of the Christian faith. Despite all the boastful pretensions of the sceptics, the church grows stronger every day. She is increasing in America faster than the population. Her scholars are defending all assailed points with courage and skill and success. The foundations of good morals are being strengthened instead of being overturned. But the article of Professor Smith is valuable as a most impressive testimony from a specially influential quarter to the inseparable connection of religion and morality.—*Christian Statesman.*

Home Circle.

He Died for Me.

[After Dr. Bethune's death, the following beautiful hymn, which was evidently written only the day previous, was found in his portfolio. Its devout simplicity and exquisite tenderness give it a fitting place beside such as Toplady's "Rock of Ages," and Charles Wesley's "Jesus, lover of my soul."]

When time seems short, and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assails my peace on every side,
This thought my refuge still shall be,
I know my Saviour died for me.

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die, that he might win
Their ransom from the death of sin.
No sinner worse than I can be;
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, and deep, and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak, but 'tis thy gift;
Thou canst my helpless soul uplift,
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

—Western Christian Advocate.

Dr. Storrs on Woman's Sphere

Now no less a man than Dr. Storrs has been captured or captivated, for in his glowing address at the fifth anniversary of the Abbott Academy, at Andover, Mass., he said:—"One of the most foolish questions ever asked is, what is going to be the sphere of woman when she is so educated? The sphere? If she don't make her own we may stop prophesying. For six centuries women taught at Bologna, taught in mathematics, the classics, natural science, philosophy, the civil and the canonical law, anatomy and surgery, and medicine, taught when sometimes they must veil their faces lest the thoughts of the students should be distracted from the beauty of the subjects to the beauty of the speaker. Authorship is all open to woman in every department. Woman has been a physician since the days of the Iliad and the Odyssey. In France and in Russia to-day, as in the mediæval time, women are freely received into the ranks of medical practitioners and often instructors. In England and America it is going to be so. I don't know about the law, but they do say that a woman is one of the most skilful conveyancers in London. I don't know about the ministry, though it is a scandal in parishes sometimes that the minister's wife writes the most brilliant passages in his discourse. I stopped writing mine long ago, least that should be said about me. * * 'Is woman to have the suffrage?' I don't know; if she wants it she will have it, as sure as the revolution of the earth continues. I remember that Spain in her grandest time had the government of a woman, the blue-eyed Isabella, the Catholic, gentle and strong, under whom this continent was discovered. * * I remember that as far as any monarch governs in England, or ever will, England has the government of a woman to-day, who was our steadfast friend in the long agony and under the heavy gloom of civil war, whose virtue, whose intelligence, have commended her to the admiration and honor of every American heart, while the name of Victoria continues. * * The fact is, that women, from Isabella down, have a prescriptive right to this continent, and the only wonder to any thoughtful man is, that they are willing to let men live here at all. So if they want the suffrage they will be sure to have it, and I don't know but when it comes it will turn out to be the precious amethyst that drives drunkenness out of politics."

Sabbath Keeping on Railroads.

We give the following extract from the address delivered at the second annual convention of the International Road Masters' Association, at Niagara Falls, September 11, by Charles Latimer, Chief Engineer of the Atlantic and Great Western railroad, as reported in the *Railroad Gazette*, which is entitled to careful consideration by railroad managers and also by the public:

I have but glanced at a few points of importance which tend to the success of our work. I have said that our organization should be complete, our discipline of the highest order; that our system should be perfect, and in all things we should be faithful. There is one thing yet that is needed to add grace and beauty to the whole, and that is a reliance upon Divine providence. It is that of some to ignore religion; but if I understand the spirit of the working man, he is not one of those. And why should we not take God in all our work, both of the road and of our meeting? He is our maker, our preserver, our guide. I say let us take our religion into every spike we drive, every railroad tie we lay, every man we employ, every man we discharge; into every thought, word and deed. The man who says we cannot take God into our work is an enemy to our success.

I once had a very responsible position upon a road, and I refused to permit an excursion train to be run upon Sabbath, and to permit the section foreman to serve out whisky to his men and make them pay for it. My superior officers, acting under the force of the acting president of the road, took me to task and begged me to recall my action, saying it is impossible to carry out religious principles upon a railroad, adding that he was very anxious for me to remain. I could have obeyed the order in the matter of running the trains, but I positively refused to recede from the second, and left the road. The idea that it is impossible to carry religion upon a railroad has been frequently advanced, but never by religious men.

Our country stands to-day with a Sabbath-breaking people upon our railroads, having wandered far from the teachings and practice of our forefathers. Sabbath is made the clearing up day for railroads. More trains are run on that day than any other. It is the grand excursion day; the roads are crowded with trains. I am pleased to see one railroad manager, Mr. Hickson, of the Grand Trunk railroad, stand up against this practice. His answers to petitions to run Sabbath trains is pertinent: "I am sure that running excursions on this railroad will be of no profit to it, and I think it will be of no profit to you." What wonder that the chapters of accidents are numerous? Men who have forced ten days into six are required to work possibly two more on the seventh. The engineer, his eyes heavy with sleep and fatigue, closes them at the moment when to do so is death to his living freight. Forced to be absent from his home and its ennobling influences, demoralization and dissipation, crimes and consequent accidents and loss ensue.

Here let us stand! Let us set our faces and influence against the breaking of the Sabbath day. Let no work be done, either upon track or upon road upon that day, as far as our influence can prevent. Let the railroad track be as quiet and undisturbed on Sabbath as our church yards, so that every man may have the privilege of enjoying his home with his family on that day, as he ought; that every rail, and tie, and bridge, and rod, and wheel, and machine may recover its elasticity.

So do I believe that our nation will receive such a blessing as will gladden it. Our railroad men will be happier and better men, and railroad accidents will be almost banished from our knowledge. It is your opportunity and mine to work for this blessing, and I trust that it may be our happiness to aid in its accomplishment.—*Ex.*

The Galley Slave's Faith.

In his inaugural address as rector of St. Andrew's Mr. Froude related the following incident: Many years ago, when I first studied the history of the Reformation in Scotland, I read a story of a slave in a French galley, who was bending wearily over his oar. The day was breaking: and rising out of the gray waters a line of cliffs was visible, and the white houses of a town, and a church tower. The rower was a man unused to such services, worn with toil and watching, and likely, it was thought, to die. A companion touched him, pointed to the shore, and asked him if he knew it. 'Yes,' he answered, 'I know it well. I see the steeple of that place where God first opened my mouth in public to his glory; and I know that how weak soever I now appear, I shall not depart out of this life till my tongue glorify his name in the same place.' Gentlemen, that town was St. Andrew's; that galley slave was John Knox; and we know that he did come back, and did glorify God in this place, and in others, to some purpose.

It is, perhaps, not known to all our readers that John Knox was for two years a French prisoner and was confined to the galleys.

Pressure on the Brain.

An American medical man was called one day to see a youth, aged eighteen, who had been struck down insensible by the kick of a horse. There was a depressed fracture of the skull a little above the left temple. The skull was trephined, and the loose fragments of bone that pressed upon the brain were removed, whereupon the patient came to his senses. The doctor thought it a good opportunity to make an experiment, as there was a hole in the skull through which he could easily make pressure upon the brain. He asked the boy a question, and before there was time to answer it he pressed firmly with his finger upon the exposed brain. As long as the pressure was kept up the boy was mute, but the instant it was removed he made a reply, never suspecting that he had not answered at once. The experiment was repeated several times with precisely the same result, the boy's thoughts being stopped and started again on each occasion as easily and certainly as the engineer stops and starts his locomotive.

On another occasion the same doctor was called to see a groom who had been kicked on the head by a mare called Dolly, and whom he found quite insensible. There was a fracture of the skull, with depression of the bone at the upper part of the forehead. As soon as the portion of the bone which was pressing upon the brain was removed the patient called out with great energy, "Whoa, Dolly!" and then stared about him in blank amazement, asking, "Where is the mare? Where am I?" Three hours had passed since the accident, during which the words he was just going to utter when it happened had remained locked up in the phonograph, to be let go the moment the obstructing pressure was removed. The patient did not remember when he came to himself, that the mare had kicked him; the last thing before he was insensible which he did remember was, that she wheeled her heels around and laid back her ears viciously.—*Popular Science Monthly*,

Childrens' Corner.

"Come Unto Me."

"Come unto Me," the Saviour said,
In accents sweet and mild;
"Come unto Me," he's saying now
To thee, thou little child.

"Come unto Me; there's not a gift
Of life or love to thee,
But from my hand that blessing comes;
Will thou not come to Me?

"Come unto Me; I'll give thee peace
Of which the world knows not—
A heavenly peace whose kindly joys
Shall brighten all thy lot.

"Come unto Me in early youth,
Before the world can chill
Thy tender heart with cares and woes,
And life's attendant ills.

"Come unto Me, oh, children, come;
Come and find here your rest;"
Thus Jesus calls the little ones,
And folds them to his breast.

Oh, who can hear the Saviour's call,
And from his mercy stray!
Jesus, we came to learn from thee;
Be thou our Light, our Way.

Concerning two Godly Martyrs.

We refer to Nicholas Ridley and Hugh Latimer, two of the English reformers who suffered martyrdom in the reign of Queen Mary. They were both bishops, having been made so in the reign of King Henry the Eighth, and exertded a mighty influence in perfecting the Reformation under Edward the Sixth, and were martyred at Oxford on the 16th of October 1555.

Bishops Ridley and Latimer were very unlike each other, and perhaps for this very reason the more useful since the one supplied the deficiencies of the other. Ridley excelled in learning; Latimer in eloquence. Ridley was the polished courtier; Latimer the uncompromising preacher. Ridley was well versed in all the subtleties of dialectic controversy; Latimer knew how to give home-thrusts to error, and by a word to carry conviction to the heart. History tells of Ridley's gentleness; how he acted towards the mother of Bonner, his predecessor, and afterwards his successor to the See of London—sending for the old lady every day while at Fulham, to dine and sup with him, and keeping for her the post of honor, whoever might be present, saying, "By your lordships favor, this place of right and custom is for my mother Bonner;" and of Latimer's intrepid boldness in presenting for a New Year's present to King Henry the Eighth, for when the other bishops brought pieces of gold and silver, and other things, he gave the licentious monarch a New Testament wrapped up in a napkin, with these words written on it in Latin—"Whoremongers and adulterers God will judge." Such were the two men who, on the 16th of October, 1555, went to the stake, even there exhibiting the strongest contrast in appearance, unlike in all that is outward, but united in the work of God and in the confession of Christ's name. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

Some martyrs suffered more especially for one doctrine—some for another. It was not always precisely the same point which was objected to these witnesses of Jesus. In the case of Ridley and Latimer it was the doctrine of Transubstantiation and that of the Sacrifice of the Mass. The accusation laid against them was as follows: "We do object to thee, Nicholas Ridley, and to thee Hugh Latimer, jointly and severally: first, that thou, Nicholas Ridley, in this high University of Oxford, Anno Domini, 1554, in the months of April, May, June, July, or in some one or more of them, hast affirmed and openly defended and maintained, and in many other times and places besides, that the true and natural body of Christ, after the consecration of the priest, is not really present in the sacrament of the altar. Then, that in the year and months aforesaid, thou hast publicly affirmed and defended that in the sacrament of the altar remaineth still the substance of bread and wine. Then, that in the said year and months thou has openly affirmed, and obstinately maintained, that in the Mass is no propitiatory sacrifice for the quick and dead."

Such was the charge laid against Ridley and Latimer. On the 13th of September, 1555, a Commission was sent to Oxford from Cardinal Pole, to try these prisoners of Christ lying in bonds there. The three commissioners were the bishops of Lincoln, Gloucester and Bristol. Ridley and Latimer were examined separately, doubtless in order that they might not strengthen one another's hands. Nothing could exceed the dignity with which Ridley met this examination. It was held in the schools, as they are called, in which public disputations are commonly maintained. The commissioners sat upon the moderator's seat, and Dr. Ridley appeared before them bareheaded, waiting to hear the accusation laid against him. But when the commission was seated, and the Cardinal and the Pope named, immediately he put on his cap; and throughout the proceedings, while showing the deepest reverence for all lawful authority, totally refused to show the smallest sympton of recognition of the unlawful authority of the Pope. After much of argument on various points, the articles of accusation were read, and the commissioners required an answer directly to every article, affirmatively or negatively. Bishop Ridley did not choose to confine his answers to Yes or No, desiring, which they were resolved to prevent, to instruct those who were present in the truth. But the result was, that the notary penned down each answer as a confession of the charge, with the exception of the first, on which they professed themselves unable to divine Ridley's meaning. They therefore put off the examination till the next day. The fact was that Ridley was more than a match for them; and he himself seems to have wished for an opportunity of declaring his faith at greater length, which they promised him he should do on the following day. In this he was disappointed. He brought his answer to St. Mary's church in writing; but the commissioners would not allow him to read it; nor would they themselves read it aloud, because they said it contained words of blasphemy. After much further questioning and many exhortations from the bishops to yield, they pronounced on him the sentence, judging and condemning him as a heretic, adjudging him to be degraded from the degree of a bishop, from priesthood, and all ecclesiastical order, declaring him to be no member of the church, and therefore committing him to the secular powers, of them to receive due punishment according to the terror of the temporal laws and further excommunicating him by the greater excommunication.

[*To be continued*]

Attacked by an Eagle.

The Duluth *Tribune* prints an account of the boldness of an eagle on the authority of Mr. Wieland, auditor of Lake county, Minn. The encounter took place on Oct. 2d.

On the afternoon of that day while little August Barr, aged seven years, was playing with his sisters—one five years old and the other three and a half—near by his father's house, an enormous eagle pounced down upon them, throwing the two girls to the ground. It immediately attacked the younger one grasping one of the child's arms with the claw of one foot, while the claws of the other foot were deeply buried in the child's face, and it attempted to carry the child off, but was prevented by its struggles. Little August, seeing that he could do nothing with his own hands to help his sister, ran quickly into the house, got the butcher-knife and came out and whacked away at the eagle's legs, cutting one of them severely near the foot, whereupon the savage bird let go of the little girl and attacked the boy, knocking him over, tearing his pants, and giving him some severe scratches. In the meantime the screams of the children brought out their mother, whereupon the eagle flew off to the barn, on which he sat, and looked as though he would like to renew the contest should a favorable opportunity offer itself; but he stayed there a little too long for his own good, as Joe Betzler, a neighbor, was called, who took down his gun and shot this great "emblem of American freedom," and his eagleship, when killed, was found to measure seven feet from wing-tip to wing-tip!

The little girl who had this remarkable encounter is very badly scratched, but not seriously hurt.

Be Ye Also Patient. — Many persons die without learning to be patient. It is a hard lesson to learn; but very precious when it is learned. Happy is the man who learns it soon and well. Patience is a plant of slow growth. It grows in the mellow soil of trial—"the trying of your faith worketh patience." It strikes its root deep down into the subsoil of faith, and pushes its head out into sunlight and storm. It bears precious fruit of experience and hope. Its blossoms are full of fragrance and beauty. God is the God of patience. Christ is the one great, perfect model of patience. The saints of all ages have been examples of patience. Be ye also patient. If God gives grace to be patient, you can exercise it. If Christ goes before you as a perfect and inspiring example, you can follow him in patience. If other saints are patient, you may be also.—*Evangelical Messenger.*

—In the island of Ceylon large apes are regularly employed to pull cocoanuts. These animals are imported from Acheen in batches, and are marched around the plantations by their owners, who let them out on hire. A line is first attached to eache of these peculiar laborers, and he is then sent up a tree, where he is said to select suitable fruit with great discrimination, and to twist the nut round and round until it falls to the ground. Each successive fall of a nut is hailed by the hairy worker above with a jump and a chuckle of satisfaction.

Home and Farm.

Oat-Meal.

Oat-meal is a food of great strength and nutrition, having claims to be better known and more widely used than it is at present. Of much service as a brain-food, it contains phosphorus enough to keep a man doing an ordinary amount of brain work in good health and vigor. All medical authorities unite in the opinion that, eaten with milk, it is a perfect food, having all the requisites for the proper development of the system, it is a pre-eminently useful food for growing children and the young generally. Oat-meal requires much cooking to effectually burst its starch-cells, but when it is well cooked it will thicken liquid much more than equal its weight in wheaten flour. The oats of this country are superior to those grown on the continent and the southern parts of England, but certainly inferior to the Scotch, where considerable pains is taken to cultivate them, and it is needless to point out that the Scotch are an example of a strong and thoroughly robust nation, which result is justly set down as being derived from the plentiful use of oat-meal. Dr. Guthrie has asserted that his countrymen have the largest heads of any nation in the world—not even the English have such large heads—which he attributes to the universal use of oat-meal; as universal it is, being found alike on the tables of the rich, and on the tables of the poor—in the morning the porridge and in the evening the traditional cake. The two principal ways of cooking oat-meal are porridge and cake, (bannock,) which I will describe, and also some other modes of cooking, in order to afford an agreeable variety of dishes: First, then, we will commence with a receipt for porridge. To three pints of boiling water add a level teaspoonful of salt and a pint of coarse meal, stirring while it is being slowly poured in; continue stirring until the meal is diffused through the water about eight or ten minutes. Cover it closely then, and place it where it will simmer for an hour; avoid stirring during the whole of that time. Serve hot, with as little messing as possible, accompanied with mild maple syrup, or sugar and cream. To make oat-meal cake, place in a bowl a quart of meal, add to it as much cold water as will form it into a soft, light dough, cover it with a cloth fifteen minutes to allow it to swell, then dust the paste board with meal, turn out the dough and give it a vigorous kneading. Cover it with the cloth a few minutes, and proceed at once to roll it out to the eighth of an inch in thickness; cut it in five pieces and partly cook them on a griddle, then finish them by toasting them in front of the fire.—*Montreal Witness.*

Cleansing Foul Cisterns.—If the water of a cistern is very foul, let down into it a bushel of pounded charcoal inclosed in a coarse sack. Repeat the process, if necessary, with fresh coal.

Mucilage — Ordinary mucilage made from arabic will not fix paper to wood or metallic surfaces. It acquires this property, however, by the addition of 1-25 its weight of sulphate of aluminum previously dissolved in ten times its bulk of water.

Distances for Grapevines.

The strong-growing American grapevines must have ample space to grow. They may be restricted for a few years and bear moderate crops, but when they are older they must have a full chance to throw out their long arms. The late Wm. Underhill, of Croton, N. Y., showed us a part of his twenty year Isabella vineyard where he had allowed the vines to extend over a roadway, giving them some sixteen feet more room. The improvement in the crop was striking. Mr. A. Hood of Ontario, planted Concords sixteen feet apart each way. They bore little fruit. The spring of the seventh year he took out every alternate vine and then had a fine crop. He tried a similar experiment on a large Catawba vineyard planted eight feet apart; the result was a greatly increased quantity of grapes. He also stated that Concord vines covering twenty-feur to forty-eight feet trellis, carried by actual measurement more grapes than any adjoining vines twelve feet apart and occupying the same extent of trellis. An experienced grape grower has just stated to us that he had planted his vines twelve feet apart, and had grafted every alternate vine with another sort. The grafts failed to grow, and the old vines being thus thinned to one-half in number, gave a much better crop than the whole did before. We might cite many other cases—all showing the importance of giving ample space to strong growers. And one other precaution should always be observed—never to allow the vines to overbear; thin out the numerous bunches. We do not now hear vineyardists, as formerly, boast of the many tons of grapes they have raised to an acre, as they have learned that the fruit is better and the vines less exhausted, when the thinning has been properly done.—*Country Gentleman.*

To Make Carriages Last.—Keep them clean. Dirt spoils the paint, and rain enters; the wood cracks, warps and decays. Dirt on the hubs enters them, and grinds and wears out the axles. When they are greased or oiled, scrape and wipe off the axles perfectly clean, so as not to mix grit with the oil. Keep the nuts well screwed up, for which purpose examine them often.

Chapped Hands.—If the hands are kept clean, and are carefully dried before exposure to cold air, they will not often chap. Rubbing them with powdered starch after washing is a good preventive of chapping. The following is very strongly recommended for chapped hands. Melt together two ounces oil of sweet almonds, half an ounce of spermaceti, and a little wax. After removing from the fire, add rose water in small quantities at a time, stirring constantly. Add lastly an ounce of glycerine. This is also a good application for burns.

—We have received from A. M. Purdy, of Palmyra, N. Y., a very instructive 16 page pamphlet, telling how to grow small fruit successfully, describing sorts, etc., etc. He sends it *free* to all applicants, as also a specimen copy of his monthly paper of fruits and flowers.

If wisdom were brought to market I would become a poor man, for I would give all I have in order to secure it.—*Herberger.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

—Rev. George Thompson, who has for some years been preaching to the Congregational church in Leland, Mich., is now removing to Oberlin, where he expects to educate his children.

—The Wheaton friends will be represented in the State Convention at Westfield. Brethren H. H. Hinman, E. B. Thompson and H. L. Kellogg were expecting on Monday to attend as delegates.

FREE MISSION FUND.

Bro. H. H. Hinman reports from Iowa the following amounts subscribed:

Mrs. S. Proctor	$2 00
L. Perry	5 00
F. Nelson	6 00
	$13 00

T. W. Whittiker subscribes $50; $10 to be paid when $1,000 are pledged, and $10 per year thereafter.

Paid and forwarded to Eli Tapley, Columbus, Miss.:

F. Nelson	$1 00
R. E. Adams	1 00
Jas. Laughlin	1 00
Collection at College Springs Cong. church	5 81
	$8 81

There has also been paid at this office by Rev. W. I. Phillips for N. Countryman, Lindenwood, Illinois, $5.00.

United Brethren in Christ.

—Rev. N. E. Gardner, who is one of the delegates to the Illinois State Convention at Westfield, Ill., this week, was former president of the Missouri Association.

—Bishop Dixon and other strong men of the church helped on the work of redemption from the power of the lodge at the Ohio State meeting last week.

—The troublers of Israel at Polo, Ill., have compelled the brethren there to obtain an injunction in order to have the use of the church. This was issued against the trustees, sexton and former pastor. These persons have held forcible possession of the church building since the meeting of conference. The premises have been therefore turned over to the pastor appointed by conference, Rev. E. D. Palmer, and services begun on the first Sabbath of this month.

Free Methodist.

—Rev. James Mathews has lately laid the foundation for a new church building in Addison, Mich.

—Rev. James Sugg is a colored preacher, who was sent out to the refugees in Kansas from the St. Charles Free Methodist camp meeting last summer, and is now, by the recommendation of Gov. St. John, raising funds for the colored people in Kansas. He visited Wheaton last week and spoke in the prayer meeting of the College church, taking a collection of $9.50.

Wesleyan.

—Rev. L. Wing, who removed to Kansas from Connecticut over a year ago, has lately removed from Salina to Oak Hill. He is this year preaching to the Chapman Creek charge.

—Rev. J. T. Kiggins, president of the Kansas annual conference, has located at Topeka as pastor of the Wesleyan church in that city.

—Father William Leuty, of Ligonier, Ind., has promised a sum sufficient to put steam heating apparatus into the new publishing house at Syracuse.

—The General Agent Kinney's report to the General Conference at Pittsford, Mich., puts the value of the Wesleyan property connected with the publishing house at $34,-918, of which $19,000 is for the building itself, the first and second floors of which are finished off and occupied with editorial and business offices, etc., for the *American Wesleyan* and the other publications of the denomination. This building enterprise was undertaken since the last General Conference, held in Syracuse, Ill., in 1875.

—Since that meeting the Wesleyan church membership has increased nearly twenty per cent., and three new annual conferences have been formed. The prominent and noble stand for Christ and his worship against the counterfeits of this world are not the least of the marks of progress and blessing during this time.

Methodist Episcopal.

—The Western Michigan Methodist Conference at its recent meeting gave unmistakable expression to its sentiments on the use of tobacco by the unanimous adoption of the following resolutions: 1. That hereafter no young man using tobacco in any form, coming as a candidate for the ministry, shall be received into this conference. 2. That those members of this conference already addicted to the use of tobacco are exhorted to desist from it in public and when in the company of persons who do not use it. 3. That all circuits and missions are advised not to send delegates to this conference hereafter who are users of tobacco. 4. That no local preacher will be ordained an elder who uses tobacco.

—A Sperm whale was lately harpooned off the island of Eleuthera by a party of sixteen Methodist fishermen, who sold the oil and ambergris in London and with the proceeds paid off a debt on one of their mission chapels.

Baptist.

—A telegram from St. Petersburg states that an Imperial ukase has just been issued decreeing that Baptists, who are legally free to exercise their religion, require authorization from the provincial governors to open chapels; that their pastors cannot preach sermons or officiate until they have been confirmed in their office by the governors; that pastors of foreign origin must swear fidelity for the duratian of their stay in Russia; and that the Baptists' registers shall be kept by the local civil authorities. The ukase is accompanied by temporary regulations for keeping the registers.

General.

—Lord Cairns, the Lord Chancellor of Great Britain, holds religious meetings among his neighbors. His lordship expounds the Scriptures, and Lady Cairns leads the music, playing a melodeon.

—It is said that the refusal of the Belgium Bishops to give the sacrament to the teachers of the public schools has not had the effect which was expected. Out of 7,500 teachers affected by the threat, only 100 have been sufficiently impressed by it to resign their positions.

—Dr. Somerville, the Scottish evangelist, is meeting with wonderful success in the French province of Brittany. He appointed three meetings for Rennes, the capital of the department, engaging a rink for them. Care was taken to provide good singing, as at St. Servan. The first night there were 270 people present; the second, 450; the third, over 1,000; the fourth, 1,500 or more, filling the whole building. At all the meetings most respectful attention was given and the original plan of only three meetings was of necessity given up. Bibles and tracts were in great demand, and a morning Bible reading was attended by eighty persons.

—The Home at Constantinople under the charge of the American Board is overrun with applications to such an extent that the teachers have given up one of their parlors for a dormitory. This year for the first time, Turkish girls have entered the institution. The Turks are beginning in various places in Turkey to attend Christian services.

—A remarkable religious movement is going on in Glasgow, Scotland, by which the depths of the city are stirred and are being turned to righteousness. The leaders of this revival have organized what they call a "Salvation Army" and their methods were lately explained in a public address by Mrs. Booth, wife of the "General" of the army. She said, that as aggressive Christians, their efforts were directed chiefly to the low class of the population, and those persons at the head of affairs had acted on the principle that novelty is better than stagnation. They had accordingly used every means in their power, such as the "Hallelujah Lasses," converted thieves, and ruffians of every description, to attract audiences from the slums. The extraordinary expedients adopted drew the very lowest to their meetings. They went for a time from motives of curiosity, "but at last God got his hook in their jaws, and they were then obliged to attend." The army consisted of 120 corps, with 180 officers. They had 3,256 speakers, who were ready to preach under any circumstances and at any risk. They had 143 theatres, music halls, and warehouses, where they held annually 50,000 meetings. Besides these, there were 40,000 open air meetings, at which more than 2,000,000 persons were obliged to hear something of the Gospel. Their income was $100,000 yearly, $70,000 being subscribed by the people.

—Rev. John Butler, pastor of the

Methodist Episcopal mission work in the City of Mexico, writes under date of September 22: "You will be sorry to learn of another Protestant massacre which took place last Tuesday in Toluca. Toluca is the capital of the State of Mexico, and about fifty miles from the City of Mexico. The massacre took place in the Presbyterian mission, of which Sr. Procopio Diaz is pastor. He is the same man who was in charge at Acapulco some four years ago, when several were murdered. I have not yet learned how many were killed in Toluca. One poor fellow was terribly cut, and then dragged through the streets, after which he was hung up to a tree, where his body remained all night. All this took place in the capital of the State of the Republic. I have proposed to Mr. Hutchinson, Superintendent of Presbyterian missions, that a delegation wait upon President Diaz about the matter."

—A dispatch from Paris says: The first of a series of monthly united meetings of the English speaking congregations in Paris to promote evangelization was held on Monday, the 3d inst. The Rev. R. McCall gave an account of the operations begun by him eight years ago, and spoke warmly of the aid rendered him by the English and American ministers. Almost all the English and American clergymen in Paris were present at the meeting.

—The Evangelical Provincial church of Bohemia and the German Evangelical Community of Prague have adopted a resolution protesting against the accusation made by foreign missionaries and some English journals that intolerance is displayed toward Protestants in Bohemia. They declare that this charge is founded upon misrepresentations, and that the Protestants of Bohemia must most energetically repel theattempts at agitation proceeding from abroad, and which are calculated to disturb the public peace.

Thanksgiving Day.

The following is the President's Thanksgiving Day proclamation:

At no recurrence of the season which the devout habit of a religious people has made the occasion of giving thanks to Almighty God and humbly invoking his continued favor, has the material prosperity enjoyed by our whole country been more conspicuous, more manifold, or more universal. During the past year, also, unbroken peace with all foreign nations, the general prevalence of domestic tranquility, the supremacy and security of the great institutions of civil and religious freedom, have gladdened the hearts of our people, and confirmed their attachment to their Government, which the wisdom and courage of our ancestors so fitly framed, and the wisdom and courage of their descendants have so firmly maintained, to be the habitation of liberty and justice to successive generations.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 27th day of November, instant, as a day of National thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for his mercies, and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this third day of November, in the year of our Lord one thousand eight hundred and seventy-nine, and of the independence of the United States the one hundred and fourth.

RUTHERFORD B. HAYES.

By the President:

WILLIAM M. EVARTS, Secretary of State.

News of the Week.

—Stettaur Bros., one of the largest wholesale dry goods firms in this city, failed last week. Their liabilities amount to some $1,800,000 most of the creditors being in New York.

—Jesse James, the redoubtable Missouri outlaw was shot lately by an old comrade in robbery, who was employed as detective by the Kansas City authorities. James was the leader of the James brothers who with the four Younger brothers were so long the terror of western Missouri. Jesse was believed to be the leader in the last train robbery at Glendale.

—The dispatches of the 8th and 9th brought word of four ocean and two railroad disasters. The steamship Falcon from Baltimore was run down by a sailing vessel and sunk; the passengers and crew escaped. The steamship Arizona of the Guion line, struck an iceberg and returned to St. Johns in a damaged condition. The steamer Champion, near the mouth of Delaware bay, was run down and sunk, with a loss of thirty-four lives. The whaling schooner Petrel foundered in a storm and but six out of twenty-one person, saved. Another whaler, the Florence, was lost to the east of Hudson's bay. The crew survived but suffered extremely. The iron bridge over the Missouri river at St. Charles gave way, last Saturday, under a stock train, all but one car of which was precipitated into the river, 80 feet. Two brakemen and two drovers were killed. On the same day a wheel broke under a heavily-loaded passenger train running at great speed. Wonderful as it may seem, no one was killed, though the car was thrown into the river and badly smashed.

—Information has been received at Washington, of an official character, that Dakota and Utah will apply for admission as States this winter. It is claimed that the population of each is sufficient. The Dakotians claim for their Territory a population of 120,000. In 1870, it had 14,000. The increase has been tremendous, and there is now no doubt but that there will certainly be enough to make a State by the end of the present year. Dakota is Republican and Utah Democratic.

—The finances of the State of Illinois are in good shape. The Governor, it is announced, will shortly issue a proclamation calling in about a quarter of a million of State bonds for payment. This includes the entire amount upon which the State has option of payment before maturity, and will reduce the entire amount of the debt to less than half a million dollars.

—It is expected that the offers of bonds to the Treasury will be large, and that the department will take the whole $10,000,000, and pay for them as soon as they can be examined. It is reported that purchases will be made of $10,000,000 per month hereafter, and if that is done the money market will be relieved to that extent at least.

—The pickpockets did an unprecedented business at the Grant reception in Galena last Wednesday. Watches were taken by the dozen, and pocket-books by the score. Dubuque furnished a full quota of victims.

—A terrible disaster occurred in Kansas City last Friday. The extensive cracker and candy manufactory of Carle & Sons, occupying four brick three-story buildings, tumbled down and were completely consumed by fire. At the time the accident occurred 107 persons, mostly boys and girls from twelve to twenty years of age, were at work in the factory, all of whom escaped alive except seven. The cause of the accident cannot be fully determined, but as an explosion occurred simultaneously with the fall of the walls, it is supposed to be a repetition of the accident in New York last year, a starch explosion.

—Jacob Abbott, the eminent author, died at his home in Farmington, Me., October 31st, in the seventy-sixth year of his age. Mr. Abbott wrote many books for young persons. The names of some of these are the "Young Christian" books, the "Rollo Books," the "Lucy Books," the "Jonas Books," and the "Juno Books." His works have repeatedly been republished in England, and some are translated into various European and Asiatic languages.

—The National Board of Health has ordered a complete sanitary survey of Memphis to begin at once. Every back alley, cellar, back yard, privy, vault, and stable, is to be examined, and a report made in accordance with the facts as found. The national board feel themselves justified in spending $2,000 or $3,000 additional for the purpose of learning the seat of the disease and the remedies to be applied.

—On Saturday the most alarming rumors prevailed in Berlin concerning the precarious condition of Prince Bismarck. While these reports have doubtless been somewhat exaggerated, there is no doubt that the Prince is very seriously ill, and the published bulletins of his physicians are powerless to allay the general apprehension. The family of Prince Bismarck are urging him to either resign his official position absolutely, or to abstain for several months from his duties. His physicians pronounce one of these alternatives absolutely necessary to insure his restoration to health. The Chancellor curtly replies that he will do neither.

—It is asserted that a very large proportion of the population of Mexico is dissatisfied with the government of Diaz; that this dissatisfaction has taken the shape of an organized revolutionary government, which includes many of the most distinguished Mexican soldiers and politicians, and that an outbreak which will involve several of the most important Mexican States is imminent.

—A St. Petersburg correspondent writes that the report that the British fleet would proceed to the Gulf of Smyrna had caused embarrassment there, and proceeds:—"The people say that if the Sultan removes Mahmond Nedim Pasha, Minister of the Interior, and other ministers, in consequence of the menacing position of the Beaconsfield Government, it would be a diplomatic defeat for Russia difficult to support. To prevent this by sustaining the Sultan in his present choice of ministers, a counter demonstration in a military direction by Russia might be considered necessary. I believe no steps have thus far been taken toward any military movement, and it will be the business of diplomacy to render such steps unnecessary."

—Advices form Jamaica report a great storm in that island, which raged from Oct. 12th to 20th, with most disastrous results. In Kingston houses were undermined and fell upon their inmates, others in the country were destroyed by land slides, while in many localities rivers changed their courses and swept away dwellings supposed to be securely located, the inmates being drowned in the flood. The roads, railways, tramways and mail routes were interrupted. The loss of life and property was very great. The former is estimated at 100 persons. The suffering and destitution among the poor people is terrible. The loss of property will approximate $1,000,000.

—The Peruvian ram Huascar was captured in the engagement on the morning of October 8, off the port of Mejillones de Bolivia, by the Chilian iron-clads Admiral Cochrane and Blanco Encalada, after a terrible six hours' fight. The Peruvian corvette Union, which took part managed to escape. She arrived at Arico on the following day. Admiral Grau and a number of the officers of the Huascar were killed, as also many of the crew, in the contest. The Huascar will be repaired and sent out by the Chilians.

—Considerable excitement was caused in London last week by the reception of information from St. Petersburg to the effect that the English ambassador there has submitted to Prince Gortschakoff a carefully matured scheme for a mutual understanding between England and Russia in regard to their conquests and possessions in Central Asia. The details of the plan for the Anglo-Russian alliance have not yet been made public, but hints are given to the effect that the scheme is based upon the retention by England of the whole of Afghanistan.

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Literary.

THE LIBRARY OF UNIVERSAL KNOWLEDGE.—Volume two of this very excellent, and from an economical point of view, extraordinary work, was issued October 25th. Its 736 neatly printed and well-bound pages contain a wealth of knowledge, covered by the alphabet between the words Arundel and Biron, such as, it is safe to say, was never before procurable for the trifling sum of 50 cents! The 20 volumes complete, containing over 40 000 distinct articles, and nearly as many more incidentally mentioned subjects, with complete index are sufficient of themselves to afford a liberal education to any one of limited resources. Volume three will be ready early in November, and the remaining volumes will appear about two each month thereafter. The publishers will send a specimen volume, which may be returned if not wanted, to any part of the United States, for the price, in cloth, 50 cents, half morocco, 75 cents, or on extra fine heavy paper, wide margins, bound in half Russia, gilt top, for $1 00. Their catalogue of standard publications will be sent free on request. American Book Exchange, Publishers, 55 Beekman street, New York.

Vick's Monthly for November is a good number on Mushrooms, Fuchsias, Chinese and Japan Pinks and color in flowers, beside an interesting and well illustrated correspondence and children's department. This beautiful magazine is as useful as beautiful for every one who has a flower or vegetable garden.

The *Princeton Review* for November is rather heavy from the proportion of philosophical articles. These comprise reviews of "Huxley's Exposition of Hume's Philosophy" by Pres. Noah Porter, of "Tyndall upon the Origin of the Cosmos" by ex-Pres. Hopkins, and "Herbert Spencer's 'Data of Ethics'" by Pres. McCosh. "The a priori Novum Organum of Christianity" by Prof. Atwater of Princeton, and "Points of Contact between Science and Revelation" by Principal Dawson of Montreal, make this, with the above a valuable number to a select class of readers. The more popular articles are "University Questions in England" by Prof. Goldwin Smith, of Toronto, "Comparative View of American Progress" by R. P. Porter of the *Inter ocean*, Chicago, and "Bimetallism" by Prof. Sumner of Yale. Mr. Porter's article is especially valuable for the light thrown upon comparative progress and prosperity of agricultural and manufacturing districts. The serious stagnation in business which has overtaken England is shown to be the result of the crowding of the population into cities and abandoning agriculture. The same dangerous tendency has begun to develope seriously in this country. It is well that attention is being early called to it.

The Summer and its Diseases, is volume three of the American Health Primers published by Lindsay & Blakiston, Philadelphia. Though the warm season is over, yet the recollection of last summer's experiences and preparation for those of another is not untimely, even in cold weather. This little book, like the two previously mentioned, is designed to give a good general knowledge on the topics treated. They are suited to the attainments of common people, and will assist to much useful and necessary information all who have never had a thorough course in physiology and hygiene. Dr. James C. Wilson, of Jefferson Medical College and the Philadelphia Hospital, writes charmingly in this little volume of country life in summer, and very clearly of sunstroke, diarrhœa and dysentery, cholera infantum, summer fevers, colds and skin diseases. The chapters on the four first named are very full, and the rules for the management of infants we should think of great value.

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By Mail.

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CHICAGO, Nov. 10, 1879.

GRAIN—Wheat—No. 2		1 13¾
No. 3		1 03
Rejected		87
Winter	1 08	1 19¼
Corn—No. 2		43¼
Rejected		38
Oats—No. 2		34
Rye—No. 2		71
Bran per ton		9 00
Flour—Winter	4 00	7 00
Spring	3 75	6 25
Hay—Timothy	8 00	13 50
Prairie	6 50	9 50
Mess Beef	3 75	9 50
Tallow		06
Lard per cwt		6 47
Mess pork per brl		10 00
Butter medium to best	18	33
Cheese	7	13
Beans	1 00	1 75
Eggs	15	16
Potatoes per bu	30	47
Seeds—Timothy	2 25	2 45
Clover	5 00	5 50
Flax		1 50
Broom corn	2½	6
Hides—Green to dry flint	9	14
Lumber—Clear	30 00	35 00
Common	10 00	10 50
Shingles	1 00	2 20
WOOL—Washed	38	43
Unwashed	20	33
LIVESTOCK—Cattle choice	4 00	4 90
Good	3 80	4 00
Medium		3 25
Common	2 00	3 00
Hogs	3 35	3 75
Sheep	3 35	4 05

New York Market.

Flour	$4 90	8 50
Wheat—Spring	1 34	1 30
Winter	1 30	1 41
Corn	55	67
Oats	43	55
Rye		87
Lard		6 95
Mess pork		10 40
Butter	18	40
Cheese	7½	13
Eggs	19	21
Wool	12	44

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CHICAGO, THURSDAY, NOVEMBER 20, 1879.

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J. BLANCHARD EDITOR.
H. L. KELLOGG, MRS. E. A. COOK, } ASSOCIATE EDITORS.

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Notices.

THE STATE MEETINGS.

PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA. Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.

CONNECTICUT.

The annual meeting of the Connecticut Christian Association opposed to secret societies will convene in Franklin Hall, Willimantic, on Tuesday, Dec. 9th, at 2 o'clock P. M., and continue its sessions two or three days as shall be deemed best. Rev J. P. Stoddard, General Agent of the National Christian Association is expected to be present and take part in the proceedings of the convention, and it is hoped that arrangements will be made with some one to work the degrees of Masonry during the convention.

Brethren and sisters of Connecticut, who love truth and despise error, and earnestly desire the spread of Gospel light and the dispersion of idolatrous darkness, come up to Willimantic; and let us with the aid of the Holy Spirit devise ways and means for the accomplishment of so noble a work.

J. A. CONANT.

NEW JERSEY.

A reform convention under the direction of Rev. J. P. Stoddard, general agent of the National Christian Association, will be held in the Free Methodist church, Rahway, N. J., on Dec. 3–5. Come to the meeting and work for its success.

J. T. MICHAEL.

PENNSYLVANIA.

Reformers of Pennsylvania, attention! On the 25th, 26th and 27th of November next, in City Hall, Carbondale, will convene at 2 o'clock P. M., the annual meeting of the Pennsylvania Christian Association opposed to secret societies. Rev. J. P. Stoddard, general agent of the National Christian Association, is pledged to attend this meeting, and we shall expect some seceding Mason to come along and work the degrees. As we value our free institutions and our faith in Christianity itself, let every free man rally to the conflict with this sum of all false worships, this Baal-Peor of the nineteenth century. Remember also the annual meeting of the Northeast Pennsylvania Christian Association in Lathrop, some four miles from Nicholson, on the 29th and 30th of November, at 10 A. M.

Meeting of the Northeast Pennsylvania Christian Association on Nov. 28th. Friends in that region and all others will notice that this meeting will commence as usual on Friday evening at 7 o'clock with a lecture by some competent man and will be at the Wright schoolhouse, some four miles from Nicholson. It will continue through Saturday and Lord's day, embracing the 28th (evening) 29 h and 30th. We will enlist our foreign help there if possible. Rally, brethren, to the righteous conflict, there and at Carbondale on the 25th, 26th and 27th. Men of metal and of mark in Pennsylvania come to the front.

N. CALLENDER. Cor. Sec'y.

THE CHRISTIAN ASSOCIATION, of Gibson county, Indiana, opposed to secret orders, will convene at Rev. Spencer's church, Somerville, Ind., on Friday, Nov. 21, at 2 o'clock P. M. Exercises at night also. Prominent speakers will be present.

Topics of the Time.

The Eads jetty business which our Washington correspondent puts in so clear a light, is likely to be settled by a more bare-faced fraud than he mentions as probable. After meditating on the matter several days Attorney General Devens keeps up his credit for a Masonic trickster by deciding that Eads was entitled to $25,000 for every ninety days he kept that channel open, no matter whether they were consecutive days or not, and $100,000 for every 365 days the channel is kept open, no matter whether those days extended over one year or more. Under this decision, Eads could be paid, even if channel was not kept open one day in a week. A member of the Cabinet remarked, it is said, that this opinion would not hold in court, but it simplified matters wonderfully.

The Grant reception in this city last week is the great topic throughout the Northwest, which sent in 75,000 strangers by excursions. For once the butchers and bakers of Chicago were caught. The procession which waited on General Grant was said to be seven or eight miles long and the crowds which absolutely blocked the streets for squares could only be estimated by the acre. The festivities have been prolonged for a whole week with banquets, receptions and army reunions—a wearying round of wines, speeches and handshaking for the distinguished man who is the center of attraction. On Sabbath he listened to the somewhat notorious Dr. Thomas of the Centenary M. E church, who was assisted by the bishop of the diocese. Thomas, but for his local reputation and the backing of the Chicago lodges, would long ere this have been expelled from the M. E. church. How does Bishop Merrill, after thus bidding him "God speed," explain 2nd John, 10th?

The tables are strangely turned in Constantinople. A year ago English influence was supreme in the counsels of the Porte and Russia was a victorious enemy. To-day Russia directs in that council and war is preparing with England. The immediate point of disagreement is the urgency of England for reform in Asiatic Turkey. A strong fleet has been sent to enforce the demand by threats. As the English admiral approaches the Hellespont the Porte allows the squadron of Russia to enter the sea of Manuora from the north and anchor before Constantinople. If the English ships enter it is a declaration of war, and none are quite ready for such a dismal termination of the bickerings of the past year. The opposition party in England is thought to be in the majority, despite all the brilliant diplomacy of Beaconsfield, and the astute old minister will resort to other measures before fighting.

FRATERNAL LETTER OF BISHOP WRIGHT

TO THE STATE ASSOCIATION OF ILLINOIS.

DEAR BRETHREN:—Another year's work for reform declares that the anti-secrecy cause is truly advancing. Its progress has been steady and rapid. No year since the Aurora convention has it gone backward. This progress has been favored by the arrogance, excesses and oppressions of organized secrecy, which by these have compelled opposition. It is promoted also by the circulation of anti-secrecy periodicals, tracts, pamphlets and books. The quiet influence of the press is beyond any estimate placed upon it. The fireside talks, the casual and the deliberate conversations, the pulpit mention, and the lectures on this subject are also telling in their effects. The working of the degrees in public is striking terror to Freemasonry, the gigantic rival of papacy and Jesuitism, in its secret and underhand methods. The testimony of several Christian denominations against organized secrecy, and the exclusion from their pales of the lovers of the dark arts, are like batteries, perpetual in their discharge against the strongholds of secretism; and these denominations are Gibralters in the support of the anti-secrecy cause.

This, like every other good cause, will suffer from some internal feuds; from short-lived, half-hearted and pretended friends; from the indiscretions and excesses of extremists; and from the self-righteous pharisaism of those who mistake slang phrases, impudence, and indefensible assertions and assumptions for radicalism—as if chess were wheat—and who imagine that progress in these follies is growth in anti-secrecy grace. Ours, like all other good causes, will progress and triumph despite these hindrances, finding more help in the sincerity of unwise friends than hindrance in their mistakes.

The earth is ever the arena of strife between right and some great wrong. It is human to be discouraged by delays. But blessed are the patient, faithful soldiers of truth and right. Already are we prevailing. At last our triumph shall be complete.

In the large district in which I travel, there has been a manifest advance the past two years in anti-secrecy principles in our denomination; and also outside, in these States and Territories.

"Watchman, what of the night?" "The morning comes," to the children of light, "and the night also," dark and drear, to the sons of darkness.

The God of all grace be with you, to comfort, guide and strengthen you in your deliberations.

MILTON WRIGHT.

Cedar Rapids, Ia., Nov. 5, '79.

—We are pleased to see in the *Christian Standard* of Cincinnati an editorial by Dr. Errett on secret societies, for which we shall try to make room next week, as well as the letter of a correspondent which called it forth. Meantime we give the following extract: "Can they (Christians) consistently unite in a worship, either as chaplains or as worshipers, which ignores the name and mediation of Jesus, the Christ, and which from the genius of the Masonic organization, must be simply deistical? As to the rights of conscience there is no dispute; but has a Christian any place in an association where he must yield to the demands of unchristian and anti-Christian consciences, and sanction a compromise worship?"

Anti Christian Character of the "Patrons of Husbandry."

BY REV. R. LOGGAN.

While the lure of pecuniary gain and political control promised to our farmers by the grange, has like a fog begun to clear away, and many who were confused by it for a time are beginning to cry "humbug," and "failure," yet thousands see no moral wrong in the grange, but simply lament, as the "merchants of the earth," weeping and wailing over the fallen Babylon, because their promised pecuniary gain is vanished, and their political influence waning, by which the "solid South" came so near getting complete control of the general government, and indemnifying themselves for their losses while trying to destroy it. Many even would be ready to go into another anti-Christian secret organization, if it only gave some plausible promise of pecuniary or political advantage.

It seems to me there is a fearful responsibility resting upon the churches of this enlightened day, and especially the ministry; if while wave after wave of secret societies are sweeping over the country and weaving webs of infidelity craftily around them, thus causing those Christians who are caught in the meshes of their net to "depart from the living God" and lose their spirituality and zeal in the cause of Christ—their sin is great if they do not give the trumpet a certain sound, and show the sinfulness, and anti-Christian character of those societies, as well as their falsehood pecuniarily and politically.

Permit me then, to call attention to the readers of the *Cynosure*, and especially the ministry of whatever name, who look complacently upon the grange as a minor secret society, to its infidel and anti-Christian character, as seen in the grange ritual.

On page 54, installation of the chaplain, the installing officer says (placing the sash and pouch upon him):

"Reverend brother, uponyou devolves a a labor that I trust will ever be a pleasant and cheerful task. In presenting you with this sacred volume, (Bible) [calls up] a text book in which all look for wisdom and instruction, I need not urge you to be faithful in your calling. As the medium of this grange to hold converse with the Master of the Great Grange above, may you never intercede in vain!"

Now the Bible teaches us that there is but one heaven and hell, as the final abodes of the human family; but the grange requires all who join, even the Christian, to acknowledge another place, called "the Great Grange above." They also sing in their song book of immortal granges rising to view.

But who is the master of this Great Grange? Not the God of the Bible, surely, for heaven is his throne, and it is not a grange. Then this master must be a "Baal Peor;" that the Christian (can it be!) with the infidel is required to worship. But how does he worship this master above? Through Christ? No. But through the chaplain; as the medium, or mediator and intercessor, elected now in the place of Christ. Is not this anti-Christ? Can it be any more anti-Christ for the Pope to claim to be God's vicegerent, or the successor of Peter, than for the chaplain to be the mediator and intercessor between the grange and the Master above? To me this seems more awfully presumptious and blasphemous in the people of this enlightened Christian land than for the Chinese in their ignorance to worship their joss-house.

But they do not stop at worshiping "Baal." They have a plurality of goddesses, as follows: "Ceres," (the sister, and wife of Jupiter, and mother of the queen of hell) the goddess of agriculture; "Pomona," the goddess of fruit; and "Flora," the goddess of flowers. At the installation of these goddesses, the officer says, (and he is sworn to say it) to Ceres: "Worthy sister, the ancients worshiped Ceres as the goddess of agriculture; but we, in a more enlightened age, give you the honored position metaphorically." (Mark it, honored position of goddess!) To Flora, the installing officers says: "Selected to personate Flora in this grange, I cordially welcome you, etc. They also put wreaths upon them, and sing songs of praise to Ceres, Pomona, and Flora, as goddesses, "Hear, O heavens! and give ear O earth!" God has raised up sons and daughters, and "they have sold themselves to do evil in the sight of the Lord," and paid the purchase money themselves. Tell me, ye pleaders for church fellowship with minor secret societies, how much better than Masonry is the grange?

But a darker shade of infidelity, if possible, is reached in the initiation of the gleaner in the third degree. The chaplain says to her among other things (see p. 37 of the manual) "But let me urge you to be faithful to yourselves; in so doing be ever guarded against anger." It has been said of old time, "He that is angry with his brother without cause shall be in danger of judgment." But have we not a better law, which knoweth no cause of anger?

Now mark it. Every member is bound to this infidel lie, that they have a better law than the teaching of Christ in his Sermon on the Mount, by the oath taken in the first degree. In this first oath they swear to conform to, and abide by the constitution, etc., of the national grange; and that constitution says, "The ritual adopted by the national grange, shall be used in all subordinate granges." From this it is clear that the members under this oath elect their chaplain not only to be their mediator and intercessor, but every time a female is initiated in the third degree, to repeat this infidel lie for them; and in this lie they exalt themselves above him who is "God manifested in the flesh." Surely their is no plainer features of anti-Christ any where to be found. This is surely one of the streets of that great city which is "spiritually called Sodom, and Egypt, where also our Lord was crucified."

If, as ministers, we would be clear from the blood of men, we must labor to keep the church, the bride, the Lamb's wife, unspotted from all such abominations.

Lecompton, Kan.

The English Church Congress.

BY REV. JOHN BOYES.

Perhaps some of the readers of the *Cynosure* may find something profitable in the proceedings of the Congress of the English Church, lately held at Cardiff, England. It is much easier to find fault with an assembly, however admirably it may have been conducted, than to rectify the supposed evils. The *Spectator* complains that the Congress has been too provincial; that is Welsh, and that no paper of general interest has been read. We can hardly admit the justice of the criticism. The discussion of science in religion elicited the views of some of the most thoughtful and intelligent men of the Congress.

Prof. Pritchard pointed to the benefit derivable to religion from scientific reseerch. There is an immense variety and prodigality of resource in nature, while our knowledge is very limited, so that to reject revelation as being contrary to natural law would be to commit intellectual suicide. Prof. Walker, while admitting much that is claimed on behalf of the doctrine of evolution, urged that instead of diminishing, it really increases the consciousness of adoring wonder. True science must ever be religious, while true religion must always be scientific. Reason and faith are indeed one, and ought not to be put asunder. Prof. Stokes argued that the conservation of force had caused needless alarm among Christians, and that the theory of the dissipation of energy according to which it is urged that every thing is tending to a universal death, creation living as it were upon capital, had done service in blocking out the supposition that the present order of things had existed from a past eternity. While science continually extends the idea of the operation of law, it leaves barriers which it gives no indication of our being able to pass over. Prof. Stanley Leathes mentioned the wider conception of God, and the increased power given to religion to stand alone. He said that the changes of scientific thought are so great, that the contemplation of them makes the believing man cling with increasing thankfulness and tenacity to the utterances of the inspired Word. Science was pointed to as a fruitful field of illustration for the preacher. The Rev. B. Maitland in referring to some of the old views of a future state, the terrible dogmas of reprobation and the perdition of unbaptized infants, those ghastly imaginings which, said he, have grown up around the doctrines of future retribution; the materialistic and mechanical conceptions of inspiration, the atonement, church and sacrament; the credulous acceptance of prodigies and the like which have encumbered and defaced Christianity, seem by some natural tendency to grow dim and disappear in the light of modern scientific culture.

With regard to the past and present condition of the [established] Church in Wales, it was candidly admitted that the masses of the people were never favorable to it. The Dean of Bangor said, that of about a million souls speaking the Welsh language, at least 800,000 were dissenters. The picture he gave of the clergy in Wales was the reverse of flattering. He said that formerly they had been obsequious to the squire, arrogant to the people, devoid of Welsh sympathies, and ignorant of the Welsh tongue; and hence, for 150 years every teacher whose name lives in the hearts of the people has been, almost without an exception, a Nonconformist. While the bishops were laying hands upon unfit men, the natural heaven-born teachers of Wales were wielding an immense influence over the masses of the people in the chapels. Those of the clergy who were educated knew nothing of Welsh, and those who knew Welsh were not educated. In order to win back Wales to the Church of England, an altogether different class of clergy was required.

Lay work was pointed to as an important auxiliary in promoting the growth of the church. In the laity is a large reserve fund of energy which is allowed to run to waste instead of being utilized. It was suggested that lay evangelists and readers, together with an order of lay deacons, might be employed under the supervision of the clergy in parochial work. Prof. Watkins, warden of St. Augustine's, Canterbury, in speaking of the way Nonconformists watched and trained their candidates for the ministry. said,—"When they have shown their gifts, their graces, and their devotion, they are sent forth true gentlemen, every one of them." He generously added his conviction that nine-tenths of the Nonconformists of the country are such because they have felt the call of God.

The Bishop of Winchester gave a paper on the "Cause and Remedies of Dissent." Some of the remedies seem to us of a very doubtful character, while the others if carried out would rather energize the church than diminish dissent. Attention was called to the literary activity displayed by Welsh Nonconformists, who sustain no fewer than twenty-six periodical publications.

The expressions of opinion have

not been so extreme as customary; indeed, the Congress has been characterized by an amount of moderation which is truly refreshing.

Shrewsbury, Eng., Oct. 23, 1879.

The "Charity" of Secret Orders Compared with the Charity of the Gospel.

BY REV. N. E. BROWN.

It is the purpose of this article to show that they are radically different. *1. The benevolence of these orders lacks the very essence of Christian benevolence.* We must examine the foundation. If on a rock, it will stand; if on sand, it must fall. The law of Christian benevolence is, that we do good to those who who have no claims upon us on the ground that they have been, or may be, a benefit to us. We may be led to do good to an individual from different motives. We may help an individual in distress in return for something he has done for us, or because we expect him to do something for us, or because we have entered into an arrangement to help one another in difficulty; or on the other hand, we may help him in distress without such an arrangement, and expecting no return. Which of these is the "benevolence" of these orders, and which the charity of the Gospel? We find Gospel charity described in Luke 6.32-36, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest." Here the very essence of Gospel charity is to help the needy who have no claims upon us for benefits received from them in the past, or anything expected from them in time to come, or any return for what we have done. Now, what is the boasted benevolence of these orders? Does it contain these elements? Verily not, but rather the other elements in the passage referred to, which are said to be the practice of sinners. It is not probable that the reflecting portion of the members of these orders would say, in the light of this passage, that their practices were Christian benevolence. Their mistake was that they forgot for a little what Gospel charity is. They know very well that in the obligations of secret orders they agree to assist one another—that is one of the principal ideas of their compact. And the society is very careful not to receive any who are likely to become a charge. Especially is this true of Freemasons and Odd-fellows. They know just as well, that in order to have a fund for this and other purposes, they have their initiation fees and quarterly dues; that each member, in order to have the benefits of the compact, must be regular in the payment of these dues. If therefore I have been regular in the payment of what is required of me, and ever stand in need, or should die, and my family need help; have not I or my family a claim upon their help, and must not the society recognize that claim, and help because of the claim? Certainly they must. This then is simply loving those that have loved us; and doing good to those who have been a benefit to us; and we have given to the society, and through it helped others, hoping to receive again. Hence it is, in every particular, opposite to the charity of the Gospel. But an objection may be raised here, "What harm is there in entering into an arrangement to help one another in distress?" We answer, that it not the question. The harm is in calling it charity, and boasting of it above that of the church of Jesus Christ. There is nothing under the heavens the boasted charity of these orders is so much like as the charity of an insurance company paying its losses after a fire: and there is scarcely any thing under the heavens it is so much unlike as Gospel charity!

2. The benevolence of these orders makes a specialty of their brethren in the lodge; Christian charity is to extend to all; and any specialty is to be to the household of faith. Gal. 6:10. "As we have opportunity, therefore, let us do good unto all men, especially unto them who are of the household of faith." They differ on two points. (*a*) The charity of secret orders is essentially selfish, beginning and ending with themselves; whereas that of the Gospel is universal, extending wherever there is opportunity. (*b*) Wherever a choice must be made between two claimants to our charity —where both cannot be served, Christianity says the choice must turn on the man's likeness to Christ; but secret orders say it must turn on membership in the lodge. How much do these differ again? In every particular. Let us look at one or two facts. We give first the testimony of one who was for many years a member of a secret order himself (Finney on Masonry, p. 193). "What has Freemasonry done for general education? What has it done for the general poor? Nothing. What have they done for their own poor as a matter of charity or benevolence? Absolutely nothing. They have not even disbursed the funds which were paid in for that purpose. So far as I have had experience in Masonry, I can say that I do not recollect a single instance in which the lodge to which I belonged ever gave any money to any charitable object whatever—that is, to any general, charitable, or benevolent.

Can any one belong to a congregation for years, and have that to say? Can he belong half a year, and have it to say? Then look at their own statistics with regard to aid given to sufferers by the Chicago fire. Of the nearly $90,000 forwarded by Masons, only about $33,000 was applied to relieve distress, and none of this to any but Masons and their families. Here is what men do, actuated by the selfishness bred by secretism; but when men relieve distress, actuated by Christian principle, they do it wherever they find a sufferer, and they do it for Jesus' sake.

3. The Christian religion recognizes charity as a means of moral cultivation to the parties concerned. That is, to the giver and the recipient, especially the giver. Our Saviour, in the Sermon on the Mount, places almsgiving side by side with prayer, and teaches us that neither should be done to be seen of men. It is evident, therefore, that much depends on the exercise of heart in these duties; and that in almsgiving God designs, not simply the relief of the sufferer (for that would be accomplished by giving in any way at all), but he also designs the cultivation of moral qualities in the breast of the giver. This being so, it becomes an exceedingly important matter as to the *methods* of giving; and all those methods are essentially defective that do not call into exercise moral qualities. We are now ready for the application of this principle. What moral cultivation is there to the giver to bestow "charity" in the way of paying his dues to the lodge? Does that bring him in direct or even moral contact with the needy? Certainly it does no. Not any more than my buying a lottery ticket would put me inmoral contact with the benevolent object to which the proceeds of the lottery are professedly to be appropriated. Or than my purchase of a chance at the "grab-bag" at a festival, puts me in moral contact with the object to which the funds are appropriated. There is something that has come between me and the benevolent object, that has produced a divorce between that object and the moral qualities of my heart. In other words, for that gift to do *my heart good*, I must give it to the object for its own sake, and especially for Jesus' sake.

And, on the other hand, what benefit to the receiver to reflect that the giver is *bound to do it?* Or for the widow and orphans to reflect that the husband and father had, during his lifetime, paid into the lodge as much, and possibly more, than they now receive?

Whatever value, then, these orders may have as mutual insurance companies—but even here their utility is very questionable, letting this pass, however, at present—whatever value they may have as mutual insurance companies, let them not, in the name of all that's truthful, let them not call their deeds "charity," and boastingly compare it with the charity of the church of Jesus Christ; for to do so is a travesty on the name.—*Evangelical Repository.*

Organized Secrecy vs. Christianity.

Address before the seventh annual convention of the Indiana State anti-secrecy convention at Albion, Oct. 21st, by the President, Elder Halleck Floyd. Voted to be published in the Religious Telescope and Christian Cynosure.

Secrecy is not a sin *per se*. It cannot be, because there is not an opportunity to make every thought and act public, and if there was, the very nature of things forbids it. Many thoughts, and acts, are even the more virtuous for being done in secret. In the giving of alms secrecy is strictly enjoined. "When thou doest alms, let not thy left hand know what thy right hand doeth." (Mat. 6:3.)

Common sense dictates that many things which are in themselves commendable, should be done in secret. No one will argue for a moment that all the thoughts, and deeds, of a well regulated family should be open to the public. It may sometimes be expedient and right that organized bodies, also, withhold for the time being their acts from the public; e. g., as when they may be discussing questions about which there is such a state of excitement, as threatens the peace and safety of the community; or, when there is such a feeling of hate for a particular organization that it cannot carry on a legitimate business without fear of violence from the mob. Incidental secrecy, or personal privacy, under proper discretionary regulations is admissable in human affairs. But organized secrecy brings about an abnormal condition of society which contravenes the law of God and perverts the ends of justice.

It is not then, against incidental secrecy that I would enter my protest, but against organized secrecy. Against those organizations that have secrecy as their foundation, and cannot exist without this principle as their chief corner stone. These are in their nature and tendency evil, and stand opposed to Christianity and to the Christian church.

That secrecy in its organized form is evil, and that it stands opposed to Christianity and to the Christian church; I affirm:

1st. Because it teaches men to forswear themselves, which is in direct opposition to the plain and positive teaching of the Scriptures. In Leviticus 5:4, we have this very significant language: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth it, he shall be guilty in one of these." The common dogma that "the end justifies the means," is in this quotation refuted, and the first step in lodge connection is positively prohibited.

It is not enough that the candidate be "assured" that the obligation which he is about to assume does not interfere with his religion, his duty to his fellows, or to his country. Such an assurance does not in any degree justify the oath of secrecy; for the sin does not consist in the *nature* of the secret to be kept; but it consists in the *keeping of the secret, be it good or bad.* "If a man pronounce an oath with his lips to do good, or to do evil, he shall be guilty." Guilt attaches to him from the consideration of his oath of secrecy, and not because of the object proposed to be accomplished by the oath.

Every individual therefore who takes upon himself the oath of secrecy does so in violation of a plain and positive commandment. And every organization that imposes an

oath or obligation of secrecy upon its members is bringing them into a snare, and causing them to sin. And an organization which is founded upon a principle so positively condemned by the Word of God, must of necessity be evil, and therefore, opposed to Christianity.

2d. Secret societies are opposed to Christianity; because the conditions of fraternization are such as to place Christianity on a level with Paganism, Mohammedanism, Buddhism, and every other *ism*, except Deism, which is necessarily exalted above Christianity; for it is the only common faith upon which the whole fraternity can unite.

As a qualification for membership the candidate must believe in the existence of a supreme being; otherwise there would be no sense of responsibility, there being none greater than himself by whom to swear. Any oath therefore, that might be administered to him in the name of the supreme being, would of necessity be null and void; and as the oath is the key that unlocks the door of the sanctum sanctorum of the lodge, it must be cast in the proper moulds.

Not only are the conditions of the fraternization of secret societies in opposition to Christianity, but the nature of those fraternal relations are in direct opposition to the maintaenance of that holy and umblamable life that is required of a Christian. How can a Christian "meet on the level, and part on the square" with his brethren in the lodge, (many of whom are bitter opposers of the Christian religion,) without virtually lowering the standard of Christianity? Meeting on the level means to come down on the same plane with the Deist. Higher than this the members of the lodge cannot ascend, for it would produce schism in the body, which must not be, though Christ be dishonored, and the Christian religion defamed.

The fraternization of heathens and Christians, of licentious persons and wine-bibbers, semi-infidels and ministers of the Gospel, is one of Satan's most successful methods of bringing the Gospel of Jesus into disrepute, ond of placing a stigma upon the Christian church.

3d. Secret societies are opposed to Christianity because they rob the church treasury. The laws of these societies are imperious, as pertains to their monetary interests, and must be obeyed. Though fortune frowns, it matters not. These benevolent institutions are inexorable in their demands, for their coffers must be filled, though the church treasury is exhausted thereby, and the cause of Christ is made to trail in the dust.

Vast sums of money are annually stored away in the coffers of secret societies. In the report of the Right Worthy Grand Lodge of the Independent Order of Odd-fellows of the State of Indiana for 1874, I find the following figures: Receipts of lodges within the State, $112 972 71. Total amount expended for relief and charity, $34 558 71. This includes relief of brothers, widowed families, the educating of orphans, burying the dead, and all other charitable (?) purposes. This report shows that about one dollar out of every four has been expended for what they denominate charitable purposes. How long will it take a society at this rate to become immensely wealthy? Here is the foundation of one of the grandest money monopolies of the age. What would be the verdict of an intelligent people against a church which should expend three dollars in appropriating one to advance her benevolent enterprises. But here is an institution holding strong claims to benevolence, that actually expends $78 413 95 in distributing for the relief of the brethren, $34 558 76 Here is a lesson in financiering that commends itself to the churches of Christendom. An institution having such financiering ability ought to inscribe upon their banners these very befitting words: "Economy! and reform!" I submit the question to the reader, Is it wise for the American people, in this financial crisis, to commit the management of public affairs to men who have had such a financial training as the above report indicates? The same principle of unjust and anti-Christian financiering characterizes all secret orders in the same manner, though of course not in the same degree.

4th. Secret societies are opposed to Christianity because they are rivals of the Christian religion.

That they teach religion is apparent to the most casual observer; for they have their prayers and hymns, their altars and priests, their burial service, etc. And that they teach a religion that is directly antagonistic to the Christian religion is also evident from their own testimony. Especially is this true of Masonry. "The religion of Masonry" says Mackey, page 402, "is pure theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." Here then it is plainly stated by Mackey, that Masonry is a Christless institution; for theism is a belief in God but not in Christ. We learn also from the above statement that Masonry as a religion must have the pre-eminence, or, in other words, that it is the main stalk upon which other religious opinions may be engrafted, but with the distinct understanding that neither Masonry nor her *sanctum sanctorum*, the lodge, are to be defiled by the introduction of such opinions into the lodge or in any way connecting them with Masonry. That is to say, that a Mason is not allowed to entertain any other religious opinion than that taught by Mackey, for how could he do so without connecting it in some manner with Masonry, since he himself is a Mason.

Again, from the above quotation we learn that Masonry which is pure theism is the embodiment of truth, and that it must not be defiled by connecting Christianity therewith—not even a Christian opinion. At this point it would be appropriate to sing:

Hail! Masonry divine!
Glory of ages shine;
Long mayest thou reign.
Where'er thy lodges stand,
May they have great command
And always grace the land,
Thou art divine!

Masonry rules Christ out from her Scripture readings, her prayers, and her fundamental tenets. Masons boast largely of their Bible readings, which are profane and sacreligious mutilations of the Scriptures, and which justly merit the terrible denunciation. "If any man shall take away from the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Robert Morris in his Monitor, p. 162 Daniel Sickels in his Monitor, p 57, and Thomas Smith Webb in his Monitor, p. 156, in quoting from Thess. 3:6-17, all omit from the sixth verse the words, "In the name of the Lord Jesus Christ;" and from the twelfth verse the words, "By our Lord Jesus Christ."

Thus do they mutilate the Scriptures by expunging the name of Christ, that the foundation of fraternization may be laid deep and broad, so that Jews and pagans, Mohammedans and infidels, may together stand upon this broad platform of liberalistic faith. For an order claiming to be a saving institution, and funeralizing her members to the Grand Lodge above, to purposely expunge the name of Christ from the Scriptures is an inexcusable crime, and deserves to be severely rebuked.

They have also studiously avoided the use of the name of Christ in all their authorized formulas of prayer. While we are taught in the Scriptures that the name of Christ is the only medium of access to the Father, Masonic authority has omitted this name in prayer. I will here introduce one of their prayers used upon a funeral occasion, as published by Webb in his Monitor, p. 134.

Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, we may be received into thy everlasting kingdom, to enjoy in union with the souls of our departed friends the just reward of a pious and virtuous life. Amen.

All Master Masons who have paid up their dues and who request it are entitled to a Masonic burial and consequently to the benefits of this anti-Christian prayer; for it is a prayer without any Christ in it and therefore anti-Christian. Such prayers are neither heard nor answered, but in this Masons are not disappointed, for prayer with them is only a pretence to mislead the credulous.

They have not only expunged the name of Christ from their Scripture quotations and purposely omitted his name in their prayers, but they have made a stroke at Christianity by ignoring the vicarious death and sufferings of the Lord Jesus Christ. In this their antagonism to Christianity is clearly manifested. Instead of the atonement work they substitute Masonic purity as a preparation for heaven. Says Mr. Webb, page 38: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders use; but we as Free and Accepted Masons use it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." Here then is salvation by means of a Masonic gavel!

[*To be continued.*]

—The attention of the president having been called to the various rumors afloat as to the Russian and English Missions, he replied that there was no necessity for filling those missions, and that no names had as yet been agreed on. The saving to the treasury by the vacancy in these missions amounts to over $100 a day.

Reform News.

The Ohio Convention.

The Ohio State Anti-secret Association met in convention at Cedarville, O., on the evening of Nov. 4th and continued through the 5th and 6th. Addresses of welcome were made by Revs. Morton and Wallace of Cedarville. These were followed by addresses from J. M. Scott, president of the State Association, and Bro. Stoddard the general secretary of the National Association. Bro. Stoddard spoke a number of times during the convention. Addresses were also made by Rev. Warren Taylor, Bishop Dixon, Prof. Tobey, Rev. Geo. Richey, etc.

After some discussion the following preface and resolutions were adopted:

There have been ages of the history of the human family, when mysterious and dark arts have been practiced by men under the influence of Satan, and the results have been satisfactory to those thus seeking to mislead the people. The Egyptian, Grecian and Druidic mysteries are well known instances. The Masonic, Mormon and Spiritualistic practices are well known modern instances. The cunning craftiness of men who lie in wait to deceive has never failed to use secrecy, oaths, penalties and signs to delude and enslave mankind. The progress of enlightment has caused many forms of secrecy to fall into contempt and to lose their hold on men's minds. We cannot read history without seeing that the work of enlightenment has been going gradually forward, both through direct opposition by the friends of truth, and by the upward tendency of the race of mankind. We are encouraged to contribute to the grand results we see and to consecrate ourselves to the good of our fellows in these matters, and, therefore

Resolved, 1. That by the grace of God we will faint not in this kind of well-doing, until we see the church of the Lord Jesus purged of the evils and hypocrisy of organized secrecy.

2. That we will agitate in social and political affairs until our beloved country is free from the dominion of the lodge, believing that the country is largely under the influence of organized secrecy.

3. That we are grieved and dissatisfied with the conduct of President Hayes, Postmaster-General Key, and Assistant Secretary of the Treasury, General Hawley, in attending recently a meeting of the Masons at their Temple in the city of Baltimore, when an effort was made to promote the interests of the order, and when these public servants allowed themselves to be introduced to the Masons present.

4. That we are pleased with the attitude taken by the distinguished lecturer of Boston, Rev. Joseph Cook, who declares that members of secret societies whose oaths forbid them to tell the whole truth in civil and church courts, should be excluded from membership in the church of Christ.

5. That we rejoice in the increasing indications of the downfall of that monstrous evil, Mormonism, which is one of the most corrupt forms of organized secrecy.

6. That we regard all the so-called minor secret societies as making common cause with Freemasonry, and as being with it unworthy of the favor or toleration of the church of Christ.

7. That we are still pleased with the operations of the National Christian Association, of which this State Association is a branch.

8. That we are in full sympathy with the Christian Cynosure of Chicago, organ of the National Association, and will do all we can to promote its circulation. We also endorse all other anti-secrecy journals.

9. That this Ohio Branch Association will aim to put a State Agent and Lecturer in the field for the coming year, arrangements for the same to be left with the executive committee.

10. That we were greatly benefitted by the visit of Rev. J. P. Stoddard, General Agent and Lecturer.

11. That we thank the good people of

Cedarville and vicinity for their hospitality in entertaining the convention.

The convention was not large, but very interesting, and perhaps was intended to teach us not to trust in numbers. There was, however, for the most part good audiences. The community seemed to take great interest in the work. But why was the number of delegates so small? It shows one of two things, either there is a want of interest among those who profess to be on the right side of this great moral question, or else there is a want of faith in conventions as being the proper way to accomplish that which we seek to accomplish. If it is the first, then let us inaugurate some means of converting those who have a name to live while they are dead. If it is the second, then let us devise some better means if possible; but until better means are devised let us use with greater earnestness the means we have, and trust in God for the issue.

I was pained to see those churches that stand first in the matter of reforms barely represented at this convention. The Reformed Presbyterians with only one representative outside of Cedarville, and the United Presbyterian with only two or three. What does it mean, my brethren? Are we so filled with unbelief that we mean to leave the battle before the victory is won? God forbid that we should thus dishonor his Son by doubting his promises. My dear friends, if we don't show our faces in these reform conventions, as long as conventions are the order of the day, then, as the college say goes, "we had better cut our sticks and slide." If any one can suggest any other plan of carrying on the work, I feel sure that the columns of the *Cynosure* will be open to circulate it; but whatever else we may do, let us not retreat nor leave the field of contest, for Christ is in the light and will vindicate his own cause. It is the Lord's work and is in the direct line of the promises; then let us hear the promise, "Lo I am with you always," and by the help of his strong arm march on to victory.

In conclusion I will venture to suggest the practicability of shortening our State conventions. I am convinced for my own part that one day and two nights would be much better than two days and three nights, as we have had. There are very few business men or farmers who can spend four days in a week at this season of the year, and very few preachers that can do so in justice to themselves and the congregations which they serve; and I am not sure but the length of our conventions has a tendency to keep some away. I know it causes some to have to go away before the convention is over, and that always tends to discourage those who remain.

The following officers were chosen for the ensuing year:

President, J. M. Scott.
Vice Presidents, Bishop J. Dixon, H. P. McClurkin, Willard Burr.
Rec. Secretary, S. A. George.
Cor. Secretary, J. P. Lytle.
Treasurer, D. S. Irwin.
Ex. Committee, George Richey, —— Park, —— Armstrong.

S. A. George, *Sec'y.*

West and East.

Westfield, Ill., Nov 11, 1879

Editors Cynosure:—Permit me to say through this channel of intercommunication between the friends of our reform, that I am greatly encouraged by what I find in making my round of annual State meetings in the West. There is everywhere a settling down of the first and more ardent impressions into deep conviction and uncompromising determination. We are now on the threshold of the ninth of our annual conventions west of Alleghany mountains, and the bright cloud above the tabernacle, with other omens of the Divine presence give to us already "the substance of the thing hoped for" in a complete victory for Christ and his truth. Reflecting on the past successful conventions with gratitude, I look forward with assurance to the future. As the friends in the West have sustained this cause by their prayers, their presence and their contributions, so also and even more abundantly I am anticipating like expressions of loyalty in the East. Hitherto contributions from New England and the Middle States have not been proportionate to their ability in comparison with the prairie States. There are some who are foremost among those enlisted under our banner, but many real friends have not stepped to the front. and hence the aggregate is not all that seems desirable. I trust that a more liberal policy will be adopted in future, so that the work of the present winter campaign will be sustained without reducing the funds already in hand and which have been largely furnished from the less wealthy portions of our country.

Pennsylvania, New Jersey, Connecticut and New Hampshire, have each fixed the times and places of meeting, which fills the time until December 18th. Rhode Island and Maine have each been heard from and are arranging. Vermont, Massachusetts and New York are yet in doubt, and friends in these States are specially requested to write me at points indicated in the list of notices on the first page of the *Cynosure*. If I visit Vermont, it must be immediately subsequent to New Hampshire, or at furthest after Maine. If I receive no word from these States soon, I shall take it for granted that no assistance from the General Agent is desired and shall plan accordingly.

Unforeseen events have rendered some slight changes necessary in the programme of meetings suggested in the *Cynosure* of January 8th last; but all can be adjusted so as to accommodate the different localities, if parties interested will write me in time.

The few meetings held in New England have not been devoid of results, and it requires only a firm determination, humble and confiding faith, and corresponding activity and liberality on the part of God's people, to insure still greater results for good in the immediate future. To me it seems that God is calling by his Providence, by his Word, and by his Spirit; and it would, as it seems to me, be high treason against the King, and against his Bride, the church, not to come up to the help of the Lord against this mighty foe and enemy of all righteousness. Who is on the Lord's side in this conflict? Let him speak out so loud that all New England and the whole nation may hear.

J. P. Stoddard.

State Agent Cook to the Indiana Brethren.

Albion, Ind., Nov. 10, 1879.

Friends in Indiana:

Our annual State meeting was well attended, and I think all felt glad they came. We would have been glad to have seen many more familiar faces, but all felt to thank God for the uniform harmony and good feeling. We now enter upon the work of a new year. It may be one of conflict and trial, but as Bro. Stoddard says, "Grit and grace must win." As the result of having a horse, I have made twelve appointments and commence this week to fill them—most of them in Elkhart county, a new field, but a hopeful one. A very promising omen in this county is, we have a large M. E element in sympathy with us. Everything appears to indicate in the near future a widening of our influence.

And now, dear friends, I have entered on this year's work without any promise of compensation, and while I take this way of publicly thanking those who were at our annual meeting for partly assisting me over a crisis and others for past liberality, I wish to make one more request, especially to those who have not yet helped us financially in our work. I have found a friend who sold me a horse on ninety days time. Since I will work new fields I have little hope of meeting this debt. I feel that many of you will say, we will help. I do not at present ask it, but will you not, at or about the first of the year send something, as your conscience directs? I will publish the amounts contributed, so that you can all see just what is done. I further hope that all the financial committees will exert themselves by that time. This will enable me to go on.

Friends, this is your work as well as mine. I will work if you keep me going. I further request that the friends open the way for lectures and let me know, and in any county where eight or ten appointments are made, I will fill them; and it shall not cost you to exceed three dollars at each appointment, two lectures at each. Friends, let me hear from you, and keep me busy this winter. S. L. Cook.

To the Friends in Connecticut.

Dear Brethren:—Arrangements having been made by our President, Bro. Conant, to hold a State Convention at Willimantic the second week in December, we are again called to meet together for united action, in the name of the Lord, against an idolatrous and blasphemous system of religion, which is blasting the churches of America, and which, if not soon purged out, will bring down upon the nation the wrath and indignation of an offended God.

And while we feel our weakness and impotence to contend against the lodge power, so firmly intrenched in the popular favor, we also realize that the Lord Almighty is on our side, and that he goeth before us to vindicate the right and overthrow the wrong.

We may honor him by a strong faith, do what our hands find to do, and we shall see the salvation of the Lord. It is not by might nor by power in which our adversary trusts, but by the Spirit of the living God that we are to see this stronghold of the enemy leveled in the dust. Let us then arm ourselves as the followers of Jesus Christ, and come together to exhort and encourage one another, and utter words of warning in the ears of those who need the counsel and instruction. "Whatsoever a man soweth, that shall he also reap," and the good seed, although sown in weakness and in tears, shall be watered from on high; shall bring forth good fruit and fail not.

It is expected that the general agent, Bro. J. P. Stoddard, will be with us, and I rejoice that an opportunity will be given us to hear him many times as our leading speaker and as a wise counsellor in our convention. To some of us it may now seem difficult to leave home and business to attend this meeting, but we may call upon the Lord to help and open the way, and always according to our faith and the will of the Lord, shall it be done unto us.

Contributions of money will be very much needed, and let all feel under obligations to help on the cause in this way, and remember that to whom much is given, of him much will be required. We have nothing but what we have received, and the same God who gives can make us to abound.

D. J. Ellsworth, *Sec'y.*

Windsor, Conn., Nov. 12.

—Practice in life whatever you pray for, and God will give you more abundantly.

Correspondence.

A Convention Journey.

Westfield, Ill., Nov. 12, 1879.

Dear Cynosure:—In company with Bro. E. B. Thompson your special reporter to the Illinois State Convention had a tedious night journey to Mattoon, but realized that it might have been relieved when we stepped off the train at the same time with Elder Hurless, who got on a short distance from Chicago, in Will county, where he had been holding a quarterly meeting. This noble and patient brother has borne much for Christ's sake this past year, and his experience that they who "will live godly in Christ Jesus shall suffer persecution," has not left him without a rich spiritual blessing that reveals itself in his face and manner. He is hopeful that the persistent and unreasonable measures of a few of the United Brethren at Polo, set on by busy-bodies and lodgemen without, will now cease and the new pastor be left in quiet possession of the fold. As at Wheaton, the Polo Masons are all eagerly on the side of the disturbing party; and, if the truth were known, they are doubtless the movers of the matter, though they may conceal their hand.

Elder Browne and Bro. Starry joined our company at Mattoon having just come in from El Paso where they held two exposition meetings in a large well-filled hall and regard their work as very successful.

Bro. Starry is a young man of 27 and looks even five years younger. His manner is modest and creates at once a favorable impression. Only last January after days of struggle, he gave his heart to Christ, and received the assurance that he was accepted, when he resolved, with God's help to leave the lodge and proclaim the truth against it. May God make this young man one of his chosen vessels in this great work.

At Kansas where we waited till afternoon for the Westfield train, Bro. N. E. Gardner of the United Brethren conference, Bro. Rouser of Bloomington, and others were gathering till noon. After breakfast the half dozen of us at the hotel met in the parlor for a season of morning worship which was prolonged into a conference and prayer meeting. The Holy Spirit was with us and our prayers were heard for the convention meeting in the afternoon. It was such a season of refreshing as would have brought upon an unconverted person, if one had been present, conviction for sin and a desire to be of like mind with us. We knew by faith that we should have a continued manifestation of such power from on high during the convention.

Our waiting was further relieved by an animated discussion between two Masons and some of the brethren. One of these defenders of the lodge boldly confessed his faith in the Masonic god, "whom all the world worshippeth," and claimed that the creed of the Masonic sect was enough for any man, by heeding it whatever blessing might be expected in the next world was assured. Their desire for argument in favor of Masonry ceased after a time, and the weather was a more congenial topic.

Soon after we were all aboard for Westfield, and a new experience in railroading. The narrow gauge line of eight miles, though indifferently equipped, is much better than a stage ride through the woods and mud. The soil in this region has much of the light clay nature with sand. Winter wheat is one of the farm staples, though some corn-fields would compare well with those of northern counties. Through fields and woods we soon reached this village, where President Allen and his tried and true associates are manfully maintaining their ground against the inroads of the lodge, and in the midst of trial and some discouragement yet see the victory from afar.

K.

A Conversation.

B.—Good morning A., were you at church yesterday?

A.—Yes, at Swing's. Do you go there?

B.—Very seldom, but I have read his sermon.

A.—Ah, what do you think of it?

B.—The name of Christ occurs but twice in it.

A.—O well! I have given up a good deal of my early impressions on these things. Can't a man be a Christian even if he don't believe in Christ; that is, can't he live a good moral life like Christ although he don't believe in—in—the atonement for instance.

B.—The Scriptures say that "Christ died for our sins and rose again for our justification."

A.—But some don't believe he rose again.

B.—Of course, there are two classes now as there ever have been, believers and unbelievers.

A.—Well, I think a man may try to do right even if he don't believe that Christ rose. This atonement for sin to appease an angry God I don't understand, nor see any need for it.

B.—Hold on, don't talk so. We had better understand what we mean by the word atonement. My Bible tells me that God gave the blood, or life—Lev. 17: (representative of life spiritual,) and the New Testament says, God gave his Son to us and for us; and it is said Christ is the life of his people. This life "is hid with Christ in God." Blood is the life of men here, and faith is the mental act or heart act by which we accept as the great gift of Christ. "God was in Christ reconciling the world to himself." 2 Cor. 5:1.

A.—Oh, I know all that kind of talk, but I don't see why a man can't be saved when he does as well as he can. I don't think I'm so very bad.

B.—Look over the world; all mankind try to do something because they have sinned. Look at every nation and age. The idolators have their Moloch to whom they sacrificed their own children. Don't that show how strong is the sense of guilt in mankind?

A.—Yes, but these were idolators and full of superstition.

B.—True, but the Gospel was not intended for those who think themselves already righteous. *The Gospel comes to supply this great crying want of man.* And proves itself to be perfectly adapted to give peace and hope to the soul, and to nourish and purify and elevate the tenderest affections of his nature.

A.—I can't really believe in—I mean I have great doubt of the resurrection. It is such an unlikely thing—out of the course of nature.

B.—Christ was seen after he rose by hundreds; over five hundred brethren at once, who had known him. How do you account for the observance of the Lord's day?

A.—O of course, done by believers! But still—

B.—Did you ever speak with any one, ten or a hundred miles distant?

A.—No, but we know that can now be done.

B.—Yes, but you know it only by testimony, seeing you never did it. Now we have abundant testimony for the fact of the miraculous resurrection of Christ. It was foretold in Scripture, and other miracles attested it.

A.—Well, I like to hear you. My mother believed all that, ah, she was a good woman! But the resurrection is a difficulty. Don't you think so?

B.—Yes; but nature teaches it, every spring, and our faith in it is not merely declared by words, but by the act of baptism in apostolic times, and as in Rom. 6:4. Buried with Christ by baptism into death, (to sin) and Col. 2:12, and rise to the new life of righteousness in him.

H.

Nothing Venerable in it.

Dayton, Wash. Ter.

Editor Cynosure:—There is a disposition in the human mind to venerate whatever bears the rust of antiquity or wears the venerable robes of age. It is considered by some persons sufficient evidence of the sacredness of a thing. Hence it is thought almost ridiculous to speak a word against a society that has been patronized for centuries. We admit that we should reverence age and reflect before we differ. "Secret societies," say their advocates, "wear the honors of age. They are as old as Christianity; as old, perhaps older, than civil history. Some accounts of them are found in the most ancient records." Yet I believe no one has ever traced their origin to heaven, and if we are to judge by the fruit they produce, we must admit their origin was not from heaven; and if not from heaven, then from what source could they have come? If we believed in an intermediate position in which we could occupy neutral grounds, not laboring for or against the cause of Christ, we might assign its origin there. Hence it would be perfectly harmless. But we hear Jesus say, "He that is not for me is against me." Then we must admit that secrecy is either a means of grace for the salvation of precious souls, or a deception of the enemy to lead souls down to hell. Let us then examine the fruits that secrecy produces.

1st. Let us look at its effects historically. There were certain mysteries connected with the worship of Bacchus; those thai were initiated would appear before the public on noted days with fantastic dresses or regalia.

Historians give an account of another order, which by way of eminence was called "the mysteries." Their initiations were performed at night in the temple. Their manner was to frighten the candidate as much as possible and then read to him the mysterious volume. I ask, what was the effect of this? Had it a tendency to elevate the mind of man or make better the society in which it was introduced? Or had those societies a tendency to lead the mind from the object of worship to the creature? Then we must admit that secrecy was detrimental even to pagan worshipers, and if the tendency of secrecy in pagan worship is evil, how much more offensive it must be in the worship of the God of heaven.

But we need not dwell upon secrecy as a thing of the past. It still exists under various names. Neither do we need examine ancient secrecy to determine it a present evil. Its effects can be seen in every community where it exists. We may plainly see its deadening effect upon the Christian world. We need not go into the interior of the lodge-room to see its evil proceedings; we can see its Satanic workings in our court-rooms, as the witness evades the truth to save a secret order brother.

Again we see the effect in religious assemblies, where the mind should be wholly upon the object of worship. The minister proceeds in a very formal and spiritless manner and need we be surprised at his lack of zeal, when we notice that he wears an emblem of secrecy. Remembering the horrible oaths that binds him to the lodge we feel confident that he is trying to serve two masters; for now we feel safe in saying that secrecy had its origin among the Satanic hosts of the dark region, and every one that enters therein becomes a servant of the father of secrecy, and an enemy to the cause of Christ.

O that the church could understand the evil brought upon the Christian world in this age by the monster secrecy! When, O when will the people become wise and not adhere to the doctrine of devils, neither bear the mark of the beast in their foreheads, but become servants of the Most High!

W. Z. ROBERTS.

Our Mail.

Agnes F. Barber, Norwich, N. Y., writes:

"I have long been engaged in reforms, anti-tobacco, health reform, including dress, diet and every other transgression; and now the Sabbath reform has just dawned upon our town. God bless our brothers in overthrowing secretism."

Stephen Grover, East Boston, Mass., writes:

"I take pleasure in saying that I could not do without the Cynosure. I am doing something for the cause which may tell in time. My heart and sympathies are with those who are lending their time and talents to this good work; and if they are not rewarded in this world for their labor of love in the cause of Christ and his kingdom, God will own them when he comes to make up his jewels. I am in hopes to do more for this cause than I have done. My prayer is that this paper will be sustained and light and knowledge be diffused throughout the world, and God's name be glorified."

Reuben L. Moser, Patterson, Madison county, Iowa, writes:

"I am a boy of fifteen, but am anxious to read your paper. . . If Masonry is good Masons need not be afraid to let the world know what they are."

A. J. Harrington, Nicholson, Pa., writes:

"At the last of the present month there is a meeting [Anti-masonic] here, and some may take the paper. I want it as I think it among the best that I have. . . . Secretists are alarmed and I hear that they intend to have a big gun on hand at our meeting. But we think that the truth will bear the light."

Mrs. L. Wren, Sturgis, St. Joseph county, Mich., writes:

"We cannot do without the Cynosure. I am heart and hand with you in the reform work."

S. L. Livingston, Ansonia, Ohio, writes:

"The good cause is gaining ground in many places and it must whenever men soberly reflect and are open to conviction. Organized secrecy must be fought."

J. G. Robbins, Crapo, Osceola county, Mich., writes:

"Big Rapids is a stronghold for Freemasons, nine miles south of Crapo. Likewise Reed City, four miles north of Crapo; also Hearsey five miles northeast of Crapo. I would like to have a lecturer and a degree worker visit these three places. If any should be pleased to come up here they can find a home with me while here also conveyance to and from their work."

Sanford Ward, Adams, Jefferson county, N. Y., writes:

"I try to scatter papers and tracts wherever I go. Light is spreading. The wheel is rolling and prayer is being answered. Let us not be discouraged but hold on to the promises of God and victory will be ours. If ministers and church members would leave the iniquitous institution it could not stand."

Thomas McMorris, Battenville, Wash county, N. Y., writes:

"I was familiar with the Morgan abduction. I became an Anti-mason and am one yet with all my heart. Masonry came very near dying at that time but it recovered and is now having its effect in the overthrow of justice, truth and right in all the civil, political and religious departments of society in the land."

Mrs. U. P. Merrill, Woodland, Cal., writes:

"We prize the Cynosure and cannot well do without it."

J. M. Allen, St. Edwards, Neb., writes:

"I love the Cynosure better and better. God bless the cause and all who are engaged in it."

Sabbath School.

LESSON XLVIII.—Nov. 30. — THE MESSAGE TO THE CHURCHES.

SCRIPTURE.—Rev. 3: 1-13.

1. And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember, therefore, how thou hast received and heard: and hold fast and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

7. And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience. I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

GOLDEN TEXT.—Behold, I come quickly. Hold that fast which thou hast, that no man take thy crown.—Rev. 3: 11.

[From International Quarterly.]

HOME READINGS.

Mat. 13: 1-23. The first parable.
Mat. 13: 24-43. Three parables without.
Mat. 13: 44-58. Three parables within.
Rev. 2: 1-11. Ephesus and Smyrna.
Rev. 2: 12-29. Pergamos and Thyatira,
Rev. 3: 1-13. Sardis and Philadelphia.
Rev. 3: 14-22. Laodicea, last message.

SUGGESTIONS.

The great question concerning "the message to the churches" is, whether it referred to seven sample churches, and pointed out errors to be avoided, or whether the seven complete number represented the entire church dispensation from Pentecost to the return of the Lord. In either case there is much to learn. For want of space these lessons are written from a positive standpoint, and discussion are avoided. It seems plain that these churches represent the whole as a symbol; the candlestick stood for all, as Jesus walks in the midst of all and judges all, But especially, from the study of the seven messages, we may see that the outline to the close corresponds with the progress and end of the church dispensation as given in other parts of the Scriptures. As will be seen, it starts with a decline, and ends in rejection. This, it must be remembered, is the professing church, or, as we call it, "Christendom." There have been some in all periods of the church's history who have been faithful, and have been, and will be, blessed. Let us look for a moment at the message to each of the seven.

Ephesus has much zeal and diligence, but the heart is not right. The name "Ephesus" means "desire," or love, and this church "left its first love." This was inward. Besides this, they outwardly permitted false teachers.

Smyrna (the second stage of decline) had Judaized Christianity, and, increasing in riches, failed to follow closely, and needed trial. The word "Smyrna" means "myrrh," or bitterness, and through such discipline the faithful overcame.

Pergamos (the third stage of decline) is even worse. The name signifies "babel," and contains the Greek word for "marriage;" and here we find confusion, resulting from a union of the church and the world.

Thyatira (the fourth decline) is a sad picture. Here we find the fruit of the union in the third decline. Jezebel, the wicked harlot, is there, and Jesus is rejected. The word "Thyatira" means "bruised incense," which may be seen in their sufferings.

Sardis (the fifth decline) shows a temporary restoration. The word "Sardis" means "those escaping." We have here those who have been separated from No. 4 by suffering. This church represents Protestantism, and even they have need to watch.

Philadelphia (the sixth decline) shows a band of faithful ones who cling to the Word amid great temptations. The word "Philadelphia" means "brotherly love," and we are in the close of this scene, or in the beginning of the last.

Laodicea (the seventh decline) shows that while a few came out the mass went on, until, in their worldliness and apostacy, Jesus is rejected, and, in turn, rejects them.

[From S. S. Times Quarterly.]

HOME READINGS.

Rev. 3: 1-13. Our Saviour's message.
Luke 13: 25-35. To Herod.
Luke 7: 19-29. To John the Baptist.
Acts 9: 10 20. To Saul of Tarsus.
Acts 10: 9-20. To Simon Peter.
Mark 5: 1-20. To the demoniac's friends.
Mark 16: 14-20. To all the world.

[From Scholar's Handbook.]

HOME READINGS.

Eph. 2: 1-13. The dead quickened.
Mat. 24: 36 51. Watchfulness.
Rev. 7: 9 17. In white robes.
Rev. 2: 1-29. The four churches.
John 10: 1-10. The door.
Rev. 21: 1-8. All things new.
Rev. 3: 14-22. The church in Laodicea.

NOTES.

Sardis, once the proud capital of Lydia, situated at the foot of Mt. Tmolus, on the river Pactolus, 50 miles east of Smyrna, and 33 miles from Thyatira. Sardis has been destroyed by earthquakes, desolated by conquering armies, and is now a wretched Turkish village called Sert-Kalessi. Among the ruins of the ancient city are a theatre, a stadium, and triple walls of a citadel.

Philadelphia, named from its founder, Attalus Philadelphus; was about thirty miles southeast of Sardis, situated on the slopes of three or four hills at the foot of Mt. Tmolus. It has been frequently destroyed by earthquakes; was taken by the Turks; is now a poor town called Allahshehr, "city of God"; has about 3,000 houses, Turkish and Greek, and ruins of some Christian churches.

[From the Evangelical Repository.]

THE SAVIOUR'S MESSAGE TO SARDIS.

1. The message contains a declaration of knowledge (v. 1). "I know thy works" is the common formula with which the message of each epistle is introduced. The word "works," as used in this formula, refers to the thoughts as well as to the actions. That which the Saviour knew of the church in Sardis was this: "Thou hast a name that thou livest, and art dead." Here, as elsewhere in Scripture, death describes a state of sin, and life a state of salvation. The meaning, then, is this: the members of the church in Sardis professed to be Christians, but they were not; their profession was but a name. Perhaps the words mean something more than this. They may mean that the members of the church in Sardis had a great reputation for piety; they were celebrated as a model church; men pointed to them as an example; and yet they were dead in trespasses and sins.

2. The message contains an earnest exhortation (vs. 2, 3). The members of the church in Sardis were to "be watchful;" they were to watch their enemies, temptations, infirmities and duties. They were to "strengthen the things which remain, that are ready to die." They possessed some graces which seemed just ready to perish; and it was their duty to cultivate these graces and inspire them with new life. This watching and strengthening was necessary, for their works were not "perfect before God;" they had come short of what was required at their hands. They were to "remember" how they had "received and heard." When they first heard the Gospel, their hearts were filled with joy; and they were to look back to the days when they gave themselves to Jesus, and to remember the gladness they then found. They were to "hold fast" the truths they had received with a firmness that could not be shaken. They were to "repent," to sorrow over their departure from their first love, to make again their former attainments, and to press forward to greater ones.

3. The message contains a fearful threatening (v. 3). When Christ was on earth he compared his coming to the coming of a thief (Mat. 24: 42, 43). Paul uses the same figure (1 Thess. 5: 2); so does Peter (2 Peter 3: 10). This figure describes the suddenness of the Saviour's coming in his judgments, at death and at the last day. So he came at the Deluge, and on the cities of the plain; so he will come at the end of the world (Mat. 24: 37).

4. The message contains a small measure of praise (v. 4). Though there was a general decline in the church in Sardis, there were a few persons who had not "defiled their garments." On this account, the Saviour praises them, and for their encouragement he assures them that, in the future world, they would walk with him in white, "for they were worthy," by the law of free grace, though not by the law of justice.

TO PHILADELPHIA.

1. The message contains a declaration of knowledge (v. 8). The introductory formula, "I know thy works," is explained in the words that follow. The Saviour knew that there was an open door before the members of the church in Philadelphia. The phrase "an open door," describes an opportunity for doing good (1 Cor. 16: 9; 2 Cor. 2: 12; Col. 4: 3). The phrase may also refer to the door of heaven, of whose key the Saviour had just spoken. In either case there was an open door before them, which could not be shut. Wherever the Christian lives there are souls to be saved; wherever he dies there is an easy road to glory.

2. The message contains a promise (vs. 9, 10). It seems that the persecutors of the Philadelphia Christians were Jews, who prided themselves on being the children of Abraham, and the only members of the true church. But they belonged to the synagogue of Satan; they were his followers; they took delight in doing his pleasure. And the Saviour promises that he would make it appear to all that these persecuting Jews were the servants of Satan.

3. The message contains an exhortation (v. 11). The Saviour points to his speedy coming, which is to be accomplished for every believer at the hour of his death, and for the church and the world at the time of the second advent, and exhorts the members of the Philadelphian church to hold fast the faith they possessed, and the attainments they had made.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 20, 1879.

Editorial Correspondence.

UNCLE SAM, Cal., Nov. 5, '79.

DEAR CYNOSURE:—We left Sacramento after a pleasant Sabbath, went back to San Francisco, and left at once for Lake county and are here. It is a long way round, but the shortest way here. We left Cloverdale, Sonoma county, before light yesterday morning in a mountain hack, and though I have crossed the Green Mountains, the Alleghanies, and later the Sierras, and have felt my head swim while looking down precipices on all of them, I can say without exaggeration, that all the mountain travel of my life is eclipsed and dwarfed by that of yesterday from Cloverdale to this place. It is called twenty-five miles, but the new and better road (what must the old one be!) lengthens it to above thirty miles of the wildest and most savage road and region these eyes ever beheld or head ever swam over. A narrow dug-way winding through gulches, down which a deviation of eight or ten inches would, in very many places send the stage tumbling, with horses attached, to the bottom of the canon, from 500 to 2,000 feet,—this is a description of this entire route till you reach the bottom on this side in a stream bed, spread or sprawled over thousands of acres, covered with gravel, shingle, and fine fragments of broken rock. It is now dry as an oven, though the scene of an annual deluge.

Our driver, like the one who drove Horace Greeley down the Sierras, a good-natured, capable man, familiar with what seems danger to ordinary people, kept his whip cracking over his keen and spirited team all the way down the giddy steeps. The road, following the scolloped sides of the mountains, now out, now in, was one ceaseless succession of sharp, angular turns, and when the team on a keen trot rounded the outer angle, to all appearance, a dozen pounds on the top of our stage would have rocked us over the steeps in twenty or thirty places.

When we stopped to water at the bottom, the driver remarked that he was aware we might be timid and so did not drive up to his usual rate! For which Mrs. Blanchard cordially thanked him.

This Lake county is full of mineral springs, many of them of great merit, if we may trust the current testimony of many who have tried them and found relief. The atmosphere is bland and delightful, and the people living here are delighted with the soil. We hope, after a brief stop, to reach Upper Lake, where the *Cynosure* has many friends, and from whence our readers shall hear about our cause. The uncouth name of the village where we are pausing for a day or two, is named from a stupendous mountain which hangs over it, its head swathed in clouds, and trying to frown into rain, which, they say is soon to come.

J. B.

Westfield Notes.

Bro. Stoddard thinks he has attended one State Convention where the revival spirit was manifested in an equal or greater degree than at the Illinois meeting last week. His experience has been wider than ours, for we cannot remember such a meeting so continuously overshadowed by the Holy Spirit. All seemed moved to pray that the truth might have convicting power, and that lodge members brought under its influence might abandon so sinful a relation and separate themselves to Christ.

The sisters at Westfield should have their due. But few communities can sustain comparison by way of hospitality. Household vied with household to welcome brethren from abroad. Commencements and conferences have, under God, helped to form a blessed habit of hearty hospitality—a more percious gift to a people than thousands of gold and silver.

Westfield College is a plain, substantial, and for the present commodious brick building, located pleasantly in a natural grove. The number of students now attending is about eighty, but a considerable increase is expected at the opening of the winter term in about two weeks. The students appeared to be of a superior class, earnest young men and women who were not indifferent to the serious matters of life for which they are preparing, nor unmindful of their obligations to Christ and his kingdom. There is a debt of about $25,000 yet hanging over the institution. Brethren Smith, the resident, and Mills, the traveling agent, have secured pledges covering all but $9,000, conditioned on the whole being raised by January 1st. They hope to succeed. Unusual difficulties are in the way arising from the nullification movement in the Brethren church; some refusing to give because the College is true, and some fearing that it may be captured in some legal technicality, by those who are troubling this Israel. We believe, however, that satisfactory guarantees can be given, that the great principles for which the United Brethren church has ever testified will be maintained firmly at Westfield, and contributors to the cause of Christian education need not fear that their aid will be given in vain. It is an end for which we shall sincerely pray, that the necessary financial aid may be received. One of the brethren on the last afternoon gave the Westfield brethren a word of warning respecting the fidelity of the College to its principles. The adversary will not find its guardians sleeping.

—Secretary Stoddard returned from Westfield on Saturday. He will be in or near Chicago this week, preparing for a long absence at the East.

—Bro. Hinman, whom we were expecting to meet at Westfield, is yet in Iowa, where he is meeting a noble response to his appeals for the free mission work.

—A liberal addition to the *Cynosure*, list was made at the Westfield Convention and over fifty copies of Freemasonry Illustrated isposed of.

The Illinois State Meeting.

The seventh convention of the Illinois State Association met in the lower chapel of Westfield College for its opening session, on the arrival of the afternoon train Nov. 11th.

After singing and prayer, Pres. S. B. Allen in he chair, the preliminary business of appointing committees on business and nominations was arranged, brethren Stoddard, Mills and Jones acting on the first, and Browne, Givens and Rouser on the other.

Pres. Allen then advised that the remainder of the time be spent in conference and prayer, and Elder Browne was asked to lead. This meeting was the keynote of the convention. The Holy Spirit came upon the place and helped as we asked of God that we might be so filled with the Divine presence that the unconverted, even, coming in should be constrained to acknowledge that God was with us of a truth. Above all the desire was that God would bless his truth to the salvation of the members of the Masonic and Odd-fellow lodges of the place.

Remarks of great point and interest were made by Elders Hurless and Gardner, and by Dr. Tobey, brother of Prof. W. O. Tobey, of the *Telescope*. The latter stated in a simple and engaging manner his experience with the Knights of Pythias, and testified to the accuracy of the *Cynosure* supplement. Brethren Gardner and Hurless opened up an important topic—our duty to instruct the young in the principles of our reform. They spoke of the influence of early training as effectual in preserving men from the deceptions of secretism, and regarded it a great means, under God, of destroying the lodge system. If a single generation can be kept from entering lodge doors, the overthrow of the system is assured.

The evening session, held in the larger chapel, was well attended, and the room was filled with several hundred attentive listeners. After devotional exercises, which were characterized by great unanimity of feeling, Pres. Allen spoke briefly of the religious work of the Association. It was the aim of the organization that all in the lodges should see Christ and repent of their sin in dishonoring him by entering the lodge and sharing its unholy ceremonies. Elder Hurless read impressively the seventeenth psalm, "Hear the right, O God," and led in prayer. The speakers of the evening were brethren Hurless, Gardner and Browne. The former spoke of the demand of secretism and every other great evil, "Let us alone and we will let you alone." This is a specious but dangerous offer. Every church, every organization that adopts the policy, is brought into trouble, whether United Brethren or any other. The lodge does not let us alone, whatever may be our indifference to it. We cannot see their trestle-board and know their plans. They devise in secret to allure our sons, to draw in the members of anti-secrecy churches, or at least destroy their integrity in reform principles. He had seen some account of a meeting to plan methods of securing influence and attention by putting their signs and marks on all ware and goods. Against this insinuating, deceptive policy, we must stand on the defensive. We must protect our pulpits and pews, our courts and our families. All this show and parade of the lodge maintained by heavy drafts on the pocket, is to keep up the work behind the screen, and the ultimate aim is to have an effect on our testifying churches and break down their opposition.

Rev. N. E. Gardner of Haldane, spoke in an agreeable yet forcible manner, endorsing what had been said. He once lived in the vicinity of the Sioux Indians. One characteristic of the tribe was their slyness and concealment. They were wily in action, would sneak in the grass to slay an enemy. In this they strikingly illustrate the nature of secret organizations. He proceeded to answer the "good man" argument, and appealed to the young people, the students, who were before him, to beware of the enticements of the lodge. Bro. Flickinger, once a missionary in Africa, had given him an illustration of this matter. The black lion which frequents western Africa, has a peculiar way of attracting his prey. He crouches behind a bush, and shakes it with his paw. In the quiet of the jungle the peculiar motion of the bush draws the attention of the antelope, and the lion thus draws his prey within reach, pouncing upon and destroying it. Tne bush is shaken a great deal in this country. The specious arguments, the attractive features of the lodge, are presented. The first object ject is to secure favorable attention and soon the victim is sure, when he finds it is a hard matter to throw off the toils.

The anger of man is never so quickly excited as when a word is spoken against Masonry. The same missionary said that once he saw some curious and attractive stones lying under a kind of booth, which he took up to examine. Immediately he was seized by some natives who saw him and would have been killed but for the strenuous exer-

tions of another missionary who was better acquainted with the language. So if we touch secret societies fire flashes in a moment, and one reason for this rage must be that it is a false religion. It is our duty to get men out of the lodge. We need the influence of our godly women in this work. God grant us success through the aid of his Divine Spirit.

Elder Browne, State lecturer, then addressed the convention and friends at length on the proofs of the identity of Freemasonry with devil-worship. His address was one of the most convincing arguments on this subject which we have yet heard, and it made a profound impression. His illustrations on the blackboard and charts fixed the attention, and enabled both eye and ear to receive impressions of the truth.

The Wednesday morning prayer-meeting was led by Bro. N. E. Gardner. On resuming business, committees on finance, resolutions, State work, and enrollment, were appointed. The treasurer reported as follows:

RECEIPTS.

Cash on pledges	$246.10
Orders	10.00
	$256.10

EXPENSES.

Paid State lecturer	$244.20
Postage and printing	11.77
	$255.97
Balance	.13

STATE LECTURER.

Salary to Nov. 1, 1879.	$300 00
Expenses	84.13
	$384.13
Paid from treasury $244 20	
Collected on field 60.05	$304.25
Still due	79.87
Pledges uncollected	12 50
Pledges collectable	8 50

H. L. KELLOGG, Treas.

The report was by request of the treasurer referred to the finance committee to be audited, and received their approval.

The nominating committees report was adopted as follows:

President, Elder Parker Hurless, Polo.
Vice Presidents, Moses Pettengill, Peoria; Rev. D. S. Faris, Sparta; Mrs. S. B. Allen, Morrison; Mrs. O. Sholes, Morrison; Mrs. J. F. Browne, Lena.
Recording Sec'y, Rev. S. Mills, Westfield.
Corresponding Sec'y, H. L. Kellogg, Chicago.
Treasurer, J. B. Blank, Chicago.

The election of Bro. Hurless to preside was an honor due him, having been during the year the object of the bitter and severe attacks of lodge power, and heartily paid by the convention.

The corresponding secretary and treasurer were instructed to purchase a record book, and $2.03 were contributed for the purpose.

The remainder of the forenoon was passed in hearing from the previous State meetings through Bro. Stoddard. The work of the National Christian Association was reviewed and D. E. Middlekauff of Polo was appointed delegate to attend the next annual business meeting and report at the convention following. The afternoon meeting was well attended, an address by Rev. J. A. Stoddard on the relation of Freemasonry to the family, being the order of business. Many of our readers have heard this able address, and it will be enough to say that as delivered it was one of the best efforts we remember from the General Agent. The closest attention was given throughout and its influence will be permanent.

The evening audience came early and in overflowing numbers to see Browne and Starry open the lodge on the Entered Apprentice degree. After a short speech by Bro. Gardner a collection of $25 was taken to help pay what was yet due for the State lecture work. The exposition proceeded after some remarks by Elder Browne answering the charge of perjury, and explaining the solemn and religious nature of the rite from a Masonic standpoint. The work was performed with rapidity and accuracy. Bro. Starry has been a bright Mason, and has the ritual as endorsed by the Grand Lodge of Iowa well memorized. He goes through it in a business-like manner, while Elder Browne is equally ready in the responses, and in sharp, telling explanation; the evidences of false religion are pointed out, and the whole performance is so conducted as to impress the mind with its dreadful reality as a system of devil worship. Better order prevailed than is usual when the degrees are worked before such a crowd, and even the customary applause was promptly hushed at the word of Bro. Jones, presiding elder of the Westfield district.

THURSDAY.

The exercises of the last day were begun as usual with prayer. The forenoon was occupied with reports of committees, the first being on

STATE WORK.

Your committee appointed upon this subject beg leave to report the following recommendations:

1st. That Elder J. F. Browne be continued in the State lecture work during the ensuing year.

2nd. That his salary be $3.50 for each day engaged in work for this Association, with necessary expenses.

3rd. That he be seconded in securing the services of competent persons to work the degrees in public whenever the local sentiment demands and will pay the additional expense.

4th. That in addition to the lecture work he use proper efforts to circulate reform literature and raise funds for this Association; such funds being reported to the treasurer.

5th. That a lecture committee of five be elected whose duty it shall be to see that the treasury is supplied with funds for the prompt payment of the State lecturer and shall co-operate with him in opening up fields for lecture work, and engaging other competent brethren to lecture as the way shall be opened. This committee being empowered to fill vacancies in its number.

The unanimous voice was for the continuation of Elder Browne, who agreed to accept with the understanding that if the Lord opened the way for revival meetings in his work, he should for the time being labor to save souls without respect to their lodge contamination. The lecture committee, who have important work to do, were chosen as follows: E. A. Cook, Dr. A. H. Hiatt, Mrs. E A. Cook, Mrs. J. C. Tyson, H. L. Kellogg.

The committee on resolutions reported:

[The *Cynosure* reporter was obliged to leave when the resolutions were taken up in the afternoon. The Secretary will send them this week.]

The discussion of these resolutions, postponed till afternoon, was animated and generally harmonious.

Paxton, Ford county, was fixed upon as the place for holding the next convention, unless the lecture committee shall secure a better place further to the south.

The address of the afternoon by Rev. W. M. Givens, of Center Point, Indiana, was highly enjoyed by the audience, a fair proportion of which were ladies, as one of the most practical. He related his experiences in joining the Freemasons and renouncing their fellowship for that of Jesus Christ and his people. His scruples against the order were first aroused while initiating a man who was under appointment to go to New Mexico as territorial governor. He was a notorious drunkard and libertine, a wife-beater, and unscrupulous. In conducting him through the three degrees Bro. Givens prayed twice for him, in lodge language. In the third degree he was required to pray for himself. Blindfolded he knelt while the lodge was silent. The devilish leer upon the man's face while thus engaged was noticed with horror by the speaker, and he resolved from thence not to have anything more to do with Freemasonry. He asked for a private letter of dismission, but was refused. Finally after seven years, $7 dues had accrued and he was expelled for their non-payment. After some difficulty he got a statement to this effect from the secretary, which was of great use to him, for when preaching in Westfield ten years ago the lodge charged him with bad conduct. Their falsehoods were quickly scattered to the winds when the notice of expulsion was published. He spoke eloquently of the silent forces of the lodge, which few could realize who had never been initiated. He did not look for a speedy extermination of lodgery. Figures may show well in the number who have come out into an honest life, but there were thousands of men and women, and boys and girls even, who were being schooled in these minor orders to make the kind of Masons who never renounce. We do not say enough about these so-called minor societies. In them lies a great, a terrible danger. They are silent forces that are operating most powerfully to preserve Masonry.

He referred to another method of quiet operation. In an old copy of Lorenzo Dow's writings he had read that the world was indebted "to the Jews" for the preservation of the Scriptures. In later years he found a more recent edition of the same work in which this preservation was credited "*to the Masons.*" He hunted up the old book and proved the lie. Wayland's Moral Science had been used in like manner. In slavery times an edition was prepared for West Point with the chapter on slavery expurgated. He had seen a late edition of the same book with the chapter, or portion relating to oaths stricken out. This was done at the command of Masonry.

We need to relax no effort to reclaim men from the lodge, but we must do it with a Christian spirit. Two of his own sons had been persuaded into the Grand Army of the Republic. When he was lecturing against secret societies he was jeered at for the conduct of his boys. But he kept right along and was faithful with them and now they are out of all lodges. When preaching at Westfield he found the janitor of the College a Mason who was very bitter when approached on the subject. He was soon after converted and renounced the order, and is now President Walker of Philomath College, Oregon. We must be watchful, patient and consistent. If we use the right means, God will bless our efforts in bringing men out of this evil.

We must keep pushing this work with all our power. If we relax or cease we shall soon see bold idolatry set up as openly here as it was in the days of Ahab among the children of Israel. We are even now so far as secret societies are concerned an idolatrous nation.

Other remarks were made by brethren Stoddard, Prengle and Kellogg on the necessity of more efficient work to keep the young men out of the Masonic Sunday-schools known as lesser orders. A sketch of the Mollie Maguires, the "Assassins of Masonry," was to have been given by the latter, but as the time was passing he was excused and the discussion of the resolutions and report of the State lecturer completed the afternoon work.

Elder Browne reported from Dec. 1, 1878 to Nov. 12, 1879, 83 lectures and 44 sermons, 160 days' work, $90.70 for expenses and $410.70 expense to the Association for salary and expenses. He has secured the working of two degrees of Masonry six times in Carroll county, twice in Ogle, four times in Whiteside, four times in Jo Daviess, twice in La Salle, and once each in Putnam, Woodford and Clark.

The evening exposition was thought to be the most effective part of the convention. An admittance fee of ten cents was charged to defray expenses, from which $29.16 was realized, $7.16 of which remained to pay what is yet due the lecturer.

The services were conducted with solemnity and the audience made to feel to some extent that they were brought face to face with a most wretched, ruinous and soul-damning conspiracy. At the close Bro. Givens arose and confirmed the substantial correctness of what he had witnessed from a personal knowledge, and added a few timely and well directed remarks.

Home Circle.

"Lost for Want of a Word."

"Lost for want of a word!"
Fallen among thieves and dying,
Priests and Levites passing
The place where he is lying;
He is too faint to call,
Too far off to be heard—
There are those beside life's highway
Lost for want of a word.

"Lost for want of a word!"
All in the black night straying
Among the mazes of thought,
False light ever betraying.
O! that a human voice
The murky darkness had stirred!
Lost and benighted forever!
Lost for want of a word.

"Lost for want of a word!"
Too high it may be, and noble
To be ever checked in his sin,
Or led to Christ in his trouble;
No one boldly and truly
To show him where he has erred—
Poor handful of dust and ashes!
Lost for want of a word!

"Lost for want of a word!"
A word that you might have spoken;
Who knows what eyes may be dim,
Or what hearts may be aching and broken?
Go, scatter beside all waters,
Nor sicken at hope deferred;
Let never a soul by thy dumbness,
Be lost for want of a word.

—Moravian.

The German Sabbath for the Working Classes.

BY MARY GORDON.

Those who advocate the introduction into America of the German Sabbath, lay special stress on its advantages for the working classes; they argue that it would give them more recreation and enjoyment, and that by thus throwing a weekly gleam of pleasure into their hard lives, the monotony would be broken up, and the men and women rendered healthier and better, both in body and in mind. They ask that the Sabbath be no longer called "The Lord's Day," but the "People's Day." Germans will describe to you their charming coffee and beer gardens, with their merry Sabbath throngs. The picture is a bright one, but they show you only the foreground. Let us raise the curtain a little higher and get a glimpse of the background. There you find a perspective, stretching far back over Germany's past, marked by long lines of Sunday toilers, working on, as if the example of the Creator of the universe was nothing to be heeded. In the afternoon many of these laborers drop their spades, hammers and plows, and wend their way to some public place of amusement, but enough remain at work all day to keep the dark lines visible till the sun drops down behind the landscape. We will take a look from a certain familiar window in Berlin. It is Sunday morning, but yonder is a bricklayer at work on a new house. He makes trip after trip up the ladder with his heavy burden upon his shoulders, while the knight of the trowel sits aloft and fills the air in the metallic ring of his tool. In the yard below a sawyer keeps on hour after hour, with the monotonous squeak of his saw, while his daughter, a girl of eighteen years, piles the cut sticks into a large basket, straps it to her back, and carries it up two flights of stairs to the wood chamber. In the washhouse of a neighboring yard the women are scrubbing at their tubs. A noise in the adjoining apartment attracts your attention, and you find that the servants have been set to remove all the furniture and clean the paint, because "the best time to do it is when the Americans have gone to church." The girl who has just brought in your pitcher of water, says it will take her till noon to finish up the ironing left over from the day before.

Not long since an American lady, Mrs. A., engaged a German seamstress for two weeks. When Sunday came, the girl appeared as usual. Mrs. A. expressed surprise, and told her that she never had work done on the Sabbath. "But," replied the girl, "I can't afford to lose my day." She was given her wages as if she had sewed, and bade to go and take a day of rest. Shortly after, Mrs. A. having occasion to pass through the sitting-room of the German landlady, found the girl busily at work sewing. She had let herself to the housekeeper, and thus had gained double wages. The same state of things prevails in the country. In going to church on Sunday morning, we have passed fields where women were patiently hoeing endless rows of potatoes, often with children two or three years old, clinging to their skirts, swaying about in the loose soil, and crying to be taken up. So much for Sabbath morning in Germany. The Germans themselves say these things are wrong; still they are content to keep on in the old way.

"But look at one of our charming coffee gardens on Sunday afternoon!" cries a German. "Are they not the very pictures of enjoyment?" Let us pass in at the concert garden and see. First, we observe that a large proportion of the people there are not strictly from what is called "the working class." They are from ranks of society where recreation during the week is much less rare, and therefore less necessary on Sunday. Then do not for a moment imagine that that the poor man you see sipping his beer with his little Hans beside him, is to be found in the garden every Sunday. This is an "outing" for both him and his son. His Sabbath morning is spent working at his trade, or for his employers, and two-thirds of the afternoons are occupied in planting, hoeing or harvesting his own little garden. He knows that work can be done on Sunday, therefore the odd moments of the week, when an American would set his house and gardenin order, are spent in smoking his pipe or dozing over his beer. Almost every branch of industry has its hurried and busy seasons, when many of those employed, spend nearly or quite all their Sabbaths at work. Thus, though the places of public amusement are well patronized on Sunday afternoon, by people who play cards, drink, or dance, till the small hours overtake them, we may safely reckon that for every working-man we see there taking one of the few airings of the season, there could be found three at home occupied in some kind of labor. For, as we have already seen, the same view of the Sabbath which makes beer gardens and theaters admissible on Sunday, makes sewing, scrubbing, digging potatoes and building houses admissible, and it takes no very deep thinking to see that poor people, in need of money, will for the most part stay at home to save or to earn, rather than go out to spend. Theaters and dancing are not to had be gratis, and are by no means to be indulged in every Sunday by the whole family.

We once hired apartments of a woman who kept an embroidery shop. We often passed through the store in going out, to have a pleasant word with the landlady. Sunday morning always found her sitting in the same corner she occupied every day, bent over her work, counting threads and, stitch by stitch, wearily working her colorless life into gay flowers, destined to adorn some fine salon. Her face looked so wan that one day on returning from church we stopped at the counter and asked:

"Do you never have any Sunday?"

"Oh, yes, one can have good thoughts while sitting at work," was the evasive reply.

"And do you never close your shop and go out?" we continued.

"Seldom; perhaps a few times a year toward night. I can't afford it. I have my living to earn. That will do for rich people."

An American advocate of the German Sabbath, being present at the Concert Garden, and seeing that tired face bent over a cup of coffee one of those "few times a year," might have exclaimed, "Behold how good a thing it is to give these weary workers one merry day in seven!" But he would not, perhaps, have taken the trouble to go and learn from the old mother who was tending store meanwhile, that forty-five of the Sabbaths of the year, and at least the mornings of the remaining seven, were spent by her daughter just as she spent the Saturdays and Mondays which touched them on either side. If shopping is done on Sunday, of course stores must be kept open. There is a law in Germany that no merchant shall sell anything during the hour and a half in which public worship is held. At that time, therefore, most of the stores have half the door closed, and some of the merchants are conscientious to that morbid degree that the key is turned in the other half. But as soon as the service is over, the doors fly open with a promptness which suggests some one behind each with the hand on the latch saying, "One to make ready." We know a young man who, Sunday after Sunday, works all day at his figures. He gives as a reason for so doing, that he earns extra money, and that he cannot keep his books in order without it. He frequently goes to the concert or beer garden in the afternoon of his less busy season, but the days that find him there are less frequent than those which find him over his books. Sunday afternoon in the country is no less subject to invasion. We have counted thirty women in one grain-field binding sheaves. The early morning of the day "so calm, so bright," had called them to their labor, and as we saw them, the setting sun was throwing its slant rays athwart the weary faces.

But some one asks, "Do not the Germans go to church?" They are not habitual church goers, as we understand the term. As we have seen, Sunday has too many other interests and occupations for that. You will hardly find any one in the middle or lower classes who does not attend church once in a while—of a fete-day perhaps, and there are, of course, individuals who habitually go to church Sunday morning; but the majority of the people content themselves with an occasional visit to the sanctuary. There is but one service, and that is just as irksome to the Germans are our two services are getting to be with us. A merchant at whose counter we often made purchases, exclaimed one day, "How can you Americans go to church every Sunday! I go once a year at Easter, and it gives me such gloomy thoughts that I do not get over it for a week." Our landlady accompanied us to church Whitsunday, and had been but once before since the last Whitsunday. The extra Sunday dinner, which is indispensable in a German family, keeps the housekeeper from Sunday services.

We may say then that for the lower classes in Germany, Sunday is only a half holiday at best, often not that, and the religious element in it like Gratiano's "two grains of wheat hid in two bushels of chaff."

This is the Sabbath we are asked to transplant into American soil, nay, that is already transplanted into many Western cities. But will it meet the wants of our lower classes, already restive under their burdens? Take away the sanctity of the day, keep farm-laborers in the field, open stores, mills, warehouses and other places of business on Sunday morning, close them after dinner to open concert and dancing halls, beer gardens and theaters; and would such a "people's day" be better than a "Lord's day?" We believe it to be in vain to think of introducing the diversions of the European Sabbath without it labor. Once take away the sacredness of Sunday, and you only open another twenty-four hours to the avarice and

cupidity of men. This has been the unfailing result both in Catholic and Protestant countries; even laws to the contrary are of no avail, as we have seen in the case of the German law forbidding business during the hour of public worship.—*Advance.*

Childrens' Corner.

Bare Trees.

Poverty-stricken, and gaunt they stand,
Dotted about o'er the hard, brown land,
Stripped of their beauty, they moan and sigh
To the pitiless breeze as it rushes by.
Leafless, forsaken, of song bereft,
They are like a life with no pleasure left.

Beautiful ever, though stripped bare,
Are the trees that are planted everywhere;
Winter's best beauty belongs to them,
To their giant trunk and feathery stem,
And they bravely stand in the silent wood,
Like a patient life that is nobly good.

They seem to be hopeful, these stricken trees,
And to keep in their bosoms glad promises;
To know that the weeks as they pass will bring
The bursting buds of genial spring.
So they wait for the time of life and song,
Like a patient heart that through hope is strong.

Well would it be if our human life,
Stripped by trouble and torn by strife,
Shaken by every passing breeze,
Could be calm and true as these naked trees,
Spreading itself to the summer's light,
Yet waiting in hope through the winter's night.

God, whose lessons are everywhere,
Let us see thy word in the branches bare;
May we learn to be hopeful when storms are nigh
And be still and strong 'neath a wintry sky,
Knowing that even the winds shall bring
The plenteous leaves of happy spring.
—Marrianne Farningham, in London Christian World.

Concerning two Godly Martyrs.

(*Concluded.*)

Latimer, like Ridley, had appeared before the commissioners the day before. The old man wore a girdle, with his Testament suspended to it by a long string of leather. The same questions which had been put to Ridley were repeated to Latimer; and so answered each charge, that the notaries put them down as confessed. Latimer was anxious that they should be satisfied without any further examination, as he knew that he should not change his mind. but they would not hear of it; and so he also the next day, after Ridley's condemnation, was brought before the commissioners, Latimer still answered as before; and when the Bishop of Lincoln required some more definite reply to the third article, Latimer said, "Christ made one oblation and sacrifice for the sins of the whole world, and that a perfect sacrifice, neither needeth there to be any other, neither can there be any other propitiatory sacrifice." The Bishop then asked him to recant, but Latimer replied that he neither could nor would deny his Master, Christ; on which the Bishop of Lincoln read his condemnation and dismissed the audience.

The night before his martyrdom, Ridley's brother offered to watch with him, but he refused to hear of it. "No, no," he said, "that you shall not; for I intend, God willing, to go to bed and sleep as quietly to-night as ever I did in my life." He had that peace which man may not take away.

On the morning of the sixteenth the two martyrs walked to the stake, Ridley went first, and Latimer, who was weak in body, came slowly after him. When Ridley entered the place where he was to be burned, with his hands stretched upward, he looked, like the protomartyr Stephen, steadfastly into heaven. Then, catching sight of Latimer, he ran to him with a cheerful look, embracing him, and said, "Be good of heart, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it." After praying they conversed with each other till Dr. Smith commenced his sermon, which Ridley wished to answer, but they stopped his mouth, saying, "Master Ridley, if you will revoke your erroneous opinions, and recant the same, you shall now not only have liberty so to do, but also the benefit of a subject, that is, your life." "Not otherwise?" said Ridley. "No," answered the Vice-Chancellor of the University; "therefore if you do not do so, there is no remedy for it, but you must suffer for your deserts." "Well," was the martyr's answer, "so long as the breath is in my body I will never deny my Lord Christ and his known truth. God's will be done in me." Then rising up, he said with a loud voice, "well, then, I commit our cause to Almighty God, which shall indifferently judge all." When Ridley was stripped to his shirt, and standing by the stake, he lifted up his hand, and prayed for his country—"O heavenly Father, I give unto thee most hearty thanks for that thou hast called me to be a professor of thee, even unto death. I beseech thee, Lord God, look upon this realm of England, and deliver the same from all her enemies."

Ridley and Latimer were fastened on two sides of the same stake. They brought a fiery faggot and laid it at Ridley's feet. Then Latimer uttered those words which have become immortal—"Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." When Ridley saw the fire rising, and its flames ascending towards him, he cried in Latin, with a loud voice: "Lord, receive my spirit;" frequently repeating the last clause in English—"Lord, Lord, receive my spirit;" and old Latimer, with equal earnestness, exclaimed, "O Father of heaven, receive my soul," and stroking his face with his hands, and putting them in the fire, he seemed to feel little or no pain, for One was with him in that fiery furnace, and he moderated the heat for his aged servant. Ridley did not die so quickly; he suffered more. But in all his sufferings Christ was with him and sustained him. No extremity of torment could move him to deny his faith. Still he called on the Lord; and at length his happy spirit entered into glory.

Right well did those two blessed martyrs "fight the good fight of faith." The lapse of centuries has not made their memory less precious or their example less important. Still there is the same enemy, and still there is the same Saviour. We may have all need grace from day to day, if we ask for it. Let us ever keep in mind our entire dependence upon Christ for strength, and in the strength of Jesus arm ourselves with the same mind as those martyrs. That which gave them strength to endure the flames was the consciousness of being at peace with God through the precious blood of Jesus, and the sure hope of a better life in the world to come. They had bathed their souls by faith in the Fountain open for sin and for uncleanness. Cleansed in that blood from all sin, they could look from the stake to the throne, and feel assured that when their "earthly house should be dissolved," they would find themselves in possession of a "house not made with hands, eternal in the heavens." It is a blessed thing to live for Jesus, and it is a blessed thing to die for Jesus. We do not know whether we shall ever be called on to seal our testimony with our blood; but if we are Christ's disciples, we must be ready, like the martyrs, either to live for him, or to die for him.—*Evangelical Messenger.*

Children's Etiquette.

Use no slang words.

Never put your feet on cushions, chairs, or tables.

Always offer your seat to a lady or an old gentleman.

Rap before entering a room, and never leave it with your back to the company.

Never overlook any one when reading or writing, nor read or talk aloud while others are reading.

Always say, "Yes, sir," "No, sir," "Yes, papa," "No, papa, "Thank you," "Good-night," "Good-morning."

Clean faces, clean finger-nails indicate good breeding.

Never leave your clothes about the room. Have a place for every thing, and everything in its place.

Avoid the Law.

Two boys, passing near a large tree, found a fine large walnut.

"It belongs to me," said Bernhard, "because I saw it first."

"No it's mine, since I picked it up," replied James; and there soon resulted an angry contention between the two. A large boy was appealed to for his judgment in the case. Cracking open the nut, he thus decided:

"Bernhard, you take this shell, since you first saw the nut; and to you belongs the other shell, as you picked it up. The contents of the nut belongs to me as payment of the court expenses, as is fitting and usual in cases where the law is appealed to."—*Sel.*

Six Bible Names.

Say them over a good many times, until you can remember them, and the order in which they are given: Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus is the Bible history of forty-one hundred years divided.—*Kind Words.*

Seven things that fail us—money fails, kinsfolks fail, strength fails, refuge fails, eyes fail, desire fails and heart and flesh fail.

Home and Farm.

How to Cure Sleeplessness.

Thousands suffer from wakefulness who are otherwise in good health. To some of them this becomes a habit, and too often a growing one. Some resort to soporific drugs, and this is how the opium crave is often initiated. Others find wine or spirits occasionally effectual and are thus induced to take alcohol every night, and not a few, it is to be feared, have in this way laid the foundation of intemperance. There have, however, never been wanting people who have found a way of going to sleep without resort to such measures. The mesmerists at one time were popular, and from them a host of people learned that looking at any fixed point steadily would often succeed in inducing sleep. In the dark, however, this is not so easy; but this difficulty was not felt in Braidism, which consisted merely in closing the eyes and trying to think they were watching attentively the stream of air entering and leaving the nostrils. It was asserted that whoever would will to see this stream, as if it were visible, would infallibly soon fall asleep. We have known the plan succeed, and it is evidently the same in principle as fixing the attention on any single visible object. Another plan has just reached us, proposed by an American physician, Dr. Cooke, who tells us that in numerous cases of sleeplessness it is only necessary to breathe very slowly and quietly for a few minutes to secure a refreshing sleep. He thinks that most cases depend on hyperæmia of the brain, and that in this slow breathing the blood supply is lessened sufficiently to make an impression. Certainly, when the mind is uncontrollably active, and so preventing sleep, we have ascertained from patients whose observation was worth trusting, that the breathing was quick and short, and they have found they became more disposed to sleep by breathing slowly. This supports Dr. Cooke's practice, but at other times his plan quite failed. It is certainly worth any one's while who is occasionally sleepless to give it a trial. In doing so they should breathe very quietly, rather deeply, and at intervals, but not long enough to cause the least feeling of uneasiness. In fine, they should imitate a person sleeping, and do it steadily for several minutes.—*Medical Examiner.*

Effects of too Much Sleep.

The effects of too much sleep are not less signal than those arising from its privation. The whole nervous system becomes blunted, so that the muscular energy is enfeebled, and the sensations and moral and intellectual manifestations are obtunded. All the bad effects of inaction become developed; the functions are exerted with less energy; the digestion is torpid, the excretions are diminished, whilst, in some instances, the secretion of fat accumulates to an inordinate extent. The memory is impaired, the powers of imagination are dormant, and the mind falls into a kind of hebetude, chiefly becuase the functions of the intellect are not sufficiently exerted when sleep is too prolonged or too often repeated. To sleep much is not necessarily to be a good sleeper. Generally they are the poorest sleepers who remain longest in bed; *i. e.*,

that is they awaken less refreshed than if the time of arising were earlier by an hour or two. While it is true that children and young people require more sleep than their elders yet it should be the care of parents that over indulgence be not permitted. Where the habit is for children to lie in bed until eight or nine o'clock in the morning, the last two hours, at least, do not bring sound, dreamless sleep, where the hour for retiring is eight or nine P. M., but are spent in "dozing," and, in fact, such excess cannot fail to insure the harmful results described by the authority quoted. What is called "laziness" among children is, in many cases, disease, and is largely due to this, as well as the other causes mentioned, that undermine the foundations of health.—*Golden Rule.*

Light and Warmth for Animals.

A common error, one often injurious to health, and not unfrequently fatal to human life, and one greatly unprofitable in the care of stock, is illustrated by the practice of some farmers we remember in our boyhood days on a Western farm. The error is quite prevalent still. These farmers kept their sheep especially, and sometimes other stock, in open fields, or at best, in exposed yards and sheds, allowing them to feed from the sides of open hay stacks. Hay was cheap, and the sheep ate it voraciously. This large consumption of food was considered a mark of vigor and health even. * * * Let it be fixed in the mind that all the heat of the body must come from food actually burned in the blood, or, in the absence of food, from burning some of the substance of the body itself. We do not see the burning, simply because only very small atoms are burned at any one point; but the facts are just as stated.

But heat is always escaping from the surface of the body, and the more there is escaping, the more fuel (food) must there be supplied, or more of the fat and flesh of the body will be consumed and wasted, and the body decreases in weight and substance. If just enough food is supplied, there will be no change. If there is supplied and digested more than enough food to meet this heating requirement and the other wastes, flesh and fat will accumulate in the body.

Is it not clear that if, by warm clothes, by warm rooms, and warm barns, we stop some of the heat from escaping from the surface of our bodies and those of our animals, less fuel (less food) will be needed for producing heat in the blood? Those sheep referred to above were obliged to eat much hay to keep from freezing to death. A good shelter to ward off the driving winds and showers that so rapidly carried away the heat, would have saved a good deal of food. A warm barn or enclosure would have saved more. They crowded close together to catch from each other the escaping heat, which helped some. Bees, by clustering closely in the winter, save a good deal of heat. This explains why animals take on flesh faster from the same food in warmer than in colder weather. They use up less in supplying heat. Cows, in warm quarters, and in warm weather, secrete and furnish us with carbonaceous butter, which they must burn to supply the loss of heat in cold weather, when not warmly sheltered.—*Agriculturalist.*

Washington Correspondence.

The Washington Fair—The Mississippi Jetties—A Strange Order of Court—A Masonic Judge—The Masonic Relief Association.

Washington, D. C., Nov. 8, 1879.

The great National Fair held in this city has just closed after meeting, in a financial point of view, with the greatest success. The success was, in my judgment, merited. Just to think of a number of public-spirited gentlemen in six or seven weeks building a race course and erecting upon a barren waste all the houses and structures which now adorns the Ivy City Fair Grounds. A stranger passing by the grounds two months ago and again now, would open his eyes and wonder if Aladdin and his wonderful lamp had been brought into real existence. This was not all the work that had been done. The vast task of notifying and inviting the thousands of manufacturers, merchants and others in the country to contend for the prizes, the management of the details so that the huge machinery might work harmoniously without a jar, was an immense undertaking, and the managers succeeded, as they ought, beyond their expectations.

At the Cabinet meeting yesterday, three of the departments were unrepresented. The vexed question about Captain Eads' jetties at the mouth of the Mississippi river, again came up, and the report of the government engineer in charge was read, which showed that the channel was not of the depth required by act of Congress and the contract with Eads. Now the law provides that Captain Eads shall have $100,000 per annum as long as the channel remains at a certain specified depth, and the gallant captain having already drawn the pay for the work done, or which now is supposed to have been done, amounting to $1,500,000, comes to the front with an application for $25,000, that being the part of the $100,000 which is due him from the first quarter of the "per annum," providing the channel remains at the required depth. The fact that the engineer has reported the channel *not of the depth*, does not appear to worry or annoy the captain, for he is a persistent applicant for the twenty-five thousand. Now the veriest school boy would understand in a minute that this additional sum was not to be paid, and ought not to paid, as long as the channel does not come up to the specified depth. Yet this administration is debating in Cabinet council the advisability of paying it; and upon the return of Attorney General Devens, the pink of Massachusetts' Freemasonry, the whole matter will be gravely referred to him for his report, when every one knows it ought to be instantly rejected until Capt. Eads complies with his contract and the law. As Devens is a nondescript politician who got his present office at the diction of the secret society combinations, he will probably suggest a happy solution of the affair by the application to it of the Masonic legerdemain. That is, the appointment of a more pliable engineer in charge, who will make a report in favor of Capt. Eads; and then, lo! the money will be honestly due him. I venture this without fear of "greasing the horses' teeth," as I suppose your paper has but little circulation among the Masonic officials who govern us, but it will be well to note how the captain's application ends.

As this District of Columbia is national property, and it is a matter of general interest to the public to know how laws are administered here, I append the following from the *Post* of this city, of Nov. 8th:

An order was granted by Justice MacArthur in the Probate Court yesterday, in the matter of the estate of Maj. Abraham Morrell, which has caused much comment among members of the bar. The recently appointed administrators of the estate, Messrs. D. W. Middleton and E. C. Ingersoll, were directed to retain as counsel to assist in settling up the estate, Messrs. T. T. Crittenden and John Poole, who are to be paid $250 each at once, and a similar sum "at the close of the litigation." The administrators, who when qualified will be under $20,000 bonds each, are both connected with the case in other capacities, Mr. Ingersoll, as counsel for the Fourth National Bank of New York, which is a judgment creditor for over $6,000, and Mr. Middleton as depository of a portion of the assets of the estate. The whole amount expected to be realized is about $70,000, and the first administration was granted the sole and residuary legatee on a special bond only after his sworn and written statement that there was no debts or claims on the estate.

Upon investigating this case I find that Morrell was a Mason, and a hard kind of a man at that. Some time ago his wife, who is one of America's greatest portrait painters and artists, obtained a divorce from him, and to avoid as much as possible paying her alimony, he swore that he was only worth about fifteen hundred dollars; quite a contrast with the above figures. As he was one of the parties who supported and maintained a secret society which was and is a terror to all conscientiously opposed to it, it is no more than fair that his estate should suffer and go through the mill prepared for the estates of others. This same court a short time ago made an order suppressing the testimony in a case where forgery was committed, and again in a divorce case issued contradictory orders within a few days of each other, and at another time after a decree had been made and was in the hands of the enrolling clerk, stopped its record and modified it so that it amounted to a wrong upon the party entitled to the decree. And yet this same court is called a *court of equity* and the judge a bright Mason. It is gratifying, to say the least, to find that sometimes the house built for others, falls upon its builders, as in Morrell's case. I suppose if every man thought, when aiding and supporting Masonry, that he himself might at some time become the victim of the hideous machinery he was helping to keep in motion, it would in a short time lose all support.

These orders of the court cited above might be subject to an explanation which would smooth down their hideousness to unmasonic eyes; but the fact remains that there they are, monuments of judicial depravity and the infamy of putting men belonging to secret oath-bound societies in judicial positions; for I hold to the opinion that any man who belongs to Masonry is ineligible to hold any office, by reason of the oaths he takes as a Mason being held paramount to his oath of office.

During the last week there has been a general row among the fraternity here over the Masonic Relief Association. Some of the Masons see with certainty the downfall of that Association and its kindred one for the public at large, and are trying their best to bridge over the difficulties; but the regular machine lodgemen have beaten them as you will see by the paper I forward you, and the seeds of discord among them have taken deep root.

I have the names of several seceders and non-affiliating Masons but before I send them to you I wish to talk with them myself. O. N.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Free Mission Fund.

—Bro Hinman reports in addition from College Springs, Iowa, cash from J. P. Donaldson, 25c; Prof. J. C. Marshall, $2 00.

Subscriptions.

Burgess Gaddis	$10 00
John C. Gaddis	10 00
J. G. Laughlin	25 00
J. P. Donaldson	10 00
W. C Brown	10 00
G. W. Lowrey	10 00
Lyman Sherman	10 00
F. A. Noe	25 00
E. F. Badger	5 00
J. B. Short	10 00
W. C. Dow	5 00
E. C Noe	25 00

(The above amounts are each to be paid, one fifth when the $1,000 are pledged and one-fifth yearly until all is paid.)

T. Woodmansee..... 10 00
(One-half due when the $1,000 are pledged and one-half in six months thereafter.)

Total at College Springs.....$231 06

Bro. F. W. Whittiker's subscription of $50 was noticed last week but was credited to T. W. Whittiker.

—Rev. G. W. Coleman, of St. Charles, Ill., preached in the College Chapel, Wheaton, on Sabbath, in exchange with Prof. Blanchard. In the evening he gave a Bible reading on 1st John 3:1–10, the Sonship of the Believer, which was an occasion of earnest but friendly discussion, as there is considerable latitude in doctrinal tenets among those who attend divine worship at the College, not all of whom, however, being connected with the church.

—Mr. Moody, the evangelist, is stopping a few days in this city on his way from Cleveland to St. Louis. He preached on the Sabbath to the church with whose interests he has been so long identified, on Chicago avenue. The two sermons he preached were characterized by great earnestness, and made a deep impression on the immense audiences which crowded the building. Many were moved to tears, and in response to Mr. Moody's request large numbers arose for prayers.

WESLEYAN.

—The revised discipline prepared by the late General Conference will soon be issued from the publishing house at Syracuse.

—Rev. H. W. Hampe, who was formerly connected with the Evangelical Association in Pennsylvania, but is now preaching in Kansas, met with a severe loss by fire last month. His house and its entire contents were burned while he was absent at his charge at Elevation. The neighbors in Topeka rendered much needed assistance, but the winter is approaching and Bro. Hampe has little means to replace the loss. He has long been interested in our reform, and in the Evangelical Association stood almost alone as its advocate. He deserves help. We shall be happy to forward any funds that may be sent through this office.

—At the quarterly meeting at Eagle Harbor, N. Y., lately three brethren, Weber, Deed, and Morgan, testified to power of God to save from the tobacco habit. The first had been sinning against God and his body by using the poison forty-two years, the second, forty-three years, and the third, twenty years. They had no desire for tobacco after they gave it up for Christ's sake.

UNITED PRESBYTERIAN.

—An addition of twelve was made to the church at Mt. Ayr, Iowa, at the last communion.

—Dr. McAyeal's church in Lawrence, Mass., rejoices in being free from debt. Over $2 200 were lately raised by the church and $2 000 were given by the Church Extension society. Since the Dr. came to this people they have given $3,700 for all purposes.

CONGREGATIONAL.

—The American Missionary Association has 44 schools of all grades in the South with 7 207 pupils, among whom are 86 theological students. The number of churches there is 67, the pastors of which include colored and white men. The number of members is 4,600, 745 of whom were added the past year. Among the Chinese on Pacific coast there are 21 teachers employed, with 5 Chinese helpers. The number of pupils enrolled is 1,489, but the average attendance has been only 252. Eighty-four gave evidence of conversion to Christianity, and 187 renounced idolatry. The Association's receipts were $215,431.17, over $122,000 of which were spent among the freedmen, over $6 000 among the Chinese, and over $10 000 in foreign work. It has been able also to pay off all of its debt, amounting to over $37 000, thus being free from such an incubus for the first time in fifteen years.

BAPTIST.

—Rev. Joel H. Austin closes his labors as pastor of the Spring Creek Baptist church the last Sabbath in December next. Any Baptist minister in good standing, who has "no fellowship with the unfruitful works of darkness, but rather reproves them," and who wishes information in regard to the Spring Creek church with a view to becoming its pastor, will be accommodated by addressing P. O. Box 528, Burlington, Iowa.

—A correspondent of the *American Baptist Missionary Magazine*, writing from India, says that their native helpers in the India mission work "have agreed to give up the use of tobacco and betel-nut, and give the money wasted for these things to the Lord;" and adds of these native Christians that "the conversion of their tobacco and betel-nut alone would bring into the Lord's treasury a sum more than twice that which the Missionary Union is able to give." There are many Christians in America who might profitably imitate these converts from heathenism.

FREE BAPTIST.

CENTRE STRAFFORD, N. H., November 6, 1879

EDITORS CYNOSURE:—The new Durham, N. H., quarterly meeting was in session with the church in Pittsfield, October 28th, 29th, and 30th. The weather was unfavorable the first day, and few were in attendance; but the meetings were all good, and were interesting, and were fully attended to the last.

Wednesday morning your correspondent began the work of distributing *Cynosure* tracts. This is an especially unpopular work in this quarterly meeting, but believing that the Lord would defend the right, we did not mean to be frightened from our duty, while at the same time, we endeavored to speak the truth in love.

At the ministers' conference, Elder S. C. Kimball proposed that the name of E. E. Willey, who was licensed to preach by the last quarterly meeting, be put upon the roll of the conference. Elder Pinkham objected on the ground that he (Willey) had never made such a request. Elder Kimball argued that as Bro. Willey had accepted the part assigned him by the last conference, he had virtually made the request. After some discussion, the vote stood: for admission, 4; against 3. As Bro. Willey is a pronounced Anti-mason, it may surprise no one to learn that those who voted adversely were Odd-fellows, and one was beside a Mason. They were J. C. Osgood of Pittsfield, Packard of ——, and Pinkham of Northwood.

Your correspondent heard the first words that ever passed between Elders Kimball and Pinkham; they clearly show the state of feeling in which, and from which the Mason and Odd-fellow looks upon the free:

"Bro. Pinkham, I hear that you are a Mason and an Odd-fellow."

"You hear correctly."

"I am sorry, Bro. Pinkham, to believe it, I would like to chat with you about it some time."

"I don't want to chat with you, you know nothing about it. I do as I have a mind to, and others may do the same."

I hope the time will soon come when each minister of the Gospel, at least, shall have learned that he cannot serve two masters. Glad of your success because it is the success of truth. L. D. BRYANT.

News of the Week.

—After leaving Chicago, General Grant tells an *Inter ocean* reporter that his future movements so far as determined upon now, are as follows: He will leave Chicago on Wednesday to return to Galena, where he will remain until the 6th of December, when he will return to Chicago to spend a couple of days quietly with his son, and, leaving here early in the second week of December, will go East, stopping at Indianapolis, Cincinnati and Louisville, and spending Sunday at Pittsburg. The General also speaks of his desire to make a trip to Cuba and Old Mexico this winter, and said that it was now his determination to do so.

—A test was made with satisfactory results last week of the new two-million bushel elevator, the largest in the world, built in this city within the past four months. With its completion, the elevator storage capacity at Chicago is increased in round numbers to seventeen million bushels.

—Williams, the man who attempted to assassinate Postmaster Nix, at Blackville, S. C., has been arrested, with two others, under a charge of conspiracy. The arrests are made by United States officials, and the defendants bound over to the United States court at Columbus. The charge of conspiracy was the only one that would reach Williams through the United States court, so it was adopted, as the State courts were not disposed to do anything.

—Dr. Glenn, the great California land monopolist, has this year sacked 1,200 000 bags of wheat, making 65,000 tons, and valued at $2 200,000. It is said that this nets him a yearly loss, and is gradually but surely swallowing his estate of 60,000 acres.

—The rehearing of Fitz John Porter's case turns out to have been an expensive luxury. Already the expenses have reached $15,000, not including cost of printing, which will be several thousand more. It is probable there is no subject connected with the war on which divisions of opinion are so radical and bitter. Gen. Porter lost a most unrelenting and implacable foe when Senator Chandler died.

—A severe wind and rain storm swept over southern Illinois and Indiana last Friday, doing much damage in Richmond, Terre Haute and Paducah, and destroying a church in South Bend. In Cairo the tornado, accompanied by hail and heavy rain, struck the city at 1 A. M., demolishing the African Methodist church and Bradley's colored Baptist church; partially unroofed the custom house and several small cottages in the northern part of the city. Alice Morris, aged 11, was blown through the door of a hub factory to the ground and killed.

—The printing establishment of the *Churchman*, in Lafayette place, New York, was destroyed by fire Friday evening, and many of the employees barely escaped with their lives. The janitress of the building was found insensible and subsequently died.

—Early Friday morning a fire took place on the second floor of a New York tenement. Mary Babiski, who occupied appartments on the third floor, leaped to the street and was probably fatally injured. Joseph Botzkie, who lived on the fourth floor, unable to escape by the roof or stairs, threw himself from a window and was killed. His entire family, consisting of his wife and two children and mother-in-law, were suffocated. The damage by fire will not exceed $500.

—Four executions took place last Friday; two in Lebanon, Pa.; one of a young man of 20 in Cooperstown, N. Y.; and one of a colored man at Danielsville, Ga.

—Belgium, according to the cable dispatches, is preparing for the purchase and operation of all the railways in the kingdom, as a government enterprise, upon substantially the plan being carried forward in Germany.

—It is reported that the Persians are jealous of the commercial advantages gained by the Chinese through the treaty between Russia and China, by which the latter secures Kuldja, and have made claims which Russia is not likely to comply with. It is generally believed that Russian influence in Teheran is gradually being supplanted by the British.

—The announcement of Gortschakoff's retirement from the imperial Chancellorship causes no surprise in St. Petersburg. But for the German intrigue against him he would have retired sooner. His personal dignity required, despite his ill health, that he should retain his office until the attacks on him had ceased.

—A Friday's cablegram says the London correspondent of the Liverpool *Courier* says: "Sir Austin Layard, British Ambassador to Turkey, has been instructed to hold no further communications with the Porte regarding Asia Minor, but to send for a British fleet so that it may anchor in Turkish waters by Sunday or Monday. Subsequent proceedings will depend on whether the Turks proceed to the fulfillment of their promises."

—In consequence of the above report there was a panic in the Paris Stock Exchange and in London Russian and Turkish stocks declined rapidly.

—The Turkish government has again sharply asked an explanation of the orders to the British fleet in the Mediterranean. When the order was originally issued for the dispatch of the squadron to Turkish waters, a similar demand of explanation was made by the Porte; and thereupon the order was countermanded. Now Admiral Hornby has received orders to proceed eastward, and again the Porte demands an explanation. The situation would seem now to be such that there can be no further equivocation, and that Great Britian must explicitly avow its purposes and follow them up, or recede and abandon even the pretense of attempt to maintain the position assumed by the ministry on the Turkish question.

—The magnitude of the late Mark Hopkins' fortune may be estimated from the fact that the pleasant sums of $5,000,000 in bonds and $300,000 in gold coin belonging to Mr. Hopkins have just been discovered lying in the Treasury at Washington, where they have been overlooked by the executors. The total value of the estate is said to be $23,300,000.

—Somebody has made the calculation that each acre of a coal seam in England, four feet in thickness, and yielding one yard net of pure fuel, is equivalent to about five thousand tons, and possesses therefore, a reservoir of mechanical strength in its fuel equal to the life labor of more than sixteen hundred men. Each square mile of one such single coal bed contains eight million tons of fuel, equivalent to one million of men laboring through twenty years.

—Some conception of the extent and variety of our foreign population may be obtained in examining the following table, which shows the number and nationality of immigrants arrived in the United States during the eight calender years from 1871 to 1878, inclusive:

England	335,776	Russia in Europe	31,995
Ireland	332,189	Total from Europe	1,720,683
Scotland, etc	78,388	From Asia	106,743
Germany	500,129	From Africa	306
Austria	45,047	From America	254,072
Sweden	64,176	From Pacific Islands	9,468
Norway	66,888	From all other, not specified	9,194
Denmark	22,267		
France	64,341	Aggregated	2,100,451
Italy	38,375		

—*Philadelphia Times.*

—Catholic authorities state that the remains of the apostles of Christ are now in the following places:—Seven are in Rome; namely, Peter, Philip, James the lesser, Jude, Bartholomew, Mathias and Simon. Three are in the kingdom of Naples,—Matthew at Salerno, Andrew at Amalfi, and Thomas at Ortona. One is in Spain, James the greater, whose remains are at St. Jago de Compostello. Of the body of St. John the evangelist, the remaining one of the twelve, there is no knowledge. The evangelists Mark and Luke are also in Italy—the former at Venice and the latter at Padua. St. Paul's remains are also believed to be in Italy. Peter's are of course in the church at Rome, which is called after him, as are also those of Simon and Jude. Those of James the lesser and of Philip are in the church of the Holy Apostles, Bartholomew's in the church on the island in the Tiber called after him, while Mathias' are in the Santa Maria Maggiore, under the great altar of the renowned basillica.

—The late King of Burmah had during his life time fifty-three recognized wives, by whom he had a nice little family of 110 children, of whom fifty-nine survived him. Of the fifty-three wives, twelve died before the King, and of the remainder two were imprisoned by him on account of their supposed complicity in plots by their children, and two were expelled for adultery. Deducting those who died and these four, the King had, at the time of his death, thirty-seven recognized wives. Of these thirty-seven ladies one only was massacred by King Theebaw. No fewer than fourteen of this lady's children and grand-children were massacred with her. Thirteen of the late King's wives quitted the palace either during his illness or just after his death. The remaining twenty-three are still in the palace, and of that number seven only are free, or believed to be so. the other sixteen are in confinement more or less strict. Seven are known to be in rigorous imprisonment, some are in double irons, half starved and not permitted to have any attendants. Out of the forty-eight sons born to the King, twenty-four were alive at the time of his death. Of these fourteen are known to have been massacred by Theebaw. Four are now alive in India, leaving only six, including the present King, alive in Mandalay.

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Books and Tracts sent during the week ending Nov. 15, 1879.

By Express.

J O Doesburg, M Langhorne.

By Mail.

B Harper, W J Pollock, J N Norris, Jacob Loeb, J K Rutherford, J Hulst, Rev D McKay, N Warren, C Halstead, H Babler, W J McKnight, L Brandenburg, J C Cozier, D F Brister, A M Cornell, J Long, C Phillips, A Cox, C C Reel, G W Nance, W B Mallory, D T Harbison, L Owen, C A W Spencer, J O Tufts, G B Canny, T Blackman, J N Hart, J Stocker, G B Williams, Rev J R Richardson, A M June, F L Sanders, J Plumb, W C Kleinschmidt, Rev J W Raynor, C P Wellman, A J Rockwell, I Underhill, C S Thompson, G H Whittaker, J Holt, E C Wolf, M N Butler, A Mackay, O H Paine, R Latz, E H Winchester, C C Brower, J M Fraz, D W Gilbert, N Daniells, J B Crumb.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Nov. 15, 1879, from G W Allen, J A Bingham, W E Benham, E Baker, A Cox, M Callhan, J O Doesburg, N Daniells, W Fenton, J Grove, W Grossman, N Gregory, J Hutton, A Housel, Mrs G W Hanks, I Jackson, G Johnston, I Kretzinger, H Kumler, S C Kimball, H L Kellogg, W Mahan, Mrs A Mitchell, W Oburn, J Porter, G Perry, T C Radabaugh, J P Stoddard, R Shaw, N D Strong, N Warren, H Whitney.

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Weekly edition (4 page paper). Sept. 7, 1871.

Weekly edition (16 page paper) Jan. 21, 1875.

MARKET REPORTS

CHICAGO, Nov. 17, 1879.

GRAIN—Wheat—No. 2		1 15½
No. 3		1 05½
Rejected		87½
Winter	1 21	1 22
Corn—No. 2		41
Rejected		38
Oats—No. 2		3 ¾
Rye—No. 2		7 ¼
Bran per ton		8 25
Flour—Winter	4 00	7 00
Spring	3 75	6 00
Hay—Timothy	8 00	12 50
Prairie	6 50	9 50
Mess Beef	8 75	9 50
Tallow		06
Lard per cwt		6 75
Mess pork per bbl		10 50
Butter medium to best	18	35
Cheese	7	13
Beans	1 00	1 75
Eggs	17	18
Potatoes per bu	27	50
Seeds—Timothy	2 00	2 88
Clover	4 65	5 40
Flax		1 50
Broom corn	2½	6¼
Hides—Green to dry flint	8	15
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 10	2 70
WOOL—Washed	38	48
Unwashed	20	33
LIVESTOCK—Cattle choice	4 00	4 70
Good	3 60	3 90
Medium	3 25	3 50
Common	2 25	3 00
Hogs	3 25	4 10
Sheep	2 20	3 50

New York Market.

Flour	$5 00	8 75
Wheat—Spring	1 10	1 34
Winter	1 30	1 44
Corn	56	61
Oats	45	48
Rye		86
Lard		7 40
Mess pork		11 10
Butter	18	38
Cheese	7½	13
Eggs	19	21
Wool	12	44

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CHICAGO, THURSDAY, NOVEMBER 27, 1879.

VOL. XII., No. 9—WHOLE NO. 510. WEEKLY (postpaid) $2.00 A YEAR

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Notices.

THE STATE MEETINGS.

PENNSYLVANIA, Nov. 25 to 27, at Carbondale.
MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.
RHODE ISLAND, Jan. 27, 28 and 29, in Providence.

CONNECTICUT.

The annual meeting of the Connecticut Christian Association opposed to secret societies will convene in Franklin Hall, Willimantic, on Tuesday, Dec. 9th, at 2 o'clock P. M., and continue its sessions two or three days as shall be deemed best. Rev. J. P. Stoddard, General Agent of the National Christian Association is expected to be present and take part in the proceedings of the convention, and it is hoped that arrangements will be made with some one to work the degrees of Masonry during the convention.

Brethren and sisters of Connecticut, who love truth and despise error, and earnestly desire the spread of Gospel light and the dispersion of idolatrous darkness, come up to Willimantic; and let us with the aid of the Holy Spirit devise ways and means for the accomplishment of so noble a work.

J. A. CONANT.

NEW JERSEY.

A reform convention under the direction of Rev. J. P. Stoddard, general agent of the National Christian Association, will be held in the Free Methodist church, Rahway, N. J., on Dec. 3–5. Come to the meeting and work for its success.

J. T. MICHAEL.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence (the hall will be designated hereafter) Jan. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th and continuing afternoon and evening, closing on the evening of the 29th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England.

A. M. PAULL.

—Rev. E. Mathews speaks at the Dodge county Association (probably at Wasioja) Dec. 3rd; at Winona, Dec. 4th, and at Lake City, Dec 5th and 6th.

MINNESOTA.—Delegates to the Minnesota State Convention at St. Paul, Dec. 10-12, will be entertained by the friends in that city, and can have reduced railway expenses. To secure these favors all who expect to attend should write immediately, giving name and address to Rev. Wm. Fenton, St. Paul, Minn.

Meeting of the Northeast Pennsylvania Christian Association on Nov. 28th. Friends in that region and all others will notice that this meeting will commence as usual on Friday evening at 7 o'clock with a lecture by some competent man and will be at the Wright schoolhouse, some four miles from Nicholson. It will continue through Saturday and Lord's day, embracing the 28th (evening) 29th and 30th. We will enlist our foreign help there if possible. Rally, brethren, to the righteous conflict, there and at Carbondale on the 25th, 26th and 27th. Men of metal and of mark in Pennsylvania come to the front.

N. CALLENDER. Cor. Sec'y.

Topics of the Time.

The Jesuits of New Mexico have occasionally had indifferent notice from the press, for their high-handed defiance of the constituted authorities when their plans for aggrandizement have been crossed. The presbytery of Santa Fe calls again our attention to that remote territory where is being enacted on a small scale, the usurpation and outrage which are the proper fruit of the papal system, and which would appear all over the land had Romanism the power. The report of these ministers says: "The Romish priesthood, of course, as was to be expected, are our bitter and unrelenting foes, and the Jesuits, who have made Las Vegas their headquarters, as they were in a former age 'the standing threat of every Protestant throne in Europe,' so now and here among ourselves, are the direst perils of free institutions and of a high Christian civilization. They are trampling under foot our laws on common schools in a flagrant and shameless manner. Proceedings are indeed kept secret in a great measure. But if prevailing belief and uncontradicted report are to be relied on, they have extinguished our common school, and are now gathering the taxes which all our tax-paying citizens are compelled to pay, and devoting the money to the advancement of their own institutions. They fling the stars and stripes from the highest point of their building, while they labor day and night to destroy free public schools, one of the most precious interests of a free people, and indeed essential to the perpetuity of republican government."

It is said that the revised Bible which will be printed in a few months will be sold at a high price. The committees who perform the work of revision, do so gratuitously, but their necessary expenses are considerable. Traveling and hotel bills for the fifty-two members, together with printing bills, will make the first edition cost some $200 000. Here is an opportunity for some of our men of wealth who are founding lectureships and halls in our already too wealthy colleges. Let them meet the cost of this first edition, so that it can be furnished to the masses as cheaply as the publications of the American Bible Society.

What shall be done with Grant is *the* question of the politicians. Those of the North anxious to get him out of their way are pushing the Isthmus canal scheme. Plans for a strong company with Grant for its president, are preparing at the East for his consideration when he shall shortly go thither. During his winter trip to the West Indies and Mexico, he can visit Nicaragua and inspect the ground in person. Another shelf for him is the presidency of the Pennsylvania railroad combination reaching across the continent by the Texas Pacific route. This, with a salary of $50,000, would satisfy him. The Southern politicians are urging his name for a third term at the head of the government. Recognizing their case as hopeless, and that national union must prevail over the State rights doctrine, with a sinister aim they hope to reseat Grant and in some way overthrow our present republican system in favor of monarchical rule. They will thus be avenged for a solid North and a slavery war. Some of the Northern Democrats are understood to have another shelf for the General. They have already framed a bill for the establishment of the office of Captain General of the army with a salary of from $25,000 to $50,000, where this troublesome man may be retired for life. Amid these conflicting interests the country at large seems quite indifferent, and so more liable to fall a prey to the politicians.

—The Odd-fellow Grand Lodge of this State met last week in Galesburg. Harlow and Needles, officers of our State government found time to leave their official duties to attend this meeting. They are professional politicians and will soon want more votes—remember them! The report is for the year ending Dec. 31, 1878, and shows the following:

Members last report	[160,43
Members Dec. 31, 1878	2[,459
Loss	[84
Initiated during year	2 445
Suspended and dropped	3,142
Acting lodges	551
Revenue	$107,557 91
Total relief, including $8 551 47 for burial of the dead, or rather, for advertisement	$56,618 35
Per cent of relief	37

The order claims to have gained in numbers during the present year. The principle business of the meeting was a display to influence public opinion in favor of the lodge. The adoption of a lodge insurance business in addition to the present benevolence, charity and brotherly kindness of Odd-fellowship, is a broad admission of the hypocritical pretensions of this order.

—At the late convention of the Christian Temperance Union of the United States and Canada, in session at Fort Wayne, Gov. St. John of Kansas, was elected president and Francis Murphy, vice-president. Murphy declined to serve as vice-president, and condemned St. John's election. Murphy's resignation was accepted, and the convention, ignoring the disturber, went on quietly with its business.

God has given us throughout the United States a time of general prosperity. Let us show our gratitude by seeking first the "kingdom of God and its righteousness." Let us act as though we lived in a Christian country, and stand firmly for Christ as he is revealed in the Bible. Can you do this in any other way more effectively than circulating the *Cynosure?*

Thanksgiving Hymn.

For us, O Lord, the year has brought
Its bloom and harvest glory;
To us, through changing seasons, taught
Thy truth, in Gospel story,
Again our voices join in song,
And bring their glad thanksgiving
To thee to whom all years belong,
To thee, the ever-living.

We meet with gladness on each lip,
And kindly warmth of greeting,
And in thy boundless fellowship,
Each heart to heart is beating.
And for this day, and for this hour,
We bring our glad thanksgiving
To thee, the ever gracious Lord,
To thee, the ever-living.

We oft have sung with joy-crowned brow
Of thy new love upspringing,
And some who joined our songs are now
Amid the angels singing.
But friends below and friends above
Unite in glad thanksgiving,
To thee, whom all thy children love,
To thee, the ever living.

Thy power in prayer we oft have felt,
Thy sympathy most tender,
And seemed to see, as we have knelt,
Thy face in veiled splendor.
For all these joys from Paradise,
We bring our glad thanksgiving
To thee, who every good supplies,
To thee, the ever-living.

So may we join from year to year,
Thy goodness ever singing,
And each at last with rapture hear
The bells of glory ringing.
Then, safe with thee, again we'll raise
Our voices in thanksgiving
To thee, in more exalted praise,
To thee, the ever-living.

—Congregationalist.

What Political Action should be Taken by Anti-masons.

BY GENERAL J. W. PHELPS.

Our Anti-masonic associations have undertaken a reform that extends to both church and state. While, therefore, we leave the work in the church chiefly to church members, we, upon whom political duties more especially fall, must look after the affairs of the state. If the church were entirely pure, the state might be left to take care of itself; but as it is far from being pure, having no small degree of Freemasonry in it, we must look after the interests of the state with the greater assiduity and concern.

Previous to the war of the rebellion the lodge may be said to have been operated in favor of the slave-power and the Democracy. It is a powerful organization, that may be used to serve a weak or bad cause with great effect. The Know-nothing movement was made in order to take the lodge from the Democracy, and turn it against the slave-power. As the cause was a good one, viz., opposition to slavery, the lodge became very popular, in political circles, in colleges, with the press, in business, and even in the church. The bad means was thought to be sanctified by the good cause, and thus our whole political, social, and religious system has become poisoned by the baneful practices of Jesuitry. Nothing can be more vicious than the Masonic lodge, and nothing, hardly, could be any better than anti-slavery for which the lodge was used; but the use of bad means for a good end is destructive of all goodness. It renders the devil an important minister in the church of Christ, and thus subverts and confounds all moral science, which teaches, as the very first principle of moral goodness, that the devil, instead of being admitted as a ministering spirit, must be thrust out to the rear, at once, as a wicked intruder.

We have a great deal to do in order to remove the ill consequences arising to our republican society from this mistaken policy of using the Masonic lodge for a desirable object. The health of the body politic has become thoroughly deranged by it. The Republican party has lost all power for good. It has sold itself to the diabolic power of the lodge, and can only serve lodge purposes. It stumbles on from one fault to another, accepting even the murders committed by Democrats as among its chief elements of success. All its strife, at best, serves but as a useless effort at trying to correct the ill consequences of a weak and inefficient war policy, Its leaders may leave their proper positions and go round the country interfering with State election in order to preserve it in a power which it has neglected and abused; but the party cannot pursue a course of policy that is demanded by the interests of the country. It can do nothing towards a reform, or for insuring the stability of the Republic.

Is the Democratic party any more trustworthy than the Republican party? No. Both have defiled themselves and polluted the sanctuary of liberty by making use of the Masonic lodge, a seat of Jesuitry that, if possible, out-Jesuits Loyola himself. All the partisans of the lodge, all the devotees of Loyola, all the Communists, Socialists, Odd-fellows, and all foreigners of every class and description, are now about equally divided between the Republican and Democratic parties. Those old blood-rusted machines of the Old World, the lodge and confessional, now enter as forces in about equal portions of each into the composition of our two American parties. What have these old, antiquated institutions to do with our American affairs? Why should we, free born Americans, become the partisans of these foreign inventions, of barbarous times?

The time was when, in our unfortunate party divisions among ourselves, the foreign worshippers of these old and baneful relics of the times of past ignorance, held the casting vote. They absolutely held the balance of power between American parties! Foreigners, who had no practical knowledge of our institutions, and who had been educated, if educated at all, in a way ungenial to them, came here and controlled us, our government, and our destinies! The fact seems incredible, yet such was the case. The monarchists and aristocrats of Europe held the power of colonizing our chief political centers with voters through whom we might be plunged into civil war, and perhaps forced into a change of government.

But at last, fortunately, we Americans may hold the casting vote and the balance of power. The Communists, Socialists, Freemasons and Jesuits being nearly equally divided between the Republicans and Democrats, and those two parties being nearly equal in numbers, all that we Anti-masons have to do in order to hold the balance of power, is to come forward at the next election with our American candidate for the Presidency. A few electoral votes would carry the election into the House, where we could dictate terms, as we ought to do, and assume the power into American hands.

Our political action, then, should be directed to calling an Anti-masonic convention for nominating a candidate for the chief magistracy. It is useless to send delegates to either the Republican or Democratic convention, in order to secure a proper nominee. We should be overruled by the lodge there, and even if we were not, the candidate, if elected, could have no power to carry out inside of either existing party the reforms and the measures which the country needs. What the country demands is an American administration for American measures.

I propose, therefore, that our Anti-masonic associations should secure the sending of delegates to a convention to be held at Pittsburg, Pennsylvania, for the nomination of a strictly Anti-masonic candidate for the next presidential election, the time to be agreed on at the earliest practicable moment. Every foreign born man who opposes us should be held as a foreigner, bound to foreign institutions, and not an American; while, on the other hand, all who favor us with their votes should be recognized as true fellow-citizens and supporters of the Republic.

Such seems to me to be the position which our various Anti-masonic associations now hold with respect to political action, and these views are respectfully submitted for farther consideration.

A Remarkable Renunciation.

Holland, Mich., Nov. 17, 1879.

Dear Cynosure:—The readers of your outspoken and fearless Christian paper will undoubtedly remember an editorial article in which allusion was made to a "bright Mason" who lived under the delusion for some twenty years that he could be both Christian and Freemason at the same time. But thanks be to the living Lord, the true God, Father, Son and Holy Spirit, that he has blessed the efforts to reclaim him, and heard the prayers sent up in his behalf. And my wish and prayer is that every reader will take the trouble to show this article to some Masonic friend, who, under the delusion and vain imagination of serving God, is strengthening the chains of the devil and seducing others, by their adherence to that order, or to any other secret society, to forsake the true God of our salvation, or leading them on to perdition instead of to everlasting bliss.

This is another plain sign of approval of the Lord God Almighty, that our cause is just, and that patient, prayerful work in faith, will be blessed. An affirmation very gratifying indeed to all seceding Masons or secretists, that as fast as the *true light* of God enters the soul, *Masonic light*, or in other words, the darkness of Satan will be dispelled; and encouraging to many who have seceded and still are afraid to fully expose or publicly renounce. And here let me say to one and all such brethren, the *firmer* and the *more openly*, and the *more publicly* you take your stand against that masterpiece of the father of all liars, the more security you will feel in your heart of hearts by the blessed influence of God's own Holy Spirit, for he has said that not a sparrow falls to the ground, nor a hair from our heads, without his will, and that he who will save his life will lose it; but he who will lose his life for his sake will find it.

The brother above alluded to is Mr. Thomas Lowe, of Eastmanville, Ottawa county, Michigan. He has been Worshipful Master of Grand Haven Lodge, No. 139; of Ottawa Lodge, No. 122; and charter member and first Worshipful Master of Jenisonville Lodge, No. 322, all in this (Ottawa) county. In a letter just received he sends me this public renunciation for publication in the *Cynosure:*

Eastmanville, Ottawa Co., Mich., November 14, 1879.

To the Readers of the Cynosure:

After being a faithful worker in Masonry for over twenty years, and Worshipful Master in three different lodges in this State, and as light has revealed my Saviour outside of the door of Masonry, I must step out with him, while he offers to receive me, and I mean to strive, by his grace to assist me, to follow him through evil as well as good report.

Yours in love and truth,

Thomas Lowe.

Masons who are members of the Masonic Mutual Benefit Association will say that if they renounce the order, they will lose all that they have paid in, and their wives and children will draw nothing. To such I would say, trust fully in the Lord, and read his promises to the widow and the fatherless, and also how he has told us the "silver and gold is mine," and he gives it towhomsoever he pleaseth. The Lord will provide for all who trust in him fully. It was one of the snares which kept Mr. Lowe for some time from the Saviour; but now that his eyes were opened, how gladly and how quickly he wrote to me:—"I have written to the Secretary of the Masonic Mutual Benefit Association of Western Michigan, to strike my name from his roll as a member, and I am now resolved, by God's assisting grace to help me, to follow my Redeemer and nothing else." When

you read the daily papers, note how many treasurers of benevolent (?) concerns happen to conveniently lose the amount on hand, or become defaulters; but has the Lord ever failed or become bankrupt?

In another letter Mr. Lowe writes me:—"I received a letter from another friend yesterday, who like yourself is overjoyed, and whose prayers have ascended to the throne of grace for my deliverance from that monster of all evils; for I think it can lead the unsuspecting along the smoothest of all the evils in the land. It seems impossible for the hoodwink to ever get off, when once put on; but thanks be to God that I am free again!"

Now, my Masonic friends, note the difference and the happiness expressed in the above sentence, when compared with your case, you that are riveted in Satan's chains, and the glad exclamation, "I am free again!" Free indeed, and made so by the Son of God, who maketh free indeed, and no one else can make free. Now, as long as any one tries to serve two masters he can never attain or realize that inexpressible feeling of being made free, for you know that Masonry forbids the intercession of Christ, and dares to assume to lead you to the Grand Lodge above without any mediator. If you honestly and truly wish to love the Saviour, renounce your Masonry, which is Satan's masterpiece, benefit association and all. Sell all you have, in other words, do not depend on anything or any body in this or the next world, except our beloved Lord, who died for you and me, and said:—"It is finished." Then let no devil make you believe that Freemasonry, Oddfellowship, Good Templarism, grange or Grand Army of the Republic, or any other secret society can add anything to the above for your present or future welfare, either temporal or spiritual. May the Lord bless you with his enlightening spirit. Yours with Christian love,

J. O. DOESBURG,
P. M. Unity ☐, No. 191.

From the Christian Standard.

SECRET SOCIETIES.

We publish in our correspondence, a communication touching secret societies, which may serve as a specimen of much that is received at this office, but which we do not publish for two reasons: 1. We know very little about secret societies, never having been a member of any of them. We are too much engrossed with other matters to allow us to give the subject such an investigation as would be required in order to satisfy our own mind on the correctness or in incorrectness of much that is charged against them, and of much that is said in their favor. We prefer to leave it, therefore, in the hands of those who have time to devote to this subject. We once made a proposition to admit a discussion of the question as to the right of Christians to belong to such societies, provided two representative men could be found to set forth fairly, and not in a disputatious spirit, and within reasonable limits, the best things to be said on both sides of the question. That is the best thing we can suggest, in our circumstances. 2. The rambling style of argument that would be sure to be indulged in, if we were to open our columns to a free discussion of the question, would soon fill these columns with an unpleasant controversy unfruitful of good. But having admitted this article, which is a fair specimen of the broad charges that it would require columns to dispose of, we wish to say a few words on the matters it suggests.

1. We don't believe that membership in secret societies is *the* cause of spiritual declension. It may be *one* cause, but there are other causes much more apparent constantly at work. It would be difficult to make out, for instance, that secret societies are at the bottom of the Sunday amusements, the vile theatrical displays, and the miles of saloons by which our city is so terribly demoralized.

2. We see no reason why men should not unite in a Mutual Benefit Association, any more than why they should not unite in a Mutual Insurance Company. It may have no rightful claim to benevolence, and yet be praiseworthy. Christianity itself, while teaching us to do good to all, says "*especially* to them that are of the household faith."

3. But when secret societies attempt to present us with a *religion*, it is another thing. A correspondent of the *Religious Herald* submits the following extracts from official documents:

In his report on foreign correspondence (1877) for the Grand Lodge of Mississippi, Mr. Jno. T. Buck quotes with approval the following from Bro. J. N. Wise, of Nebraska:

"We hold that the offering of the prayer in a Masonic lodge, and not the hearing of the prayer by the brethren, should be a matter of conscience. Whoever offers prayer should have due regard for his own conscience; and no brother should take exceptions—and no true-hearted, charitably disposed Mason will take exceptions. Masons everywhere look to God in prayer, according to the best information and understanding they have. If the Jew, who does not believe in Christ already come, prays to God as the fathers did under the old dispensation, why should the Christian, who does believe in Christ already come, and who believes there is no other way of reaching God in prayer save through the name of Jesus Christ, be denied his conscientious duty in respect to the form of prayer?"

And the chairman of a like committee in Virginia commented upon it as follows: "That accords with our ideas." This comment was read, before it was published, to M. W. Beverly R. Wellford, Jr., Grand Master of Masons in Virginia, as was also the following, which appeared in a similar report in 1878:

"That is the only Masonic liberty—perfect freedom to worship God as we will. No Methodist should expect a Unitarian to pray otherwise than in accordance with his belief, and no Unitarian should be less liberal towards a Methodist. The Jew should follow his conscience, and the Christian his conscience."

Perhaps the highest Masonic authority in the United States is M. W. Josiah H. Drummond, P. G. Master of the Grand Lodge of Maine. Here is what he said in his report for 1878:

"We believe true Masonic toleration is to allow every brother to approach the Supreme Being in the manner in which he conscientiously believes he is required to do."

This is a phase of the question which ought to have the serious attention of Christians. Can they consistently unite in a worship, either as chaplains or as worshipers, which ignores the name and mediation of Jesus, the Christ, and which, from the genius of the Masonic organization, must be simply deistical? As to the rights of conscience, there is no dispute; but has a Christian any place in an association where he must yield to the demands of unchristian and anti-Christian consciences, and sanction a compromise worship? This we have called attention to before, and this we take to be a matter which Christians should gravely consider. A ritual which is not to offend *any* conscience can only embody the *minimum* of faith among the members of the brotherhood. We mention it now, not to provoke discussion, but to be thought of seriously, in advance of some thoughts which we propose to present at a future time touching the obligations of Christians as a separate people.

THERE IS a religious school excitement in Australia. The Roman Catholics in that country are waging an unpopular and losing warfare against the public schools, because their priests by the terms of the laws, are allowed to give religious instructions only to children of Catholic parents. Their denunciation of the schools has had little effect. The congregation walked out of one of the cathedrals while the priest was reading his fulmination. In another church, the bishop announced he would confirm no one who attended the public schools. He asked the candidates one by one if they attended them, and rejected those who answered yes; then he took his action all back, and proceeded to confirm the rejected ones, saying that the priest of the parish had expressed his belief that the parents would withdraw the condemned candidates from the schools, and that the children should not be made to suffer for the sins of their parents. In Sydney, the Catholics have withdrawn to the extent of twenty per cent., of all the pupils. In other places the attendance has increased. The Protestants have carried the elections on the school issues.—*Buffalo Advocate.*

This passionate cry to be made happy is very often an ill-disguised selfishness. And often, when men think that they have their answer and their blessing, there is delusion and damage. It is so easy to mistake getting happy for substantial religious progress. Alas! it is as often followed by spiritual exhaustion as invigoration.

ORGANIZED SECRECY VS. CHRISTIANITY.

Address before the seventh annual convention of the Indiana State anti-secrecy convention at Albion, Oct. 21st, by the President, Elder Halleck Floyd. Voted to be published in the Religious Telescope and Christian Cynosure.

[CONCLUDED.]

How a Christian, and especially a Christian minister can receive such gross infidelity as religious teaching is certainly very strange; and can only be accounted for upon the hypothesis that the hoodwink is yet upon him. Salvation by means of a Masonic gavel! How the mists of spiritual darkness are cleared away, and the moral skies are illuminated by the enunciation of this most sublime truth.

Again, Webb says, p. 121, "By a diligent observance of the by-laws of your lodge, the constitution of Masonry, and above all, the Holy Scriptures as a rule and guide to your faith, you will be enabled to lay up a crown of rejoicing which shall continue when time shall be no more."

The logical inference from the above quotation is, that a "diligent observance of the Holy Scriptures" is not enough in itself to save a man, but he must "observe the constitution of Masonry and the by-laws of the lodge;" also that "old men in their dotage, young men in their nonage, women and children, with the crippled and the poor cannot be saved, because they have not the constitution and by-laws of Masonry to read in connection with the Bible.

On page 41 Mackey says, "On the night of his initiation a Mason commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a a spiritual temple for the indwelling of God." Though the candidate may have been a professor of religion for years, he may be a minister of the Gospel, yet he is not recognized as a Christian until Masonry has put her seal upon him, when he at once begins that spiritual life which never can "be discontinued" so long as he remains a Mason.

Numerous other quotations might be made to show that Masonry claims the pre-eminence as a saving institution, but I forbear. Certainly these quotations which I have made from their standard authors are sufficient evidence in support of the proposition that Masonry is a rival of the Christian church.

Odd-fellows are also deistical in their religion. Says Grosch in his Manual of Odd-fellowship, p. 285: "The descendants of Abraham, the divers followers of Jesus, the Pariahs of the stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship; they have left their prejudices at the door." What are we to understand by this but that Christianity is placed upon a common level with any and all other religions. This looks to me very much like barring the door of the lodge against Christ. The religion of the Christian is, according to Mr. Grosch, a "prejudice" and must be left at the door. How can a minister of the Gospel thus deny his Lord on Saturday night and proclaim him as the world's Redeemer on Sabbath! Certainly he has lost the jewel of consistency, Odd-fellowship has no need for Christ and the atonement.

Odd-fellows expatiate largely upon the self-purifying power of the principles of the order, claiming that perfection is to be attained by a regular gradation of intellectual

and moral development, which is the direct result of abstract moral teachings. The vitalizing influences of the Holy Spirit are discarded in all their teachings.

The system of religion propagated by secret societies is a system which regards man as being in possession of some innate principle of goodness which may be developed by the power of human effort alone. It is, therefore, antagonistic to the cardinal doctrines of the Bible; for the Christian religion regards man as unable to save himself, and provides a substitute for him in meeting the demands of the law, so that salvation is of grace and not of debt. Secret societies make salvation of debt, while the Christian religion makes it of grace, through our Lord Jesus Christ.

In harmony with this fundamental idea of the religion of secret societies they apply titles of honor and of excellence to men, which are sacrilegious. The Christian system of religion applies all titles of excellence to a Triune God, the Father, the Son, and the Holy Ghost. While the religion of secret societies applies all titles of excellence to men as personating deity. This is the man of sin to whom Paul alludes in 2 Thess. 2: 2, as being the "son of perdition" who opposeth and exalteth himself above all that is called God or that is worshiped: so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Let not the hearer attempt to break the force of the argument by applying this Scripture to the Roman Catholic church, for in the matter of assuming sacrilegious titles, secret societies and the Roman Catholic church are one. But the nature of secret societies as a rival of the Christian religion is further described by the Apostle in this connection. He says of them, "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believe not the truth but had pleasure in unrighteousness." If Paul was a bishop in some of the modern Christian churches and should preach after this manner and make the application to secret societies or any other popular system of anti-Christ, he would be denominated a "disturber of the peace," and a "narrow-minded bigot." This is the language of a man of convictions. A man free from popular influences, or from a sickly sentimentality, which would incline him to throw his arms around every system of iniquity for the sake of peace. Christian unity with Paul meant separation from the world, and opposition to sin and Satan. The unwarranted and persistent efforts of secret societies to usurp authority in church and state, as well as the deceptive nature of these orders is graphically stated in this chapter.

But, brethren of the Association and friends of reform, we have great reason for encouragement in our work, for it is said by the Apostle, that "this man of sin shall be revealed." This is now being done. To-morrow evening Rev. D. P. Rathbun will draw the veil aside and let you behold the monster. And it is further said that he shall be destroyed by the brightness of the coming of the Lord, and that he (the Lord) shall consume him with the Spirit of his mouth. Brethren, our hope is in God. Let us go forward in his name and he will lead us on to victory.

Reform News.

The Indiana State Meeting.

REPORT OF THE SECRETARY.

The following resolutions were adopted at the Indiana Christian Anti-secret Association, held at Albion, Ind., Oct. 21st, 22d and 23d.

RESOLVED, That we learn with sincere sorrow of the death of Walter Edgerton, of Spiceland, Ind. In his death the Executive committee miss him as an able and efficient executive officer, the Association a wise and conscientious member and counselor, and the Friends church a sincere Christian. We all believe he has gone to the general assembly and church of the first born in heaven.

RESOLVED, That we heartily approve and warmly commend the Wesleyan Methodist General Conference for its action in refusing to receive Rev. T. H. Lynch, a K. T. Mason, as a fraternal delegate from the M. E. General Conference, and that we congratulate the Wesleyan connection at large on their good fortune in the possession of leaders who fear God and obey his Word rather than man, and that we do most heartily commend this righteous act to the consideration of all ecclesiastical gatherings and churches of Christ as worthy of their imitation.

RESOLVED, That the hearty thanks of the Association be given to the Wesleyan Society at Albion for the use of their house, and to the community for the kindness and hospitality bestowed upon us.

RESOLVED, That the discussion in which Rev. Halleck Floyd has been engaged through the Religious Telescope with W. J. Shuey, has been the means of doing much good to our cause in this discussion. We recognize in Bro. Floyd a champion for truth, and recommend to all candid readers to carefully study Bro. Floyd's articles, both on account of the truthfulness thereof and also for the Christian, logical and scholarly manner in which the discussion was conducted on his part. We recommend that his articles in the above discussion be published in pamphlet form.

RESOLVED, That we commend the Rev. D. P. Rathbun to the full and hearty confidence of all Christians, and to all who stand in need of his service as a lecturer; for we look on him as a tried and true soldier of our reform and fully equipped for his work.

RESOLVED, That Dr. Cook is deserving of the confidence and hearty co operation of the friends of our reform, and that we heartily indorse and commend his work in the past, and pledge to him our co-operation, sympathies and support in the future.

RESOLVED, That we heartily endorse the Christian Cynosure for its high moral tone, and we will do all we can to increase its circulation, and to sustain the National Christian Association.

RESOLVED, That the action of the Muskingum Conference representing President Blanchard to be untruthful and unreliable, is slanderous and untrue, and is unworthy of the dignity and fairness which ought to characterize a Christian body.

WHEREAS, Masonry ranks women with idiots, atheists and madmen, calling them cowans, eavesdroppers and dogs, robbing them of their place in the affections of their husbands, being injurious to the family, church and state; therefore

RESOLVED, 1. That we, the women of Indiana, met in convention in Albion, Ind., this the 23d day of October, 1879, do publicly declare and affirm that we consider Freemasonry an insult to our womanhood, a reproach upon our virtue, a most gigantic blasphemy, and a disgrace to God and humanity.

2. That we invite all good women to join in this reform, driving this demon from our homes, and rescueing husbands and sons from its iron grasp, its silly ceremonies, blasphemous idolatry, and for this we pledge our sympathies, prayers and support.

RESOLVED, That we, as members of the Indiana Christian Association and citizens of the State of Indiana, are opposed to placing the Masonic and Odd-fellow orders upon a level with the Christian churches by exempting their heathen temples and other property from taxation.

SOLICITING AGENTS

in the following counties were appointed by the convention:

LaGrange, James Craig, Lima.
Whitely, John Shuh, Columbia City.
Henry, Benj. Butler, Dublin.
Marshall, C. Burns, Bourbon.
Kosciusko, Benj. Ulsh, Silver Lake.
Noble, C. G. Fait, Ligonier; Geo. Harvey, Albion.
Allen, Wm. Haversteck, Zanesville.
Wells, Philip Shook.
Wayne, Jonathan Hutching, Bloomington.
Fayette, A. Honeywell, Harrisburg.
Hendricks, Sam'l Phillips, Coatsville; W. H. Figg, Coatsville.
Hamilton, Peter Rich, Westfield.
Marion, Preston Allen, West Newton.
Fountain, Amos Martan, Attica; Rev. J. M. ——, Attica.
Parke, J. S. William, Bellmore.
Gibson, Dr. W. L. Leister, Oakland City.
Grant, Jacob Cochman, Van Buren.

The Executive Committee was elected as follows: Dr. G. W. Champ, I. W. Lowman, Benj. Ulsh, H. Floyd, J. S. Shock. Dr. G. W. Champ, was chosen delegate to the annual meeting of the National Association at Chicago, alternate Peter Rich. H. Floyd and S. L. Cook were appointed delegates to the National Convention; alternates, A. Worth and Wm. Leuty.

The first and third degrees were worked by Rev. D. P. Rathbun with good effect. Bro. Rathbun is a master workman and deals secret societies such blows that will lower them in the estimation of the people. J. P. Stoddard delivered some pointed addresses during the convention. The address of the president was ordered published in the *Christian Cynosure*, also the greeting of Wisconsin convention by J. L. Barlow, written in the form of a poem.

On the whole the meeting was a success. The attendance was not so large as on other occasions, but the interest no less. The reform in Indiana is on the advance.

The convention adjourned to meet at time and place indicated by the Executive Committee.

HALLECK FLOYD, *Pres.*
ELLA F. LOWMAN, *Sec.*

Browne and Starry.

MT. PALATINE, ILL.

EDITOR CYNOSURE:—It may be of interest to you and your readers to hear what is being done in this place as regards the secret society reform. You have had here staunch friends of the cause for many years, who have often brought lecturers to tell us of the nature of secret oath-bound societies, but it remained for brothers Browne and Starry to strike the fatal blow at the Masonic institution in this neighborhood.

On Saturday and Monday the 1st and 3rd inst. these brethren worked the first and third degrees of Masonry in the Congregational church before large and orderly audiences, and the general expression was, "If that be Masonry I do not want any of it in mine." When the "Rev. James Dove," as Hiram Abiff, was killed, buried and resurrected "by the strong grip of the Lion's paw" and "on the five points of fellowship" received the mysterious word Mah-hah-bone, the interest was intense. Indeed, the whole ceremony was supremely ridiculous, and but for the credibility of so many witnesses who testify to its genuineness, could never be believed. Bro. Starry left an excellent impression both as regards himself and his work. Bro. Browne is certainly able to say the most on the subject in the fewest words of any man we have heard. His arguments were short but irresistibly convincing. An Odd-fellow assisted each evening in working the degrees. Bro. Browne preached us an excellent sermon on Oct. 26th.

E. R. ROBINSON.

AT EL PASO.

TONICA, Ill., Nov. 12.

By special invitation of Bro. J. F. Browne I found myself at the gathering in the large hall in El Paso last week.

For forty years my position and relation to reforms have made me a frequent attendant upon conventions of various kinds over a wide range of territory, but I don't remember to have ever left a popular gathering with more profound pleasure and satisfaction than I experienced at El Paso.

If I were honest enough to confess the truth, I suspect I should have to attribute a moiety of satisfaction to the reaction consequent on coming out of this stronghold of Masonry, with its two blue lodges, chapter and commandery, where we had "bearded the lion in his den," alive and unharmed. To find in such a place, a hall packed to its utmost capacity, with a good sized audience standing in the aisles and filling the vestibule, was an inspiration of itself. As we passed upon the platform a hushed expectation settled down upon the audience that was almost breathless. The hundreds of eager eyes and attentive ears, to hear every word and to see every motion from whence were to come the marvelous revelations of they knew not what, was a spectacle not soon to be forgotten.

After my address, the grand occasion of the evening was opened by Bros. Browne and Starry with such facility, firmness and dispatch as held the audience spell-bound to the close. The climax was attained when that venerable man of God, Bro. Bartlett (at whose home we were royally entertained), stood up before the audience and testified that as they had now seen Masonry worked, so he had himself taken it

in the lodge! The satisfaction at what had been seen and heard seemed as great as was the solicitude in the beginning to know what was coming. But the amazement, that such ridiculous things should be practiced in the lodge by professed Christians, and ministers, was paramount to all else. It would be quite safe to insure that audience against the wiles of the Masonic craft.

The meetings of these two brethren have wrought and left a strong and wholesome influence wherever an opening has been found for them in this region; and the Union Christian Association has been the medium through which these results have been achieved. If, therefore, Antimasons desire this work pushed forward to a successful issue, let them not delay to form an association—neighborhood or town first, then county. Don't wait for an increase of numbers; two or three are enough to begin. Then go to work. Circulate tracts, papers and books, and set somebody to deliver lectures, or do it yourselves; and hold neighborhood discussions. All the people need is light; that will set them right. So make things lively all around. C. C. Foote.

The Good Work going on at Westfield.

Westfield, Ill., Nov. 20, '79.

Dear Bro. K.—It may be interesting to you to learn how things are going at our place and what effect the anti-secrecy convention has made upon the College.

While the convention was in session it was said by some weak-kneed persons that the institution would lose at least fifty students at the close of the fall term, and others would be hindered from coming. On the contrary, the outlook is very encouraging. Only two students have gone away, whose minds were made up before they knew the convention would be held here. The authorities say that was the smallest number leaving at the end of any term of which they have any knowledge since the founding of the College. At the opening of the new term on the 19th and 20th inst. between twenty-five and thirty students have been added to the old list, giving quite a fine increase. I am glad to say farther that the Lord is favoring in other ways which will be gratifying to the friends of this loyal College.

The secrecy question is largely discussed in the town and surrounding country and fruit is already appearing. Our people are more deeply awake to the importance of the movement.

By the way, did you see the left-handed compliment paid to the anti-secrecy association at Westfield in the Indianapolis *Daily Journal* of the 15th?

It is supposed to be the work of a reverend of the Masonic order who was present on the occasion of raising a fellow-craft to the sublime degree of a Master Mason on the last evening of the convention. Success to the cause. Your brother in Christ, P. W. Weller.

From the Secretary and Agent.

Depot, Butler, Ind.,
November 21, 1879.

It is winter here, and I am enjoying the benefit of Capt. Wm. Wilson's donation of a fur overcoat hugely. It is quite a curiosity in these parts and attracts much attention to the Anti-masonic lecturer. Ladies look and smile, gentlemen inquire the price, and some of the rude boys shout as I pass along, "Big Indian," "Buffalo Bill," "Santa Claus," etc., but none of these things move me, and I feel profoundly grateful to the captain every time there comes a hard gust of wind and snow.

At Ligonier yesterday, I met Bro. and Sister Luty, who received me with accustomed cordiality, and with whom I passed a few hours with pleasure and profit. I never leave this venerable couple without regret at parting, or without feeling strengthened for the moral conflict. Bro. Leuty is doing largely and liberally for the cause of Christ and Christian reform in aiding to erect houses of worship under the supervision of the Wesleyan church of Christ, where lodgery is excluded alike from pulpit and membership.

In this respect as well as in many others Bro. Leuty's example is worthy of emulation. Some sad instances have come to my knowledge where anti-secretists failed to make the necessary legal arrangements for carrying out their wishes, and have died, leaving the accumulations of a life time to be consumed in building up what they earnestly endeavored to remove as a curse to the church and society. Such things ought not so to be. There are a number of churches that stand on solid ground and are uncompromising on questions of reform, and since the action of the last Wesleyan General Conference there is no longer room to doubt the duty of every member who has means to sustain his church in its noble work of evangelization at home and abroad. Bro. Leuty feels this, and others feel it, and the whole body will feel it in its increased facilities for carrying on its work. May God bless this church and the noble men whom he has called by the voice of their brethren to stand in the fore front of this great fight.

Leaving Ligonier at 10:48 last evening, with regrets at not seeing Bro. Hudson and other good brethren there, I reached this quiet little town at 12 M., and found comfortable lodgings at the depot hotel. I called early on Bro. and sister Gunsenhouser and was made welcome. I found sister Hackley in the midst of a great sorrow at the intelligence which had just reached her that a daughter living a mile away had been struck with paralysis, and was in a dying condition. I felt a deep sympathy for her and the sorrowing family, but in the hurry and anxiety of such a scene could say or do but little. My call was in a matter of business, but under the circumstances I could only allude to the matter, which I did, and learned that the necessary provisions were made for carrying out the wishes of her deceased husband in his bequest to aid in our work. I leave here in a few moments for Delta, Ohio, to look after business there.

J. P. Stoddard.

Notes by the Way.

Hamburg, Iowa, Nov. 14, 1879.

The city of Hamburg, Iowa, is nearly at the southwest corner of the State, and is an important business point with 3,000 or 4,000 inhabitants. Like similar places the lodge is very strong and the churches weak. It was my privilege to lecture in Opera Hall to a fair audience on the evening of the 12th, and to lecture and work the Entered Apprentice degree on the 13th. On both occasions the attendance was largely Masonic, many of whom were fair minded men. I endeavored by fair argument to convince them of their error, and I think some were convinced. One man, who was both a Mason and Oddfellow, testified to the correctness of what I had said, and expressed his entire disapproval of the system: and others who are Masons said they had ceased to have any interest in the institution.

There was also another class of Masons who compose, I think, the rank and file of the lodge. They were noisy and impudent, and tried hard to prevent the working of the Masonic degree. A young man who hud previously volunteered to be a candidate, was persuaded to drink, as I believe, by the Masons, and when the time came for initiation was badly intoxicated. Nevertheless these plottings failed, and our meetings were a success. I go from here to Tabor.

Yours in the Lord,
H. H. Hinman.

Resolutions of the Illinois State Meeting.

Organized secrecy still lifts its brazen face of infamy in the land. It sows dissensions in the church of Christ. It spreads discord in the family circle. It subverts justice in our civil courts, and threatens the very foundations of civil and religious liberty; and, if possible, to blot the pure religion of Jesus from the face of the earth and substitute Baal or devil-worship in its stead; therefore

Resolved, 1. That we will consecrate anew our powers to the work of anti-secret reform.

2. We rejoice at the success of the National Christian Association during the past in its labors of opposition to the dark orders of secrecy. We rejoice that the true light is shining more and more; that in many places the lodges are agitated and trembling, their numbers are decreasing, and some in the strength of the Lord Jesus are being disenthralled from the shackles that have bound them and are asserting their Christ-given freedom, and daring to bear their testimony against the work of these dark orders, and in favor of the revelations that have been made of them. As members of this convention we will pray that the Lord will keep them faithful in their testimony; and for the members of secret orders, that they may have grace to break the fetters that bind them to the lodge.

3. We rejoice in what is being done by the National Christian Association and Father Enoch Honeywell of New York, in the publication and distribution of tracts suitable for the young; and, recognizing the urgent need of direct and efficient effort for disseminating the principles of our reform among this class, this convention recommends: 1st. That special effort be made to place the tracts above named in the hands of every child and youth; and 2nd. That Sabbath school superintendents be urged to provide at least one lesson a year for their schools in which the teaching of the Scriptures against secret societies shall be clearly and definitely taught in all the classes.

4. Having witnessed the exposition of the first degree of Freemasonry by Bros. Starry and Browne, we feel great pleasure in expressing our cordial approval of their work, and we desire heartily to commend them to all desiring a full and faithful exposition and discussion of the secret orders.

5. We recognize in the Christian Cynosure published at Chicago, Ill., a noble champion of the truth. We rejoice at its success and the rich fruits it is bearing for the cause of Christ. We will pray that the grace of God be bountifully vouchsafed to the editors and publishers to sustain them in their arduous and important work. We cordially recommend the Cynosure to the favorable patronage of all friends of the anti-secrecy reform everywhere.

Whereas, Educated Christian young men and women are always under God prominent as agents in carrying forward moral and religious reform;

Resolved, 1. That we rejoice that collegiate institutions are established in our State where such young women are prepared for active work; and

2. That we will use every proper means for the enlargement and success of these institutions by our prayers, our means, and by influencing young men and women to enter them.

Whereas, Elder Browne has been laboring as lecturer under the auspices of this State convention;

Resolved, That we highly appreciate the zealous and earnest labors of this faithful laborer in the cause, and that we recognize in him a true co-laborer in this great and important moral reform; and we will constantly pray the God of all grace to continue his presence to strengthen him for the work. That we will welcome him in our communities when practicable and encourage him with our sympathy and co-operation.

Resolved, That the heartiest thanks of this convention are due to the brethren and sisters of Westfield for their cordial and hospitable reception af our delegates.

—The school board of Atchison, Kansas, has voted the Bible out of the public schools. Their action is met by a vigorous protest from the Christian people of the place.

—Ten young boys of London, Canada, have been discovered in a plot to buy a schooner and turn pirates on the lakes. They had each purchased revolvers and were concerting as to weapons of warfare. The money for this outfit, $180, one of the boys stole from a relative. The oldest boy is twelve years of age. The boys said they got their idea of the plot from reading "Jack Harkaway" and other kindred stories.

—The report of the director of the Mint show that there has been an increase in the amount of gold and silver coin in circulation in this country, within the last sixteen months, of more than $150,000,000. This has been by coinage and importation. That is, we have now in actual circulation $150,000,000 more gold and silver coin than we had on the first of July, 1878.

Correspondence.

The Olive Trial.

Loup City, Neb.

The readers of the *Cynosure*, as also all intelligent people in the nation, will remember the horrible murder and burning of Mitchell and Ketchum about one year ago by Olive and his associates.

The murder and burning occurred within about forty miles of where I write. I have met with scarce an exception to the general, perhaps universal, belief that Olive and his men did take two men out of the hands of the sheriff, and hang and burn them. No one seems to doubt it, or wish to make others doubt it. Ketchum and Mitchell were homesteaders, had good claims and a moderate competency. They were accused of stealing cattle, but had never been convicted, and I think had never been tried. They were not convicted when the Olive mob hung and burned them. It is believed that the sheriff in charge of the prisoners was paid to deliver them up to Olive, and he was arrested and lodged in jail for it. He has since escaped from jail and fled the country.

Olive was arrested just a little before I came out here in January. Several weeks afterwards he was tried, and after a long and tedious trial the jury brought in a verdict of manslaughter. The press every where cried out against the verdict. Every paper I could get my hands on I read. Papers from Omaha, from Lincoln and other parts, were all of one voice so far as I saw them; there may have been exceptions, but they did not come under my eye. The judge is believed to be, and to have been for years, one of the most honorable men that ever sat on the bench. He did all he could do, and sentenced Olive to State prison for life.

But why this outrage on law? Why not hang a man proved to be guilty of murder as clearly as ever man was proved guilty? The case was so clear that the only safety for his person was in prison. Were he set free to-day, he would not dare to travel the highway in daylight unless disguised. Such is public sentiment, so was the proof in the case. Beside, it is known that he had killed more than one man in Texas before he came here. It is even reported that his aged father, over eighty, boasted of that. True, Olive was wealthy, and could bribe where any man could bribe; but here was no judge to be bought. The best legal talent he could get and did get, but they were not equal to the task of moving the court, nor quieting the storm of public indignation. Why then was he not hung? The law says a man guilty of murder should hang. The evidence showed beyond a doubt that Olive was guilty. Hang he must, one would think. But he did not hang. Richards was hung without any difficulty. Tried before the same judge, in the same region of country; indeed, in the very next county, Richards was hung without difficulty. Money could not buy Olive out, but he got out for all of that. How? Simply because he was an Odd-fellow, and one of the jury was an Odd-fellow. This was the man who hung the jury for hours and reduced the verdict from murder to manslaughter. This was the power above the law, above an honorable and noble judge, above the evidence, and above money. I write what is generally reported and never denied so far as I know. If I did not believe it, I would not write it. But I do believe it, and it is the general belief here, so far as I know. For a while people may endure this, and will endure it. But the rising of the masses must come, and *will* come. Let it come and the demon of secrecy be forever overthrown.

J. M. Snyder.

A Test for the Incredulous.

St. Paul, Minn., Nov. 10, '79.

Dear Bro. Kellogg:—The readers of the *Cynosure* will remember that I gave my experience with the First Baptist church of this city in the *Cynosure* of September 25th. Briefly it was this: The pastor, in a sermon where he profusely used Masonic language to explain and illustrate Christian principles, had told the congregation that the only way in which we could know their secrets was to be initiated into them. In the prayer-meeting of the same week his subject was "The betrayal of Christ." I arose in that meeting and said, for a man to say the only way in which the secrets of Masonry can be known is to be initiated into them, is an infamous lie, calculated to betray the cause of Christ into the hands of his foes. At the close of the meeting one of the deacons followed me to the sidewalk, and calling after me, he told me that I was not wanted there, and if I did not keep away means would be taken to keep me away.

When I first came to this city about a year and a half ago, I found that the leaders of the church were secretists, mostly Freemasons, and for that reason I hesitated to unite with them; but finding that all the English speaking Protestant denominations of the city were, for one reason or another, enthusiastically devoted to the protection of the Mason's god, Baal Peor, and remembering how the Saviour treated Judas, knowing from the beginning that Judas was a devil (Jno. 6:70), and not feeling right about my church relationship, I had concluded to take steps to unite with them at the time the deacon warned me to keep away from the church, and had written to the First Baptist church of Chicago for a letter for that purpose. When my church letter arrived I concluded I might as well give it to them. At their first business meeting after receiving it they passed it by. At their next business meeting they appointed a delegate to wait upon me. This delegate is a deacon of the church, and a Mason. He called at my house and stated that he was sent to demand a public apology from me for what I said in the prayer-meeting above referred to. That was all they had against me; they had no objection to me because I was an Anti-mason. I told him I could not do that, but on the contrary I could go before any committee or any audience, and vindicate what I had said. He said they did not want that, but they merely wanted my apology in public. I told him it seemed that they loved darkness rather than light, but that I wanted to come to the light. Thus far I do not know that any action has been taken upon my letter.

"It is written" that "Israel joined himself unto Baal Peor; and the anger of the Lord was kindled against Israel." (Num. 25:3.) And it is by reason of the anger of the Lord that we are groping in the dark to-day. "If thou take forth the precious from the vile thou shalt be as my mouth." (Jer. 15:19.) If any one think that Israel is not joined to Baal Peor to-day, let them try to produce a separation in a church where there is one true Mason.

Yours truly,

William Fenton.

"*Historic Ground.*"

Some time since I read an article in the *Cynosure* under the above heading. To me it had special interest, because it brought fresh to mind the very pleasant time that the writer had upon the same ground last February.

I was called to attend the Niagara County convention opposed to secret societies; and to do some other work in that section. The convention was held in the Free Methodist church, Lockport, and here I found a stalwart band, with a bold front, solid against secret societies. Episcopal Methodists, Free Methodists and Wesleyan Methodists, together with those of other communions, made up the body of the association.

But I do not write at this date to give any report of the work done; but a few reminiscences. At Lockport (I had never been there before) on leaving the train, I saw two men with their eyes fixed upon me. Had I been fleeing from justice, I certainly should have thought them suspecting me, but as it was I made myself known to them—a third man came up, and I was soon on familiar terms with Bros. Carl, Miller and Warren; and soon wrapped in robes of fur, with Bro. Warren I was on my way to his home, which after a ride of five miles, soon made, we reached. Sister Warren greeted us with smiles and kind words, and soon served to us a good meal prepared from this "Eden" of America.

Bro. Warren's father lived near, with a son. I visited him and found a man full of faith and the Holy Ghost. He had been an active worker in the Lord's vineyard, for many years, but age had dimmed his sight and unnerved his body, and I found him only waiting for "the crossing."

Bro. Warren gave to me a cane which Bro. Rathbun left there. I prized it much; but like Bro. R., through forgetfulness, I left it. Here I wish to say a word for Bro. Rathbun. Not that he needs it, for he goes forth under the authority of the Wesleyan Methodist church, as well as with the endorsement of many friends all through the land. But I know him. "We be brethren." And I just want to say that I know that Masons know that he tells the truth as to Masonry, and when you hear these cry out against Bro. Rathbun, know that the archer has hit Masonry in a vital spot.

I also had a very pleasant stay at Bro. Eastman's. His home seems cheered with happy sunshine all the day, and with mellow light when "evening shades appear." Sister Eastman, too, knows how to make her guests feel at home. Bro. E. is an Anti-mason through and through. He has taken the three degrees of Blue Lodge Masonry (in the public exposition) and is posted in the oral work of Masonry better than many who have gone through in the secret chamber.

I was at Bro. Miller's. No discount there. Bro. Miller is a thorough Anti-mason, having means and using them in no stinted measure. He paid three hundred dollars to help on the *Free Press*, and still the current flows. Sister Miller seems to be one of those women whose adorning is of a meek and quiet spirit. My stay was very pleasant.

At Charlotte I attended a Free Methodist quarterly meeting. It was the first meeting that I ever attended with these excellent brethren. Despite my prejudice, which grew out of the much that I had heard against them, I soon found myself in hearty sympathy with them. The plainness of dress, neatness of person, and sacredness of manner, told plainly that they were a people of God. The minister, Bro. Hawkins, preached the Gospel evidently under the influence of the Holy Ghost. It was not simple logic nor yet word preaching of any kind, but the power of the Invisible was manifest. Now let me record. It is said, "an open stand against Masonry will hurt the church," etc. But here were the Free Methodists, surrounded by popular churches and Masonic lodges, openly and avowedly opposed to Masonry, and yet men of every name—and Masons among them—from all the region round about, flocking to hear

the Gospel at their hands. I heard a prominent man—not a professor, but a Mason—say, "If we could have such preaching as that we would have a better place." Shame on men, ministers, who dare not speak against sin for fear it will hurt the church. It is sin that hurts the church, and cowardice that brings defeat.

I was also permitted to visit Bro. Alberty, and though he with his wife were in poor health, and I could but feel that I was causing many extra steps, yet they entertained me with great kindness. I think them a very worthy family.

One thing more. The brethren paid my expenses, gave me little to do but visit, paid me for that and then the sisters contributed several cans of choice fruit for Mrs. Wheeler. Bro. Warren procured a trunk, Bro. Eastman packed it, and the fruit came as safely as it could have been kept in a conservatory.

One evening was made especially pleasant by the coming in to Bro. Warren's of several brethren for a social chat. I will not attempt to give the names lest I get them wrong, but those friendly faces are as pictures, to the life, in the chamber of my memory.

The last night of my stay was spent at Bro. Carl's, in Lockport. As I wished to take an early train, refreshment was provided, so that I had only to rise from bed, take my repast and start on my way. Bro. Carl attended me to the cars. Thus after about eight days of rich enjoyment, under the benediction of new-made friends, I left for home. And now my mind often goes back to those few but happy days spent in Niagara, on the "Historic Ground" referred to.

Other names, of persons equally kind, I would mention, but I dare not ask for more space now; but I may write more by and by. Brethren ask me to write for the papers. They want to hear more about my Masonic experience. I would gladly comply with their wishes but hard toil prevents, and stern necessity compels to toil. But, as I may be able, I will write, hoping that it may not be in vain, as a means of good, though very imperfect and done in much weakness.

E. W. WHEELER.

CHEERING NEWS FROM NORTH-WESTERN INDIANA.

REMINGTON, Ind.

EDITOR CHRISTIAN CYNOSURE:—It is hardly necessary for me to say that the work of Christian reform is prospering in this place, for I believe that it is prospering all over this land. The germs sown through your most excellent paper are taking root in the hearts of the American people and one day will yield most precious fruit. Even the sentiment in our own little place has changed within the past year. People that once had no opinion upon this all important question, have to-day taken a stand on one side or the other. The line is being drawn between the works of light and truth and "the unfruitful works of darkness." We now rejoice that we have a minister who has the courage to mention this enormous evil from the pulpit. Though we are few, yet we feel that we have kindred sympathies all over this land, and we earnestly hope and pray for the coming of that glad day when our nation shall have broken the chains of its thraldom and thoroughly emancipated itself from the evils and vices of secret orders.

Wishing the cause unbounded success, I am respectfully yours,

DAVID NELSON.

OUR MAIL.

J. Hunter, Freeport, Ill., writes:

"I praise God that he has raised up a few men and women in this day of formalism, fashion, pride and secretism that dare stand up for God and reform, opposing the wrong and advocating true Bible holiness."

Mrs. J. A. E. Delong, Warren, Ill., writes:

"I do not know how to do without the Cynosure. I have been in the battle over ten years, and expect to fight this great power of darkness while life lasts. As I am living on borrowed time, I don't expect to see Masonry crushed, but I have faith that God will destroy this wickedness in his own good time.'

Stephen Cranston, Sr., Raymond, Union county, Ohio, writes:

"The Masons are on the downward grade here. They do not meet often any more. I am doing a great deal to stop young men from joining the lodge. I am an old man, eighty-six years on the first day of this month."

W. Wing, Allendale, Ottawa county, Mich., writes:

"I do not wish to let the matter drop now when God is giving us such glorious victories. We had a grand victory in our General Conference (W. M. connection). About thirteen to one voted in favor of making our restriction rule apply to all secret societies. Thank God."

Rev. J. T. James, Winona, Iowa, writes:

"The fountain head of present corruption is not only in the ministry but in a secrecy-bound ministry. There is no corruption that can compare with that of ministers of God bound with most horrible oaths—the highest and purest officers when in their proper standing, degraded to the dens of lowest fellowship. The hope of God's kingdom is in the Lord our God and the means he is using. 'For lo! thine enemies! O Lord, for lo, thine enemies shall perish.'

Jesse Van Fossen, Mechanicstown, O., writes:

"I will try to get as large a club as I can for your paper. The cause you are advocating is meeting with more favor in our part of the country than formerly."

James Powars, Kirby, Ont., writes:

"I will try to get subscribers for the Cynosure. There is great need of such a paper being circulated among the churches of this land. I learn that most of the preachers and many of the members belong to the Masonic lodge. I am opposing the heathen institution as best I can, and want the Cynosure to help me."

Our Washington, D. C., Cynosure correspondent writes:

"I am daily in receipt of skulls and cross bones."

Mrs. Annie Leaming, Avilla, Mo., writes that her husband, Mr. Geo. Leaming, a warm friend of our cause, is dead.

Geo. Johnston, Raymond, O., writes:

"From the murder of Morgan to the present hour I have been decidedly opposed to all secret societies. They are all of the devil; unnecessary and uncalled for. Every good cause can be better supported without them. I am a reformer dyed in the wool. I left the M. E. church in 1843 on account of slavery, Freemasonry and episcopacy. What we want to-day is reformers who are true to their principles, who have no fellowship with the unfruitful works of darkness but rather reprove them. This position is not carried out as it should be at the present time. I cannot attend the ministry of any church connected with secret societies. If I am situated where I have no other, I stay at home and read my Bible. To go and hear a minister of these churches is having some fellowship, and my Bible tells me to have none. There is another thing that troubles me. That is, to see so many that say, 'I am opposed to secret societies,' who will do nothing to help the cause of reform. Selfishness, the sin of the world, has long since become the sin of the church. I am afraid many will be finally lost from this cause alone. Our reform churches are not up to the standard of reformers. For instance, the Wesleyan, Free Methodist, United Brethren and others, have too much of that charity that says 'Depart in peace,' and gives not the things that are needful. I am sorry we have so much of it in our denomination. But in all this the ministry is largely to blame. Many ministers do not even take the Cynosure, consequently are neutral, if that can be the case. We are either for or against. It is a sad thing to see many injuring the cause"

Absalom Housel, Ossian, Ind., writes:

"We want more light on Masonry in this country. I was a visitor at the convention at Albion, Noble county, Ind. I was very much pleased with it. Masonry got some hard blows. I think it will begin to draw its head in like a turtle. It looks as if they could not stand it. Hammer away, brethren, in God's name, and the monster must yield. I never expect to see Masonry subdued for I am seventy-six years old now. I remember well the excitement at the time Morgan was killed. I lived in Pennsylvania at the time, with an old Presbyterian elder. The minister was a Freemason, but he had to renounce his Masonry before he could preach to his congregation. * * I would here tender my hearty thanks to Bro. Geo. Harvey and wife for their kindness. May God bless them and theirs."

Sabbath School.

LESSON XLIX.—Dec. 7, 1879.— THE HEAVENLY SONG.

SCRIPTURE.—Rev. 5: 1-14.

1. And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever.

GOLDEN TEXT. — Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—Rev. 5: 12.

[From S. S. Times Quarterly.]

HOME READINGS.

Rev. 5: 1-14. Our Saviour's praises.
Luke 1: 46 55. From the mother.
Luke 1: 68-79. From the priest.
Luke 2: 8-20. From the angels.
Matt. 21: 1-11. From the people.
Matt. 21: 12-22. From the children.
Rev. 7: 9-17. From the saints.

PROMPTINGS TO FURTHER STUDY.

What is mentioned in the Old Testament as described in seven parts in a book? Who wished that his words were printed in a book? In what passage is vengeance said to be sealed up among God's treasures? What city was said to seal up the sum of wisdom and beauty? What that was not a book did a king seal up with his own signet? and what signal mark of God's care did it reveal when opened? What was sewed and sealed up in a bag? Where is it said that no lion shall be where the redeemed shall walk? In how many particulars can you find that the passover lamb was a type of Christ?

[From International Quarterly.]

HOME READINGS.

Rev. 4: 1-11. The throne and the King.
Rev. 5: 1-14. The church in heaven.
Rev. 6: 1-17. The seals opened.
Rev. 7: 1-17. The palm bearers.
Rev. 8: 1-13. The trumpets and plagues.
Rev. 9: 1-21. The trumpets and plagues.
Rev. 10: 1-11. The angel and the book.

SUGGESTIONS.

The history of the church on earth closes with chapter three. The history of the church in heaven opens with chapter four. There is a marked change in the book. All occupy different positions. The scene is shifted from earth to heaven; a door is opened, and the same voice which he heard at the first invites John to "come up hither" and see the things which follow the removal of the church. Judgment is to be poured upon the earth, but before that the true church is taken up to meet her Lord (1 Thess. 4: 13-18). The heavenly scene is very bright and comforting. The throne gives promise of stability and power; the rainbow assures us that the deluge of sin, sorrow and death is past, and that "God's covenant with the earth" remains good. The representatives of the church and (perhaps) of the old dispensation, "four and twenty elders" (the heavenly priests), are seated and crowned, and beginning at the throne a song of glory rises, in which creation joins. The connection between chapters four and five is very close. Immediately John beheld a seven-sealed roll typifying the future history or purpose of God. This no man in heaven or earth was able to open or look upon. But the Lion-Lamb, Jesus, the Root of David is found worthy, and God's plans are seen to be in his hand. This brings out the heavenly song in which all in heaven and on earth and under the earth join. In this connection it is delightful to study "the songs of Scripture." The first, "creation's song," (Job 38: 6, 7) is only mentioned. But as soon as God had a people "redeemed by blood," the song of redemption rises (Ex. 15), and rolls on until it fills the universe, But in creation or redemption Jesus is the subject of adoration and praise.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 27, 1879.

We have received "A TEMPERANCE STORY FOR VOTERS" entitled "FROM FATHER TO SON," by Mrs. J. T. Michael of Milford, New Jersey. Her husband is favorably known to the readers of the *Cynosure* for his effective work for Christ as opposed to false worships in New Jersey. The story is written in a vigorous and elevated style and will probably be entertaining and beneficial to all who read it. The first chapter of the story will be published in the *Cynosure* of January 1, 1880.

A SOUTHERN EXPEDITON.

In war time, when the great enterprises for the conquest of the South under Dupont, Butler, Farragut, Sherman and others were preparing, the whole country was moved with the news and ergerly watched for the result of every movement. Those sounds of war are hushed, and those scenes we fondly hope may never recur; but in the grand moral conflict we are called to ceaseless activity. Bro. J. T. James of Iowa, who has lately become known to our readers, suggested in a late article a Southern expedition, striking and original in its conception, practicable in execution and glorious beyond all the former excursions of temporal arms in its results. Bro. James would take three companions and go from point to point in the Southern States proclaiming the truth as it is in Christ against every enterprise of the devil, from the lodge down. He would wait a year, till after the excitement of Presidential election is over, before setting out, which will give ample time for preparation. We believe the men and means will be ready, and if these brethren are sent of the Holy Ghost, like Paul and Barnabas, nothing can withstand them, for all the hosts of God will battle with them against the principalities and powers and rulers of this world's darkness. They will return crowned with victory.

This proposition is awaking a hearty response in several quarters. Elder R. Smith of Maryville, Mo., sends in this encouraging word:

1st. I think this is in God's order.

2d. Let the men who go work in God's order.

3d. Let all the books, tracts, etc., taken along, be ordered of the self same Spirit.

4th. The four should meet at Jerusalem, and remain till the power ordered from the beginning accompany them that all may know they are of God indeed, and in truth.

5th. Why not start from Maryville, Mo.? One week here of earnest work will open the way for St. Louis—thence onward toward New Orleans.

6th. If you lack one when here I will go.

We shall expect to report frequently the progress of this grand expedition.

THE CHRISTIAN STANDARD EDITORIAL.

As promised last week, on the third page appears the comments of Dr. Errett, of the *Christian Standard* of Cincinnati, the leading paper of the Disciple church. We have not room for the letter which called out this article, but it is enough to say that the writer of the letter bravely unfurled the flag of uncompromising ostility to the secretisms which prevail in American society, and recommends that no support be given to those preachers who are members of the lodge.

The *Standard* is not yet prepared to adopt so strong a remedy if we judge aright; the editor, however, deserves frank commendation for the statment that the Masonic worship is one "which ignores the name and mediation of Jesus the Christ, and which from the genius of the Masonic organization must be simply deistical."

We thank him also for his very suggestive question, "has a Christian any place in an association where he must yield to the demands of unchristian and anti-Christian consciences and sanction a compromise worship?"

The expressions were called forth by the Masonic correspondence quoted in his article from Masons and Grand Lodge officers in Maine, Nebraska, Virginia, and Mississippi, regarding prayer in the lodge. And the sentiment which seems to be approved by these lodge officials is evidently the result of anxiety, and is a new departure which yearns for some relief to oppressed Christian consciences snared by the lodge. But the recognized Masonic authors in their standard works do not allow the Mason to pray in the lodge according to his conscience and faith as a Christian. He must not use language in prayer which may offend his Masonic brother. To that end forms of prayer have been printed in Mackey's Ritualist, Webb's Monitor, and others, to which we refer the *Christian Standard*, as fully proving his charge of the deistical character of the Masonic worship.

To our mind the two expressions we have quoted above are the hooks which are covered by the Masonic baits of "praiseworthiness" and "mutual benefit"; objects which alas! so often imitate the true or Christian benevolence, that the Masonic "selfishness," as the *Standard's* correspondent calls it, is often supposed to be the very same article, for both profess to do good to all. Thus Masonry is substituted for Christianity.

We see no way of getting a Freemason and an Anti-mason to agree to discuss the subject as the *Standard* suggests. That would be quite against Masonic rules. But the *Standard* can easily find proof that Masonry is an anti-Christ. Meantime we await with interest his "thoughts touching the obligations of Christians as a separate people."

It appears to us that the religious bearing of the subject is really the all important one. The political aspect is serious enough of itself, as it may affect our country. The social and business aspect of it may affect our personal interests and enjoyments; but when the question is that of the soul and the conscience, and the intellect, and our duty to God and to our Redeemer, the Lord Jesus Christ, and to mankind for time and eternity, we would ask if any other matters ought so to engross our attention that we can not give young or erring brethren any advice on this subject? Can we allow them to pass on without warning into the snares that beset them on every hand? Are their "bodies the temples of the Holy Spirit" and can they participate in that worship which has its recognized origin in "the ancient mysteries?"

When the *Standard* editor looks into this subject he may discover that his correspondent was not far wrong in ascribing "spiritual declension" to the lodge as its principal cause. For while everybody sees that "the Sunday amusements, the vile theatrical displays, and the miles of saloons," that not only in Cincinnati, but in Chicago and other American cities, pander to the passions, or seduce the mind from considerations of a Christian character, it is evident that they do not become the substitute for Christianty in their votaries. "Masonry is a religious institution" which has no voice against these "pleasures of sin." Silence and secrecy are its great virtues. But [its "Ritualist" teaches that, "By its legend and all its ritual it is implied that we have been redeemed from the death of sin and the sepulchre of pollution . . . and that the life of man regulated by morality, faith, and justice will be rewarded at its closing hour by the prospect of eternal bliss."

That is the way of salvation by Masonry, which has a counterfeit new birth, a counterfeit resurrection and a counterfeit salvation; for all are without Christ. (Mackey's Ritualist, page 23, etc.) Is not this a subversion of the truth, that there is salvation for us only through the Lord Jesus Christ?

A GENERATION WANTED.

Keep a single generation out of the lodge and the dark system of secretism will perish, say some of our convention speakers. Acting upon this idea the Westfield convention resolved to encourage the circulation of our literature among the young, and recommended the study of the Scriptures in our Sabbath schools with the special end of instruction and warning against the lodge. We hope this recommendation will be urged upon the attention of Sabbath school officers and teachers throughout the State. At least four times a year an opportunity is given to introduce such a lesson. Let one of these Sabbaths be chosen and either the lesson prepared for the *Cynosure*, or one selected by the school be faithfully studied. Father Honeywell is right in his efforts to reach the young; by informing their minds of the dangers of secretism, and strengthening in them the love of the truth they will be fortified against the blandishments of lodgery. The orders are alive to the necessity of training up a class of young men who will not renounce. They are beginning with children twelve years old in this State, and by means of the so-called temperance and benefit lodges are schooling men to be thorough secretists and infidels. Upon this class Freemasonry will become strong, and therefore these minor lodges are cherished, as well as because they are an entering wedge to split up the testifying churches.

Let us be wise and vigorous in this effort to rescue a generation.

A QUESTION.

OAKLAND CITY, Ind.

EDITORS CHRISTIAN CYNOSURE:—I am a constant reader of the *Cynosure*, and as it is an able reform journal, and devoted to the cause of true Christianity, I wish to ask you a question which you may answer through your columns: Is it right for a Christian to sell a business house to a saloon-keeper, knowing at the time that the saloon-keeper is purchasing it for the purpose of using it as a place for selling intoxcating drinks? Yours,

INQUIRER.

ANSWER.—It is not; any more than it would be right for a farmer to sell his barley to a brewery, or his rye or corn to a distillery. The same principle prevents a druggist from selling arsenic to a customer who intends to poison himself or an enemy with it. In a broad sense all such dealing is a violation of Christ's command to love our neighbor as ourselves. The end to be gained is a mere mercenary one, and if it brings gain brings a spiritual curse. Some four or five years ago a business man of this city and church member, had a large quantity of cigars come into his hands as a creditor through the failure of a grocery firm. He was tempted and did dispose of them, even using the Lord's day to secure the goods. Since then he has been left of God to take part in the wicked Masonic conspiracy against Wheaton College and to defy the church of which he was a member, compelling them to disfellowship him. It is not in accordance with the Word of God that gain gotten at the expense of the bodies and souls of our fellows can prove other than a curse. See Prov. 1:19; Is. 33: 15, and Hab. 2: 9.

—Next week we shall present some interesting facts and a letter from Elder Barlow giving the end of the lodge conspiracy against Rev. W. W. Ames of Menomonie, showing how the Freemasons of that place used a lost woman as their agent in this infamous case.

—President and Mrs. Blanchard are expected home from California in about a week.

—Elder J. M. Snyder who removed from Wheaton last winter to open a pioneer Wesleyan colony at Loup City, Nebraska, gives us a letter of great interest respecting the celebrated Olive trial in that State. Olive was a drover who led the gang which lynched and burned to death two men who were under arrest for cattle stealing. The real power behind the screen that settled this remarkable case we believe was never before published. It adds one more to the long, dark catalogue of the crimes of the lodge.

—Bro. Stoddard writes back from Bourbon, Ind., on his eastward trip. Leaving this city on Wednesday morning he goes first to the Pennsylvania State meeting at Carbondale this week; from there to New Jersey to help on with Bro. Michael for a few days. He will then go on to New Hampshire, Connecticut and Rhode Island. Let prayer be offered continually for these meetings that in each God may manifest himself in power by the Holy Ghost.

—The Forester order of this and some other States is out against its "National Court" for defrauding. No fees will be turned over to the national concern from Illinois. From one know all.

—There is a call for a list of seceding Odd-fellows from every part of the country. Elder Browne tells us that a whole lodge of some thirty members have renounced the institution in Iowa. Send in the names.

—Bro. E. Mathews, who was engaged to assist the Minnesota brethren in preparation for their State convention, Dec. 10th, has been detained at his home in Addison, Mich., by the severe illness of his wife with spinal fever. Her condition is such that he dare not leave her side. This is a great disappointment to many Minnesota friends, as well as for Bro. Mathews, who desires that prayer may be offered by all who love God for the recovery of his sick.

LATER.—Since the above was in type, a dispatch from Bro. Fenton, of St. Paul, says that Bro. Mathews is to be on the ground ready for work next week. He speaks before the Dodge County Association on the 3d of December, at Winona on the 4th, and at Lake City on the 5th and 6th. We must not on Thanksgiving Day forget this mercy from God in removing disease so that Bro. Mathews could leave home.

CHRIST IN GLORY.

Although too late to assist in the study of the Sabbath school lesson of last Sabbath, yet the grand and impressive exposition of the first chapter of Revelation by Rev. Lyman Abbott in the *Christian Union* cannot fail to be valuable at any time to the Christian reader. In connection with the following passages read again the chapter mentioned and fix it in the memory, and ever after remember that therein we see the Lord Jesus Christ, whose aid we daily implore and in whose presence we shall forever rejoice. Mr. Abbott says of this description:

"In what follows (verses 14-16) we have the only hint which the New Testament affords us of the personal appearance of Jesus Christ. There was something in this awful and solemn Person which was 'like unto the Son of man.' His eyes, those windows through which the soul looks, flash fire; his feet have a firm and manly tread—the tread of might and majesty,—they are like feet of brass; his voice, in its deep musicalness, is like the voice of the ocean, full of suggestions of power; his utterance is that of One who pierces even to the dividing asunder of soul and spirit, of One who is a discoverer of the thoughts and intents of the heart (Heb. 4: 12), in its incisive and unerring judgment suggestive of a two edged sword; his countenance has in it a majestic glory that recalls the sun in its noon-tide splendor. I read this description. I read that in this awful Person John saw a resemblance to the Son of man, a resemblance so striking that the figure instantly recalled the Master to him; and it sweeps away from my vision instantly all the pictures of effeminate men which sacred art has delighted to draw, and all the visions of the mere gentlenees of timidity and weakness, the gentleness of the fawn, which sacred rhetoric has delighted to depict; and I see instead that One from whose majesty the traders fled in the temple courts, whom the temple police dared not arrest, who walked forward to his Passion while the awe-struck disciples followed silent and afraid, and before whose God-like mien the soldiers fell backward to the ground at the garden of Gethsemane. (John 2: 14-17; 8: 45, 46; 18: 6; Mark 10: 32.) I see, too, a Presence and a Power before which, when its fuller majesty shall be revealed, the kings of the earth and its mighty men shall hide themselves. (Chap. 6: 15-17.) The gentleness of Christ was that of power, and his love was mated to a solemn and sublime dignity. Had it not been so he never could have faced alone the angered Pharisees in the last days of temple preaching, or awed Pilate by his mere silence and personality. * * *

"The First and the Last, the Creator and the Judge; the eternal Presence, light of his church, light of each soul; the eternal High Priest, Mediator and Sacrifice; majestic in his power, awful in his Divine unspeakable Person; Master over death and therefore deliverer from the dead: this is my Saviour, my Lord and my God."

What will you do towards securing subscribers this week?

What efforts did you make to circulate the *Cynosure* last week?

WISCONSIN TO INDIANA; ALL HAIL!!

FRATERNAL LETTER.

Hark ye, comrades! list your brothers' greeting,
Ordered sent you at our latest meeting;
Through heart and hand, long proven leal and true,
Of one, though humble, still well known to you;
Who glad the task—if task it be—essays,
To tell our "Hoosier" friends, of "Badgers'" ways;
When roused to action by the trumpet call,
Which summons us to duty, one and all—
'Gainst the secret foe—foe of God and man—
Old Satan's chiefest and most cunning plan,
To snare the souls of men.

Like you, we've thrown
The gage of battle, and the foe have known
Us as the brave are known, by stalwart blows
And strong, struck with a hearty will by those
Who fight for God and truth, to break the thrall
The secret lodges would impose on all.
We are a small, but enlarging band,
Whose light shines out o'er all our Northern land;
And brave recruits are coming—coming still,
Men of might; and they're rising with a will;
The secret empire, views them with a dread,
And its foundations vibrate with their tread;
For in our camp the King abides, who leads
Our forces—and supplies their utmost needs—
While loyal to his person, and his plan,
Of saving, and exalting fallen man.
And we've seen, from our eyrie in the North,
The cohorts of our brothers, going forth;
From Nebraska's plains, t'wards the setting sun;
From Kansas, where blest freedom's fight was won—
From Iowa, whose gallant sons, and brave,
Have ta'en the field the church and state to save:
And now to south and east we turn our gaze,
And peering through the fast dispelling haze,
See Indiana—pouring forth her sons,
To greet the foe with double shotted guns.

Come Champ, come Butler, Egerton and Floyd,
Strike hands with Cook, and let there be no void.
Your camp-fires light, and blaze the night away,
And at Albion prelude the rising day.

This year 'twas ours to open the campaign;
And now, 'tis yours, to echo our refrain,
Which from our prairies and our wooded hills
Goes forth with sound which every freeman thrills.

Then, gallant brothers, list our gladsome cheer!
We've met the foe, and met him without fear;
We've stormed his forts, and drawn his hottest fire,
And felt the force of his awakened ire;
And know, with Christ as Leader, we shall win,
Though strong and mighty are the hosts of sin:
Our gallant Captain ne'er a battle lost,
And when we fight, we're fighting at his cost;
And when the vict'ry comes, as come it will,
Of hard-won rest, each one shall have his fill.

Then brothers, on against the secret foe!
And let the Christless worships come to woe!
Haste on the day—with honest work—the hour,
When 'neath our blows shall fall the tyrant's power,
Which now the souls of free-born men enslaves,
And shameless, still respect from good men craves;
And when in thickest fight you bravely stand,
Wisconsin's forces shall be near at hand,
With shout, with words of cheer and battle blade,
To strengthen, till, the tide of battle stayed,
To Right the final vict'ry shall be given,
And Wrong to hell, its native home, is driven.
"So mote it be!"

By order of the Wisconsin Association per
J. L. BARLOW.

Menomonie, Wis., Oct. 14, 1879.

LITERARY.

Taylor's "Brief History of the American People" is not without strong claims as a "model" school history. In type and binding it is all that could be desired, and in the management of his subject the author shows a talent for telling the story of the American people in a way seldom surpassed. We doubt whether the average reader will not carry away as much history from the perusal of this little book as he would after reading the volumes of more pretentious authors. The story is completed to the close of 1877, and is mapped out by a series of simple charts which are not the least valuable part of the work. The author does not, like many of our historians, pass over the secret society question in silence. The Morgan abduction and murder is mentioned, also the labor lodge riots of 1877. The grange and Sovereigns of Industry are, however, given more notice than they deserve, and which would not now be given since their character has become better known. The future issues that will agitate the public mind, the author says are: civil service reform, the currency, the tariff question, the Bible in schools, compulsory education, woman suffrage, foreign immigration, cheap transportation, labor and capital, *secret societies*, temperance and religion. He does not attempt to foretell the shape these questions may assume, but in indicating them does all that could be expected in a school history. The book is published by Geo. Sherwood & Co., Chicago.

The *North American Review* for December opens with the first installment of a study by James Anthony Froude, the historian, on "Romanism and the Irish Race in the United States." Mr. Froude views with alarm the development of the Papal system in this country, and foresees the necessity of radical changes in our national and State constitutions, if we would not have universal suffrage converted into an engine for the overthrow of republican government in the interest of the Roman Catholic religion. The dream of the Ultramontanes, that the Pope will soon exercise as complete an authority in the United States as Gregory VII. ever exercised in Europe, is regarded by Mr. Froude as scarcely more preposterous or impossible of realization than the state of things which actually exists—Roman Catholics constituting the largest single religious community in this country—would have seemed to the grandfathers of the present generation. The Hon. George S. Boutwell considers the causes which indispose young men of culture and ability to take an active part in the conduct of political affairs. These causes are manifold, among them being the very strong inducements offered in a new country by various other pursuits, the evil repute which has come upon political and official life from the misdeeds of tricksters and office-holders, and so on. The next article will attract some attention in theological circles, and, perhaps in just apprehension of the severe criticism to follow, the author withholds his name. Under the title "The Religion of Today" he makes a plea, in some respects ingenious, for evolution and against the accepted doctrines of Christianity. It is an article about on an equality with H. W. Beecher's raid on the Sabbath and resting upon equally false data. Prof. Bonamy Price on "Is Political Economy a Science," "English and American Physique," "The Permanance of Political Forces," and reviews complete the number.

MARRIED.

STEADMAN—BUDD.—Married on the evening of Nov. 13, 1879, Mr. Charles Wesley Steadman and Miss Mary Budd, at the home of the bride's parents, by Rev. W. Post, in the town of Cambria, Niagara Co., N. Y.

Home Circle.

The Poor Man's Thanksgiving.

Let him who eats not, think he eats;
'Tis one to him who last year said,
"My neighbor dines on dainty sweets,
And I on coarser bread."

He who on sugar angels fares,
Hath pangs beneath his silken vest;
The rougher life hath fewer cares—
Who fasts hath sounder rest.

If lean the body, light the wings;
His fancy hath more verge and room,
Who feasts upon the wind that brings
The flowers of hope to bloom.

So, if no smoking turkey grace
This day my clean but humble board,
I'll think what might have been my case,
If rich, and thank the Lord.

No gout awaits my coming age,
No bulbous nose like lobster red,
To vex my temper into rage,
Or fill my days with dread.

Leave to the rich his roast and wine;
Death waits on him who waits for all;
The doctor will be there by nine,
By twelve, the priest will call.

Lord, in all wholesome, moderate ways
Keep me, lest it should hap me worse;
Teach one to fill his mouth with praise,
Who never filled his purse.

—Selected.

The Story of Thanksgiving.

BY REV. WAYLAND HOYT, D D.

It was in the middle of November when they first sighted the dreary sand hills. It was beyond the middle of December, that, after various explorations, having chosen their landing-place, they began to disembark. Then they set to building their village. They reared seven log cabins, daubed with mud, and four other buildings.

Meanwhile death had been busy. The voyage had been terrible. The The time of year was wintry on that hostile coast. They were racked with coughs; they were wrenched with rheumatisms; they were weakened through scanty food. In December six died. In January eight. In February seventeen. In March fourteen. They had landed but about hundred strong. Now in four months, forty-four of their number had been laid away on Coles hill.

But the spring began to smite the winter and break its chains. In March warm winds blew gently from the south, and in the woods there was the pleasant singing of the birds. So they turned their thoughts towards sowing. They planted twenty acres of corn and beans, six acres of barley. It was stiff work. It was all done by hand. They had neither plows nor cattle. So the March shimmer of sunlight and sun warmth passed on into the steadier genialness of April.

All this time they had one tie still binding them to the distant country beyond the sea. Out in the harbor, with furled sails, the May Flower had ridden out the winter storms at anchor. But now, in this April weather she shook out her sails and lifted her anchor and stood for England.

But not a man or woman faltered. Not one would leave the high enterprise on whose threshold they were standing. They watched her from those sandy shores, until she blent herself indistinguishable with the green and blue of the distant sea and sky. The day after that cutting of the last tie, Governor Carver died. He was working in the field; was seized with a sudden sickness; was almost immediately smitten down.

They were very sore of heart, but they would not despair. Before they had started from their Leyden home in Holland, they had looked the whole thing over, and had said, "All great and honorable actions are accompanied with great difficulties and must be both enterprised and overcome with answerable courages." They were possessed of "answerable courages." They put Governor Bradford in the place of Governor Carver and held on.

So the summer months moved slowly along. They were consumed in tillage, in treaties with the Indians, in various expeditions —to Manhasket, now Middleborough, to Nauset, now Eastham, to Shawmut and its vicinity, now Boston and Charlestown.

Then the green of summer began to pass into autumn gold. They gathered in their first harvest. The corn, as the old record has it, yielded well; the barley indifferently good; the peas were a failure, owing to drought and late sowing.

But, for the voyage over the stormy sea, for the landing, for the village building, for protection from the Indians, for this first harvest, now ripened and garnered, for their trials even, binding them closer to each other and to God, for the hopes, too, shining above those graves which had made Coles hill sacred, they would be thankful. So the Governor sent four huntsmen into the wood for wild fowl. They returned soon plentifully supplied. And then, looking backward through the year and thanking God for his mercies and partaking of his bounty, "after a special manner" the Pilgrims rejoice together. And this is the story of the first Thanksgiving Day.

How much better such Thanksgiving than despair. How much braver this persistent looking on the brighter side of things. It is only such religious hearts after all that are worth much for life's battle. They are strong because they take hold of God, and are sure that God takes hold of them.

"One adequate support
For the calamities of moral life
Exists; one only, an assured belief
That the procession of our faith, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

—*Baptist Weekly.*

Every one is forward to complain of the prejudices that mislead other men or parties, as if he were free and had none of his own. What is the cure? None other than this, that every man should let alone others' prejudices and examine his own.

First National Thanksgiving.

The following is the first national proclamation issued by George Washington, first President of the United States. It is dated January 1, 1795, and will be read with interest at this time, especially in view of the fact that some persons would have us believe that a national thanksgiving proclamation is a recent invention in our country:

PROCLAMATION.

When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war, an increasing prospect of the continuance of that exemption, the great degree of internal tranquility we have enjoyed, the recent confirmation of that tranquility by the suppression of an insurrection* which so wantonly threatened it, the happy course of our public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the divine beneficence toward us. In such a state of things it is in an especial manner our duty as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore him to continue and confirm the blessings we experienced.

Deeply penetrated with this sentiment, I, George Washington, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday, the 19th day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the great Ruler of nations for the manfold and signal mercies which distinguish our lot as a nation; particularly for the possession of constitutions of government which unite and by their union establish liberty with order; for the preservation of our peace, foreign and domestic, for the reasonable control which has been given to a spirit of disorder in the suppression of the late insurrection, and generally for the prosperous condition of our affairs, public and private, and at the same time humbly and fervently beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperty, and from hazarding the advantages we enjoy by delusive pursuits, to dispose us to merit the continuance of his favors by not abusing them, by our gratitude for them, and by a corresponding conduct as citizens and as men; to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality and piety, and finally, to impart all the blessings we possess or ask for ourselves to the whole family of mankind.

In testimony whereof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand. Done at the city of Philadelphia, the first day of January, 1795. GEORGE WASHINGTON.

By the President:
EDM. RANDOLPH.

*The whisky insurrection in Western Pennsylvania.

The Revival that is Needed.

Rev. Mr. Underwood, in the *Illustrated Christian Weekly*, points out the kind of revival that is needed in the churches. It is this: A revival of practical goodness that will enforce upon the church separation from the world. The line of division should be more strongly drawn. A revival of grace that will scourge from God's house raffles, grab-bags, and other forms of gambling, and worldly entertainments which have dared pollute the sanctuary. A revival in the home that will rekindle upon abandoned family altars the fire of devotion that once burned so brightly. A revival of honesty, so that a guarantee of a person's integrity should be found in the fact that he is a church member. A revival that will powerfully tone up the conscience of the church in matters of honesty. A revival of doctrinal soundness that will emphasize the governmental attributes of God as well as his fatherhood, and stiffen the cartilaginous theology of our day into the apprehension of the sterner side of his character and recognition of his kingly prerogatives. The revival, finally, of benevolence and of missionary consecration, which would kindle again in the churches the missionary ardor of the primitive church.—*Church Union.*

One reason why Christianity has so little success in the world is because professing Christians subordinate it to so many other considerations. Local residence, occupation, friendship, marriage, are settled, and the question of religion goes for little or nothing. It is compromised, and a compromise is close to a surrender. Were it the ruling principle with Christians it would be on the sure way to the world's throne, though it might be through suffering. "Art thou a king then? Jesus answered, Thou sayest it. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—*Littell's Living Age.*

Childrens' Corner.

Thanksgiving Day.

The soft, gray dawn of Thanksgiving day
Has parted the curtains of night,
And the world awakes with its hopes and fears,
Beginning its life of smiles and tears
With the new born morning's light.

There are cheerful hearts and lives that are glad
Which wake to this day of praise;
And those whose hearts for a weary while
Have long forgotten the joy and smile
Of life's sunshiny days.

Some of us walk in sunlight paths,
Where flowers grow bright and fair,
And some of us tread with tired feet
Where shadow and sorrow daily meet,
And the flowers of life are rare.

Let those who gather the joys of earth
So easily day by day
Remember the lives that are grieved and sad
And, remembering, strive to make them glad,
And lighten the somber gray

Which tints the hearts of the lonely poor
And hides from their eyes the light
That God has meant to shine for all,
As over the world the sunbeams fall
To scatter the shades of night.

—Selected.

Patty's Thanksgiving.

The Doane household was in a most delightful ferment. It was at last decided that Thanksgiving should be spent at grandpa's. Richard Doane, a lad of fourteen, and Patty, his sister, a sweet little girl of five, could talk of nothing else. Oh, what fun they would have! Sleigh rides and coasting,—for of course there would be snow. Thanksgiving without snow on the ground wouldn't be half so nice; and as they were going to have the very jolliest time that anybody ever did have, it wasn't at all probable that the snow would be mean enough to disappoint them. Dick was a manly fellow, fine looking, and generally kind and good-natured, but possessed of a quick and fiery temper, which occasioned his parents great anxiety. Mrs. Doane had just began to congratulate herself that the worst was over when something dreadful happened. Dick was expelled from school, and this, though bad enough, was not all. Dick ran away. All this happened just two days before the intended journey to grandpa's. The following is the letter received by Mr. Doane the morning alter the expulsion:

Dear Father and Mother: You know by this time that I have been driven out of school. It was right that I should be, for I was very impertinent and very wicked. I tried to come home, but shame wouldn't let me. I feel that I shall never behave so again, but I can't ask you to trust me after all that has happened. I have taken out the twenty dollars I had in the bank, and am going to try and get some work to do. Kiss Patty for me, and try to make her forget her bad brother.

Dick.

In vain did Mr. Doane declare that he was sure that it would all come out right, and this experience would be the best thing for Dick that ever happened. His mother refused to be comforted, and little Patty was inconsolable; but just because Mr. Doane was firm and wise, the visit to grandpa's was not postponed. Grandpa tried to appear as it nothing had happened, and, in the effort, rather overdid the matter. Dick was a great pet of the old gentleman's, and it was very difficult to be cheery under such distressing circumstances. Grandma said "there was altogether too much stuff in the boy to be spoiled so easily," and went on with her work "just as if Dick had come, too," Patty said, who couldn't quite understand anybody's being happy with Dick away. But grandma was sure the lad was in God's hands, and this thought gave her strength and courage to bear whatever might be sent.

Patty sat by the kitchen table and watched the old lady sift the pumpkin, and then she helped stone the raisins for the last loaves of cake. Grandma said she was perfectly astonished to see how smart her little girl had grown; and then the darling's fingers flew faster than ever, for, like other children, Patty liked to be praised. When grandma at last brought out the tins in which she always baked the plum-cakes for Patty and Dick, Patty put her head down on the table and began to cry.

"What is the matter?" inquired grandma.

"Oh grandma!" said Patty, "please don't bake a cake in Dick's tin. O my poor brother Dick! I don't want any cake neither, grandma."

"Nonsense, child," said the old lady. "Why, you and your mother act as if Dick had gone forever! Now look here. I shall bake the boy's cake, and if he isn't here to eat it I shall be very much surprised. We will ice the cake, Patty, and then you shall put his name on the top in caraway seeds; Dick's uncommon fond of caraway seeds, you know."

Patty looked up and smiled through her tears. It was impossible to be sad very long with such a grandmother as that. By and by the cakes were done and cooled, and then the dear old lady spread a thick icing over them, and before it was quite stiffened she whittled a stick, and with it traced in the center of the largest cake the word "Dick." Then Patty sprinkled the caraway seeds carefully into all the places, and just as everything was finished mamma came into the kitchen to see what had become of Patty.

"Why, child! what are you making?" said she.

"Can't you read?" inquired grandma. "It seems to me that's as plain as a pike-staff."

"O mother! do you really think he'll be here?" inquired Mrs. Doane, doing her best to keep from crying.

"I shall expect him," replied the old lady, decidedly, " and if he don't come I shall believe God knows better what is good for all of us than we know ourselves; and now, my child, if there is a pleasant thing in the world I advise you to think about it, for it's worse than useless to fret about Dick."

The next day was Thanksgiving. The weather was clear, but blustering and very cold. The ground was well covered with snow, and there seemed nothing left to wish for in the way of comfort and happiness but the presence of the truant. The family drove to church in the morning, and returned just in time for dinner. Patty burst into tears as grandpa passed her plate, and she sobbed so that grandma told her she had better take some sugar and go out and feed the pony. Once out of sound of the house, Patty gave full vent to her grief, and cried as if her heart would break. There she sat, on the barn floor, a poor, little wilted bundle of merino and misery, the sauce-plate of sugar by her side, with no thought in her curly head for any thing in the world but her brother Dick.

"O Dick! how could you be such a bad boy?" she cried. "Grandma said you would come, and you havn't no such thing, and now you can't have your cake, nor turkey, nor noffin." All of a sudden Patty heard a queer noise. She stopped crying and held her breath. It was like a sob from the corn-crib.

"Horses don't cry, nor cows, nor pigs, as I ever heard of," said Patty to herself, as the strange noise was repeated. A ladder stood against the corn-crib, and in a twinkling Patty had climbed to the top and looked in. There stood Dick up to his waist in yellow corn, both hands to his face, crying as he had probably never cried since he was a baby.

"O brother Dick!" said Patty, jumping in beside him, at the imminent risk of being buried alive. "Oh! there ain't any bottom to this stuff, is there?" Then Dick took little sister on his arm, and tucked her head in his neck, and pressed his cheek to hers, and Patty laughed and cried, and Dick cried and laughed, and all this in the corn-crib. Then Dick lifted her out, and without a word, but keeping tight hold of the little hand, walked with her to the house. "Here's Dick, mamma," said Patty, leading the boy to his mother. "He's all over meal, but you mustn't mind that; I found him in the corn-crib."

"What upon earth were you doing in the corn-crib?" said grandma, who wanted to appear as if nothing had happened.

"I didn't mean to come in, grandma," replied Dick; "but I wanted to see you all so much, and I hid in the barn. Patty almost caught me, and I ran for the corn-crib."

"And then he sniffed so that I did caught him."

And then Dick sat down to the table, and they all waited upon him, and grandma brought the cake with "Dick" on top, and Mr. Doane went to the window and looked out—but this was only a blind to hide his tears; and grandma cut another mince pie, saying as she did so:

"Where in the world can that boy have been? I shouldn't think he had anything to eat since the creation of the world."

The next day everything was explained and forgiven, and when Dick went back to the city he begged the professor's pardon, and was reinstated in school. Has he been a good boy ever since? We are pleased to say that he has, his last experience having been a good lesson to him.—*S. S. Times.*

A Bible in a Log Cabin.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheerful light in the lonely woods. At length he saw a faint glimmer through the trees. But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place—cold and dirty, and almost without furniture. In the corner of the room was a ragged bed, on which lay a pale little girl. The missionary saw that the little girl's face was pale, and her hands thin. She was ill and a great sufferer. She smiled with a smile that showed peace in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it in that desolate place. The missionary asked the little girl—

"Can you read?"

"Yes, sir."

"Can you understand it?"

"A great deal of it, sir. I see there how Jesus came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.' And when I think of that I am happy. And in the dark night when I lie here, and cannot sleep for pain, I think of my Savior and heaven, and he seems to be saying, 'Suffer that little child to come unto me, and forbid her not.' I am soon going to be with him forever." Thus that gift brought peace to the heart of the poor little girl—that peace which Jesus promised to his disciples when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

"Do not Join any One."

It was a good answer a gentleman made to a friend who asked him what secret society he should join, when he replied, "Do not join any one." If he received it in good spirit and acted it out, he became a wiser and better man.

There are many persons, mostly among the young, but by no means confined to that class, who look upon membership in some secret order as indispensable to their proper adjustment in public life and success in their undertakings. They have intelligence perhaps, training, good opportunites, friends, and all that is fairly needed to make them successful, but afraid to trust them and the Providence that controls them, and risk the responsibilities of life in a fair, open trial of manhood and strength, they seek the aid of a craft to carry them through.

To do so is to make a confession of their personal weakness, and also of their want of faith in the actual providential conditions of society. It is a confession, also, that they are willing to adopt methods which, to speak mildly, lack frankness and the openness of unassailable honesty. No man subscribes to the requirements of a lodge and subjects himself to its *regime* without signing away his personal independence, and registering himself as one willing, at least, to be confederated in doings that will not bear the light; and these are among the slightest objections to secretism.

If, therefore, one is asked to advise respecting a choice of secret organizations, let him give the counsel recorded above: "Do not join any one."—*United Presbyterian.*

—Mrs. Julia D. Carrothers in her "Life and Scenes in Japan," says *O-hay-o!* is the word oftenest heard, and one of the plea "good morning." *Arigato* means "thank you." A Japanese doctor walks the streets in long robes, with a boy coming behind him carrying his box of medicine. They use blisters greatly. Their fees are very moderate. Merchants are privileged to wear a sword. Beggary is a profession. The beggar is doomed to beg all his life, and to do nothing else.

—To hear complaints is wearisome alike to the wretched and happy, for who would cloud by adventitious grief the short gleams of gayety which life allows us? Or who that is struggling under his own evils will add to them the miseries of another.

Give thanks for your dear friends who, though they have been separated from you, are now beyond the reach of shipwreck—home at last, and home forever.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879,

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSION FUND.

—"A friend in Massachusetts" cash $10. Hon. S. Plumb, Streator, subscription $50.

—On Monday $19 were sent from this office to Bro. Tapley, who shows herewith that he is not idle.

ACKNOWLEDGMENT.—Received from the Congregational church, College Springs, Iowa, $8.70.

E. TAPLEY.

Nov. 10, 1879.

THE SOUTHERN MISSION.

COLUMBUS, Miss., Nov. 10, '79.

DEAR BRO. KELLOGG:—I preached last Sabbath at Pleasant Ridge Missionary Baptist church near Columbus, Miss. After sermon, by vote of the church, it declared opposition to secret orders and voted to add its name to the associated churches of Christ. The testimony of a widow there was, "My husband was a Mason and they never gave me anything."

I have lately handed out many tracts and they are usually received with thanks. I met a colored Mason a few days ago and inquired how many degrees he had taken. He said it had been so long since he had been with them he did not know.

I asked, 'Did they pretend to kill you and raise you from the dead?"

He said, "That's it! That's it!"

"By the the strong grip of the lion's paw, on the five points of fellowship?" I continued. He answered, "That's it; just exactly." I told him that he had taken three degrees.

I had been informed that a presiding elder of the Northern Methodist church had recommended the building of a Masonic lodge over the colored Methodist church in West Point, Miss. I inquired of the preacher who had charge of that church if they were going into that arrangement. He said they would not build the lodge over the church, but would have one somewhere near. Shall it indeed be that the white people sent here to Christianize the freedmen will recommend that Masonic lodges, these modern temples of idolatrous worship, be built beside them, and even higher than the church of God?

One man in Columbus said he knew that Freemasonry was revealed and that it was wrong, but that he would be a Mason because he had been promised promotion in the church on that condition. Doubtless, the promise of promotion has led many into the same snare. Special effort has been made to supply the ministers here with Anti-masonic literature.

May God hasten the day when all the watchmen on the walls of Zion shall faithfully sound the alarm against secretism, that terrible enemy to justice and the Christian religion. E. TAPLEY.

FREE BAPTIST.

—Elder H. S. Limbocker of Reading, Mich., writes that the reform leaven is working all through his field of labor. He is faithful to proclaim the truth among all the churches with which he labors, as well as in the conferences and more influential bodies.

—Rev. Isaac Hyatt of East Hamlin, N. Y., has been appointed to read a paper on the "Necessity of Holiness," before the Chenango quarterly meeting, Nov. 21.

—Bro. Hyatt lately preached morning and evening at Bath, N. Y, at the meeting of this quarterly conference. The services were marked with deep spiritual fervor.

WESLEYAN.

—Bro. J. M. Snyder of Loup City rode over 100 miles on horseback to attend the Nebraska State Convention. Such are the men worthy to establish the imstitutions of a new country. Elder Snyder is one the staunchest of the trustees of Wheaton College.

—The report of the General Conference on Education recommends that the last week in December be set apart for raising $6,000 to complete an endowment for Wasioja Seminary of $10,000; also that Wheaton College, "in which for more than twenty-five years so many of our interests have been concentrated shall continue to have our sympathies, prayers and support;" that as soon as possible a theological school be established for the education of young men preparing for the ministry; and that a society be formed at Syracuse and incorporated, to be known as the "Wesleyan Methodist Educational Association," which shall receive donations and bequests from the denomination for educational purposes, and appoint a "Connectional Educational Agent," who shall secure funds for the founding of a denominational educational institution of high grade. The General Conference elected as members of this Educational Board D. S. Kinney, G. M. Hardy, E. Gaylord, L. N. Stratton, N. E. Jenkins, Robt. Bowers, Wm. Day, Wm. Carr and, J. D. Clark.

—A great revival is progressing in the church at Phillips Creek in Alleghany county, western New York. There have been 70 or 80 conversions and a new class has been organized in a neighboring community.

—Rev. W. VanDriessen is laboring in a gracious revival at East Fairfield, near Portage City, Wis.

—Bro. W. W. Warner, who completed his studies at Wheaton last year, has just entered upon his work with the Baraboo, Wis., church with the most cheering prospects. The church numbers one hundred members, and has a new house of worship nearly ready for dedication.

UNITED BRETHREN IN CHRIST.

—The Fox River Conference, Wisconsin, at its late meeting adopted the following earnest declaration of their principles on leading reforms:

"Seeing the increase of intemperance and other evils in our land and the effect they have upon society, especially the young, who are the hope of the nation in leading them into sin; and

WHEREAS, We find in all regular secret organizations a mighty foe and hidden enemy working with combined powers to draw men into their snares, and thus to lead them away from the only true way of salvation through Christ the world's Redeemer; therefore,

RESOLVED, That we believe the opposition of the United Brethren church to intemperance and organized secrecy is right, and that the only true way to peace in the church is to retain substantially the present laws on these questions.

—The Iowa Conference also stands firm and true by the first principles of the U. B. church, in the following voted at the late meeting at Western:

WHEREAS, We see no reason why we should change our attitude toward organized secretism; therefore,

RESOLVED, 1. That we firmly and uncompromisingly maintain our position in favor of our church principles.

2. That while we may for a time bear and forbear with offenders, we want all men to understand that we have no sympathy with any such unruliness in the church.

3. That we seek to better qualify ourselves to give Scriptural reasons for our views on this question,

4. That every pastor shall exert himself to spread light on this subject.

—The *Telescope* began last week the publication of Joseph Cook's Boston lectures for the present season. This is a privilege shared by but few journals.

—Rev. Halleck Floyd is acting as agent for Hartsville University, Indiana. He is making a vigorous effort in the White River Conference to complete the endowment of a professorship.

UNITED PRESBYTERIAN.

—Rev. David Paul, D.D., late President of Muskingum College, New Concord, Ohio, has received a unanimous call to the United Presbyterian church of Galt, Canada.

—The committee on State of Religion in the Ohio Synod reported the following suggestions through the chairman, Dr. D. A. Wallace:

With a view of promoting the cause of Christ among us, ought we not to carry out the following policy?

1. Realize fully what we are as members and officers of the church of Christ, and translate into actual life and service our consecration as a royal priesthood and as saints of the Most High.

2. Seek to be filled with the Holy Ghost and endued with power from on high.

3. Seek to walk worthy of the vocation wherewith we have been called.

4. Guard against legal preaching and hold forth everywhere the pure Gospel of the grace of God.

5. Instruct the people carefully in the doctrines of Christ. * *

6. Regard and treat the children of the church as members of it.

7. Stir up and train the people to work for Christ in winning souls.

8. Adopt measures that would be effective in bringing our people to contribute their full quota towards carrying on the work of the church.

9. Stand up as a Synod and as individuals with unflinching firmness in opposition to the secularization policy so popular and in behalf of a holy Sabbath, temperance and a Christian education.

—The monthly report of the Freedmen's mission says: "The Chase City Mission was stricken last month with the measles. Over one hundred persons connected with the mission were attacked, thus interfering largely with its progress. Notwithstanding the scourge, no work was suspended, but every service was held at the regular time and with a good attendance. The epidemic has abated and former prosperity is returning to every department."

THE REFORMED CHURCH.

—The truth is triumphing gloriously in this church. At Holland, Michigan, where several have renounced the lodge, the church has decided not to receive to membership any acting Freemason, and will not invite such to the communion.

—In the centers of the denomination the same questions are receiving deserved attention. The *Christian Intelligencer* of New York, which took part with secretism, is now printing able articles against it, as appears in the following from the *Telescope:*

"The opposition to secrecy of the Reformed Church at Holland, Michigan, the seat of Hope College, seems to be of an abiding and increasing character. Rev. Dr. Philip Phelps has begun, in the *Christian Intelligencer* of New York, organ of the church, a series of articles on the condition of Hope College and the church in the West in view of the position taken by them on the secrecy question. He has written the first article of the series, and in it reviews the history of Anti-masonry in the Dutch Reformed church. The opposition began seventeen years ago. Mr. Phelps says:

'I challege any Christian of ordinary intelligence, even if a Freemason, to stop and examine what Freemasonry really is, and not become convinced that it must be rooted out of the church of Christ, by all lawful and proper methods. It is one of Satan's masterpieces. What most concerns us as a church, in this connection, will be respectfully suggested in another article. There is no need whatever of any secession, or of any thing but good for Hope College and our western field. Those brethren of whom the *Intelligencer* speaks as being Masons will doubtless lead in the examination, for the simple reason that their Masonry is nominal and their piety beyond question.

'From what has been stated, it is plain that the recent demonstration among the Hollanders as to Freemasonry is no sudden or transient or vindictive burst of passion; nor is it any ebullition of narrowness and bigotry. It is rather the evidence of a conscience enlightened by the Word and Spirit of God. The Holland brethren form only a part of the many thousands of intelligent Christians, of all names, at the West, who feel that it would be a sin to remain any longer neutral in regard to an evil so injurious to the kingdom of heaven. And whatever the church may or may not do, such a work is going on throughout the

northwest (comparatively unknown, because the press, with few exceptions, dares not notice it,) that ere long another Anti-masonic wave will sweep the nation, as at the time of the Morgan murder half a century ago, when, according to Masonic statements, out of fifty thousand Freemasons in the limits of the United States, forty-five thousand withdrew; and this was not simply through shame at the exposure, but chiefly through horror at what they had for the first time realized concerning their own institution.'"

CONGREGATIONAL.

—The American Home Missionary Society in September and October commissioned thirty-seven ministers for the first time, and recommissioned eighty-seven—in all 124.

—Mr. Stiver, who is on trial before the St. Louis Presbytery for some reason, has lately accepted a call to the Congregational church of Bunker Hill, Ill., of which Rev. George Bainum, now of Streator, was late pastor. A council of ministers has also ordained and installed him. This action is not pleasantly received by the Presbyterians of St. Louis.

LUTHERAN.

—The General Council of the Evangelical Lutheran church in North America met in Zanesville, Ohio, last month. Among the items of business was the following:

"RESOLVED, That the attention of the church be again directed to the principles with reference to secret societies adopted by the council at Pittsburg, and that the synods connected with the council, be especially urged to take measures to prevent the membership, in any society disapproved in that action, of any pastor connected with the synod."

BAPTIST.

—Dr. W. W. Everts, late of this city, has been successful in paying off a heavy debt that rested on the church to which he is now ministering in Jersey City. When Rev. George Vosburgh left the Bergen church a little over a year ago there was a debt resting upon it of $33,000. This gradually increased until it got to be this fall about $35,000. At the close of his sermon last Sunday Dr. Everts said that one member had promised to lift half of this debt if the rest of the members would raise the other half. The brethren immediately set to work, pledges were made and in twenty minutes it was announced that $13,500 had been raised. In the evening the remaining $3,500 was pledged. So the whole debt was provided for that day.

MENNONITE.

—The reasons given by the Mennonites for close communion are some of them sound and good, and worthy of adoption by every Christian church. They believe that those who commune together should be of one mind and one faith. Their objections to communing with members of other denominations are: 1. They uphold war. 2. They indulge in the pride and fashions of the world. 3. They swear oaths. 4. They belong to secret societies. 5. They defend infant baptism.

GENERAL.

—The evangelist Moody led the noon meeting in Farwell Hall, this city, last week Wednesday. His topic was the Lord's prayer, from which he drew some pointed lessons of reproof for the dishonest professors of religion who take advantage of the law to defraud creditors. His condemnation of the tobacco habit also received many hearty responses of approval. This week he begins with Mr. Sankey in St. Louis.

—The Independent Catholic church consecrated the Rev. Father McNamara its first bishop at a service held in Standard Hall in New York, Nov. 16. There was a large audience in attendance and on the platform were a number of prominent Protestant clergymen, including the Rev. Drs. Prime and Philip Schaff; after a sermon by Father O'Connor, Chancellor of the church, the ceremony of consecration was performed in accordance with a ritual adopted by the Independent Catholic church. At the close of this ceremony the communion was administered after the Protestant manner.

—A California correspondent of the *Examiner and Chronicle* says: "In proof the healthier feeling that everywhere exists on the Chinese question, may be cited the greater emphasis that all Protestant donominations, except the Baptist, are now putting upon distinct Chinese evangelization. Kearneyism and its adjuncts practically killed Baptist Chinese work in San Francisco. The record is one for the denomination in California to sit in sorrow over. The Methodists, the Congregationalists, the Presbyterians, and the Epicopalians in San Francisco and in Oakland, have large constituencies of Chinese 'schools,' 'homes,' and 'churches.' Thousands of dollars are spent in them every year."

News of the Week.

—Last week before leaving Chicago General Grant met the children of the public schools at the Exposition building. It was estimated that about 70,000 children with their attendants passed in review before him.

—The storms of last week were very disastrous on the lakes, especially Lake Erie and the east shore of Lake Michigan. Some dozen or more vessels have been lost and scores of lives.

—Gov. St. John of Kansas, has issued a proclamation, annoucing such a degree of destitution in Ness and other southwestern counties of Kansas, from failure of crops by reason of drouth, that they are in need of assistance.

—A Dublin dispatch states that the colonel commanding the Sixty-seventh Regiment, stationed at Burr, a town some sixty miles southwest of Dublin, in Leinster county, has been anonymously notified that the barracks were to be attacked by a large force of anti-renters, and that an attempt would be made to explode the magazine. Much excitement was produced among the garrison by this startling intelligence, and immediate precautions were taken to guard against a surprise, and reinforcements telegraphed for.

—A dispatch from Berlin says:—Diphtheria, which for several years has made great ravages in Russia, seems now to be gaining more and more ground. The disease, says the *Novoe Vremya*, has attained such frightful proportions in some regions that the percentage of mortality far exceeds that of the births. In the small district of Mirgorod, where the epidemic has been raging since 1875 until now, 414 persons succumbed to the disease in 1876, and in 1877 no fewer than 1,308 persons died. In Odessa, since May last, diphtheria took away 76 per cent. of the children, and in Stavropol, in the course of four months, one-half of the infant population fell victims to the disease.

—A dispatch from Geneva, Switzerland, says:—"The Great Council of Berne has requested the Government to prepare a scheme for the execution of public works with a view to provide employment for the destitute during the winter. Of a dozen glass and iron-smelting works that a few years ago were in active operation in the Bernese Jura, all but two are entirely closed, and these two are working at a loss, finding it impossible to compete with foreign manufacturers."

—The Madrid Government has telegraphed orders to all the Captains General of Spain to hold in readiness, to start to Cuba before the close of the year, the detachments under their command designated to reinforce the royalists on the island. Evidently Spain is awakening to the magnitude of the revolt in Cuba, and the importance of dealing promptly with it.

—The latest cholera returns from Japan show upward of 90,000 deaths. The epidemic is expected to cease entirely at the end of the year. Extraordinary precautionary measures for the future have been applied to the minutest districts. It is now believed that the Japanese sanitary system is unsurpassed in the world.

—The Porte has made an important communication to the British Government, tending to prove that there will be no unnecessary delay in the introduction of the reforms demanded by England, and Lord Salisbury, the British Foreign Secretary, has given assurances that his government fully understands the financial and other difficulties of the Porte, and does not wish to complicate the situation by a menace.

—After all, the order to the British squadron to proceed to Turkish waters has been again countermanded. It is an acknowledgment that the action of the Porte in opening the Sea of Marmora to the war vessels of nations inimical to British designs completely checkmated the contemplated movement, and that England shrinks from the contest which the order challenged.

—A London correspondent believes the statement, to the effect that papers were found in Cabul compromising the Russian Foreign Office, is accurate. Lord Beaconsfield is urged to publish the documents, but declines to do so. The same correspondent learns that the Mussulman rebellion against the Chinese in Kashgar is expected to collapse in consequence of the withdrawal of Russian support. Orders were sent the Russian officers, after the ratification of the Kuldja treaty at Lividia, which completely altered their attitude. They now refuse to allow the rebels to draw supplies or men from Russian territory.

OBITUARY.

MR. EZRA WARREN, born Nov. 27, 1789, in Woodstock, Vermont, died on the 12th of November, 1879, at the residence of his son, Henry Warren, in the town of Cambria, Niagara county, N. Y., "an old man and full of years." He became a convert to Christianity and united as probationer with the M. E. church in his thirty-fifth year, and for many years proved his allegiance to his Divine Master by toiling successfully as an evangelist, "in season and out of season." In his eighty-seventh year he felt his work was done, and was "ready to be offered," and longed to go to meet his "blessed Jesus," whose faith and love he so richly enjoyed.

"Let me go! let me go!
To the land of the blest.
Let me go! let me go!
Where the weary find rest.
My work is all done blessed Jesus for thee,
I'm restless my Paradise mansion to see."

Twenty-two years ago his dear wife preceded him to the land of spirits. He labored on in loneliness until his own time came, when, quietly on Jesus' breast he leaned his head and breathed his life out sweetly there. He selected one year since his funeral text: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give to me, and not to me only, but unto all them that love his appearing." 2 Tim. 4: 6–8.

We after bore him away to the still city of the dead till Jesus bids that dust arise.

Rest, soldier, rest, the strife is o'er,
The battle fought, the victory won.
Thine ear hath heard the grand salute—
Thine "armor" laid aside—"well done."

W. POST.

MARY WEBB, wife of Thomas Webb, died in Penfield, Mich. Nov. 1, 1879, in her thirty-fourth year, leaving a husband and two children to mourn her loss. The funeral services were attended by a large number of friends, Rev. Allen Richards of the Wesleyan church preaching the sermon, from John 11:25,26. The deceased was a faithful worker in the cause of Christ. She passed from this life to the next without a murmur, greatly beloved by all who knew her. C. J. A.

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—In 1876 there were only 109 members of the Presbyterian church in Holt county, Mo. There had been no Presbyterian preaching in the county for eighteen months. Since that time two men have gathered into the church 252 members, and built two houses of worship. There are now in that county five churches, and there will soon be a sixth.

The Lightning Rod Dispenser.

A FARM BALLAD.

BY WILL CARLETON.

If the weary world is willing, I've a little word to say,
Of a lightning-rod dispenser that dropped down on me one day,
With a poem in his motions, with a sermon in his mien,
With hands as white as lilies, and a face uncommon clean.
No wrinkle had his vestments, and his linen glistened white,
And his new-constructed neck-tie was an interesting sight;
Which I almost wish his razor had made red that white skinned throat,
And the new-constructed neck tie had composed a hangman's knot,
Ere he brought his sleek-trimmed carcass for my womenfolks to see,
And his rip-saw tongue a buzzin' for to gouge a gash in me.

But I couldn't help but like him—as I always think I must,
The gold of my own doctrines in a fellow heap of dust;
When I fired my own opinions at this person round by round,
They drew an answering volley, of a very similar sound;
I touched him on religion, and the hopes my heart had known;
He said he'd had experiences quite similar of his own.
I told him of the doubtin's that made dark my early years;
He had laid awake till morning, with that same old breed of fears.
I told him of the rough path I hoped to heaven to go;
He was on that very ladder, only just a round below.
I told him of my visions of the sinfulness of gain;
He had seen the self-same picters, though not quite so clear and plain.
Our politics was different, and at first he galled and winced;
But I arg'ed him so able, he was very soon convinced.

And 'twas getting toward the middle of a hungry summer day;
There was dinner on the table, and I asked him would he stay?
And he sat him down among us, everlasting trim and neat,
And asked a short, crisp blessing almost good enough to eat;
Then he fired up on the mercies of our Great Eternal Friend,
And gave the Lord Almighty a good first-class recommend;
And for full an hour we listened to the sugar-coated scamp,
Talking like a blessed angel—eating like a—blasted tramp.

My wife, she liked the stranger, smiling on him warm and sweet:
(It always flatters women, when their guests are on the eat.)
And he hinted that some ladies never lose their early charms,
And he kissed her latest baby, and received it in his arms.
My sons and daughters liked him, for he had progressive views,
And chewed the quid of fancy, and gave down the latest news;
And I couldn't help but like him; as I fear I always must
The gold of my own doctrines, in a fellow-heap of dust.

He was spreading desolation through a piece of apple-pie,
When he paused, and looked upon us with a tear in his off-eye,
And said, "O, happy family!—your bleesings make me sad;
You call to mind the dear ones that in flappier days I had;
A wife as sweet as this one; a babe as bright and fair;
A little girl with ringlets, like that one over there.
I worshiped them too blindly!—my eyes with love were dim!
God took them to his own heart, and now I worship him.
But had I not neglected the means within my way,
Then they might still be living, and loving me to-day.

"One night there came a tempest; the thunder-peals were dire;
The clouds that tramped above us, were shooting bolts of fire;
In my own house, I, lying, was thinking, to my blame,
How little I had guarded against those shafts of flame,
When crash!—through roof and ceiling the deadly lightning cleft,
And killed my wife and children, and only I was left.

"Since that dread time, I've wandered, and nought for life have cared,
Save to save others' loved ones, whose lives have yet been spared;
Since then, it is my mission, where'er by sorrow tossed,
To sell to virtuous people, good lightning rods—at cost.
With sure and strong protection, I'll clothe your buildings o'er.
'Twill cost you fifty dollars (perhaps a trifle more);
What little else it comes to, at lowest price I'll put,
(You signing this agreement to pay so much per foot.)"

I signed it, while my family all approving stood about;
And dropped a tear upon it—(but it didn't blot it out!)
That very day with wagons came some men, both great and small;
They climbed upon my buildings just as if they owned 'em all;
They hacked 'em, and they hewed 'em, much against my loud desires;
They trimmed 'em up with gewgaws, and they bound 'em down with wires;
They trimmed 'em and they wired 'em, and they trimmed and wired 'em still,
And every precious minute kept a-running up the bill.

My soft-spoke guest a-seeking, did I rave and rush and run;
He was supping with a neighbor, just a three-mile further on.
"Do you think," I fiercely shouted, "that I want a mile 'o wire
To save each separate hay-cock out 'o heaven's consumin' fire?
Do you think to keep my buildin's safe from some uncertain harm,
I'm goin' to deed you over all the balance of my farm?"

He looked up quite astonished, with a face devoid of guile,
And he pointed to the contract, with a reassuring smile:
It was the first occasion that he disagreed with me;
But he held me to that paper, with a firmness sad to see:
And for that thunder story, ere the rascal finally went,
I paid two hundred dollars, if I paid a single cent.

And if any lightnin'-rodder wants a dinner-dialogue
With the restaurant department of an enterprising dog,
Let him set his mill a-runnin' just inside my outside gate,
And I'll bet two hundred dollars that he won't have long to wait.

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"THE ANTIQUITY OF SECRET SOCIETIES, THE LIFE OF JULIAN, THE ELEUSINIAN MYSTERIES, THE ORIGIN OF MASONRY, WAS WASHINGTON A MASON? FILMORE'S AND WEBSTER'S DEFERENCE TO MASONRY. A BRIEF OUTLINE OF THE PROGRESS OF MASONRY IN THE UNITED STATES, THE TAMMANY RING, MASONIC BENEVOLENCE. THE USES OF MASONRY, AN ILLUSTRATION, THE CONCLUSION."

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By Mail.

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CHICAGO, Nov. 24, 1879

GRAIN—Wheat—No. 2		1 17½
No. 3		1 08
Rejected		89
Winter	1 12½	1 22½
Corn—No. 2		41
Rejected		38
Oats—No. 2		32½
Rye—No. 2		72
Bran per ton		8 25
Flour—Winter	4 00	7 00
Spring	3 75	6 00
Hay—Timothy	11 00	14 50
Prairie	6 50	10 00
Mess Beef	8 75	9 50
Tallow		6¼
Lard per cwt		6 8½
Mess pork per brl		10 50
Butter medium to best	18	35
Cheese	7	13
Beans	1 00	1 75
Eggs	18	20
Potatoes per bu	35	48
Seeds—Timothy	2 00	2 40
Clover	4 80	5 75
Flax		1 24
Broom corn	2½	6¼
Hides—Green to dry flint	8¼	15
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 10	4 90
Good	3 75	4 00
Medium	3 25	3 50
Common	2 25	3 00
Hogs	3 40	4 10
Sheep	3 00	3 90

New York Market.

Flour	$5 00	8 50
Wheat—Spring	1 20	1 37
Winter	1 33	1 46½
Corn	58	67
Oats	45	48
Rye	89	90
Lard		7 35
Mess pork		10 50
Butter	18	38
Cheese	7½	13
Eggs	19	22
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Notices.

THE STATE MEETINGS.

MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.
RHODE ISLAND, Jan. 27, 28 and 29, in Providence.

MINNESOTA.

The Minnesota State Christian Association opposed to secret societies, will hold the annual meeting in St. Paul, Dec. 10–13. An opening lecture is proposed on Wednesday evening at 7½ o'clock in Knauff's Hall. A seceding Mason, Rev. D. P. Rathbun, will reveal the secrets (so-called) of Freemasonry on Thursday and Friday evenings in Pfeifer's Hall. There will be meetings during the day-time for prayer, discussion and lectures. Delegates paying full fare, and coming on the following railways, can return for one-fifth fare: Chicago, Milwaukee & St. Paul, West Wisconsin, St. Paul & Duluth, St. Paul, Minneapolis & Manitoba; Minneapolis & St. Louis; and by procuring certificates before starting the fare on the St. Paul & Souix City railway will be reduced to three cents a mile. The pastors of the foreign Protestant churches are in sympathy with the convention, and will entertain all the delegates of their nationality. We shall do all we can to entertain all the delegates who come. It may be mentioned that there is not an English speaking Protestant denomination in the city not spell-bound by the mesmerism of Masons and Odd fellows; and that churches sustain such infamous, bare-faced lies in the pulpit as that the only way in which the secrets of Freemasonry can be known is by initiation into the order. Major Whittle is making some converts, but they will be taken into churches where they will be mesmerized and blinded to the truth by Masons and Odd-fellows. Brethren and sisters, come to the convention prepared to endure hardness, and if it please the Lord, filled with the Holy Ghost. Will pastors of churches read this notice to their congregations. And editors, who will do so gratuitously, please copy it.

WM. FENTON.
Corresponding Secretary.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, Jan. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England.

A. M. PAULL.

NEW HAMPSHIRE.

The fourth annual meeting of the New Hampshire Christian Association will be held in Barker's Hall, Farmington Village, Dec. 16th, at 2 o'clock P. M. to continue three days. Rev. J. P. Stoddard, General Agent of the National Christian Association, will be present through the meetings and take a leading part. Arrangements will be made if possible to have the degrees of Masonry publicly worked. The president, the secretary, E. E. Willey, L. D. Bryant and others will address the several meetings. Let the friends of a pure Gospel make a grand rally for the truth. We anticipate a better annual meeting than we have ever had. Let us pray and work, and the Lord's blessing will crown our efforts. Beloved brethren, come up to the help of the Lord against the mighty and your souls will be blessed. Entertainment free to the extent of our ability.

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S. C. KIMBALL, Sec.

ELDER RATHBUN.

DEAR CYNOSURE:—Permit me to say to my friends in the East, also in Michigan and Indiana, that sickness in my family called me home soon after I went to New York, and therefore I failed to meet my engagements. Peter Rich and others in Indiana and Michigan may look for me as soon as possible, to do the work that they desire me to for the Master. The friends in Rhode Island and other places in the far East can have my services on liberal terms by paying my expenses. It will be well to arrange a month's work for me if I go East. I expect to go to Minnesota next week, shall attend the State meeting at St. Paul. As Bro. Stoddard is already in the East he can arrange work for me. As he arranges I will fulfill, the Lord permitting.

D. P. RATHBUN.
Clarence, Iowa, Nov. 29, 1879.

Topics of the Time.

Following up the warning notice sent to foreign governments the authorities at Washington arranged for the prosecution of polygamists in Utah under national law. In selecting the grand jury at Salt Lake City a few weeks ago Judge Van Zile, expecting that many cases involving polygamy would come up, used great care to keep the jury clear of foresworn "Celestial Masons," or Mormons, and of all believers in polygamy who maintained the doctrine as of higher authority than the laws. The jury found great difficulty, according to their report, in managing the polygamous witnesses. The spell of a false religion was on them; and just as Jesuitism and Freemasonry teach their members to lie for the protection of the order, so these Mormons were unwilling and unreliable, and especially *the younger ones*. Notwithstanding, four were indicted as polygamists, and will be tried.

The Interior Department, instead of sending troops after the Ute Indians and beginning another expensive and desperate Indian war, endeavored to secure the murderers of the agent Meeker and his companions and give them a civil trial. This was in accordance with the most advanced theories on the Indian question maintained by some of the best army officers, and by all who sympathize with the Ponca tribe in their efforts to secure their rights before the U. S. Supreme Court. A commission was sent to a friendly chief of the Utes, Ouray, and began an examination, which, after some two week's work, has proved so far a failure. The Ute tribes occupy the remote and mountainous district along the western line of Colorado. The investigation was held at Los Pinos agency, some two hundred miles southwest of Denver. The present difficulty is attributed by the friendly Uintah Utes to the Mormons, who, says Gen. Hatch in his dispatch, "are doing all in their power to create serious trouble." Army officers are reported to be looking for a long and severe Indian war, and their anticipations, begotten of their ambitious desires, may bear a plentiful harvest of outrage and blood. The Interior Department is to be commended for an honest effort to bring to trial the murderous Utes instead of sending troops against them. But between the demands of government, the incursions of the Colorado miners, and the plots of the Mormons, who are stirring up the waters like the cuttle fish to conceal themselves, the wretched savages are not likely to have peace.

The Forty-sixth Congress met at noon on Monday for its second session. The roll was called and the President's message was read. What will be the main questions of legislation is a matter of unusual doubt and speculation. The ex-confederates and Northern Democrats are the parties who have at present most disagreement, the latter bearing all the blame for the party defeat on an appeal to the country. The Republicans will remain gloriously inactive on political issues until their opponents unmask themselves. It would be a matter of sincere thankfulness if that supine condition would continue. But none dare hope for it when such a proportion of the members have little qualification for office but to supervise a political stew. There were bills enough left from the extra session to keep our legislators busy. Some of these involving the Chinese question, transportation of stock, reciprocity with France, army protection of the polls and marshals at elections will be very sure to come up.

The President's message is an interesting document in spite of the slighting of some leading national topics. A disproportionate part is taken up with the civil service reform, in which his well known views are maintained by the President in spite of the Conkling-Logan disgust. The marked improvement of the public credit warrants a venturesome recommendation of suspending the silver coinage and retirement of greenbacks. The recommendations will be severely criticized, and will not be adopted at present. A longer discussion of the polygamy business and the vital question of the freedom of the ballot and national union than two brief paragraphs would better satisfy the public demand. Our amicable foreign relations, the Nicaraugua ship canal, the establishment of a territorial court in Alaska, the recruit of the army to full 25,000 men for active service, completion of the Washington monument, furtherance of education, better postal facilities, timber thefts from government lands and the increase of United States district judges, are matters of attention and recommendation. Indian affairs are favorably presented, and several recommendations of the Secretary of the Interior for the advancement of the tribes in civilization are endorsed. The transfer of the Indian Bureau to the War Department is mentioned as a question that it will do harm to revive. On the whole the message compares well with those of former Presidents and will be received with favor by the people.

Song of the Communist.

BY ALEXANDER THOMSON.

Dear Bro. K.—Though detesting the principles of the Commune, were I an infidel, with the same education I now possess, my position would be far otherwise.

Granted that there is no hereafter, that the cup of happiness, if ever, must be pressed to our lips here; that right and wrong are only abstract terms known to the law, the mere expression of the will of the stronger party, then we might well ask what right has one man to be born to wealth he never earned, and another to poverty, for which he never was the improvident cause. Why should one man use the labor of a hundred to become immensely rich himself, while they receive scarcely sufficient to give them an honorable living.

Leave out God, eternity and a final and fair adjustment of all things and what sensible man would not at heart be a Communist?

I have tried to picture myself in the position of such a man, and to give his feelings in the nervous energy with which they would be likely to be expressed.

To cure the Commune, we must have three things: a church without caste, an honest administration of national affairs and a more disinterested benevolence. To accomplish this the secret brotherhoods must go down.

The blood goes dancing through my veins
A very stream of fire,
My bosom like Vesuvius burns,
Mad with its vengeful ire.
Let priest and preacher whine of hell,
Had I one hour my will,
Yon very stones would rise to tell
My diabolic skill.

My father was a gutter sot,
Who still revered the laws,
And prated like a common fool
On freedom's holy cause.
The rich men stood upon his neck
And trod him in the mire,
But he had not a soul like mine
Or blood of liquid fire.

To-day, as I was toiling on
Beneath the burning sun,
The man who gives a pittance poor
For work that I have done,
Came driving in his carriage by,
Nor would he deign to speak,
For pride was in his lofty eye
And scorn was on his cheek.

And still the priests and prelates whine
That I must toil for such;
And they must use these hands of mine,
As cripples use a crutch,
To hold them from our mother earth,
All dainty and all clean;
But heavens! another day shall dawn
From what has ever been.

Heavens, did I say?—the only heaven
Is life and comfort here,
The only hell we have to dread
Is Law's uplifted spear:
But we shall wrench it from the hands
That boldly hold it now,
And drive it with a giant's force
Through Pride's uplifted brow.

Yon factory spindles yet shall move
For those who make them play;
Yon lofty mansions yet shall rent
For those who mould the clay;
Yon haughty lordlings yet shall bend
And join the ranks of trade,
Or we shall pour a fiery hell
On each devoted head.

Yes, they have ruled us long enough,
By devils and the pit,
And they may find their red report
More than a fiction yet;
For all their sins and all their pride
There'll be a reckoning soon,
Nor need there be a blacker hell
Than lives in the Commune.

Religion is the highest moral authority in human society. I see in religion not the mystery of the Incarnation, but the mystery of social order. It connects with heaven an idea of equality which prevents the massacre of the rich by the poor.

Death is the foreshadowing of life. We die that we may die no more.—*Hooker.*

The Great Pageant.

Dr. Johnson has said that "pageants, processions, and commemorations gradually shrink away as better methods come into use of recording events and preserving rights." We of the present day, who have had the experience of a hundred years added to that of Dr. Johnson, may say that such a pageant and commemoration combined as that which was recently exhibited in Chicago, offer the poorest of all possible means of "preserving rights." In fact, such processions are generally great delusions. They are often mere bubbles of human excitement and extravagance, which vanish into empty air, like Macbeth's witches, breaking promise to the hope, though keeping it to the eye.

Our great Anti-masonic ex-President John Quincy Adams, never made such a triumphal procession into any American city as the one to which we allude. There was a ruggedness, a firmness, a truthfulness of devotion to American institutions in his character that rejected every thing like empty show and popular adulation. The pomp and pride of the Roman emperor would not certainly become a history or a character like his; but never was there a man upon whose brow the crown of civic honors from a Christian republic would sit more gracefully. Yet after his term of Presidential office was over, he met with little else than odium and popular opposition. Wherein, we ask, lies the difference in these two cases? Either the American people have degenerated in republican virtue, or their modern Presidents must be thought greatly superior to their ancient ones.

If we examine into the great demonstrations of Chicago and other western cities in honor of General Grant in order to discover their gist, or what promise it is which they make to the eye or ear, we shall find nothing that may not be easily broken to the hope. It seems pretty evident that the design of the Chicago display was to make a political impression upon the spirit of rebellion which General Grant, though sustained by the force of twenty-six hundred thousand men and unlimited drafts upon the treasury, has failed to suppress. It is useless to hide this fact, or to flatter ourselves with the idea that pompous shows can effect what a misdirected and inefficient use of men, blood, and treasure has not accomplished.

The great fault in the conduct of the war of rebellion was the appeal made to the strange gods of the Masonic lodge for assistance. Our Lord is a jealous God, and will hardly stand such appeals from his power as that. It was a sad piece of self-deception and fraud, genial to lodge worshipers, to make peace, not according to law and justice, but by the arts of Masonic craft and connivance, and then call it "Christian magnanimity." There was a mistake here that is very nearly allied to a crime, and which no public display, or Grand Army of the Republic, so-called, can ever cover up. The laws cannot be set aside by a general in the field with any safety to the Republic. The man who makes such an arrangement as to secure office to himself and to the rebel chiefs whom he was appointed to subdue, is more to be dreaded than honored under institutions like ours.

But there is one fact connected with this Chicago demonstration, that seems to us to show some significance that might escape general observation. We noticed that throughout the whole procession there was not one single Masonic apron. That badge of servitude seemed to have been laid aside; or at least, we have seen no evidence that it anywhere made its appearance. Now when it is reflected that Chicago is filled with Freemasons, who were once exceedingly exultant, open, defiant,—arrogant we may say, in the exercise of irresponsible latent power; when it is remembered that General Grant, when President, forgetting the respect due to his official position, and to the sincerity of conduct that should ever distinguish it, went out of his way to lay the corner-stone of a Boston postoffice, in a way to please the Masonic craft, it seems very strange that the fraternity should not have graced his triumph with their most gorgeous uniforms and decorations. Why was this? Could not that powerful secret organization that greeted the arrival of President Andrew Johnson in Chicago with seven thousand brilliant Knights Templar, furnish forth to their particular friend, ex-President Grant, the escort of one single Entered Apprentice, or Fellow Craft?

This marked absence of a set of men who are usually so forward to display their power on such occasions, must have some significance. Their organization was doubtless absent either from policy or fear. Our Anti-masonic movement has had, perhaps, at last, some effect upon their apprehensions. They might have feared, after what we have done, to bring too close a public scrutiny upon their proceedings; or their crafty leaders might have thought it impolitic to give too open a clue to the designs of the secret empire.

Whatever may have been the motives of the sly-craft in keeping away, as a body, from General Grant's Chicago triumph, we leave it to the reflections of all true American patriots, both in Chicago and out of Chicago, the country through, to determine. We point out the fact, and leave every man to draw his own conclusions. For our own part, we draw an encouraging augury from it. The insolent career of the lodge has been checked. The failure of General Butler, the great Grand Sovereign Inspector General of the armies of the Secret Empire, to be elected governor of Massachusetts, owing to the adverse American sentiment of the rural districts, confirms this fact. We Anti-masons, therefore, should take courage, and, remembering our illustrious former co-worker, John Quincy Adams, strike home. With consistency and steadiness of purpose, we may yet wrest the administration of the government from foreign organizations, and place it securely where it properly belongs.

American.

Let the Placard Work for the Reformation.

BY JONATHAN W. MOSS.

It must be plain to all who have labored in this warfare against the kingdom of darkness, that the cold, stark indifference of the masses is the most insuperable of the hindrances to a speedy victory. Not the fiery wrath of the enemy in front, the settled malignity all around, or persevering vengeance pursuing hard after us, is so annoying as to have the cold wet sheet of indifference on the part of those who should be with us, to flap in our faces as we attempt to advance upon the foe.

The American churches are sadly lukewarm as to religion, and the little zeal to be found is ecclesiastical partizanship rather than an earnest Christianity. The fire of patriotism that animated our revolutionary fathers seems dissipated into smoke, perhaps by the very effort to stretch it over so vast a territorial domain as we now possess; and the inalienable rights for which they shed their blood, we are ready to surrender to the cunning rogues of the lodge, who would give us windy titles for our inestimable liberties, and who chirp charity to our ears while cutting our throats and robbing us of the fruits of honest industry.

A sad picture it must be confessed; but is there no remedy? Human depravity is great; but if the masses have still enough soundness at heart as not for mere love of it to submit to robbery and oppression, the remedy is to place the issue fairly before the people. Let the light shine and the people intelligently decide whom they will serve, the God of justice and truth, or the devil of the lodge, with all his hoodwinks, slippers, coffins and chains.

But how shall we speak to the people? The *Christian Cynosure* and other Anti-masonic publications, though read by many and not denied to any, have comparatively a very restricted circulation. And when we consider the requisite intelligence, courage and hol[iness] for the right, it is not likely [that] ministry of Anti-mason

will soon become an over-crowded profession. What, then, shall be done? I answer, among other things let every friend of the cause be early supplied with suitable placards, various in size, but every one setting forth in large letters some vital principle or stirring fact which should have the light. Let these be conspicuously posted as other handbills in public places, on trees, on fences, on rocks by the highway, and everywhere where the eye of man is likely to meet them. Let the friends of the cause make themselves known to each other. And then when means will permit, let some one or more active young men, true to our cause in each State, be employed to traverse it through and through to post our bills.

He need not, and would best not, do his chief work in the towns and villages for two reasons: there posters are plenty and but little read, and the towns are the strongholds of the lodge. The work that I propose is not one that requires much learning or high gifts, but simply common sense and a heartfelt interest in the cause. Besides the words of truth thus thrust upon the observation of the public, let the engraver's art be employed to speak to the eye of the guilt and shame of the secret spiritual brothel. I need do no more than mention the work done for the Republican party by the telling pencil of Thomas Nast in Harper's *Weekly* and other prints.

Our posters, many of them of course, will be torn down, defaced, besmirched. What of it; put up others otherwheres; and soon a demand for Anti-masonic literature will be created that publishers as a mere matter of business cannot afford to disregard.

Cameron, Marshall Co., W. Va.

Idolatry.

"His spirit was stirred in him."—Acts 17:16.

The sin of idolatry stirs the righteous. It always has: it always will, because the righteous of earth are jealous of God's glory. They worship God, who is a Spirit, in spirit and in truth. God told them to worship no other being, but the only living God. For one who is born of God, and has become a partaker of the divine nature, to see idols of any kind worshiped, must stir his spirit as it did St. Paul's at Athens, when he saw the whole city given up to idolatry.

The righteous God is stirred at idolatry. When his people, whom he had led out of Egypt by the hand of Moses, made a golden calf and worshiped it, God was angry with them, and sent plagues to destroy them. So Job tells us that upright men shall be astonished at this; and the innocent shall stir up himself against the hypocrite."

It is a wonder that no more of the saints of to-day are stirred when they see pretty much the whole world going into idolatry of some kind. It is no more sin to worship wooden images in the likeness of men or beasts, than to worship costly edifices with stained glass and frescoed walls, or organs and music, or fashionable ornaments or the name of a church because our forefathers belonged to it. All things we set our heart upon instead of God, are idols.

Dr. Wayland said a few years ago that if the rage for fine churches went on as in the past, in fifty years our whole land would become idolatrous; church members would worship their edifices and their smooth-tongued preachers, and outsiders would worship their farms, their gold and silver; and the whole land would become idolatrous.

We ask, how far from this time are we? Common observation shows us that we are merging fast into the fulfillment of this prediction. And yet there are thousands so blind that they cannot see it; because they can get proselytes to their churches; and it is getting popular to profess holiness, and hug their idols to their hearts. Certainly times are changing fast. Sham conversions and sham holiness are popular, and soon it may be a sham power of the Holy Ghost, and the devil will endorse the whole thing. How unlike the conversions and holiness promoted by the apostles, and the Methodists of fifty and seventy years ago. When God said "come out from among them," they obeyed, and denied themselves of all ungodliness and worldly lusts. Peter's testimony was, "Lo! we have left all and have followed thee." Christ says to-day, "He that forsaketh not all that he hath, cannot be my disciple."

When and where has God changed? He is the same to-day and forever, he changes not. His way is the way of holiness, the highway. I hear him say, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you." When we go through such a change we will hate every idol. Our spirit will be stirred even to see the idols, especially in our popular churches, their members bowing down to the god of fashion, belonging to secret oath-bound societies, linked in close brotherhood and fellowship with infidels, unbelievers, profane and ungodly men; preachers of the Gospel, spiritual teachers, and ring-leaders of holiness associations, all mixed up with idolatry, and yet professing all the religion of the New Testament.

We ask, what are we coming to, where are we drifting, or where have we drifted to? No wonder there are so few genuine, old-time convictions and conversions to God and to holiness. It is easy to convert numbers to churches and creeds—we almost wonder the spirits of the dead saints are not stirred at such a change since they left the mundane shores. The Lord save our world from destruction, and the people from idolatry, for Christ's sake. Amen.—*Earnest Christian.*

(From Lutheran Visitor.)

Rather Bold.

General Pike, who is said to be one of the three highest Masons in the country, in a speech near Harper's Ferry, W. Va., is reported as saying:

"Masonry, is religion, for every man before becoming a Mason must express his belief in a deity, and in the continued existence of the intellectual portion after death. The trouble with ministers now is that they want us to believe too much, while the Ingersolls and others want us to believe nothing at all."

Many will find fault with Gen. Pike for saying Masonry is religion. We don't. It is a religion, on which many are depending for salvation, but unfortunately it is of human origin, and can no more save men eternally than it can create a new world. It was not revealed from heaven, does not prepare for heaven, and can not tell us anything about heaven. It is "of the earth, earthy."

Gen. Pike says "ministers want us to believe too much." That has always been the trouble. We want man to believe that he is a sinner, and needs a Saviour. This is too much for Gen. Pike. He would leave out all about sin and have man save himself.

Preaching from Fences.

Delavan, Wis.

Dear Cynosure:—I have just made a trip of one hundred and sixty miles south in the noble State to which you belong, but could not get a glimpse of your familiar face or a ray of your light. But I was glad to find in one dark place posters on the fences and bridges saying, "Inside view of the Masonic lodge." It showed that you had been shining in some heart. Now please go to the following named points and do a little missionary work and I will see that your expenses are borne. (Here follows the names.) Your friend, E. L. Harris.

How mad it is to hope for contentment to our infinite soul, from the gifts of this extremely finite world.

Christians are Christians just in the measure in which they are obedient. Faith is as obedient as it is confiding; love is as dutiful as it is affectionate; humility is as submissive as it is lowly; penitence is as much afraid of sinning as it mourns for sin; joy is as quick to do the will of God as it is enraptured and transporting; and zeal is as warm and steadfast in opposing all that is wrong, as when it burns with its boldest and most active spirituality.

Temperance in the Sabbath-School.

An essay read by Mrs. Samuel Plumb, Streator, before the La Salle county, Ill., S. S. convention.

I remember visiting at the house of a friend in whose yard stood a beautiful vase filled with rare flowers and luxuriant vines. Though a passionate lover of flowers, in this single instance their beauties received but a passing glance, while my admiration was all given to the urn which contained them. It was of common pottery, but so perfect in its graceful proportions, so faultless in thought and execution, such adaptation of ornamentation. The tendrils and leaves which adorned its surface seemed things of life, so perfect were they. There was no flaw, no mistake, a beautiful and harmonious whole, and as I stood looking at this masterly piece of workmanship, I thought if, when this clay was soft and pliable, by some oversight or carelessness it had been left to the hardening influences of time and the elements, could those beautiful figures have been wrought upon it? Could this delicate symmetrical vase have then been fashioned by the workman never so skillful? So I thought it is with the plastic minds of children. Verily they are clay in the hands of the potter. To what forms of beauty, for what good and noble uses may they be fashioned by dexterous and thoughtful workmen, and, as you see their pure souls looking up to you through their bright eyes, can you ask a higher, nobler work than to aid, as best you may, in their developement, to assist in the momentous task of preparing them to shun the shoals and quicksands of life's sea, and for a glorious eternity? This clay will not be long unwrought, and if by the world's rough, thoughtless hand, or by cold, heartless, unloving toilers, angels may well be presumed to weep over the hopeless ruin, the grand possibilities gone forever, Ruskin well says: "The whole period of youth is one essentially of formation, edification, instruction—I use the words with their weight in them in talking of stones—establishment in vital habits, hopes and fears. There is not an hour of it but is trembling with destinies, not a moment of it which, once passed, the appointed work can ever be done again or the neglected blow struck on the cold iron. Take your vase of Venice glass from the furnace in the glow of heat and strew chaff over it and recover it to its clearness and envied glory, when the north wind has blown upon it—but do not think to strew the chaff of vice and the dust of sin over the pure, delicate soul of childhood fresh from God's presence, and again to bring back the heavenly colors—at least in this world. A child being asked why a certain tree grew crooked replied, "I suppose some one stepped upon it when it was a little fellow." So when I see a man destitude of every good or true instinct, who is wholly given to evil, I think that when he was a little fellow sin stepped heavily upon him and deformed a soul, surely for time, it may be for eternity. His early training and surroundings have largely made him what he is. In youth he was bent, deformed, scarred, and will bear the sad evidences of neglect, evil teaching and bad example to his grave.

Such facts are felt, and in the temperance work of to-day we are not spending all our time in breaking of the branches of that great moral Upas tree that overshadows our na-

tion with its poisonous shade, merely reforming drunkards, but we are striking at its great tap-root by striving to plant in the minds of the young the seeds of temperance and virtue, to arouse in their hearts sentiments of hatred toward the accursed traffic which transforms men not into the likeness of beasts but of demons, and converts what should be a shadow of heaven—the home—into "the fittest earthly type of hell."

Forty-eight hours will ordinarily accomplish more in our Christian work at home or abroad in saving a man, while he is a child, than seven weeks when the bigotries and vices of manhood have become fixed in his heart and life. But why should I go further for argument for work among the children. You have all been convinced of its importance long ago. The only question seems to be as to the propriety of making the temperance work a distinctive feature of our Sabbath schools. Why single out this one sin more than theft, lying or murder? I answer because it is more attractive, more insidious, and chiefly because public sentiment does not frown on this sin as on others should it receive our special attention. Besides intemperance influences the passions, degrades the reason, depraves the taste and thus leads to every crime in the decalogue. It is the very embodiment of evil, the devil's prime minister.

The story comes from the Orient of a wise old shiek, who gave to a young prince from whom he was about to part a list of crimes and bade him choose the one which seemed to him least harmful. The young man turned away in horror from murder, theft and the loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that one" said the wise old man, "which will bring you all." We must have the instructions given to our children on the subject with, Thus saith the Lord, because the impressions left on their minds, when connected with the moral influences and power surrounding the Sabbath school are tenfold greater than those made in any other way. All about us we have men affirming —falsely, though it be—that the Bible does not discountenance the use of ardent spirits. Our children hear this, and if our Sabbath schools, the admitted teachers of morality as well as religion, ignore the sin which does so easily beset, that which will be the greatest temptation to our Sunday school boys—I say if we ignore in our Sunday schools the teaching of God's word on this subject, will not our youth be prone to believe the assertions wicked men so boldly and confidently make? No, better far, let us, both in season and out of season, as Sunday school teachers, so thoroughly educate the school children under our care in the teaching of the Bible on the subject of temperance, that when they go out from us to meet the dangers which will beset them, what David said of the godly may be true of them, "the law of God is in his heart; none of his steps shall slide." If there should be any doubts of the necessity of this work you have only to read in Miss Kimball's report the startling fact that five boys, long members of a Chicago Sabbath school, went from that school into a saloon and became so intoxicated that it become necessary to carry them home. And in our own county and in our city of Streator two boys refused to sign the pledge presented on one of the temperance days, giving as a reason that they wanted to drink beer, and boys in our town, members of some Sunday school perhaps, in payment for some service rendered a saloon-keeper, took instead of the nickel a glass of beer or a cigar. Has the time come for work in this direction, think you? Whose boy may be the next victim of the tempter? Yours or mine? Does it matter? Is not one soul as dear to our Heavenly Father as another? Is it unnecessary to teach temperance distinctively, while at least 500,000 of the devil's ministers' are, from their gilded and blazoned pulpits, reeking with the blood of murdered and lost souls, preaching in most persuasive strains the gospel of lust debauchery, dishonor and eternal death? Shall we look supinely on and make no effort to save our sons, yea even our daughters, from these snares and pitfalls, to save the children of others, to save the young all around us from misery, crime and death, death—physical, death spiritual, death temporal, death eternal? Can we as parents, as Christians, as teachers, feel that we have done our duty while this worse than trade in men goes on around us? Are we free from our brother's blood, while we raise no hand to help, give no warning of danger, make no effort to aid the old or to protect and guide the young? Awake, O sleeper! call upon thy God and, aided by him enter into the work of saving the boys and girls around from the terrible evils of intemperance. Let every Christian man and woman, every Sabbath-school teacher, every minister of the Gospel enlist in the good work of planting deep in every child's heart an undying hatred of rum and of the rum traffic, until the curse shall be destroyed and temperance and peace reign in the earth.

Our Washington Letter.

The Thomas Statue and the Hero it Commemorates—Our Top-heavy Army—Guarded by Police-Stanley Mathews—General Disgust at Lodge Politics.

Washington, D. C., Nov. 22, '79.

I suppose you have already through the daily papers been informed of the grand pageant we had here on the unveiling the statue of General Thomas. It was certainly a great sight and one long to be remembered. It was sad to reflect as the brilliant cortege passed, and one noticed the familiar faces of our numerous officers and citizens, that it was but to the memory of a grand old hero, who, even in the strife of war never forgot his moral duty to his country and always kept aloof from the cliques and cabals that rule and demoralize our city, and through it the country. If such an ovation had been given him when alive, how it would have made his honest bosom heave and his heart throb! But alas! it was not to be. He was overslaughed and beaten by imps of the lodge, and at one time it was even attempted to smirch his reputation in order that their scheme should be carried out.

One could not but be amazed at the number of regular army officers on hand. Sheridan and others absent there was one General (Sherman) and staff, three major generals each with his staff, and twelve brigadier generals, each with his staff. When it is recollected that the staff of itself of each of these officers resembles in size a small company of troops, and we take into consideration the number of other officers, from lieutenants up to colonels, who were present, one would think we must have a vast army, and recollecting that it only amounts to twenty-five thousand men, recall to mind the sayings of members of Congress for the last ten years, "that the army was top-heavy," "that the tail wagged the dog," etc., in all of which there is more truth than poetry.

Another incident that attracted my attention was that while the soldiers were marching along in their gay uniforms with bright guns to the sound of martial music, a detachment of the police preceeded, flanked and followed them. This may or may not be customary, but is certainly ludicrous. During the war time the volunteers used to say that they had to do all the fighting and protect the regular troops, but when it came to getting promotions at the war department the regular officers got all of those and all the credit; and now I suppose, as it is time of peace and their guardian protectors, the volunteers, are out of service, the police have to act as their guardians. Another thing worthy of note simply to serve as an example to our youthful Americans, was that Stanley Matthews, of Ohio, was the party selected to deliver the oration. Ex-Senator, or as he is now commonly known, "Jim Anderson" Matthews has never recovered from his fatal connection with the secret society clique who spread such demoralization all over the country; and never will as long as the present generation exists. He has made repeated attempts both at home and here and each time failed. Being a relation of the President, he was selected as orator through the subserviency of the officials hereabouts to the Executive, in order to give him a grand opportunity of appearing in public to an advantage and crowding out of people's minds that little episode in his life. He will never succeed. Schuyler Colfax, Odd-fellow, has tried it again and again and fails each time. Matthews is a man of great ability and the address was a fine one and a fair eulogy upon the hero; and if it had been delivered by another person and the fact afterward discovered that Matthews had written it, it might have had the effect he sought by its delivery. But that recalled the jackal on the soldier's grave—Falstaff over the body of Hotspur praising the latter's great prowess, that his listeners might know that he, Falstaff, had still greater in slaying him.

The great duty we who are agitating the secrecy question, owe the country is to explode the false issues put up before the people by lodge tricksters to divert their attention from them and their practice. The war has been ended a long time and the points contended for are settled so far as agitation of them can do it, and now only need a healthier condition of public morals when thieves and law-breakers will not be allowed to hold all the offices in the country, squander the money of the people and demoralize our youth. Lodgery is still keeping up sectional strife and war feelings, which has been for the last seventeen years a most prolific issue for them in that it enabled Republican and Democratic Masons to ride into office and power and at the same time by embittering the people against each other prevented them from giving secrecy the attention which it merits as a national evil and the cause of all our present woes. I enclose the following slip from the *Star* of this city which is but a fair specimen of the whole country:

The South Disgusted with Politics.—General Fitzhugh, formerly doorkeeper of the House of Representatives, has returned to the city from Texas. He was met to-day by a Star reporter. In response to the inquiry as to politics in the South, especially in Texas, he said:

The simple truth of the matter—I speak with especial reference to Texas, but I believe the feeling is widespread—is that there is a disgust with politics. We have fought so long and under such repeated mismanagement that we are totally disgusted. In Texas this feeling has been augmented by the course of the last Democratic legislature. Everybody is disgusted, both as regards national and local politics.

Now why are the people disgusted? Because every election shows the return of more Masonic thieves and scoundrels to office, or a fresh batch to replace an old one decomposing with official corruption. And if we skillfully turn the attention of the public to the fact that one tenth of the males of our country depraved by secret oaths are combined against the rest of society and plundering it by obtaining through this secret combination all the offices, how long do you suppose it will be before the masses will rise and suppress such institutions?

An article from the *Post* of yesterday in regard to matters I have before written your paper, shows to a startled public the crime they are committing in allowing secret oath-bound societies to control the courts of our country, and I suppose this appalling exhibit is only a counterpart of like courts all over the country where Masons have charge. This was fully set forth in "An-as-tar-ta" (Tims. possible work) but I suppose every reader thought the author was drawing upon his fancy for his facts. O. N.

Great questions will be under consideration in 1880; will you not put the *Cynosure* into the hands of five, ten, fifteen, or more intelligent readers, so that it may help them in wisely deciding them?

The temperance story "Father to Son," intended for ers, will be an inducement to take the paper.

Reform News.

THE DEGREES WORKED AT BYRON, ILL.

BYRON, Ill., Nov. 22, 1879.

On the evenings of the 22d and 23d of October, Elder Browne and brother Starry lectured on and worked the first and third degrees of Masonry in our village.

When I went to the hall and met Bro. Starry, my first thought was, "Now we shall have a complete fizzle! It is a shame for an association to send out such a boy to expose the 'ancient and honorable' lodge of Free an Accepted Masons!" The meeting was called to order. A few friends came forward and took seats on the platform to act as officers. The opening ceremonies were gone through with, and "Byron Lodge of Free and Accepted Masons, No. 323 (or whatever it was), was now declared regularly opened and ready for business, in the first degree. Rev. James Dove was announced as in waiting to be initiated. And here it was that "the boy" showed himself a man, a workman of whose labor we need not be ashamed. A few Masons were present, but they kept their jewels. Some of them left before the meeting closed. The second evening the same reverend gentleman was raised to the sublime degree of Master Mason; and here it was that "the boy" showed his knowledge of Masonry and its ceremonies. I doubt if there are many old, gray-haired sinners who have acted as Worshipful Masters for scores of years who could prove themselves more prompt and ready in all the ceremonies than did Bro. Starry. He seemed to be the right man in the right place. No doubts; no hesitations; just as prompt as the school boy is in repeating the alphabet. And then when he came to blanketing the Rev. Dove, I doubt if even John Morrissy in his palmiest days could have floored his adversary as gracefully as poor Hiram dropped into the blanket.

The meeting closed. I think all present were satisfied with the truthfulness and ability with which the degrees of Masonry were worked by Bro. Starry and explained by Elder Browne. And of another thing, all were satisfied that Masonry is a wicked system of idolatry which should be exposed. But one Mason was present at the "raising" and he kept as still as a mouse. B.

NOTES BY THE WAY.

TABOR, Iowa, Nov. 20, 1879.

DEAR BRO. K.:—I wish to express my high appreciation of Tabor, its College, its faculty, and its people. Situated in a most beautiful and fertile region, surrounded with railroads, yet about seven miles from any depot, it has both the disadvantages and benefits of isolation. I visited this place two years ago in September. The subject of our reform had not been agitated. The Masons and Odd-fellows had lodges, and some of their members were in the churches; but President Brooks and Rev. John Todd, who for twenty-five years has been pastor of the Congregational church, said I should have a hearing, and I spoke to an attentive audience in the lecture room of the church.

That lecture bore fruit, and a recent discussion of the question of secretism in the students' literary society has deepened the interest in this subject.

I came here on the 17th unannounced, and was invited to give two lectures in the College chapel, and the students were advised to attend. On the 18th I gave a brief lecture and worked the E. A. degree before a full house. Last night was the night of the weekly prayer meeting in the Congregational church. It was held earlier on account of the lecture. I attended and felt that the Lord was with us. After the prayer meeting we went to the chapel, where I found a good audience and worked the M. M. degree. I was assisted by eight excellent young men who are students and young men of great promise. Rev. J. Todd made some appropriate remarks at the close, and the audience went away convinced, I hope, that they ought to have "no fellowship with the unfruitful works of darkness, but to rather reprove them." I go from here to Monroe county.

AVERY, Iowa, Nov. 26.

DEAR BRO. K.:—My heart is often sorely pained at the divisions which have been made in the "body of Christ." I long for the time when his church shall be visibly one, just as they are all truly one in him. But there is another side of this picture that does not look quite so dark. Sad as the divisions are, they are in many cases protests against prevalent and popular evils and efforts to attain a higher spiritual life.

Some of the smallest of the sects are small because so thoroughly self-denying and faithful to their convictions of duty. I have been led to make these reflections because I have spent some days here amongst the Associate and Reformed Presbyterians, who, though small in numbers, are faithful to the great questions of reform, and stand here a moral lighthouse shining out into the surrounding darkness.

On Saturday evening, Nov. 22, I spoke in the Miner's Hall in Avery; on Sabbath, the 23d, I preached there to a full and attentive congregation. On Monday and Tuesday evenings I lectured in the Reformed Presbyterian church at Hickory Grove, (Rev. J. Love, pastor,) and worked the E. A. and M. M. degrees.

On Monday evening Mr. A. C. Watson, who was made a Mason in the Albia Lodge, testified to the cor-

(Continued on ninth page.)

Correspondence.

SPIRITUALISM.

WHEATON, Ill., Nov. 18, 1879.

It was my pleasure last evening, at the College chapel, to witness Mr. Starr's exposure of the tricks of spirit mediums, which, when explained, were so simple that one feels foolish for once thinking that there was anything supernatural in their performance.

While his lecture set forth that the whole round of manifestations of spirits through the so-called mediums were a fraud, and that he had caught and exposed the best of them in their materializing of spirits, showing visible forms, faces, etc.; and that there was nothing but what he had done or could do himself, without any such aid; still the writer came from the chapel feeling that it was not quite all explained yet. Perhaps Mr. Starr, in a series of lectures, could explain what has been an enigma in many minds, embraced in, or connected with animal magnetism, clairvoyance, etc.

Having never attended a seance or a circle of Spiritualists, nor studied the subject, otherwise than to read the current news of the day, together with a few of their papers and magazines, I do not profess myself capable of discussing some questions to which I have alluded. Being a businees man, time would not permit a more thorough study, so my article is more to suggest thought and to gain light than to impart information.

When I was but a boy I saw a physician magnetize several persons. He knew next to nothing of the power he was employing, only that he had that power over some organisms to put the person in a deep sleep or stupor. I am satisfied there was no trick about that. When circles were formed and the whole round of excitement connected with rappings, table-tipping, etc., were exciting the public mind, a circle was formed in northern Ohio, composed of educated Christian men and women, who believed that all the phenomena connected with so-called Spiritualists could be produced by those who were not mediums and did not have the least faith in anything supernatural connected with those manifestations. President Mahan, of Oberlin College, was a member and attended regularly those meetings. They obtained the same results. I saw a copy of Mr. Mahan's book published at the time containing many facts of history from centuries past, of the strange events and phenomena that had taken place and been recorded as having transpired, but not understood. That there are forces in nature and laws of matter and mind not yet understood. I recollect one term he used was, that of "Odylic force." That it was spirits that answered their questions, rapped and tipped their tables there was not one of the society had the least belief, yet they could do all these things. It was Mr. Mahan's opinion that by this force mind can convey thought as well as by speech to others, and intimated it might be the medium used by animals and birds. I presume the volume is not out of print.

One thing is certain to those who take the Scriptures as authority. That forbids the consulting of women who have "familiar spirits," witches, wizards, or any of the human family pretending to possess supernatural powers. The Lord says he rejected Saul from being king of Israel because "he went to inquire of a woman who had a familiar spirit, instead of inquiring of the Lord." (1st Chron. 10: 13.)

Did your space permit we would like to say much more. May not those who expose trickery go beyond what truth and facts will support when they deny any and all spirit mediation, whether it be good or evil? becoming Sadducees, who deny that there is any spirit good or bad?

There was a Congregational minister in this State who could scarcely sit down in his study without being disturbed by an unseen influence to write. The writing being independent of any working of his own mind. This will probably not be credited as the truth, when it is stated that he followed the matter up determined to know the utmost of the matter, which he did with intense perseverance until the origin he was convinced, and fully comprehended to be from an evil spiritual source.

He gave public notice he would give an address upon the subject, and the whole community turned out expecting the reverend brother was going to announce himself a Spiritualist. The house was packed full and all available space around the doors and windows occupied by persons standing. The text chosen was 1st Timothy, 4: 1, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils," etc., from which —and other Scriptures—he threw the whole weight of a powerful sermon, with all the influence he could command, against the doctrines and practices of spiritualism as evil and only evil in origin and influence to the human family.

It does not help a cause to deny what honest men have demonstrated to be true, because their methods are not understood. The Scriptures teach that the Christian is to try the spirits whether they be of God, and has given us infallible tests. The first one is, "if they deny the Lord Jesus Christ, they are not of God." Any one who denies that the Lord Christ has come in the flesh and is the Saviour of the world, be he angel or spirit, visible or invisible, is not a true teacher

and should have no influence as a spiritual guide. This foundation, this tried stone, has been too well proved to be moved by wicked spirits or devils.

Time is not with the Lord as with us. Prophecy has foretold because the Lord would seem to delay his coming, men would give themselves up to unbelief and increase their wickedness. Under the theocratic government of Israel the Lord manifested himself through prophets in a way not to be misunderstood. After the government was changed through their sinful desires to be like the idolatrous nations around them, God withdrew all manifestations of himself from them for four hundred years—think of it, twelve generations and more. It is recorded, "The WORD of the *Lord was precious in those days* because there was no *open vision*." Four hundred years without any prophet of the Lord among his people to receive Divine gifts. So utterly changed was everything that God seemed to have utterly forsaken them. When John, the forerunner, and Christ himself appeared, the people said the "old prophets have arisen again and we are coming back to primitive days." Not the Messiah, the leaders said, but the prophets of the Lord had come again. Their works were supernatural, God-like, and even enemies were witnesses that "no man could do those works except God be with him."

There was no attempt to disprove in all Israel that all the mighty works ascribed to him, and witnessed by thousands were not as they took place in all the land of Palestine. Even the Apostles were not accused of deception. For they admitted in their court "a notable miracle had been done" in the healing of the cripple at the gate of the temple, and in numerous instances of like nature, so that all should receive the testimony upon the evidence of enemies alone for the witness. If Jesus did one trick or practised one single deception, his character for purity and truth is gone, and our Saviour is an imposter. There is not room for such a thought. The truth is established beyond question. All open visions were withdrawn. No more of necessity, since those powers are not religion and might be imparted to men (and were, while they were yet sinners,) the gifts would do more harm than good. 2 Cor. 13:2.

The world were assured that God had spoken unto us in these last days by his Son; that man could be perfected through the Divine Teacher, and needed nothing more, as perfect refuge from all the evils of earth was in his redemption and intercession for us.

The just now live by faith in him. The *Word* of God is now precious because there is *no open vision*, nor will be until his second coming which so many believe to be near.

H.

The End of the Masonic Conspiracy in Menomonie.

DEAR K:—You, and all friends of the good and true, will rejoice to know that the black cloud of detraction and slander which for the past two years has enveloped my predecessor, Rev. W. W. Ames, has at length broken, and the light now shines, showing to all what his friends never doubted, that in the matter of adultery, as charged, he is as guiltless as an angel.

Your readers will remember the result of his trial here. Eleven of the jurors were for his entire acquittal; while one alone, a high Mason, stood out, thus tieing the jury. When Bro. Ames demanded a new trial, the judge was so dissatisfied with the evidence that he advised the District Attorney to enter a *nol. pros.*, and thus the case was dismissed; in such a shape, however, as to leave his enemies a chance to pick at his character, of which, as it seems, they have not been slow to avail themselves, as you will see.

On going to our teachers' meeting on the evening of the 4th of this month, I found Mrs. Ames reading a letter from her husband, from which we learned that the story had followed him to Texas, where he had gone for his health, and where, true to his religious instincts, he had engaged in such Christly work as came to his hands—leading a Bible class and preaching to a pastorless Methodist congregation, as required,—until he was approached by a class-leader, who placed a note in his hand, requesting him to read it at his leisure. This note demanded his resignation as leader of the Bible class and the cessation of his preaching labors; as the story of his disgrace was abroad in the community! This was, of course, a new burden for him and his to bear; but now see the providence of God!

While with a fiendishness worthy of the pit, enemies were working for the farther overthrow of our long-suffering brother, God was working by his Spirit for his deliverance. On the very next day after receiving this news from Texas, Mrs. Ames came rushing into my house with a letter which she had just taken from the post-office, containing the humble and frank confession of the young woman who had been induced by influences—of which we will not now speak—to go upon the stand and swear away her own character and that of Bro. Ames at the same time. This, of course, created a genuine sensation. The girl for months had been lost sight of. No one here knew where she was, and the letter gave but one clue, and that was the name of the place, without county or State.

At first a trap was feared, but a postoffice guide threw light on the matter, showing that there was just one town of the name in the United States, and that in Minnesota. Steps were immediately taken to discover whether the letter was genuine. The girl was found, and last week I went to her and obtained the affidavit of the lady with whom she resides that the confession sent to Mrs. Ames, and now in our hands, was genuine—made to said lady with every evidence of genuine contrition for the great sin she had been led to commit; and made to her, on the part of the girl without any solicitation from her, as she knew nothing of the parties nor of the transaction until revealed to her by the girl whose disturbed conscience would no longer permit her to hide her sin.

This confession and accompanying affidavit I had the pleasure of laying before a large audience in our church last Sabbath evening, and it has since been peculiarly gratifying to hear so many of our prominent citizens, and among them the District Attorney who prosecuted the case, say: "I never believed Mr. Ames guilty!" In God's good providence the means adopted to destroy Bro. A.'s character have failed. Trusting in God, his friends await further developments.

J. L. BARLOW.

Masonized Quakerism in Winona, Iowa.

EDITORS CYNOSURE:—We have just had in this community a fresh exposition of Masonry, and by one of its sons, as well as a clear illustration of a somewhat obscure text of Scripture. The exposition of Masonry has been in those parts wherein she stands in opposition to "the darkness and pollutions of the outer and profane world" and seeks to discourage all such profane and polluted societies as impede the progress of the light of the ineffable science. The little Free Methodist society worshiping in the school house here for three years, nearly, have at last had a threat executed upon them and been locked out by a Mason.

The Scripture illustration we have had is of Math. 24:28, "For wheresoever the carcass is, there will the eagles [or vultures, see Isa. 34:15] be gathered together." As the bodies of animals become a prey to vultures only after losing the spirit of life and becoming a carcass, so churches become a prey to fallen, evil angels, and spirits of devils, only after losing the Spirit of God out of them and becoming reduced to the carcass state. Fallen church bodies are the baneful prey of the fallen spirits, and they know it.

An old Hicksite Quaker church in this community, the church most responsible for the civilization about Winona, has fallen so low in the carcass state that she is now mostly a feeding place for those fallen evil spirits which connect themselves with Masons and such like, in order to war against Christ. (We do not bring such charge against Friends generally, by any means.) This dead body now gives aid and comfort to Masons and Universalists, so that the very creatures which have to be more or less stirred by the preaching of a live people of God, receive aid and sympathy out of it, in their opposition to and interruption of the meetings where the Holy Ghost prevails and not the spirit of Masonry. This "fellow-craft" of the devil captures a hold in this body and manages it so as to turn its influence, as a professed church, against the little people among whom God carries a standard against the overflowing tide of secretism. Thus a church nourishes these full grown children of the devil by giving shelter and sympathy to Masons in opposing God.

Old trees sometimes are grafted, and indifferent apple sap is turned into a pear graft and made to produce pears. Satan saw this old church ready, prepared and set in his Mason graft to absorb the sap or spirit of the church in the interests of his Masanic kingdom, and these poor fallen people are no wiser than to let the devil gather their church feelings and prejudices about a Mason to help him bring forth Masonic fruit against the kingdom of God. Churches are very low before they take the Mason graft. But this Winona graft of Masonry has the poor old church in such contempt secretly as a people of God, that he tells them they would all be better Quakers if they were Masons. How low, how fallen from original Quakerism they must be!

Mr. Theodore Russell is the one Mason belonging to the Quaker meeting who is controlling it in the interests of Masonry. He has never been seen in our meeting since Rev. E. Y. Carl said something in one of his sermons about "hoodwinked and cable-towed." I suppose he knew something of that term, and thought it was taking the name of his god in vain. He and B. F. Fenton and John Cooper are the school-house trustees. Bro. Cooper was also a Friend, as Mr. Fenton, and overseer of their meeting, but was converted lately among us and joined with us. Mr. Fenton gives his church sap very strong into the Mason graft against the people stirring up dead things. This Mason has Mr. Fenton so under his influence that he holds up Mr. Russell as a model man. Just think of it,—a man who has been stripped nearly naked in a Masons' lodge before all sorts of men, maybe, and who took oaths the most horrid, oaths involving allegiance to his country and God,—this man held up by a professor of religion as a model. How model must be the respect of this same Mason for his father, his aged father, as he is now a bearer and supporter of an institution which gives his father the title of "dog."

Truly this of itself ought to start the stomach of the conscience of the Quaker meeting against this Mason they have swallowed. I

trust he will make them sicker than Jonah did the whale. We are "looking unto Jesus" and not to Hiram.

Yours, JOHN T. JAMES.

OUR MAIL.

Hiram Whitney, Plano, Ill., writes:

"My wife and I think the Cynosure is the best paper published in the country, and we think we could not get along without it."

Thomas C. Radabaugh, Cambria Mills, Mich., writes:

"The Cynosure is worth more to me than all other reading matter from abroad. Oh, may the time soon come when the hearts of Christians shall cease to bleed on account of this vast system of wickedness, secrecy; when it shall be chained down in the bottomless pit from whence it came, and a seal placed upon it. Yours during the war."

Rev. Henry Kumler, Dayton, O., writes:

"I think Pres. J. Blanchard is nearer right than some of those who would criminate him. Nothing but the truth plainly taught in humility will overcome the errors of this our day. I say once for all, be sure that you are right, and then go ahead. Amen."

Wm. Mahan, Lexington, Ill., writes:

"The cause of Anti-masonry is not prospering here. The secret society men control everything. The United Brethren used to be Anti-masonic, but they have nearly all gone back, and now receive Masons into their church."

Abraham Cox, Galion, O., writes:

"I like your paper and don't want to be without it. I hope the good Lord will prosper you in your good work."

J. A. Bingham, Mallet Creek, O., writes:

"The Cynosure must not be neglected. It is the sine qua non of our reform. Others will help a little occasionally, and we are glad of it, but without the wheel-horse the team will not go."

J. H. Armitage, Buckingham, Ill., writes:

"There are but two beings that plant plants that bear moral fruit. Man, in no sense, is the author of either good nor evil. All orders, organizations, and societies originated in and emanated from the mind of God or the devil. Now whoever proves that God is the author of secret societies, proves a great deal more than he intends to prove, and hence proves too much. God never did anything without having a purpose in view. Is it God's purpose to practice favoritism? If God be the author of secret oath bound societies, or orders, from which nine-tenths are excluded by the laws of the orders, what else does he do but practice favoritism? God's eternal and unchangeable nature forbids the idea, hence the devil is the author of all secret oath-bound orders. Every Christless prayer offered to God meets the repulsive force of God's disapprobation, and is driven back to its native hell, and becomes a prayer offered to the devil."

R. C. Clark, Flint, Ind., writes:

"I am seventy-seven years old. I want the paper to show to my children, to persuade those who have joined the lodge to come out and renounce it. I, for one, think it is time that every man, woman and child held up both hands, and raised a warning voice against secrecy before it is too late; before there is an endless ring of secret orders reaching around the world; before they get to be a moneyed and landed aristocracy, and bring on a worse state of things than negro slavery."

P. B. Bates, Constantine, Mich., writes:

"I keep growing stronger in favor of this great and glorious Anti-masonic work every week. I think Christ's great plan of salvation is plainly seen through its workings. Will it not be prospered? Will it not be able to stand against the terrible storm which Freemasonry proposes to hurl against it? I, for one, answer yes, for it is founded upon a Rock, the Rock Christ Jesus."

We understand that our friend Wilson Heald and his family, of West Branch, Iowa, are now on their way to California. We wish them a pleasant journey.

Henry De Jough, Rochester, N. Y., who has been visiting in Boston for a few weeks, sends us a new subscription se-cured during his absence from home, and closes his cordial letter as follows:

"Ever rejoicing in the success of the good cause. God's speed and blessing to my countrymen in Holland, Mich., and elsewhere, in their efforts against the works of darkness."

The news comes to us that C. R. Williams of Terryville, Ct., has been very feeble for about three months, and but slight hopes are entertained of his recovery.

B. M. Mason, Moultonborough, N. H., writes:

"We take three copies of the Cynosure in the house. Two of them are sent or put into the hands of such persons as we think will be most benefitted by them. Much good is accomplished, and in a way little known by our adversaries. The Cynosure is doing God's service and it will do its part in redeeming the world from the terrible sin of secretism. The majority of our Cynosures during the year are mailed to individuals. Formerly several active Masonic lodges existed in this community. Now they are scattered, and no apparent vitality remains. I believe if we act prudently they will not be revived. One Mason here whose history for honesty and fair dealing would not bear close criticism, says the lodge has become so wicked he has not met in one of them for years, and does not intend to in future. They know that any one can know all their secrets, so far as the ceremonies are concerned, for a trifling sum, and the novelty of the thing is all taken away. I think we have abundant reason to 'thank God and take courage.'"

Sabbath School.

LESSON L.—Dec. 14.—THE HEAVENLY CITY.

SCRIPTURE.—Rev. 21: 21-27; 22: 1-5.

21. And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

25. And the gates of it shall not be shut at all by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever.

GOLDEN TEXT.—For he looked for a city which hath foundations, whose builder and maker is God.—Heb. 11: 10.

[From International Quarterly.]

HOME READINGS.

Rev. 11: 1-19. The two witnesses.
Rev. 12: 1-17. The accuser cast down.
Rev. 13: 1-18. The power of anti-Christ.
Rev. 17: 1-18. The victory of the Lamb.
Rev. 19: 1-21. The marriage of the Lamb.
Rev. 20: 1-15. The second resurrection.
Rev. 21: 1-21. The heavenly Jerusalem.

SUGGESTIONS.

From chapter 6 to the end of chapter 11 we have an account of the hardening judgments that follow the rapture of the church. Chapters 12-14 are regarded as a great parenthesis, showing the results of the rapture. Then in chapters 15, 16, we see a continuation of the judgments. In chapters 17-19, the full results of infidelity and apostacy are exposed. In chapter 19: 6-21, we have the appearing of the Lord Jesus as King and Judge. In chapter 20 to 21: 8, we see the result of Christ's intervention, and the millennial and eternal state. In chapter 21: 9 to 22: 5, we learn something of the bride of the Lamb and the paradise of God. In chapter 22: 6-21, we have "the seven last words."

Chapter 21: 1-8, is connected with chapter 20, and properly concludes the account of the white throne judgment and the commencement of the eternal state. But, having finished this picture, the inspired Apostle was permitted to review more in detail the glories of the bride, the Lamb's wife; and this series, beginning with the millennial kingdom (chap. 21: 9), ends also with the eternal state (chap. 22: 5). It may be compared to a dissolving view, where one scene fades into another, and where each line cannot be distinctly traced. There are many opinions concerning this Scripture, but all agree that "the bride of the Lamb" is the church of Christ. Some think as the church is composed of many individuals, all these taken together represent a city. We must remember that Satan always tries to counterfeit Christ's work, and, therefore, we find in chapters 17, 18, the counterfeit of the Lamb's bride under the figure of a city. This city "comes down" from heaven, and the bride will come with her husband and reign as a queen over the earth. We have also a picture of "the river" first seen in Eden, now a source of blessing and fruitfulness to all the earth. And "the tree of life" whereof we may eat, and whose leaves are for the healing of the nations. This city, the center of all the earth, will be "set on a hill," and "the nations" shall walk by its light. Thus the church will at the last fill her proper place, and the glory of God will be seen in her.

[From Scholar's Handbook.]

HOME READINGS.

1 Pet. 2: 1-10. Living stones of the temple.
Is. 60: 1-14. The Light thereof.
Rev. 21: 10-21. The gates and walls.
Rev. 20: 1-15. Its inhabitants.
John 4: 5-15. The water of life.
Gen. 2: 7-17. The tree of life.
Rev. 7: 9-17. With the Lamb.

STEPS TO THE LESSON.

The history of man begins in Eden, and ends in heaven; begins by earthly rivers, and ends by the river of water of life; begins under trees in an earthly garden, and ends beneath the tree of life in the heavenly city. After the opening of the seven seals the Apostle had various other visions of the seven angels, the red dragon, the Lamb on Mount Sion, the seven last plagues, the fall of Babylon, the marriage of the Lamb, Satan bound and loosed, the first resurrection and the heavenly Jerusalem.

ILLUSTRATIONS.

"No night." The tombstone of a little girl blind from her birth bears the inscription, "There is no night there."

"The heavenly city." "Now I saw . . these two men went in at the gate: and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with harps and crowns and gave them to them: the harps to praise withal, and the crowns in token of honor. Then I heard in my dream that all the bells of the city rang again for joy, and it was said unto them, 'Enter ye into the joy of our Lord.'"—Pilgrim's Progress.

[From S. S. Times Quarterly.]

NOTES.

The description of the heavenly city is as rich and glorious as a man can imagine; yet the literal facts revealed are but few.

22. "No temple:" It needs none. God and the Lamb dwell in every part of the heavenly city, and fill it with their glory. It is all the "holy of holies," where God's glory dwells and consecrates.

23. "The glory . . . the Lamb is the light:" God's glory, both on earth and in heaven, shines brightest through the Lamb.

24. "The nations:" The Gentiles. "Of them which are saved:" These words are omitted in better texts; but this makes no difference in the sense.

25. City gates were commonly shut only at night, or by day in time of war. Neither case occurs here; but (26) "glory and honor" can always pour in at the open gates.

27. This verse declares some literal facts about the city.

1. "Clear:" or, bright; "crystal;" or, ice, or any other clear transparent substance.

2. "The street:" The broad street. The figures following are not to be pressed too closely in literal interpretation. The inhabitants shall have abundant supplies and health to enjoy them.

3, 4. These verses appear to declare further literal facts, except the last clause of verse 4. "His name shall be in their foreheads:" Their faces shall show to whom they belong.

5. "Reign:" Be as kings.

ALL OUR ANXIETIES ARE TO BE RESTED ON GOD.

My son, suffer me to do with thee what I please. I know what is expedient for thee.

Thou thinkest as man; thou judgest in many things as humam affection persuadeth thee.

O Lord, what thou sayest is true. thy care for me is greater than all the care that I can take for myself.

For he standeth but very unsafely, who casteth not all his care upon thee.

O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee.

For it cannot be anything but good, whatsoever thou shalt do with me.

If it be thy will that I should be in darkness, be thou blessed; and if it be thy will that I should be in light, be thou againblessed. If thou voucheafe to comfort me, be thou blessed; and if thou wilt have me afflicted, be thou blessed also.

My son, such as this ought to be thy state, if thou desire to walk with me.

Thou oughtest to as ready to suffer as to rejoice.

Thou oughtest as cheerfully to be destitute and poor, as to be full and rich.

O Lord, for thy sake, I will cheerfully suffer whatsoever shall come upon me with thy permission.

From thy hand I am willing to receive indifferently good and evil, sweet and bitter, joy and sorrow; and for all that befalleth me I will be thankful.

Keep me safe from all sin, and I shall fear neither death nor hell.

So thou do not cast me from thee forever, nor blot me out of the book of life, what tribulation soever befalleth me shall not hurt me.—*Thomas a' Kempis.*

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 4, 1879.

"Is He a Mason?"—This question often occurs to persons in regard to pastors, lecturers, physicians, lawyers, and prominent business men and farmers. Instead of letting it die without giving it utterance, change the question to:—"Are you a Freemason?" and put it kindly to the person whose relation to the secret orders you wish to learn. If the gentleman is honorable, providing things honest in the sight of all men, he will not hesitate to give you a straightforward answer. It is more in accordance with our shrinking, cowardly natures to ask his neighbors about his position or watch his words and actions, and guess about the subject. But if you love God with all your heart and your neighbor as yourself, many a rich opportunity for doing good may open to you as a result of asking the question, "Are you a Mason?"

Few will forget Mr. Moody's comments on James 4:6, "God resisteth the proud, but giveth grace unto the humble," when addressing the converted drinking men, so deeply earnest was his warning not to depend on their own strength; then resisted by God they made their own destruction sure. It has often been noticed that there was a great lack in this respect in the work of Murphy and Reynolds, especially the latter. Mr. Murphy in private at least confesses the need of dependence on the Lord Jesus Christ, but failing to make him the center and foundation of his reform work, he has been left to pursue a course that thousands will regret. Instead of continuing the temperance work in the name of his Master, he is using the reputation gained in that work as a means of gain as a lecturer. That he has little capacity for this business is soon discovered, and the result must be failure. Instead of relying on himself, if Mr. Murphy shall give himself to the Lord wholly for the work of saving men through Christ from the sin of drunkenness he will receive such gifts and riches of grace as can be measured by no amount of this world's wealth or honor.

When those who work wisely and perseveringly for the circulation of the *Cynosure* go to their reward, as many have done, many it may be will ever be held in grateful remembrance by those whom they have induced to take the *Cynosure*. One subscriber renews and writes: "For a life long subscriber you are indebted to one who now lies in his grave—Harry Wilcox. But for him the merits of your paper would have been unknown to us." "The memory of the just is blessed." Whatever we do let us do it heartily as to the Lord and not to men. Our night will surely come when our opportunity for work here among our friends will cease.

Lost to Shame.

The case of the Menomonie Masons is a representative one, and well illustrates how the practice of the falsehoods and strange worship of the lodge destroys the sentiment of manly honor. After following Rev. W. W. Ames, of the Menomonie Baptist church for years, they at last, like the chief priests and Pharisees in the case of Stephen, suborned false witnesses, an insane old man, and an ignorant, weak-minded girl. (In a note last week this girl was represented as of bad character. We gained the idea from a Menomonie paper. That is, we are glad to say, an entire mistake. We do not know that anything stands against her character but the self-criminating testimony put into her mouth by the lodge prosecutors.) The confession and affidavits in the case are printed in the same paper, and Bro. Ames deserves the benefit of a publication of the former, which is as follows:

Eyota, Nov. 4th, 1879.

W. W. Ames—Dear Sir: It is with shame and contrition that I make this confession to you, with the request that it be read in the church and in town. God, and God only, knows the weight of anguish I have borne since I falsely accused you of crimes which you never committed.

Now before God I solemnly declare that Mr. Ames never said or did anything that was wrong in my presence.

I have prayed, oh, so earnestly to be forgiven my dreadful sin, and I believe God has heard my prayer. I believe he for Christ's sake will pardon all my sins, this foul one with the rest.

Now in the presence of God and the friend who writes this, I kneel and beg your forgiveness.

The remainder of my days I wish to spend in the service of the Lord.

Surely I have found the way of the transgressor is hard.

Miss Julia Duncomb.

P. S.—I am going to Nebraska with the lady who writes this.

The affidavits of the respectable lady with whom the young woman has been living, shows with remarkable interest Miss Duncomb's deep penitence for the wrong into which she has been cajoled, and that the confession was freely given to herself, an entire stranger to the parties and circumstances. Thus is the character of this beloved brother fully cleared, his righteousness is brought out as the noon day, while the violent dealing of his enemies returns upon their own heads.

Such is the end of the Masonic conspiracy in Menomonie. Under God the faithful wife of Bro. Ames, and his successor, Elder Barlow, should have their due reward of gratitude from all good men who are liable to the same secret and shameful attacks for their fidelity to the truth.

But in the midst of this crushing exposure, what contrition is shown by the Masonic party. The Menomonie *News*, whose editor, a leading Mason, was one of the active prosecutors, after alluding briefly to the facts of the confession, closes thus: "These, briefly, are the facts, and without any comment whatever they are laid before our readers in the hope that we shall never be required as a journalist to allude to anything connected with this unpleasant scandal again." That is all the apology the Menomonie Masons have to offer for their nefarious work. After doing their best to kill off a godly minister, their confession of villainy amounts to a hope that nothing more shall be heard of the scandal that has returned with double interest upon themselves! What more forcible demonstration could be asked of the debauching influence of the lodge!

American Party Politics.

Gen. Phelps' proposition to have an Anti-masonic convention at the earliest day practicable is one which will be seconded by many friends.

Joseph Cook in a prelude to a lecture entitled "Hopes and fears in American Politics," recently uttered sentiments which offer strength and encouragement to the American party. We quote the report in the *Religious Telescope*.

"I tell young men, I tell middle aged men who are friends of the political machine, and against anything like independent voting, that there is a storm brewing against political machinery, against party men as distinguished from statesmen, against any politics that consist merely in the advocacy of the interests of one political organization as distinguished from the interest of the people at large."

"I would not place myself on extreme ground without emphasizing what everybody knows, that there must be parties in free politics, and that a party government is necessary with our institutions. But the independent voter, the bolting voter, is to be encouraged also as well as the party man. The statesman is to be encouraged; and if he revolt, if under any set of temptations party men undertake to make slaves of statesmen, the time has become serious."

In view of the above statement, we shall expect Joseph Cook to do his part in *encouraging the American party*. But let us not wait for his encouragement or for that of any other great, good man. Let us remember the glorious principles upon which the American party rests, namely:

1st. That the American government is, so far as its fundamental principles are concerned, a Christian goverment.

2nd. That as a nation the Sabbath should be observed.

3rd. That prohibition is the correct ground on the temperance question.

4th. That the charters of Masonic lodges must be withdrawn and their oaths suppressed.

5th. That all secret lodges, orders or clans affecting, independence of our government, practically claiming that their principles and rules are more sacred and binding than the laws of the land, are treasonable, dangerous and destructive of our liberties, legislatures and courts.

6th. That civil equality is due to all American citizens.

7th. That arbitration is better than war.

8th. That the Bible should be in schools.

9th. That monopolies should be discouraged.

10th. That there should be no repudiation.

11th. A gradual approach to free trade.

12th. The abolition of Electoral Colleges.

Remembering these principles and looking to God for his approbation and guidance, let us bravely maintain them.

Let us hear from American patriots everywhere on this matter.

—Bro. James writes from Winfield, Iowa, that a brother in that vicinity will give $100 toward a fund for the "Southern Reform Tour," if the enterprise is conducted in the right spirit.

—Dr. Cook has concluded a very interesting course of lectures in Elkhart county, Indiana, last week, where he found many friends and was much encouraged by the outlook.

—Bro. Hinman's Iowa letters will be read with great satisfaction. It proves the vitality of our reform work. Its principles are fundamental to every hope for this world and the next, and will not be abandoned so long as men trust to Christ alone for salvation.

—M. Langhorne, Esq., President of the Anti-masonic Law League of Washington, D. C., has been unremitting in his efforts to organize a local auxiliary to the National Christian Association in the national capital, but so far meets with that universal indifference that hangs like a pall over the greater part of the nation. In Washington, Pike, Mackey and the lodge are supreme, but persistence in such work as Mr. Langhorne has undertaken will surely weaken their power.

—A new secret society for colored people has been formed in London, province of Ontario, Canada, is called "The Knights of Columbians," and is practically the same as the Knights of the Maccabees. The latter is a society for the whites for the ostensible purpose of life insurance. It has been introduced into the northwestern States by High Masons, and will be used like the Knights of Honor, Royal Arcanum, etc., as feeders to Freemasonry. These colored lodges are for the same general purpose of preparing the race to take sides with the lodge powers when the final struggle comes.

—Father Taylor, of Ohio, spoke fourteen times at five places on his way to the Ohio State meeting and back, and worked the degrees three times. He has just ordered a large supply of tracts, books, etc. With such a supply of the war material he intends routing the foe in some quarter. May God bless the work!

—Prof. S. C. Kimball of New Hampshire is much cheered with signs of progress in his State. He writes:

"I lectured on Masonry at Canterbury, Nov. 10th, to a full house, and was greeted with frequent and hearty applause. It is the first instance within my knowledge that an anti-lodge lecture has been heartily applauded in New Hampshire. I speak of this not to commend the lecture but to show a marked change in public sentiment."

—The *Christian Standard* answers a correspondent who asks why the Lord's Prayer is not subject to the same objections as a Jewish or Masonic prayer, because of omitting the name of Christ, thus:—"What is called the Lord's Prayer was given under the Jewish dispensation, before Jesus became the Mediator of the new covenant, and for that very reason is not a suitable model of prayer for the Christian. See John 16:23, 24; Eph 5:20; Col. 3:17; Heb. 10:19-22."

—We are reminded by a brother's letter on Spiritualism in our correspondence this week, of Mr. Hugunin's pamphlet on this subject published at the office of the *Free Methodist* at Sycamore, Ill., for 15c per copy. A more convincing work on this subject we do not know. It should be read everywhere and especially where the subject is being discussed. Persons who go about the country pretending to expose Spiritualism and having to show only a carpet-bag full of small tricks, are themselves likely to be the tools of Satan to cover his dark work, to help him in his work of deception. Spiritualism is more than slight-of-hand or animal magnetism. Our correspondent mentions the case of a Congregational minister. The facts of his deliverance are these: He insisted that the being or power that controlled his organism and caused his hand to write should reveal his name. Without any action on his own part, his hand drew a *serpent* on the paper. He still insisted that the name should be given, and his hand wrote the word "*Satan.*"

—The *American Protestant* organ of the American Protestant Association lodges (anti-Catholic), is authority for the following in respect to the next candidate for the Presidency: "The secret American organizations will take an important part in the selection of the next President, and will either select one from the other parties pledged to their principles or nominate a candidate of their own." Have these secret organizations rights in our government which other men have not? If they simply mean to vote for a man opposed to the incursions of Romanism, then their lodge is not needed in politics. They mean more—that the secret lodges will place a man who is one of their number in the executive chair, or at least a man whom they can use. True Americans must force the lodge to its last alternative—the nomination of its own candidate. That issue would be their political death blow.

An Honored Anti-Mason.

The Oberlin *Gazette* contains a brief sketch of Mr. L. L. Rice, who lately left this country for Honolulu, Sandwich Islands. Mr. Rice might have given much "aid and comfort" to the revival of the reform against the lodge by his experience in the early days of Anti-masonry.

Mr. Rice, says the *Gazette*, came to Ohio from New York city, fifty years ago, having arrived at Ravenna Dec. 25th, 1829. Established the *Ohio Star* at Ravenna, and was engaged in the Anti-masonic cause while that excitement lasted. Then went to Cleveland and established the *Cleveland Whig*, and advocated the Whig party until the Anti-slavery agitation commenced, when he engaged in that cause, and continued in it till the close. He went to Columbus in 1848, and remained there till 1875, except three years that he spent in Oberlin as editor of the *Lorain County News*. During his residence in Columbus he was engaged over twenty years in different public offices, having been several years chief clerk in the Secretary of State's office; was Gov. Chase's private secretary three years, and twelve years supervisor of public printing. When Gov. Allen was elected, Newcomer of the Democratic paper at Marion, insisted that the first man to be removed from office should be "L. L. Rice, because he had always been an Abolitionist, and never voted a Democratic ticket in his life;" to which Mr. Rice responded, "True, O, Newcomer! I stand on that record."

Mr. Rice returned to Oberlin in 1875, and now goes to the Pacific at seventy-nine years of age, expecting never to return.

—The last report of the Comptroller of Currency closes with the following statements which we hope will be a heeded warning to business men, leading them to avoid the rocks on which others have been shipwrecked:

"The refunding of the debt has placed idle funds in the hands of such holders as have declined to reinvest in the four per cents. The good harvests, the shipment of produce, the large annual production of gold and silver from the mines, and the importation of gold which still continues will certainly make money abundant, and have already stimulated speculation to an unhealthy degree, and will be likely to do so in the future. Not long hence, the specie which has so long been hoarded, or which has hitherto been used only in payment to the government of duties on imports or in the purchase of foreign exchange will be brought into general use. The effect of the present increasing and prospective redundancy of the currency is manifest in the transactions of the stock board during the last three months, which are said to be the largest on record, one fourth of which are estimated to have been based upon stocks which pay no dividends. The increase in the market value of many classes of bonds which have been heretofore considered almost worthless, has brought upon the market also a flood of shares of mining and of other corporations, many of them fictitious. The necessities of life, as well as articles of luxury, have sympathized in the upward movement, and their prices, if not already too high, are likely soon to rise beyond a reasonable limit.

"The influx and accumulation of a large amount of specie may thus result in injury instead of benefit. The payment by the French nation to Germany of 5,000 millards of francs brought an unhealthy rise of prices and deranged the German Empire, while France, notwithstanding the prompt liquidation of its enormous obligation, speedily recovered its wonted prosperity. In England, also, immediately after resumption, a similar financial revolution was experienced. Leone Levi, in a late address, refers to this subject as follows:

"'Soon after the war ended, the Bank of England was ready to resume cash payments, and, with an increasing demand for produce and manufactures, commerce immediately revived. For a time the alternation of revival and depression continued; but from 1820 to 1824, trade was in a prosperous condition; the crops were abundant, and with an addition in the amount of bullion in the Bank of England, from £1,746,000 in February, in 1820, to £6,092,000 in February, 1824, and a large addition to its deposits of from £5,000,000 in 1820, to £11,000,000 in 1824, speculation began to set in in earnest. Other circumstances contributed to this end. Government came forward in 1823 with a measure for the reduction of the rate of interest from from 5 to 4 per cent upon consols to the amount of £135,000,000, and in 1824 for the reduction of 4 to 3 per cent on £80,000,000. The acknowledgement of the South American Republic introduced a new kind of commerce in loans and mining in foreign countries. A large number of companies were started for railroads, mining, canals, insurance, banking, gas, etc., 624 in number, requiring a nominal capital of £372,000,000, for which, however, no more than £17,600,000 were actually advanced; and prices of all commodities, and of securities of all kinds, rose enormously, but the fall was as precipitous as the rise was unjustified, and to unbounded credit and confidence there soon succeeded a general distrust, during which the best securities could not be converted, and goods were rendered unsalable.'

"History repeats itself; and the experience of England, and of Germany, and our own experience in former days, seems not unlikely again to be repeated in this country."

Reform News—(Concluded.)

rectness of the work, and Tuesday evening I was assisted by Rev. Mr. Beale, who was made a Mason in 1868, and whose knowledge of Masonry is quite thorough. He said that being a minister of the M. E. church he was soon made chaplain of the lodge, and that he was repeatedly rebuked for praying in the name of Christ, until he at last found that he must give up his religion or his Masonry. He was able to conduct his part in the tragedy of slaying Hiram, and gave his unqualified testimony in reference to its several parts. His testimony was most effective and will do much to disabuse the minds of the people. Revs. Love, Snodgrass and Atchison were present; the first a veteran of 81, made excellent remarks, and the meetings were a decided success.

Yours in the Lord,

H. H. Hinman.

From the General Agent.

Carbondale, Pa., Nov. 27.

Spending the Sabbath at Delta, Ohio, I was well received. The morning services at Poplar Grove with the U. B. church were well attended, and the evening meeting with the Free Methodists in Delta proper was of special interest. At the close Bro. Jones, the pastor, made a brief statement of his former connection with the lodge and why he left it.

On Monday A. M. I took a train for Buffalo which point was reached at 8:45 P. M. Tarrying a half hour for an out-going train on the "Erie" on which I passed the night, stopping at Susquehanna at 5:25 this morning, and I was soon off for Carbondale, a distance of thirty miles. Just six solid hours over the roughest country I ever saw, brought me to this place at noon. At Thompson Bro. Nathan Callender entered the train and his good company much relieved the tediousness of the journey. I find my trunk, mail, etc., here in advance of me all right. Bro. Post, the president, is on hand, and Bro. Barry is out distributing notices and supplements, while I am writing this in City Hall where I am to speak at 7:30 this evening.

J. P. Stoddard.

Illustrated Supplements.

Our new eight page illustrated supplements, which show by engravings the signs, grips, and ceremonies of seven degrees of Freemasonry, and also Odd-fellowship and Knights of Pythias, are furnished free to canvassers for the *Cynosure*, and for general distribution, at the extremely low rate of three cents each, or $2 per 100 post paid, and by express charges not paid, at $6 50 per 1,000.

Subscribe for the *Cynosure;* single copies $2.00 per year.

Home Circle.

Time to Me.

Time to me this truth hath taught,
'Tis a truth that's worth revealing:
More offend from want of thought,
Than from any want of feeling.

If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a time in which to say it!

Many a beauteous flower decays,
Though we tend it e'er so much:
Something secret on it preys,
Which no human aid can touch.

So, in many a loving breast,
Lies some canker-grief concealed,
That, if touched, is more oppressed,
Left unto itself—is healed.

Oft, unknowingly, the tongue
Touches on a chord so aching,
That a word or accent wrong
Pains the heart almost to breaking.

Many a tear of wounded pride,
Many a fault of human blindness,
Had been soothed, or turn'd aside,
By a quiet voice of kindness!

Time to me this truth hath taught,
'Tis a truth that's worth revealing:
More offend from want of thought,
Than from any want of feeling.

—Charles Mackay.

Fidelity Rewarded.

In 1877 two commercial travelers met for the first time, in a small town in the West. The town was dull, the weather hot, and these two drummers were almost the only strangers to be seen in the place on that day. Everything thus conspired to bring them into free and easy chat, as they sat on the piazza of an uninviting hotel, waiting dinner. Presently the dinner-bell rang, and the younger of the two—yet in his twenties—invited the other to take a glass of lager beer with him before eating.

Up to that moment nothing had come up to specially test the character of either of these persons. If they had been studying each other, they probably had arrived at no further conclusion than that each might be a warm-hearted fellow; and no one acquainted with drummer-life would have accused this young man of great presumption in thus inviting his newly-made acquaintance to a drink of beer. But it was a moment of severe conflict with the invited one.

A Christian man, he had resolved that in so simple a matter as many regard the drinking of a glass of beer, he would be an abstainer, if for no other reason than the possible harm it might do others. But now, with so many extenuating circumstances, should he, could he, throw a wet blanket upon the cordial hospitality of his friend by adhering to his resolution? A second he wavered, but the Master gave him the victory, and he refused in a manner as little offensive as possible.

As was feared, this refusal was a blow upon the young man. The blood rushed to his face, crimsoning it to the very hair of his head, and in a somewhat disgusted tone he replied that he had thought there was no harm in taking a glass of beer, and he was going to have some.

His companion went to the table with a heart saddened by the pain he had given another, as the kindly physician may be saddened at the pain the knife gives the suffering one, though healing may be sure to follow. Dinner was eaten in a most unsocial way, and both left the table—the older with the resolve to do his utmost to make the remaining hours they should be in town pleasant for the other. They soon fell into conversation, and the matter of drinking was freely talked over, the young man in his frankness confessing that of late he had been drinking strong drink to excess; the other kindly, earnestly, and with a Christian heart, warning him of the dangers of intemperance in every case, and especially to one of his temperament; and shall it be added, with little faith that any good would come of it? With kindliest feelings they separated, to meet when and where they knew not. Weeks passed, how many I know not, and they unexpectedly met in their business travels again, and cordial were their greetings.

"Do you remember our meeting each other in H—?" said the younger man. "Well," said he, "I have not touched a drop of drink, not even beer, since that day; and I have swept the board of tobacco, too. And how much more of a man I feel I am!" And when again, later on, they met and to the last they knew each other, he was practicing total abstinence from tobacco and drink.

Reader do you wonder that that Christian traveler has a fullness of the throat, and an overfulness of the eyes, as he thinks of this truthful incident? Well may he praise God for the results of a seemingly small duty done. Well may he tremble as he thinks of what "might have been" had he not been kept by God's grace from a little sin, as many would call it. Well may he, and all of us, learn the importance of being true to the least duties, in the smallest out-of-the-way places, and under all circumstances. — *Illustrated Christian Weekly.*

The Family.

This is one of God's own institutions. Like the state and the church, it sprang into existence under the immediate direction of Him who brought us into being. It is woven into the very texture of society. It is grounded in the deepest and most sacred instincts of our nature. It lies at the basis of all order, and culture, and humanity, and we may say, all true religious life. Ennobled and sanctified by Christian principle, it becomes a fountain of blessed influences, a nursery for the church, a bulwark of all good government, an image of the kingdom of God, a type of the home in heaven. Unfortunate are they, who do not know by experience the restraints and impulses to be derived from such a source. And sad, indeed, will be the day, if ever it comes, when this feature of American society will be wanting—when through the influence of some insane philosophy, or papal decree, or sensualistic degeneracy, or perverted fashion, our quiet, elevated home life is exchanged for the dreariness of a monastic retreat, or the beastliness of a socialistic community, or the looseness of Parisian morality.

Against every tendency bearing in this direction, all good people therefore should set their faces in determined opposition. Anything in the usages of society which interferes with the privacy or the continuity of family life, is injurious, and ought to be viewed with a jealous eye. Easy divorces, crowded tenements and boarding houses, long absences from home, and early departures from the parental roof, are all fitted to undermine or destroy that social organization of which we are speaking, and ought, therefore, to be vigorously and persistently discouraged.

And especially should this be the case with those systems which are professedly based on the abolishment of all family life—of even marriage itself. The people of Central New York did good service when they compelled the Oneida community to abandon their unlawful practices, and respect the demands of decent society; and well would it be if a similar result could be effected in regard to every similar community within the bounds of the United States—not excepting Mormonism in its Territorial retreat. Indeed there is no better test of a new theory bearing upon the organization of society than its connection with home life. If the family is left intact, there is not likely much that can be harmful; if the family is set aside, we may as well discard the scheme at once—it will not bear further examination.

On this whole subject *Scribner's Monthly* contains some good thoughts. Speaking of home life, it says:

"Nothing can be more demonstrable than that the family which grows out of what we call Christian marriage is, in all ways, better adapted to secure safety, comfort, happiness and morality to the community, than any substitute that was ever tried or ever imagined. * * * It is in a home constituted in this way that the human virtues are best cultivated, that the finer affections are most naturally developed, and that those attachments are formed and those sentiments engendered which make life a beautiful and significant thing. The associations of the family and home in which a man is reared are the most inspiring that he knows; and a man whose childhood knew no home, knows and feels that he has lost or missed one of the great satisfactions and one of the most sweetening and uplifting influences of his life. The history of millions of human lives stands ready to attest the salutary influence of home, and the unmeasurable loss that comes to all men who are deprived of it. It is a case past arguing. We need only to appeal to the universal consciousness. Nothing is better understood, or more widely admitted, than that home, based on the life-long marriage of one woman to one man, and the family that naturally grows out of such union, is a the great conservative influence of the world's best society. Its government, its nurture, its social happiness, its delightful influences and associations, make it the brightest, loveliest, holiest, divinest thing that grows from any impulse or affection of human nature under the sanctions of Christianity."—*Evangelical Repository.*

A Rare Instance of Self-Denial.

In the last German war, a captain of cavalry was commanded to go foraging. He set out at the head of his company, going to that section which was assigned him. It was a secluded valley, where nothing could be seen save woods. He perceived at the door of an humble cabin an old hermit, with white beard. "My father," said the officer, "show me a field where I can forage my horses?"

"Directly," said the hermit.

This good old man, placing himself at their head, recrossed the valley. After a quarter of an hour's march, they found a beautiful field of barley. "This is what I want," said the captain. "Wait a moment," said his conductor; "you shall be satisfied." They continued to march, and arrived, about a quarter of a mile further, at another field of barley. The troops immediately dismounted, reaped the grain, and placed it upon their croups, and remounted. The cavalry officer then said to his guide:—"My father, you have made us go too far unnecessarily; the first field was better than this." "That is true, sir," replied the old man, "but it was not mine." —*From the German.*

The Work of the Holy Spirit.

Eternal life is said to consist in the knowledge of God and of Jesus Christ whom he has sent. To impart this knowledge is the work of the Spirit. He enables us to see the glory of God, as it shines in the face of Jesus Christ. It is this discovery which produces holiness. By beholding his glory we are transformed into his image, from glory to glory. When Christ was thus revealed to Paul he was instantly converted from a persecutor into a worshiper of the Lord Jesus. And this is the history of every conversion from that day to this. It matters not to the blind that the earth earth is clad with beauty; and it matters not to the spiritually blind that God has clothed himself in flesh and dwelt among us. But when the Spirit opens our eyes, then the beatific vision breaks in upon the soul with all its transforming power; then we become new creatures in Christ Jesus.—*Ex.*

Childrens' Corner.

The Burning Hut.

Sheosahai, the Brahmin, stood in his straw-thatched cottage gazing on the image of Krishna, the dark god, which for centuries he and his fathers had worshiped.

His young son Sheo Deo, who from his birth had been paralyzed in his limbs, lay on his mat near, and thus addressed his father:

"Oh, father, the time for pujah (worship) has come. Why do you not prostrate yourself before Krishna?"

Sheosahai made reply: "My son, I was at the mela (fair) yesterday, and there was a man preaching; and I stood to listen, and his words have troubled my soul. He said that thousands of years ago the mighty God came down upon a mountain in fire and smoke, and that from the midst of the fire and smoke a terrible voice gave this command: 'Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them.' I would fain have cast dust at the speaker; and yet his words clung to my soul, for he spake as one who knows that he speaks the truth."

"Was the great God of whom he told the God of the Christians?" asked Sheo Deo, who had heard something of their religion before.

"The same," replied his father. "And the preacher went on to say that in England, thousands of years ago, men bowed down to idols and worshiped the work of their own hands; and then the people were feeble and few. But the nation has long since cast away idols, and now men read their holy book and pray to the Lord Jesus Christ; and therefore England is mighty, and a blessing rests on the land."

"Oh, father, do you not fear the wrath of Krishna, when he hears you repeat such words?" cried Sheo Deo, looking up in alarm at the painted image.

Sheosahai made no reply; he turned and slowly left the hut. Perhaps the thought arose in his heart, "Has Krishna power to hear them?"

After his father's departure Sheo Deo lay still on his mat, from which he could not move, and often he gazed up at the idol, and turned over in his mind the strange words which his father had heard.

Presently there came a terrible storm. The thunder roared above like the noise of a thousand canon, and fierce lightnings flashed from the darkened sky; the whole earth seemed to tremble with the fury of the great tempest. "Was it in a storm like this?" thought Sheo Deo, "that the awful voice was heard from the mountain, 'Thou shalt make no graven image?'"

Then came a more terrible crash than Sheo Deo had ever heard, and the moment after there was a smell of burning, and then the glare of fire above. Lo! the lightning had struck the hut, and the thatch was blazing over the head of the wretched boy, who paralyzed as he was, could not even crawl out of the burning dwelling. The red light glared on the image of Krishna; to the terrified Sheo Deo it seemed almost as if the idol had life.

"Help me! save me! Oh, save thy worshiper, great Krishna!" he cried, while the heat around grew more and more fearful, even as that of a furnace. But the image stirred not, heard not; the sparks were kindling upon it.

Then, in the agony of his terror, the poor Hindoo bethought him of the Christian's powerful God; even in the presence of the idol he clasped his hands and uttered the cry, "Oh, Lord Jesus Christ, if thou canst save me, oh, save me!"

At that moment Sheosahai burst into the burning hut. The Brahmin looked at his helpless boy lying on the mat, and then on the idol which he had so long worshiped. He had no time to save both; which should he leave to the devouring flames? Only one day previous the Hindoo might have hesitated in making his choice, but he did not hesitate now. He caught up his son in his arms; he bore him forth from the fiery furnace. "If Krishna be a god, he will save himself," muttered the Brahmin.

The hut was soon burned to ashes, and the idol lay a heap of cinders within it.

Sheo Deo lived, and in the following year, after much instruction from the missionary, he and his father received the water of baptism, believing that which is written in the Holy Scriptures: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—*Indian Stories, by A. L. O. E.*

The Dancing School.

How well I remember the bitterness of my trial when my father refused to sanction my attending a dancing school. I was a professor of religion then, and in looking back over the years, I can hardly imagine how it could be so real and bitter a grief to me. But, passionately fond of music, and keenly alive to the beautiful and graceful, I had always had a strong desire to learn to dance. At seventeen one sees everything through a rose colored medium, and the proposed dancing school seemed the realization of my brightest dreams.

It was to be composed largely of a very pleasant "set"—nothing objectionable on that score. Yet I had some misgivings in carrying the question to my father. Though the most loving and indulgent of fathers, he was a little "stiff," I thought, about some things of that sort. "I would rather that you had no inclination to go," he said, in answer to my inquiry; but since you ask me, I must say I do object decidedly. I don't want you to be a worldly Christian, Mattie, and I think this is one step in that direction. Dancing will bring you more into society that I consider very undesirable; fashionable, irreligious society. I think you will find it detrimental to your spiritual life, more so than most other amusements. I do not believe prayer will be to you easy and natural, after an evening spent in dancing and gay society. Then I think your influence on your young friends will be a less decidedly Christian influence, if you dance, than if you do not."

How well I remember now his earnest tone and manner as he said these words. There was much more that I do not remember as vividly; but I was unconvinced. I had heard all this before, and of course brought forward my arguments on the other side. "I could get hold of my young companions better if I entered into their pleasures; my Christian life need not suffer by it, and it should not. I thought myself old enough to decide such a question for myself," and there was more of asperity in my words and tones than I had ever used toward my father. It grieves me to recall it now.

The words which ended our conversation were, "I think, my dear, that in proportion to the straightforwardness and earnestness of your piety, temptations of this sort will diminish." That arrow reached its mark. Was my piety earnest and straightforward? Was Christian growth and Christian duty my aim in life? Was not mine a half-way, worldly type of piety?

But I shook off these stern questionings, and returned to brooding over my own unhappiness—my father's unkindness. All day long I was tormented with these thoughts. I know I was irritable and unlovely towards every one. Father was away all day and mother was sick. After dinner I went into her room. The nurse said she needed perfect quiet; so I had not troubled her with my troubles, but she had heard of it from from father in the morning.

"You must carry it in prayer," she said, as I was leaving her.

"What?" I said, impatiently.

"Whatever troubles you," she said with a saddened look, that showed she felt my unpleasantness. "Carry it in prayer." Could I? Oh how humiliated I felt. Angry with my father, angry with my mother, rebellious against God who had appointed me this trial, could I pray?

Thank God, for just such humiliation and weakness was prayer given. Long and severe was the conflict, but God gave me the victory. The question which had so engrossed me whether or not I was right in my judgment, was of no account now. Duty was clear - to yield to my father's wishes in this matter, cheerfully and unhesitatingly—and with giving up that, I felt that I gave up everything.

I know not whether I was a Christian before, and this was only a reconsecration; but I know that never before was my surrender so entire and hearty. The trial was no longer a trial. The burden was rolled away. My soul was at perfect peace.

When my father returned home at night he looked at me anxiously. I think my face must have revealed my experience, and his loving greeting revealed his deep sympathy and thankfulness. I well remember how my soul was lifted up and strengthened by his prayer that evening. I know not whether he received at that time a fresh baptism of the Spirit, or whether I joined in the prayers as never before; but it seemed that from that time they were full of unwonted fervor. He prayed so earnestly, so beseechingly, for an outpouring of the Spirit in the midst of us. Other prayers were no doubt going up, and very soon the blessing, so longed for, came. Many nearest and dearest to me were gathered in.

Oh how I rejoiced in my decision that winter. All along the dancing school seemed at war with the prayer-meeting. Those who went to one did not attend the other. Some of my friends, hopeful Christians, attended the dancing school. Among them I remember one whose religious life from that hour began to wane, till finally it died out altogether. Others I think suffered from it; none were benefitted. I was convinced then, I have ever remained convinced, that my father's judgment, guided, I doubt not, by most earnest prayer, was right.—*Congregationalist.*

Home and Farm.

Keeping the Head Clean.

The following suggestion is worth heeding:

A distinguished physician who had spent much time at quarantine, said that a person whose head was thoroughly washed every day rarely took contagious diseases; but where the hair was allowed to become dirty and matted it was hardly possible to escape infection. Many persons find speedy relief for nervous headache by washing the hair thoroughly in weak soda water.

I have known severe cases almost wholly cured in ten minutes by this simple remedy. A friend finds it the greatest relief in cases of "rare cold," the cold symptoms entirely leaving the eyes and nose after one thorough washing of the hair. The head should be thoroughly dried afterward, and avoid draughts of air for a little while.—*Youth's Companion*

Chilblains.

This troublesome affection, though seemingly insignificant, often makes existence almost a burden, by its constant irritation. It is easily cured, but not by the application of any sort of salve, ointment, liniment, or quack nostrum, no matter how highly recommended.

Just before retiring, prepare two vessels for a foot-bath. Place in one, water as hot as can be borne, and in the other, very cold water. Place the feet first in the hot water for two minutes, then in the cold water for the same time. Alternate thus four or five times, merely dipping the feet in the cold water the last time, and then wiping them dry. Repeat this treatment every night until a cure is effected. Improvement will begin at once.

Wear thin cotton stockings inside the woolen ones, and avoid exposing the feet to severe cold until they are well. A general bath twice a week is necessary. Chilblain is more usually the result of warming the frosted part too quickly than of the cold to which it has been subjected. Hence the best preventive is to avoid applying heat to chilled or frozen parts too suddenly. The temperature should be gradually raised, either by remaining in a cool room until the circulation is restored by rubbing, or by placing the part in cool water and allowing it to warm gradually in this way. Snow may be used to advantage, being rubbed upon the part.

The excessive irritation of frosted parts is sometimes much relieved by the application of cream or sweet oil.

Soft Beds.—There are differences in opinions in regard to the best beds for refreshing sleep, some persons advocating soft and some hard beds. The difference between them is that the weight of a body on a soft bed presses on a larger surface than upon a hard bed, and consequently more comfort is enjoyed. Hard beds should never be given to little children, and parents who suppose that such beds contribute to health by hardening and developing the constitution are surely in error. Eminent physicians—both here and in England—concur in this opinion, and state that hard beds have often proved injurious to the shape of infants. Birds and animals cover

their offspring with the softest material they can obtain, and also make soft beds for them; and the softness of a bed is not evidence of its being unwholesome. But if it is not kept sweet and clean by daily airings and frequent beatings—whether it is hard or soft—is surely injurious to health.—*Country Gentleman.*

From Other Columns.

The lazy, good-for-nothing "niggers" that were to be all run out of South Carolina in ten years, and that Arkansas is now running out of her borders by convention resolutions, appear to have been doing some little work after getting their freedom. There are 500,000 bales more cotton, for instance, this year than ever before, and 12,000,000 pounds more of tobacco than last year, and also an increase of 200,000 hogsheads of. sugar. How much more corn, rice, fruit, poultry, peanuts, etc., have been raised is not stated, but it is fair to infer that all crops were largely increased. Now, unless the white men have turned to and done the work required to produce greatly increased crops, it follows that all the accounts of negro laziness and uselessness after emancipation were merely for effect. Freedom is a more effectual stimulus for producing crops than the overseer's whip. If the South were only wise enough to enforce, impartially and severely, her own laws, amending them in the matter of all devices for re-establishing slavery under disguise, it would soon be amazingly prosperous and contented.—*N. Y. Witness.*

—Anthony Comstock has caused the arrest of a shop-keeper in New York for putting in his windows a lithograph of Hans Makart's "Entry of Charles V." Those who saw the picture at the Paris Exposition, and the crowds who gathered around it, will hardly be surprised. The nude figures in the foreground, put there, nobody could divine for what reasons, were justly considered an offence in this really great work of art. Dr. Crosby of New York well says:—It is under such false quotations as this, "To the pure, all things are pure," and under a sickening cant about "high art," that Christians are filling their parlors with statuary and paintings calculated to excite the lowest passions of the young. There is a natural pruriency that is charmed with this dilettanteism among indecent things s the polite distance to which refinement can go in licentiousness. It would be apposite to ask how many youth it is unable to restrain within these bounds, after having thus far inflamed their desires? God has clearly shown us that the human body is to be covered. Art comes forward and declares, in direct opposition to God, that the human body shall be stark naked. Christians leave God and follow art. Then when we tell these Christians that they are aiding vice, they ridicule our verdancy, and call on the world of culture to join them in the laugh. —*Examiner.*

—General Grant did not attend the theater the Sabbath he passed in this city, but went to hear Dr. Thomas preach. There was a vast crowd present who looked at Grant and listened to the minister. We know they listened, for twice when "our distinguished countryman" was referred to they applauded by stamping. They did not applaud when the preacher referred to the King of kings. After service General Grant stood in the vestibule and shook hands until he was unable to shake any more. There was, probably, some honor shown to the Lord by the congregation, but there certainly was a great deal shown to Grant. Still we maintain that it was better than going to the theater.—*Christian Instructor.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

—The Wheaton Christian Association, organized during last Commencement at the College, is invited to hold its first meeting with the College church on Thursday and Friday of this week. This association is for the promotion of revivals of religion and of a pure testimony in the churches. Its meetings are to seek the conversion of sinners and the sanctification of believers, and in connection there is to be a previous visitation of the families in the place.

—In his sermon last Sabbath, Rev. Geo. C. Needham of the Chicago Avenue church, spoke plainly in condemnation of secret societies.

—Some fifty or sixty members of the College church and congregation at Wheaton called on Prof. C. A. Blanchard last Friday evening, and left him $50 in cash with other valuable gifts and supplies.

—At the suggestion of Mr. Moody, the people of his church on Chicago Avenue, held a very practical and profitable service on Thanksgiving day. First of all, visitors, and those doing regular missionary work for the church and school, were requested a few days before to ascertain the names and addresses of the sick and indigent families on the North Side. Next the members of the church were requested to bring of their substance according as the Lord had blessed them as a thank offering, all these contributions to be given to the poor, the sick, or the unfortunate. The friends of the church, and those known to be friendly to the poor, were solicited for donations of edibles, and other things indispensable. All seem to have responded nobly. About six wagon loads was the result of the effort, and the contributions were so distributed as to carry comfort and thanksgiving into from 80 to 100 families.

Free Mission Fund.

M. B. Wilmer, Shaucks, O.....$4 00
Pleasant Ridge church, Ala., (colored) collections forwarded by Bro. Tapley..... 93

—A brother wishes to be certain that his contribution to Bro. Tapley reaches him. We shall endeavor to make all contributors who send through this office satisfied that their gifts reach their destination by weekly reports. Thus when Bro. Tapley reports money received, we will say from whom it was sent. We prefer to do this through the paper and save the postage and trouble of writing frequent receipts.

—Bro. Tapley sends the collection of the Pleasant Ridge colored Congregational church, to aid in the evangelization of their race in the South. This church placed itself on record as opposed to secret orders, and willing to labor for their extinction. This contribution is one of the "works" that proves their faith. Should our churches at the North do in like proportion how would the cause of our Lord Jesus Christ be honored! May God bless our colored brethren abundantly with the riches of faith.

Baptist.

—Mr. Spurgeon stated recently at the Metropolitan Tabernacle, that the discourse he was about to preach, when printed, would complete a series of 1,500 which he had delivered in regular consecutive order from the pulpit, and which had been published week by week. He knew of no instance in church history in which 1,500 sermons, together with a great number of others preached on divers occasions had been printed and scattered abroad. He mentioned this in order to express his thankfulness that so much Divine help had been granted him in the preparation and delivery of sermons.

—A Baptist church at Bowdon, England, provides for the admission to full membership of evangelical Christians of all denominations, to be styled "non-denominational members," and to have all the rights of membership except that of voting upon matters affecting the distinctively denominational principles of the church.

—The First Baptist church of St. Paul, Minn., have refused to receive Rev. Wm. Fenton, formerly of this city, and have returned to him his church letter from the First Baptist church here. The only reason is his effort to separate Freemasonry from the churches of Christ.

—Dr. Lorimer of the First Baptist church of this city we are told is a high Mason. The charges against him of plagiarism which have made so great a stir, seemed to have too small a foundation to deserve notice, but the *Telegram* of Richmond, Indiana, mentions the fact that Dr. Lorimer was pastor of the Walnut street Baptist church of Louisville some twelve years ago, and permitted his church to refuse membership to a young lady from Philadelphia simply and solely because she was teacher of a freedman's school. She had previously been examined and accepted, but when her occupation was known she was informed that for this reason she could not be received. Dr. Lorimer seemed to sympathize with the candidate, but lacked the moral courage to stand up for the right. The Cincinnati *Gazette* thinks this mismanagement does not exalt one's opinion of his firm principles.

United Presbyterian.

—Rev. A. T. McDill, who is conducting the *Youth's Evangelist and Little Preacher*, contemplates the issue of a new publication for use in the Sabbath schools of our church. This new periodical will be for advanced pupils, and be something near the grade of the old *American Messenger* or the *Christian Press.* The departments proposed are, catechism instruction, studies in church history, foreign missionary work, specially as relating to Sabbath schools, Bible history, easy lessons in the fundamental principles of the Christian religion, the same in regard to Calvinistic doctrine, etc.

—The Freedmen's College at Knoxville, Tenn., has 100 students. The dormitories are full and the progress is cheering.

Congregational.

—The missionaries of the American Board have had to withdraw from Austria. Individuals have been fined for reading the Word of God to their neighbors; they have also been imprisoned for having their neighbors present at family prayer. The papacy has not yet gone to the length there, so far as we know, of the rack and the stake, but whither they will go is known only to Him who hath said: "Hitherto shalt thou go and no farther."

—The church at Colorado Springs, Col., have raised the salary of their pastor, R. T. Cross, $250. The fifth anniversary of the church was celebrated Oct. 26.

—The Georgia conference reports a membership of 949 in the churches, an average of 68, and an increase of 354 over last year. Most of the churches are colored.

—Secretary Powell of the American Missionary Association is holding a series of mass missionary conventions in different parts of Ohio with marked success.

—There are 45 theological students at Oberlin, and a total attendance in all departments of the College of 949. This is a falling off of several hundred, caused by an improvement in the high schools of Ohio. The College department proper is well attended.

—Rev. T. G. Grassie of Sycamore, Ill., one of the strongest supporters of the lodge idolatry in the Elgin Association, has resigned and is about leaving this State for Iowa.

—The Rev. Dr. William Ives Bud-

dington, for many years pastor of the Clinton Avenue Congregational church, New York, died Saturday from exhaustion in consequence of a cancer of the chin. A wife and six children survive him.

UNITED BRETHREN IN CHRIST.

—The statistics of the United Brethren church for the current year are as follows; 4,356 churches, an increase of 169 during the year; 154,796 members, increase 2,565, and 2,217 ministers, a gain of 65. The salaries of ministers amount to $343,065, against $346,415 the previous year. The contributions for missions reached $35,544, an increase of $1,657. The grand total of contributions was $661,662, an increase of $43,046.

—New churches have been lately dedicated at Palestine, Ohio, and on the Morenci circuit in Northwestern Ohio. Rev. G. W. Dinius is pastor of the latter church.

PRESBYTERIAN.

—At an adjourned meeting of Dakota Presbytery, held in the Indian church at Yankton Agency, D. T., Oct. 18th, Mr. Henry Tawa. Selwyn, a full Sioux Indian, son of Medicine Cow, a prominent chief of the Yankton tribe, was ordained to the Gospel ministry and installed pastor of the church.

—At the late meeting of the Synod of New York, a scheme was presented proposing to convert Hamilton College into a Presbyterian university. It appears the College, with its $650,000 endowment, is offered the Presbyterian Synods in the State of New York, on condition that they add half a million to the endowment. The project received favorable consideration.

—Two years ago the churches of the Presbytery in New York (city and vicinity) had an aggregate debt of about $600,000. The labors of the church extension committee have reduced it to about $50,000 in this short time. Under care of the Presbytery are seven mission chapels with 3,000 members, and 7,586 scholars in the Sabbath schools connected with them. The cost of keeping up the mission chapel work for the past year was $36,653.

FREE MISSIONS ABROAD.

—From the Oberlin *Gazette* we glean the following account of the Bassim mission in India which was founded by Miss Drake, a friend of Pres. C. G. Finney. She gave the following sketch of her work in a meeting at Aldersgate street, London:

"She went to India, not knowing whither she went, but believing that God would open up the way. After being in the interior some time to learn the language, she started for Bassim, 130 miles distant, in a bullock-wagon. People in America had advised her to be cautious in speaking to the masses. But the thing was laid upon her heart, and she trusted in God to secure open doors of service for her. And so he did, far beyond her faith or expectation. She gained access to one house after another, and opportunities were given of preaching the Gospel to the people in the open air. There was even less prejudice in listening to the voice of a woman than there would be in this country. Sometimes as many as 500 would gather to hear her. If she had been a man, probably they would have opposed her, but they were won by the love that went right in among them and did not appear afraid of them, but only desired their good. They would ask the servants, How does she live at home? Does she treat you as other Europeans do? Does she get angry? 'And when it was found that Christ was lived in the home as well as outside; when it came to be known that sometimes I had not very much to eat, and did not get a penny for my work, that told. I bless God I knew what it was to want; I have not regretted it a day. It enabled me to sympathize with the poor famine-stricken natives.'

Miss Drake closed her stirring story by a strong appeal to Christians at home to 'take stock in souls' from among the perishing heathen. There were missionaries waiting to to go, and if they had not faith enough to go without knowing where the money is to come from, let other Christians send them out. The Bassim Mission is now being carried on by Miss Wheeler and Miss Sisson, and she was returning to enter on evangelistic work, having Bombay as a center. She knew not the future, but she believed God would enable her to send the glad Gospel sound into thousands of ears that had never heard it before."

Miss Drake is probably ere this again at work in India. Mrs. Amanda Smith, a colored sister known to many Oberlin friends, went with Miss Drake at the invitation of Rev. W. B. Osborne. All the money that was raised to support her in the work was her passage money. The *Guide to Holiness* says of this sister: "We rejoice to hear that our colored sister, Amanda Smith, is already on her way from England to India, at the invitation of our Bro. Osborne. In a letter, she states that the church sends white men for missionaries to Africa, and now the Lord is sending the African to India. We remember her simple but thrilling story of what it cost her in giving up all for Christ, (her wash tub and scrubbing brush). She knew not at the time why such demands were made, but she understands it now. God has graciously honored our sister both in England and America, in the awakening and conversion of many sinners, and the sanctification of believers. To God be all the glory!"

—A Christian church has lately been built on a hill near Jabra, India, by native Christian masons, carpenters, and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians, they not only have forsaken their evil ways, but learned their various trades. This good work is mainly the fruit of Mr. Narayan Sheshadri's mission labors.

News of the Week.

—The receipt of hogs at Chicago last Wednesday were unprecedented, being the greatest ever reported in one day in any market, the total being 64,634 head. The largest previous receipts for one day were those of the 14th of January last, which aggregated 62,881 head.

—The authoritative announcement is made of the sale, by William H. Vanderbilt to a syndicate, of fifteen millions of New York Central stock, with an option for ten millions more. The purchasers are reported to be August Belmont, Drexel, Morgan & Co., and two other banking firms, representing, of course, undisclosed principals, and Jay Gould, Russell Sage, Cyrus W. Field, and others. It is given out that Vanderbilt will retain the management and control of the road.

—The custom-house returns show the excess of exports over imports for the month of October to have been forty millions in value, which represents the movement in merchandise and commercial commodities. The figures showing the movement of coin and bullion present a different showing. They disclose that since the first of July the imports of these exceeded the exports about sixty-five millions.

—President Hayes and wife attended the Methodist orphanage fair, in Philadelphia last week. The President was loudly called upon to make a speech, but declined for lack of time.

—Since the 24th of November 100 craft have met with disaster on the lakes. Of this number, 70 vessels were stranded or foundered, and the sacrifice of life has been 47, including the man lost from the Imperial. The amount of tonnage jeopardized—including the propellers Badger State and Milwaukee, and schooners L. C. Butts, Wells Burt, Queen City, J. O. Moss, Trenton and Edward Blake—was about 40,000, to say nothing of cargoes.

—An agent of French capitalists has arrived in Washington to negotiate respecting an interoceanic canal by Lake Nicaraugua with Gen. Grant as president. He represents some $30,000,000 of French capital.

—S. A. Smith, a leading Chicago banker, died last week.

—An immense building used as a street car stable was burned in New York last week. Nearly 800 horses were on the four floors of the building and it was impossible to save about 150 of them.

—A party of 120 Mormon converts from the Southern States, in charge of Elder John Morgan, passed through St. Louis last week en route to Monassa, in the San Luis Valley, Col., where there is already a colony of between 300 and 400. This is the fifth party from the South that has gone to this locality this season. They get their lands from the State of Colorado at a low price, and conform to the law of the State, which prohibits polygamy.

—Wm. H. Vanderbilt after selling $15,000,000 worth of N. Y. Central railroad stocks has invested a large sum in 4 per cent government bonds. It is said that he has $16,000,000 thus invested.

—The news from the Arctic seas telegraphed from San Francisco, indicates that the Jeannette, of the *Herald* exploring expedition, is probably frozen in among the pack ice, in which event there is very small prospect of her ever getting through, though the crew may succeed in reaching some place of safety.

—Information is received of the assassination of William Nix, at Columbia, S. C. Nix was a brother of Postmaster Nix of Blackville, and an active stalwart Republican. South Carolina Democrats deny that William was shot because of his politics, but he was an important witness for the government against one Barney Jeffcourt, who is charged with a violation of the internal revenue laws. Following so closely upon the heels of the Brice assassination, and the attempted assassination of Fred Nix and other political outrages, it is remarked that there is as much need of some wholesome hanging in South Carolina as in Mississippi.

—North Carolina Democrats in Washington, who are acquainted with the company of blacks who lately emigrated from Lenoir county, N. C., to Indiana, say that they are a good class. As to the political aspect of the case, they affirm that Indiana Democrats will keep their eyes upon these blacks and not allow them to vote at the Presidential election, as they did not get into the State soon enough.

—The Liberal Club of Vienna passed a motion favoring the reducing of the Austrian army in time of peace by 25,000 men. Subsequently it passed a motion favoring the limitation of the operation of the army law to three years, but of maintaining the army at its present strength. Both these motions being contrary to the terms of the government's bill, the bill cannot pass the lower house of the Reichsrath in its present form, as it will fail to obtain the necessary majority.

The large and varied correspondence from all parts of the country giving workers an accurate idea of the work to be done and methods of doing it.

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CHICAGO, Dec. 1, 1879.

GRAIN—Wheat—No. 2		1 21¾
No. 3		1 09
Rejected		93½
Winter	1 17	1 26
Corn—No. 2		38¼
Rejected		37
Oats—No. 2	33	35
Rye—No. 2		74
Bran per ton		6 75
Flour—Winter	4 00	7 00
Spring	3 75	6 10
Hay—Timothy	11 00	14 50
Prairie	6 50	10 00
Mess Beef	8 75	9 50
Tallow		6¾
Lard per cwt		6 81¼
Mess pork per bbl		10 50
Butter medium to best	18	35
Cheese	7	13
Beans	1 60	1 75
Eggs	18	20
Potatoes per bu	35	50
Seeds—Timothy	2 00	2 40
Clover	4 80	5 75
Flax		1 24
Broom corn	3	7
Hides—Green to dry flint	8¼	15
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 60	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 10	4 90
Good	3 75	4 00
Medium	3 25	3 50
Common	2 25	3 00
Hogs	3 70	4 40
Sheep	2 50	3 25

New York Market.

Flour	$5 00	8 65
Wheat—Spring	1 20	1 37
Winter	1 36	1 48
Corn	58	67
Oats	45	48
Rye	89	90
Lard		7 67
Mess pork		11 75
Butter	18	38
Cheese	7¾	13
Eggs	19	22
Wool	17	57½

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—Secretary Sherman considers it possible to effect a reduction of $50,000,000 in the national debt next year.

—Switzerland has been visited this year by 1,400,000 strangers, a number which exceeds by several thousands the average of the last four years.

—A priest at Holyoke, Mass. directed his congregation not to patronize an excommunicated livery stable keeper, who thereupon brought a suit for injury to his business. The jury gave him $3,433 damages.

—A correspondent writes to the London *Times* that King Mtesa, ruling near Victoria Nyanza, Africa, has abolished slavery throughout his dominions. At least half a million of slaves were to be liberated.

—There are said to be fully 200,000 beggars tramping about the German Empire, and they are estimated to get as alms not less than $18,000,000 annually in money, without considering the value of food and clothing given to them.

—Mr. Mansfield, a London magistrate, recently stated that "the drunkenness of women was becoming quite intolerable, for out of a list of twenty-six persons charged there were seventeen charges against women for drunkenness."

—If thou art a vessel of gold and thy brother one of wood, be not highminded. It is God that maketh thee to differ, and the more bounty he shows the more humility he requires.

—The Hudson Tunnel Company, which began excavations in 1874 for a submarine passage to connect New York and Jersey City, have again resumed operations. The tunnel is to be circular in form, 26 feet wide, and 24 feet high; its entire length 12,000 feet, and its greatest depth below water over 60 feet. Its estimated cost is $10,000,000, and the engineer thinks it can be finished in two years. The object is to make direct railway connection between New York and the several railways terminating in Jersey City.

—B. F. Shillibar has written a letter about the use of the Bible in the public schools. He would place it on the teacher's desk as a book of reference, which could be used to enforce discipline, inculate sound morals, and generally help out the teacher in the most arduous and essential work done in the school-room—the training of the character of the citizen. Most of the opposition to the Bible in the school is provoked by the insistance on old-time, mechanical ways of reading it, as a sort of charm to still the troubled waters of youthful mischief and obstinacy. Let it lie on the desk by the side of the dictionary, and the teacher have the same right to use it as he now has to bring any good book as an aid in discipline and character training, and very few will rail against it.

—No doubt the tradition of the Sabbath is very strong in this country. It would take a great many years to root out the belief of value and necessity, if this belief were enforced by no religion. But in the long run we think that reliance upon mere secular considerations for the maintenance of Sunday observance will prove a delusion. As religion is the basis of morality, so we believe that it is the only sure basis of Sunday observance. If the "keeping" of Sunday rests upon none but scientific reasons, it will very soon cease to impress itself with obligation on the public mind. It can be shown that frequent bathing is necessary to health, but still people will follow their own inclination as to bathing. It can be shown that Sunday observance is necessary to national well being, but we doubt if this sanction would be regarded as sufficient. We have no doubt that in time the "American way" and tradition will give way to pressure if the observance of Sunday should cease to be a religious obligation.—*Hartford Courant.*

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Notices.

THE STATE MEETINGS.

MINNESOTA, Dec. 10 to 12, at St. Paul.
NEW HAMPSHIRE, Dec. 16 to 18, Farmington Village, Strafford county.
RHODE ISLAND, Jan. 27, 28 and 29, in Providence.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P. Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, Jan. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England.

A. M. PAULL.

NEW HAMPSHIRE.

The fourth annual meeting of the New Hampshire Christian Association will be held in Barker's Hall, Farmington Village, Dec. 16th, at 2 o'clock P. M. to continue three days. Rev. J. P. Stoddard, General Agent of the National Christian Association, will be present through the meetings and take a leading part. Arrangements will be made if possible to have the degrees of Masonry publicly worked. The president, the secretary, E. E. Willey, L. D. Bryant and others will address the several meetings. Let the friends of a pure Gospel make a grand rally for the truth. We anticipate a better annual meeting than we have ever had. Let us pray and work, and the Lord's blessing will crown our efforts. Beloved brethren, come up to the help of the Lord against the mighty and your souls will be blessed. Entertainment free to the extent of our ability.

BENJ. M. MASON, Pres.
S. C. KIMBALL, Sec.

THE DODGE COUNTY Christian Association of Minnesota holds its annual meeting in Central Hall, Mantorville, beginning Monday evening, Dec. 15, at 7 P. M., and closing Tuesday evening, Dec. 16. Rev. E. Mathews of Michigan, is expected to lecture both evenings, and the day sessions will be devoted to business and to the reading of several carefully prepared essays on various phases of secretism and discussion on the subjects thereby presented.

N. B.—The time has been changed from Dec. 3d and 4th to Dec. 15th and 16th, after the State meeting.

W. F. HILLMAN,

Topics of the Time.

The authorities of Cincinnati have begun to enforce municipal law upon the Sabbath-desecrating theaters of that city, after having permitted its violation for years—so long that theater-goers have come to consider it as a right which they propose to maintain in the courts. It is a good work begun, but unless the friends of the Sabbath stand firmly by the mayor he will find it a long battle and lose courage, and the result will be to fasten more firmly the ruinous practice upon the city. The mayor of Cincinnati must be an extraordinary person if this matter does not end in a disgraceful compromise. This is the usual termination of such efforts. Our Chicago mayor lately attempted to enforce the laws respecting saloon closing. A few arrests were made, but the majority of the liquor sellers disregarded the order, and the mayor has modified his order in their favor.

Last month Kearney, the California communist, held a meeting in San Francisco, ostensibly of cigar makers, during which he proposed to organize a political secret society to be called "The Jacobin Society," and whose object outrivals the infamous and bloody order of the French Revolution. It is to hang every merchant who should employ Chinamen or encourage in any way Chinese labor. Instead of receiving the proposition with horror, when the desperado called for a vote, instantly and unanimously the hands of all present were raised in approval. Such an unmasking of the plans of this agitator and their ready acceptance, is a terrible revelation to the people of San Francisco, who see in their midst an element as threatening as ever deluged Paris in the blood of her own citizens. The so-called better classes who have filled the city with their lodges may yet reap the legitimate results of their labor, from the blood thirsty mob.

The recommendations of the President's message and Secretary Sherman's report that silver coinage be limited and that greenbacks be retired, is so unfavorably received throughout the country that the Republican leaders in Congress have resolved not to open the question. In reply to a delegation last week, the President disclaimed any desire to urge forward legislation on this matter; but to call public attention to it merely. He finds himself meddling with a question that the people regard as settled for the present. The leader of the "greenback" party in the House is expected to present measures which are chiefly conspicuous for the omission of the "fiat" money plan.

The Beaconsfield government is compelled to face more powerful foes at home than in Afghanistan or Zululand. The Irish uprising has the merit of popularity though weak in its principles and unscrupulous in management. The arrest of four leading agitators has only more enraged the enemies of the landlords and friends of home rule, and the meetings are attended by greater crowds of the discontented tenants. John Bright writes that the whole land question of Ireland should be put into the hands of a new government, and recommends the Irish members of Parliament to unite with the Liberal party. This party is again turning toward Gladstone, who has just returned from Scotland where he has spoken at Edinburg, Glasgow and other points against the foreign policy of Beaconsfield and for land reform. Everywhere he was received with the greatest enthusiasm. The dispatches says that never did an English statesman evoke its equal. It carries consternation into London society among classes who thought Gladstone's popularity decayed, and warns the shrewd old premier that he must soon and forever step aside.

The boldly nefarious attempt of the Nihilists to assassinate the Czar of Russia last week by blowing up his railroad train must excite abhorrence for the actors and pity for the social condition from which such atrocities spring. While the number and influence of the Nihilists have been no doubt greatly over-estimated through partisan English press reports, there is no undervaluing of their desperation. Geneva in Switzerland is the headquarters of the revolutionists of all Europe. The plan for the murder of the Czar was conceived and arranged there. The attempt was but part of a programme for the assassination of all the sovereigns of Europe. Their platform is thus briefly expressed: "We are millions. The men whom we wish to remove are but a score. We can afford to lose a hundred or a thousand lives for the sake of removing one of the monarchs who stand in the way of the realization of our schemes for the reconstruction of European society." Society reconstructed by such means and on such principles would not be far removed from hell itself.

The Canadian postal authorities are leading our own officials to a higher standard of duty than they have dared profess. One of the worst of the New York illustrated papers, a most demoralizing sheet, has been forbidden transmission in the colonial mails, and Postmaster General Key has complied with the request not to allow it to be put in Canadian mail bags. From such a step to prohibition of vile literature from United States mails is not far. Mr. Key cannot believe that his own fellow citizens can endure what their neighbors cannot, nor can he hold public morals on this side the line as of more value than on the other. The fight with the lottery swindlers must be extended to take in the publishers of the debauching stuff that issues from New York. The mail service is for the public good, and not for the transmission of matter prepared for the destruction of public morals.

The price of blank paper of all kinds is rising, but the price of the *Cynosure* continues at $2, single subscriptions; $1 75 each to clubs of five, and $1 50 each to clubs of ten or more. How many new subscriptions will you send in?

Never mind where you work; care more about your work.

Trade Unions; Why Oppose Them?

BY REV. H. H. HINMAN.

Hearing of an excellent Christian man who has been drawn into a trades union, I desire to say:

1st. They are an attempted interference with the law of supply and demand, a law which ought to and finally does control all commercial transactions, including the price of labor as well as any other article of sale.

2d. They abridge the rights of their members to work for such wages and at such times as they may choose.

3d. They exercise a tyranny over all members of the same trade who will not unite with, and conform to the demands of the order.

4th. They constitute a government within a government and have repeatedly put to death those who were in peaceable obedience to the civil law.

5th. They promote and provoke combinations of capitalists against laborers, and thus defeat the end for which they were instituted.

6th. By resorting to strikes they greatly diminish the productive labor, and consequently greatly diminish the ability to pay wages.

7th. They are the outgrowth of Freemasonry, which was the original trades union, and which is the pattern and patron of all secret orders. The objections to all forms of organized secretism lie against them.

Pass Them Around.

Dear K.—You, and those who were then readers of the *Cynosure*, will remember my battles of six or seven years ago, while pastor of the First Baptist church of Stillwater, N. Y., which resulted in expelling Masonry from the church, and in putting a resolution on the church records, refusing admission to the church to any adhering Mason. I left the pastorate in the spring of 1874 to enter upon the work of lecturing, thinking that now the battle was fought and the victory won, some one else might come in against whom there was no prejudice, as against myself, who might with the blessing of God win souls. In this I was not mistaken, and ere many months had passed away it was my joy to hear of a precious work of grace, and quite an ingathering to the church, with that resolution on the church book.

At length, some two years since, one Rev. C. Wardner was called to the pastorate, and he was an Antimason—but, instead of standing up manfully for the principles of the church, shoulder to shoulder with those who were true to those principles and who believed in them, he found some who were either disaffected, or at least doubtful as to the wisdom of the position occupied by the church, and sympathizing with them and with the Mason who was expelled—now a member of the M. E. church—he found his labors unproductive and unappreciated by any considerable portion of the membership or the society about him. As his second year of labor drew toward its close, he discovered that his labors must there and then terminate. He then set himself to work to leave at least one evidence behind him of something accomplished. No souls had been saved under his labors. The membership had not advanced in spirituality; but on the other hand there was a manifest decline. Instead of taking blame to himself for his unmanly truckling to the world and his abandonment, if not open antagonism, of the position occupied by his church, and humbling himself before God therefor, he throws the burden upon that resolution against Masonry, and resolves to signalize himself before the lodges, and the world, by removing it from its place among the recorded acts of the church—and he succeeded! and retired, covered with the applause of the lodges, or he is a much abused man.

So is my work there undone, leaving a sadness too deep for words in the hearts of those, who in the fear of God, wrought it; and giving pleasure to the secretists and their sympathizers, and those on whom their fear has fallen throughout the land.

ANOTHER CASE.

Some four years ago, Bro. Philo Millard, one of your subscribers, residing in Woodhull, Steuben county, N. Y., sent for me to come to that place and give the people some light on Masonry. I responded to the call, though informed before I reached the place that I would not leave it alive, if I did put in an appearance. This place is not far from the spot where Rathbun was so fearfully handled, and threatened with death by members of the craft.

I gave my lectures daily without interruption, hearing however threats of death, "tar and feathers." "At all events we'll scare him, any way." I waited for "scare," etc., until nearly through my last lecture, when I paused, and turning to quite a number of Masons sitting at my left, I told them of their threats, and that I had been waiting for their fulfillment—told them that they might kill, tar and feather, but as to the scare, didn't think I was a good subject.

The large audience present seemed to get a new view of the spirit of the lodge, and not long after my departure in peace, the lodge surrendered its charter and became a thing of the past. After many months of deliverance from the presence and influence of this Baal-worship, Woodhull has sent to labor for her salvation an M. E. minister by the name of Potter, who finding this heathen altar overthrown, sets himself with an abounding zeal to rebuild. He succeeded; and to-day Woodhull has a Masonic lodge, born of the pious efforts of a minister of "the Gospel of the Son of God!" O, backsliding New York! Who shall save thee from such false guides?

J. L. Barlow.

Healing the Waters.

A Reform Lesson.

BY REV. J. T. JAMES.

"And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught and the ground barren [or causing to miscarry]. And he said, Bring me a new cruse, and put salt therein: and they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day." 2 Ki. 2: 19-22.

When Elisha obtained the succession to prophetic power and authority from the ascending Elijah, he went into reform work, he healed the running sore of the country about Jericho—a spring of foul waters. These little records of the ancient Scriptures are given as containing "ensamples" (1 Cor. 10: 11) and the present Scripture lesson is a very fruitful one on reform work.

The present running sore of this land, the fountain and spring of this country's barrenness with respect to honesty, integrity, strict business honor, and religious conscientiousness in all Christian duties, as barrenness prevails in these things in the North in comparison with their fruitfulness in other days—is a foul Christian ministry. The spring of this land's barrenness with respect to humanity, that kind consideration members of the human kind should show each other, as such barrenness in this respect prevails most fearfully in the South,—is a foul Christian ministry. The barrenness of this land in respect to the submission and respect belonging to the government as fruits of the Christian religion, the good will to all men and the kind attention and consideration belonging to a weak and feeble people from the strong and more able, which Christian culture produces, as such barrenness prevails in the South, has its head in the spring of a foul Christian ministry. And the great "miscarriages" of souls in their hopes of heaven, which take place between a death-bed and the gate of heaven,—the miscarriages of souls which have failed to cultivate their hopes in connection with honesty, integrity, restitution, and true Christian devotion—of souls which have left out of the culture of their heavenly hopes, even the elements of heathen kindness and good will, in their proud, overbearing and contemptuous disregard of a race of fellow-beings in their midst—the miscarriage of all these souls is owing to the waters which nourish such vain fruit, which waters come from the spring of a foul Christian ministry.

Says President Finney concerning this general decay of conscience: "I am persuaded that the fault is more in the ministry and public press than in any and all things else. . . The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. . . If there is a decay of conscience the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world losses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politicians become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it."

True Christian ministry is as waters of life issuing from God and the Lamb in connection with saved human souls, watering and refreshing all righteous things. In proof that ministry is compared to waters, see Deut. 33:29, Ezek. 47: 12 and John 7:38, 39. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;" out of the human sensorium, sanctified and filled with the Spirit of God, should flow streams of living influence. Again, "He that ministereth to you the Spirit and worketh miracles among you," Gal. 3:5, or "power in you," power to believe and stand and rejoice in hope of the glory of God, power to withstand the wicked and sustain the cause of God. One more, "Out of the same mouth proceedeth blessing and cursing. . . Doth a fountain send forth at the same place sweet water and bitter?" (James 3:10, 11.) But if true Christian ministry is as living waters, then a Satanized ministry is as waters of death. Such men have been the spoilers of God's land in every age of the world, and will be while the world lasts. In and with these men, Satan pours forth floods of loose doctrine and loose moral maxims. He possesses men in their natural views, and stirs up and pours forth their animal, their uncrucified passions and humor against the church of God, that part of it abiding in her New Testament-given territory, in holy separation from the sins and ways of the world. John saw Satan at this [illegible] his vision on Patmos. "And the serpent cast out of his mouth [the mouth of Satanized ministers,] water as a flood after the woman [the truth-bearing church of God] that he might cause her to be carried away of the flood." Rev. 12:15.

President Finney, says in the article already referred to, concerning one of these ministers, "He can ridicule Puritanism and the great doctrines of the orthodox faith." And there is a man living now, the descendant of that Puritan church that fled to this American wilderness from the face of the serpent, who has poured forth more floods against the principles of that church, ha

vomited out more moral and doctrinal abominations from the pulpit, than perhaps any other man, and the end is not yet. Satan is at his old work in this New World, to drive the true church into the wilderness, so that he can hold all the places of culture. He is filling the great pulpits with men who make it hard for God's prophets to stand before them and their congregations. But the wilderness territory is about used up, and Satan will find that the church of God is going to stand on this last ground given her, and fight it to the blood if it becomes necessary.

[*Concluded next week.*]

"THE LAST POUND BREAKS THE CAMEL'S BACK."

BY PASTOR ISAAC HYATT.

There was nothing striking to me in my Masonic experience, except at the time of my installation as pastor over the Starksboro Free Baptist church. My action in renouncing Masonry, I think, was the result of careful study, coupled with continued and importunate prayer. Yet many little things frequently occurred, whose voice seemed like angel whispers to remind me of my duty.

One of these "little things" was the reading of the following article, shortly after its publication in the *Illustrated Christian Weekly*, June 30, 1877, which I send for republication in the *Cynosure*, hoping it may throw light upon the path of some one who is anxious to do the will of the Lord.

It led me to look upon the duty of *confession* as I never did before. It led me to see as I had not seen before, that sins committed against God should be confessed to him; sins committed against individuals should be confessed to them; and sins committed against society should be confessed to it:

A DEATH-BED CONFESSION.

A young man was dying, twenty-eight years of age. He was the son of Christian parents. Having entered the army, exposure had broken him down. With his wife and one child he had returned to his parental home to die.

For some years he had been a professing Christian, and had maintained a fair character. Pale, emaciated, and trembling, he often tottered into our prayer-meeting. The pensive, penitential strains in which he prayed moved all hearts.

Rapid was the decline. The lapse of a few months found him helpless and immovable upon his bed. I often called upon him. Very cordial was ever my greeting. He was calm, taciturn, and melancholy. Very sad must his thoughts have been that he was to leave his wife and child without property in this cold world.

He seemed, however, to be sustained by the hope that his sins were forgiven him, and that he would not be rejected at God's bar. But there never was any manifestation of triumph. His smile even seemed pensive. With mournful steps this disciple of Jesus was descending the "valley of the shadow of death." Though he could hardly say, "I fear no evil," he did say, "Thy rod and thy staff, they comfort me."

One day a messenger came to me saying, that my dying friend was near his end, and that he wished to see me. I found him perfectly rational and free from pain. But it was very evident that the hour of departure was near at hand. In peculiarly slow, deliberate and solemn tones he said:

"I am very unhappy. A great sin weighs upon my soul. I cannot die in peace without confessing it. I have committed perjury. Some time ago I made out a false charge against the government to the amount of three hundred dollars, and took my oath that it was correct. But I was so shocked by the crime that I could never venture to call for the money. It has remained in the treasury until this hour untouched. But there the sin remains, though I derived no benefit from it whatever.

"There is no individual wronged. There is no restitution to be made. It is only in the sight of God that I have sinned. Should I make a public confession it would be a terrible blow to my Christian parents and to my wife, who have not the slightest idea that any stain rests upon my character. To my daughter it would be a life-long grief that she could never pleasantly allude to the memory of her father. Still, I ought to bear the penalty, however great, which duty enjoins. What shall I do?"

It is enough for me to say that I replied that I did not think he was at all called upon to make a public confession. He had inflicted no wrong upon any individual. To God alone he was responsible. To God he had gone, in penitence and confession. To give publicity to the sin could do no good, and might do much harm.

He seemed to be comforted by my words. A few hours after he died, calmly, solemnly, but with no joyousness. I cannot doubt that he fell asleep in Jesus; and that he is now crowned a victor over sin and death. It would have been painful to me if, under those circumstances, exclamations of triumph had burst from his lips.

The event produced a very deep impression upon my mind. I was led to examine, as never before, the subject of confession. It became evident that the subject, in my ministry, had not occupied the prominence which it held in the teachings of Christ and his apostles. Upon this matter I am an inquirer, not a teacher. On a sick-bed I have felt constrained to pencil this article, not merely that I might furnish the readers of the *Christian Weekly* with an interesting religious anecdote, but that I might call the attention of my brethren to a subject of great importance—the absolute necessity of confession in all ordinary cases, as an inseparable part of true repentance.

My life's labor is done. But the terrible battle between sin and holiness is still to rage, for years to come, with unabated, probably ever-increasing violence. It is generally with great joy, though at times with some reluctance, that I feel that I am laying aside my armor. But I feel an intense desire to do what I can to strengthen my brethren for every good word and work.—*J. S. C. Abbott.*

THE CHURCH AND THE LODGE.

[The following letter to the New York *Daily Witness* was written by a lady correspondent, reviewing the paper of Rev. Edward Anderson of Quincy, before the last meeting of the Illinois State Congregational Association, which was a defense of Freemasonry.]

To the Editor of the Witness:

Shall we send Christians to the Masonic lodge to learn benevolence? This may seem to be a strange question, but as some of our clergy are openly advocating the plan it is proper to look into its merits. "Prove all things, hold fast what is good," says the blessed Apostle Paul, which plainly implies we should reject all that is evil. If Masons, or other secret orders, enjoy or practice in their societies a superior charity to that of Christians in their open, free Christian communion let us know it, but if the very suggestion is from the "father of lies," then let us hasten to proclaim that truth.

We reverently approach our new school—the lodge; but find, to our dismay, women and idiots classed together in its codes of rules, and sent back refused from its threshold, while colleges, and seminaries, and even institutions for the feeble-minded, are with open arms, as Christian institutions, inviting all to the fountains of knowledge. This relic of barbarism in the lodge diminishes our confidence in it, and more than half our church members are by this blow debarred from its benefits. Next the poor man comes, he is an upright Christian, but cannot spare money from the necessities of his family to pay his entrance fees and dues, and he is promptly dismissed. Then a brave soldier appears, or an unfortunate citizen, who has lost a limb for his country, or by accident. With bated breath we hear there is no admission for such! The invalid who craves kind companionship and care, no admission for him; and to the blind, the lame and the dumb—who are gently folded in the arms of Christian charity,—the lodge, with all its lauded, tender mercies, is forever closed. Does it not appear a novel scheme of benevolence which bars from its benefits every weak and needy class? This alone is enough, looked squarely in the face, to condemn Masonry and all similar orders and societies. But again it is said, "men will pay money and will attend the lodge when the church is perfectly repulsive to them!" Yes, and men will go and pay money, too, to the the theater, the brothel, and the saloon! We were simple enough to suppose it was because the natural heart was corrupt and wicked, and because those vile places were offering lures to lust, and making lying promises of happiness and good, which in the end turn to gall and worm-wood to all who are deceived by them! Oh, for an angel's pen to contrast the blessed Gospel of our Lord and Saviour with all attempted substitutes! Listen to that one sweet strain, which comes like balm from heaven to our suffering race, "Ho, every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

A CASE WHICH WOULD DISGRACE DAHOMEY.

A letter to the *Witness* from Simpson county, Kentucky, states that a white man (gentleman we suppose he would be called there) had seduced a black girl. The latter, in a recent revival of religion in the colored church, went forward as a mourner to the anxious seat, and resolved to reform. After she went home and retired to bed, her seducer came and attempted to renew his former intercourse, but the girl resisted, told him she intended to lead a better life, and ordered him to leave the room. At this he became enraged, and drawing his revolver told her he would send her to hell first. He then shot her, the ball taking effect in her left eye. She sprang from bed, begging him not to kill her, when he shot her in the breast. She then ran into the yard screaming, when he shot her the third time, the ball taking effect in her hip; and supposing he had killed her, he slunk away in the dark. She, however, survived, and upon her statement to the above effect, her seducer and would-be murderer was arrested, but permitted to attend to his business as usual. There is a jail there, but it is only used for "niggers." If he is tried at all, he will doubtless be acquitted by a white jury, as have been two or three murderers of "niggers" in that county recently. This is the picture of the South that intends to rule the Union, and which is composed of three classes:

First. Reckless, murderous, drunken scoundrels, who do the bull-dozing and murdering business.

Second. Respectable white citizens who have not courage and manhood enough to enforce the laws against Class No. 1.

Third. Colored people who dare not protect themselves, or vote for rulers who protect them against their oppressors and murderers.

What is to be done for such a country? Can Christianity surmount at last, the lust, pride, greed, caste-prejudice, and hatred of the Yankees, which render such a state of society possible as prevails in the ex-slave States? Oh! white ministers of religion in the South, (we dare not say ministers of the Gospel, for that includes the Golden Rule), have ye read what is said in your Bibles about dumb shepherds and watchmen who neglect or refuse to lift up a warning voice against danger? Anything approaching to faithfulness in Southern pulpits would soon put an end to the long list of ruinous and disgraceful failures of justice. Shall we have the inexpressible pleasure of hearing tidings of that faithfulness, even after so long a time? The lack of Christian manhood is the great lack of the South.—*N. Y. Witness.*

It is one thing to make an idea clear, and another to make it affecting.

"Our Protest" Reviewed.

Canal Dover O., Nov. 29, '79.

Editors Cynosure: Quite recently I received a copy of *The Monthly Itinerant* for November. The kind donor cleverly marked an article on the editorial page, headed "Our Protest." That "Protest," whether written by the editor or some one of the members of the Muskingum conference, (and I incline to the latter opinion) is very beautiful indeed. It abounds in some very sublime epithets, etc., but the logic of it is wanting. It starts off as follows: "In the name of all that is just, equitable and Christian, we enter our protest against the common course of the *Cynosure* in persistently allowing its columns to be used by every second rate United Brethren who wishes to berate United Brethren bishops, conferences, preachers or members, whenever they fail to please the fancy of their fanatical one ideaism."

This "Protest" is offered principally on account of my article in the *Cynosure* a short time ago, in which I stated the action of the late Muskingum conference respecting secrecy and the secrecy law of the church. The *Itinerant* furthermore says that that article contained several columns of "severe strictures and unjust reflections on Bishops Glossbrenner and Weaver, and the doings of the Muskingum annual conference." Will the editor please point out the "unjust reflections" cast upon these men? He was not present. How does he know them to be unjust reflections? He must have been told so. Suppose he would just show wherein these reflections are unjust. If he protests against that article, he should give the proof why the article is false in its statements, and thus establish a reason for protesting.

What he means by a "second rate" United Brethren I cannot tell. According to his protest, it must be one who is loyal to the principles, precepts and discipline of the United Brethren church. This surely must be what he means; and conversely, a first rate United Brethren must be one who opposes at least one of the laws of the church and believes in admitting to her fold those who hold a Christless religion paramount to any other. The *Itinerant* would not be the first to call such a man a first rate United Brethren. The Masons and Odd fellows unite in calling such a minister a "first rate fellow." Second rate United Brethren is a strange appellation to give to one who maintains the principles of the church and holds on to the landmarks of Otterbein and Edwards. If reporting the disloyal action of a conference makes a man a second rate U. B., I am happy to carry the name. There's a great deal of argument in the phrase, however.

"Berate" is another general term used, and it, too, contains a power of argument. If it means to "vilify," as the editor intimates further on in his article, I demand that he prove that I, or any other writer in the *Cynosure*, have knowingly, or unknowingly, done what that word signifies. I have reported the proceedings as they were. With pencil in hand I took down the acts on the spot. For any man, and especially an editor several hundred miles away, to charge me with vilifying said conference is very bold indeed. It is only characteristic of the man who will call resolutions sustaining Bishop Weaver in his unchristian and sarcastic letters to President Blanchard, "sensible resolutions." The Masons and Oddfellows will unite with him here again.

"Slanderous tirades" is another of the *Itinerant's* mild terms. "To slander" means to injure by maliciously uttering a falsehood. Now the *Itinerant* asserts that the *Cynosure* and its correspondents knowingly and with malice publish untruthful statements of Bishops Weaver and Glossbrenner and of certain conferences. How dare he make such an assertion? I dare him to prove it, and shall hold *him* a "vilifier" until he does.

Then he has to resort to the "one-ideaism" argument. Whenever a man stands up firmly for the truth and right, and faces the popular current against any special form of evil, he must be called a man of one-idea. What logic is in such a term! The apologists for the lodge call an out-and-out Anti-mason a man of one idea. So do the friends of rum call a man who is a real, true temperance man; so also does the world call a man who tries very hard to be a Christian. Why, many men are called that for at least a half dozen evils they avowedly and persistently oppose. A man must be put to great extremities when he resorts to such terms as "fanatical ideaism." For the comfort of the *Itinerant*, I will say that the term is never applied to milk-and-water, weak-kneed, cowardly Christians. Better look up some other argument against the *Cynosure*, when making another "protest."

"Mono-maniaism" is another prominent far-fetched term of the "protest." It presumes to say that all who support the *Cynosure* on the ground that it supports the law of our church are afflicted with "mono-maniaism." Well, that claps the climax for argument. If it be true, it is far better to be a mono-maniac than to compromise with sin, for such every one does who favors the admission of secretists into the church.

The "severe strictures" on Bishop Glossbrenner, as the *Itinerant* calls them, are simply the truth. He showed very clearly that he knew nothing of the *Cynosure*, only as he obtained knowledge of it from its enemies, and yet he opposed it very strenuously. A man who will give a verdict without evidence, is certainly deserving of some "strictures," and if it makes a man only a "second-rate United Brethren" for criticising such prejudicial governing, it is to be hoped second-rate United Brethren are quite plentiful.

Being neither Dutch, Irish nor a Freemason, (nor indeed, a "quarterly conference U. B. preacher," as the editor observes,) I stagger at the important word indulged in by the editor, viz:, "Schlopfoss." I presume, however, that it is "Pennsylvania Dutch" for fanaticism, or one-ideaism. Whatever it is, we take it to be in perfect keeping with the general tone of the *Itinerant*.

In reply to what is said about our knowing the *Telescope* would not publish our communication, we would say, we have no discernment to make in publishing the truth. I have never known the *Telescope* to refuse to publish the truth. If that paper "would not allow such stuff in its columns," we presume it would be from sympathy for those who "have lost a relish for such food from its abundance." (See Report of Com. on Publishing Interests.) Furthermore it is in very bad taste for the editor to attempt to contrast the *Telescope* with the *Cynosure*, (and indeed, to set them in opposition) when said conference found fault with both; with one, because of so much being published on secrecy; with the other, because it supports the law of our church. It looks very insincere for the *Itinerant* to say any thing complimentary of the *Telescope*. Bros. Hott and Tobey must come under its term of "one-ideaism" and "mono-maniaism" on the secrecy question.

What does the *Itinerant* mean by the *Cynosure* "augmenting the internal commotions that afflict our Zion?" Does it mean to say that an outside paper that supports and defends the U. B. church in maintaining her law against secrecy, is helping to create strife and warfare? How absurd such a proposition! After a nullification convention, held right in the metropolis of the U. B. church, and constant disloyalty of her ministers in giving the right hand of fellowship to lodge men, and repeatedly passing resolutions against the secrecy law, which has been the cause of all this "internal commotion," that organ of the nullification movement has the coolness to blame it upon the *Cynosure*. Now, isn't that peculiar!

Furthermore, it is said that when our ministers see the evil influence of the *Cynosure* upon our ministers and people and pronounce against it, they are called hypocrites, etc. Here the editor assumes that the influence of the *Cynosure* in our church is evil. That's quite a logical sequence! How a paper that encourages a church to be loyal to her principles and denounces against disloyalty can exert an evil influence over that church is a conclusion beyond any and all reasonable comprehension. How absurd to assume such a position. And as to this conference going in and out before the people acceptably, etc., we who live in its bounds presume to know as much as the editor of the *Itinerant*, who lives in Pennsylvania. We agree that they have, until the nullification movement was started; since which time their "going in and out" is not so acceptable to the class of people who desire that the church shall not be contaminated with secrecy. And that class is not only a few scattered here and there; the number is considerable.

The *Cynosure* is not an enemy of the U. B. church. Her greatest enemy is organized secrecy, which aided by disloyal ministers is tearing her to pieces. Her truest ally, outside of her own borders, is the organized opposition to secret societies, with the *Cynosure* at its head. When the *Itinerant* calls it an insolent meddler, it makes an assertion that cannot be supported by the least shadow of evidence.

As regards the *Itinerant* as a paper, I want to say that if this number is a fair sample, most surely (?) it ought to be "right aside of it (*Telescope*) as a worthy companion."

The article in favor of tobacco (which though nothing but sarcasm, yet many will take it to be sentimental), is very good (?) evidence of its good religious reading matter, as is claimed in a soliciting editorial.

The agents of the various U. B. Mutual Aid Associations ought surely to give it patronage as a remuneration for giving these life companies so much free advertising. Does the editor call those articles and that on tobacco, good religious reading matter? C. W. Cobb.

—Rev. A. P. Monten, pastor of the Swedish Lutheran church in St. Paul, and editor of a Swedish religious paper, is translating into his language some of our reform publications.

—In the Prussian Diet, last week, the Minister of the Interior, in replying to questions as to the reason for the continuance of a minor state of siege, declared that the state of things prevalent last last year still existed. "Secret social democratic agitation," he said, "had increased, and connections with foreign agitators were maintained."

—Cincinnati was in a state of great excitement last Sabbath over the work of the newly-elected Republican Police Board and Mayor, in closing the theaters. For four or five years there has probably not been a Sunday evening on which there has not been from one to a dozen, or more, theaters running, and of late there have been some of them running during the afternoons. Yesterday the police commissioners and mayor announced that the managers and employes of theaters giving performances to-day would be arrested under the "common labor" law. To-day they gave orders to the police to arrest any theatrical manager and his employes opening this afternoon or evening. Only one theater opened, the Coliseum, and the proprietor and employes were arrested.

Reform News.

From Bro. Stoddard.

THE PENNSYLVANIA CONVENTION.

SUSQUEHANNA, Pa., Nov. 28.

I am waiting here in the depot for a New York train. The Pennsylvania State Convention for 1879 has closed and I recur to its work with some degree of satisfaction. The local sentiment at Carbondale is hostile to our reform and not one minister in the place showed any sympathy with us.

Rev. Smith, pastor of the Baptist church, notified Rev. A. L. Post, in advance, that neither himself or any of his people were willing to take part in the convention or entertain delegates. Bro. Post, who has borne so prominent and so important a part in the missionary, publication and other enterprises of the Baptist church for near fifty years, thought it rather cool, not to say insolent, in one who is a mere novice in the work of the Gospel ministry, and a dwarf in intellect when compared with the minister, or the man, to whom he volunteered what strongly savors of an insult.

Bros. Callender, Raynor, Ferris, Lowry, Miller and a few others were present, but the great mass of our people seem not to have apprehended the importance of this annual gathering; or if they did, they were detained from meeting with us.

Our day meetings were given up very largely to conference and prayer, the evenings to lectures. The evening audiences were fair and the order unexceptionable. Bro. Raynor gave us a talk illustrated with charts, in which he showed careful preparation and ample qualifications for the lecture field. It seems a great pity that when there is so much need of his labors this brother should be compelled to retire from the field for lack of an adequate support. A few of the friends who have means in this State could remove this obstacle if they would, and I hope God will move their hearts to do so. Brethren, are you without fault before God, your Maker and your Judge, in this matter? Are you faithful in the use of the one or of the ten talents committed to you?

I feel that an impression was made for good and with God is the issue. Bro. Raynor, who was re-elected recording secretary, will give you particulars.

From here I go to New York city, thence to Rahway, where I am to preach on the Sabbath and spend most of the week in convention. The Sabbath following an engagement has been made for me to preach in the Congregational church in Willimantic, Connecticut, and remain for a convention with the brethren. Thence I go to New Hampshire, where Bro. Kimball is making re dy with his accustomed energy and skill.

Beyond this I have not heard definitely from the friends of their wishes, but I feel that "He leadeth me," and that the good Master has this work in charge and that it will not fail. I have suggested that friends who have any wish or interest in this matter of State conventions make it known, and confess to some disappointment at not receiving word from more at Carbondale. Possibly I shall hear at Rahway or Willimantic. At any rate I shall seek to stand in the way where God can use me, if he has any thing for me to do in New England.

PREPARING FOR RAHWAY AND NEW YORK CITY.

NEW YORK, Dec. 1, 1879.

DEAR BRO. K.—Reaching Rahway, N. J., Saturday afternoon, I found a small Free Methodist church and a few fearless friends. Bro. Adams, the pastor, was away on the Lord's work, but Bro. Havelin received and entertained me in good old-fashioned style. My fur coat attracted so much attention and occasioned so many remarks that I left it behind when I went to look after my baggage in New York city—a folly which I hope not soon to repeat, for I took a severe cold and was poorly prepared on that account for Sabbath services.

I preached twice, however; in the morning to a small congregation which increased four fold or more in the evening. The Lord was with us and I trust good was done.

I came here to meet the United Presbyterian ministers this morning in their regular weekly gathering. I reached the church late but was cordially received and given an opportunity to speak for a few moments. There are seven U. P. churches in and near this city, and I proposed to the brethren to hold one or more meetings with each church and such other churches as were willing to unite, and then have a general meeting in which all should unite, to have degree work and a general discussion of the whole question. I could not give personal attention to a movement of this kind until some time in January or February. The plan seemed to meet with favor, and will be further considered. I expect to meet Bro. Kidd and his session at Bro. Harrison's this evening, and to spend a little time in the U. P. presbytery that meets here to-morrow morning. Some of the brethren will go to Rahway and I am hoping for a good meeting, although as yet it is largely a walk by faith. "No man having put his hand to the plow, and looking back, is fit for the kingdom of God."

J. P. STODDARD.

Notes by the Way.

BIRMINGHAM, Iowa, Dec. 4, '79.

DEAR BRO. K.:—A lecture at Survace United Presbyterian church near Albia, Iowa, together with an Anti-masonic sermon on Sabbath evening, Nov. 30th, in Albia, finished my work in Monroe county. There are several seceding Masons in Albia in the U. P. church, but they are timid and the lodge mainly rules. From there I went to Leesburg in Wayne county, Here a Masonic lodge occupies the upper room of a school building and a United Presbyterian congregation the lower room on the Sabbath. The night was dark, but the house was full, with a fair per centage of Masons. They were all very attentive but silent.

At the Atchison school-house, on Tuesday, Dec. 2, I worked the Entered Apprentice degree and gave a description of the Master Mason's degree. This occupied two and a half hours, during which time the crowded audience was very attentive. They were mainly Seceders and United Presbyterians, and while they were in full sympathy with our reform were quite uninformed as to the internal character of Masonry. I was most kindly entertained and brought to the railroad, from whence I came here to receive a most cordial welcome from Dr. Norris and his excellent family. From here I hope to go home.

Yours in the Lord,

H. H HINMAN.

Correspondence.

O John Sherman!

WYANET, Bureau county, Ill., December 2, 1879.

I notice a call in the *Cynosure* for Old-fellows to show their hand. I was made an Odd fellow in the year 1851, at Mansfield, Ohio, John Sherman being Noble Grand at that time. I tried to make myself believe it was a good thing for about three years. I then quit having anything more to do with it, but did not really secede till about ten years ago. Bernard's Light on Masonry was put into my hands, and for the first time I saw that the miserable concern was exposed to the outside world. I would say that I only had five degrees conferred upon me. Bro. Colfax had not got his degrees in running order when I went to California, or I suppose I should have gone a few steps lower down.

JOHN BRADLEY.

A Manly Protest from Oberlin.

OBERLIN, O., Dec. 1, 1879.

EDITOR CYNOSURE:—As citizens and tax-payers of Lorain county, Ohio, we have had inflicted upon us one of those arrogant acts of Masonic imposition, by which the craft have made themselves contemptibly conspicuous, as they have done by similar acts in other parts of the country. I refer to the matter of laying corner-stones to public buildings which have no more connection with a Masonic lodge than republican institutions have with an absolute despotism.

By a vote of the county a new court house is in process of erection. The time arrived last week for laying the corner-stone, and without any authority from any body of the citizens and tax payers of the county, and notwithstanding the County Commissioners had refused to sign a paper of Masonic origin in favor of it, these men of the "mystic tie" had the arrogant presumption to publish in the papers, a day or two before hand, that they would lay the corner-stone with Masonic ceremonies.

Such a piece of Masonic insolence was more than some of the citizens and tax-payers could endure in silence; and so a protest against it was drawn up, and a goodly number of names of prominent men in Oberlin obtained to it. Had there been time to canvass more widely in the village and other parts of the county, I am confident that hundreds would have signed it, for there is scarcely any one who is now heard to speak of it since the occurrence, but condemns it.

What gave these men more confidence and boldness in meddling with that of which they had no business as members of a secret conclave was dobutless owing to the fact that the architect and builder of the court-house were members of the same secret brotherhood, and of course gave their support to the impertinent scheme.

It will be seen from a scrap cut from one of our county papers, which I send you, what was done on the occasion. The Congregational minister who performed the service of prayer in the Masonic ceremonies, put the finishing touch of absurdity upon them, and showed how little he realized that in so doing he was helping to support one of the most gigantic systems of darkness, deception and fraud, with which the Gospel he professes to preach has now to contend. W. B.

NOTE—The Oberlin *Weekly News* states that the Masonic procession numbered about 130, being composed of G. L. officers and members from the different lodges in the county.

"Prayer was offered by Rev. E. E. Williams, pastor of the Congregational church of Elyria.

Hon. Heman Ely, delivered a brief address giving the origin and history of the ceremony of laying corner stones. He then read a copy of a protest, signed by thirty-five citizens of Oberlin, against the laying of the corner stone by a "secret and oath bound order," with the names attached, and said the Masonic fraternity would be the last to run counter to the wishes of the citizens of Lorain county, but as the preparations had all been made it was not thought advisable to defer the ceremonies. A copy of the protest had been deposited in the box with other articles collected. The protest was signed by many of our promi-

nent citizens, and was treated with great respect."

THE OBERLIN PROTEST.

To the Commissioners of Lorain County:

It being announced in the papers that the corner-stone of the new court-house for Lorain county, Ohio, is to be laid by the Free and Accepted Masonic fraternity, the undersigned citizens and taxpayers of the county do hereby earnestly and solemnly protest against, and object to, any particular order or class of our fellow-citizens, and more especially any secret oath-bound organization, being invited or allowed to perform any ceremony in laying the corner-stone of any public building in which all citizens of the county have a common interest and should have a common representation.

[Signed by thirty-five citizens.]

A Suggestion.

York, Pa., Nov. 24, 1879.

Editors Cynosure:—Mr. R. G. Thompson, of Erie, Pa., a reader of the *Cynosure* and an active anti-secret reformer, sends a small sum of money for postage on documents of the National Anti-masonic Law League, for himself and others.

Mr. Thompson suggests that as many of our anti-secret people do not like to write letters, those who do write should send money and order tracts, etc., for others in the same locality. He thinks it desirable to lay his plan before your readers.

Now, I know from experience that hundreds of dollars might be collected from the people and sent to anti-secret publishers for books, tracts, etc., if our people would only try to do it.

Hoping that some of our active workers will try Mr. Thompson's plan, I will close by reminding you that we should all be doing our best now, as the people should be enlightened before the Presidential election of 1880.

Yours for good plans,

E. J. Chalfant.

On to Washington!

Cowan's Depot, Va.

Editor Cynosure: Many things have come under my observation which would be of interest to your readers; but as I have to write left handed and have not the ability to write, I must let them remain in silence. But I can say though I stand alone in this neighborhood as an outspoken Anti-mason, yet I find many who are with me but are afraid to have it known.

Yesterday I asked a minister of the Mennonite church if I might send his name in as an Anti-mason. To my surprise he said he was afraid; although he claims that Masonry is an evil and rejoices that his church will not receive Masons, yet he is afraid to speak against it publicly. I fear God will not own such cowards as his soldiers. He thought Mr. Langhorne deserved honor for coming out boldly in a place like Washington.

Let me say for this friend, I had the pleasure of visiting him a short time ago, and found him centrally located in the business part of the city with his Anti-masonic sign out in large letters. I brought home with me two dozen copies of "Anastarta, or a trip to Ould Nick's land," it being but a few weeks ago, and I have but one copy left and have orders for more. I would say to readers of the *Cynosure* to send for his book and every one act as agent for him. Let his book have a large circulation. I am for having the next national convention at Washington. I will give of my means and also will go there. Come, brothers, let's meet in Washington and get acquainted. Yours against Masonry,

J. B. Stinespring.

Kinks in the Cable-tow.

Editor Cynosure:—Permit me to add a little to the chapter of Masonic outrages borne by our citizens. I simply give a few items occurring within my own observation:

No. 1. Some years ago the Tioga Mills at Apalachin, Tioga Co., N. Y., were burned to the ground. Said mills consisted of a grist mill, saw mill, with rake factory, etc., attached. The owner of the grist mill was a Mason. The saw mill was owned by a firm composed of Masons who were heavily in debt. Said buildings were all insured at the time of the fire. Suspicion naturally fell on the indebted parties, against one of whom there was strong circumstantial evidence. The owner of the grist mill offered a reward for the arrest of the incendiary, and two persons, one a Mason the other an Anti-mason, undertook the case with a fair prospect of success, until he of the square and compass came to the other and said, "We may as well give up the case; I know who burned the mills and how it was done." The other asked, "How do you know?"

"Well, I was down at T. looking after the matter, and saw him, and he told me all about it on the square and I can't tell."

That ended that part of the case. The suspected Hiramite was arrested, taken before a Masonic justice; the case was conducted by Masonic lawyers on each side, and the prisoner acquitted, the lawyer for the defense pleading very eloquently for the "widow's son."

Query, What cleared that incendiary?

Another instance. Two years ago the undersigned was living at Billings, Christian Co., Mo. While sick with typhoid fever in March, 1878, his only sister, a girl of sixteen years, was taken sick with a severe disease. The family physician lived seven miles distant, and having a large practice could not attend to the case as he desired. One day while in attendance on the two cases, the doctor said, "This medicine will last the young lady a day or two, and I will go home, look up the case, and send another prescription by to-morrow's mail,"—the mail leaving his place (Marionville) after noon, and reaching Billings at 4 P. M. the same day. He went home, wrote the prescription, and sent it at once. The postmaster at the M. office said it was sent from that office. The parties in charge of the sick went to the office at B. but were given no mail, and so it went on for three days. The girl being without medicine until the physician was able to attend his cases in person, when on his demand the letter containing the prescription was found at the office in B., the doctor stating that "now in spite of all he could do the patient would die." The postmaster made the unfeeling remark, "Well, she would have died anyhow;" and so she did, the disease developing into congestion of the brain. The physician declared that if she had had the medicine the case would have been different. That postmaster was and is a Mason, the undersigned and family were pronounced Anti-masons, and of course no redress could be obtained, and that man is yet postmaster in that village. That is one way in which Masonry has kept its word with me, and as a consequence my loved and loving little sister now lies in a Southern graveyard, and I am following on to meet her and the rest. Perhaps they will keep their word and send me on too to my rest. It matters not, I am ready.

Still another—a big swindle. Before the war certain parties organized the "South Pacific R. R. Co.," to build a railroad from St. Louis to the Pacific on the 35th parallel line, securing from the State of Missouri the land grant from the United States to the State of Missouri of the even numbered sections six miles each side of the track. The road was built from Franklin, thirty-seven miles west of St. Louis, to Rolla. After the war this unfinished road with its franchises and land grant was sold on default of mortgage bonds, the State of Missouri ptaintiff. The road was bought up by Andrew Pierce of Boston and his associates, who had formed the Atlantic and Pacific R. R. Co., getting a charter and land grant from Congress of the odd numbered sections for twenty miles each side of the track. Pierce & Co. put the roads and the two land grants together, thus taking all the land, (a nice thing for them, surely!) The united companies finished the road to Vinita, Indian Territory, 360 miles southwest of St. Louis. The next step was to issue all the mortgage bonds that could be floated, some of them being sold in Germany as low as 25 cents on the dollar, until two years ago the road from Franklin to Seneca, a distance of 293 miles, was sold at trustees' sale, being bid in by W. H. Buckley of New York city, who turned his purchase over to a new corporation composed of the old ring, but called the St. Louis and San Francisco R. R. Co., who still own and control the western forty miles of the *old* A. & P. Co.'s road and its charter. This company is now operating the Mo. and W. R. R. from Pierce City on the St. L. & S. F. to Oswego Kansas, a distance of eighty miles. This eighty miles is mortgaged for $1,100,000, and Seligman & Co. of New York are now engaged in working off $2,000,000 more on this eighty miles of inferior track, making a bonded indebtedness of $38,750 per mile on a common Kansas railroad. The same parties are busily engaged in working off the stock and bonds of the St. L. and S. F, Co., and are preparing, as every one inside the circle knows, for another sell out as soon as the greenhorns are loaded with the stock and they set free; when the old A. & P. Co. can take hold of the affair and go on. The stock and bonds spoken of are now being run up and off in Wall street, New York, and other marts by the usual tricks of the trade.

People should look out, for breakers are ahead. Some will recollect that a raid was made on the Indian Territory of late. This raid was organized by the railroad companies having lines and land grants through the coveted Indian lands. This is well known by real estate and railroad men. This whole gang of sharpers are Freemasons and it is by the craft that they work.

That same company through its land department sold a widow lady, then resident in the township of Owego, N. Y., 240 acres of land at Billings, Mo., 40 acres of which was cleared land, but which an investigation proved to belong to a worthy farmer of another county in the same State. Instead of making right their blunder, if it was such, they wanted to know "what was going to be done about it." The purchaser died at B. and her heirs demanded a settlement, when to hide the crime the present land agency of that company tried to cover up things by having their books altered, and by trying to get possession of the original documents. These parties were owing the railroad company a balance on the sale of land, but less in amount than the value of the land so fraudulently sold, and now they are about to bring suit against the purchaser for the whole amount of money due, bad title and all. More Masonry.

This matter will soon come into court, when it will be determined whether the cable-tow is strong enough to shackle justice, and carry out the plans of such an unscrupulous horde of Shylocks, who bleed our country, cause "Black Fridays," panics, hard times, etc., all to fill their coffers and ruin the common people.

Men of America, we have stood these things long enough. Men are ruined, reputations blasted, families broken up, sorrow and desolation sown broadcast, and our young men either entrapped within the meshes of the mystic net, or hurled head-

long into pitfalls artfully set for their feet. Let us submit no longer. Freedom is at hand if we but accept the issue, and acquit ourselves like men. S. G. BARTON.

Our Mail.

Richard Paddock, Nunda, Ill., writes:

"From 1826 to 1879, I have denounced lodge secretism."

Mrs. J. T. Michael, Milford, N. J., writes:

"A week or so ago Mr. Michael lectured in a school house in a place not far away. The house was crowded. The M. E. preacher (he is one in a thousand) of the town was present, and after the lecture spoke in high terms of it, and expressed his opinion freely of the Masonic fraternity. He said he had attended Masonic funerals, and was disgusted at the manner in which they transported their members from the lodge below to the lodge above. A Mason said, privately, that he 'knew a great deal the speaker said was true.' We read our Cynosures thoroughly and then scatter them around, that others may be enlightened. I hope as the light breaks upon New Jersey that there may be a demand for your paper, and I think there will be. Opposition to Masonry is such a new thing in this State, that people have not gotten fully awake yet to the danger of cherishing the order."

Chester Williams, Waterport, N. Y., writes:

"I pray that the good Lord will bless the truth by his Spirit, for I hate secret societies, and have hated them ever since Masons kidnapped and murdered Wm. Morgan, and shall continue to hate them while life and reason lasts. I pray the Lord to bless the effort that is being made to bring to light the unfruitful works of darkness. I will try to get subscribers, and I think I can get a few this winter."

Rev. Wm. B. Pattridge, Tonawanda, N. Y., sends for "Freemasonry Illustrated," and writes:

"I have boys growing up, and as a father I feel it my duty to show them the evils of Freemasonry."

John K. Glassford, Carthage, Mo., writes:

"I am lecturing on Freemasonry in all these parts. I find that the people want to know what Masonry is, and by the help of the Lord I will tell them. There are some threats, but 'none of these things move me.' I hope I shall be able to do some good here."

Enos Mitchell, Pittston, Me., writes:

"I want to give the Masons all the true light I can. I stand alone in the front of the battle here. I lend my papers and when I can get them back I lend them again. The lodges are in a flourishing condition while the church seems to mourn. A good lecture or two would start the wheel here. How shall we get one? I think these hoodwinked ministers are the helpers of ten into the lodge, while their preaching and praying gets one into the church. My respects to all working in the reform. I bid them God speed."

Philip Kribs, Lamartine, Pa., sends for books and tracts for the purpose of supplying the Pittsburgh Synod of the Evangelical Lutheran church. We hope this example will stir up people of all denominations to make an effort to supply their ministers with Anti-masonic reading.

Rev. J. D. Gehring, Young America, Washington county, Wis., writes:

"I am a seceding Mason, though I never went beyond the first degree. One dose was enough for me. I am helping a little at your noble work. Lately I conversed with an ex-member of the Wisconsin State Legislature on the subject and he said that he was repeatedly solicited to become a Mason while in Madison but refused."

Julius R. Richardson, Uxbridge, Ont., writes:

"The secrecy question, so far as I am capable of knowing is not agitated in the Dominion as it is in the States. I mean by the help of God to do my duty in this direction."

Wm. A. Bartlett, El Paso, Ill., writes:

"Bro. Browne [the Illinois State lecturer] is a very stirring and efficient laborer in the Anti-masonic cause; and S. E. Starry is a workman that need not to be ashamed, for the degrees were all worked on the square, to the chagrin of all Hiram's friends and to the hearty rejoicing of all those who have hitherto been cowans but now (enlightened by the eyesalve of Masonic exposure applied to their uninitiated eyes by Worshipful Master Starry) see clearly the degrading and loathsome scenes through which the great men of the world have passed to prepare them to ride rough shod (over those who have not consented to pass through the sublime tomfoolery of the third degree) into almost all the offices of importance within the gift of the political world. All were also enabled to see the preparation it gives our popular preachers of the Gospel to preach the Masonic gospel on the square."

John G. Miller, Coulterville, Ill., renews his subscription before his time is out, as he does not wish to be tardy. His letter closes as follows:"

"Hoping that you may soon gain the victory over the devil's church, the lodge, I remain yours for Christ and his church."

J. O. Doesburg, Holland, Mich., sends one dollar to be credited to the Tract Fund, his Thanksgiving offering.

Mrs. A. B. Hubbard, Philadelphia, Pa., writes:

"My heart is in this work, and I commit it to my Father and your Father, my God and your God, my Saviour and your Saviour, my Sanctifier and your Sanctifier; and also those precious souls whom Satan leads captive at his will, and those who fear to do their duty, and also my weakness which hinders me from doing what I wish. The Cynosure should be in every house and heart. Notwithstanding the work seems to move slowly, triumph is sure. We want pure hearts, faith unfeigned, and love divine and constant plying the oar over the terrible rough sea, for it seems to be Satan's last and desperate effort."

Sabbath School.

LESSON LI.—Dec. 21.—THE LAST WORDS.

SCRIPTURE.—Rev. 22: 10-21.

10. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

12. And, behold, I come quickly: and my reward is with me, to give every man according as his work shall be.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.

20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all. Amen. —Rev. 22: 21.

[From International Quarterly.]

HOME READINGS.

Gen. 8: 1-24. First words.
Luke 14: 16-32. Gracious words.
Luke 5: 17-31. Forgiving words.
John 3: 1-18. Life-giving words.
John 14: 1-21. Comforting words.
Luke 21: 16-38. Warning words.
Rev. 22: 1-21. Last words.

SUGGESTIONS.

With verse 5 the revelation proper concludes. With verse 6 the closing words begin. Solemn thought! We have reached the last lesson of the Bible. We have come to the last words of warning and invitation. With what carefulness and prayerfulness should we study them, that the blessings pronounced may be ours. There are several "faithful words" in Scripture (see 1 Tim. 1: 15; 3: 1; 4: 8, 9; 2 Tim. 2: 11, 12; Titus 3: 3, 8; Rev. 21: 5; 22: 6.) It is profitable to notice they begin with redemption and end in glory; and also to notice the connection between each. And here, as also in verse 12, and at the close of the chapter, he says, "I come quickly," and adds, "Blessed is he that keepeth the sayings of this book." We may not understand them all, but we can keep them until we do, and he will soon make all plain. And let us remember the admonition of verses 8, 9, and see that we do not worship those who make known to us the word and will of God, but worship God only.

What was the warning to John? (verse 10) Unsealed signifies that it is for all —an open roll or book that all may read and know. What is the warning to us? (verse 10.) Let us not say this was 1800 years ago. God would have all his people watch at all times (see 2 Peter 3: 1-10.) What warnings are found in verse 11? Here it is seen that our characters are forming for eternity. Solemn thought! "Practice makes habit; habits form character, and character is eternal." What punishment is this that makes sin and suffering eternal? What blessedness is this that makes holiness and happiness endure forever! Going on, on, on; "still," "still," "still." This word of the Lord will never pass away or change. What warning is given in verse 12? What will he bring with him? This is not the day of rewards. Who is he that is coming? (compare verse 18 with chapter 1: 8, 18.) There are none to follow after.

Here at verse 16 the direct words of Jesus close. But in his words of invitation two others join. Who are these? (verse 17.) What is the invitation? Only one word, "Come." All the sin has been met and atoned for. All the blessings have been set before us; all warnings have been uttered; all help has been proffered. Now only one word remains—"Come!" And all who hear are requested to join in the inviting song, "Come." We have the comes of the Bible, from Gen. 7: 1, to Rev. 22: 17. They are like the music of silver bells ringing out the message. Here a full chime is rung at the close, "Whosoever will, let him come." To what are we invited? What is said about adding to or taking from the book? (verses 18, 19.")

[From S. S. Times Quarterly.]

HOME READINGS.

Rev. 22: 10-21. Our Saviour's appeal.
Mat. 7: 13-27. His warning.
Mat. 22: 1-14. His threat.
Mat. 12: 35-50. His assurance.
Luke 13: 32-44. His promise.
Mat. 11: 20-30. His call.
John 7: 28-39. His invitation.

[From Scholar's Handbook.]

HOME READINGS.

1 Pet. 4: 7-14. The time is at hand.
Luke 16: 19-31. No repentance hereafter.
Luke 12: 29-40. He cometh quickly.
Mat 5: 1-12. Blessed are they.
Luke 18: 24-29. Those without.
Is. 55: 1-13. Come freely.
Ps. 119: 89-105. The everlasting word.

[From the Evangelical Repository.]

THE SAVIOUR'S COMING AND REWARD.

The Saviour will come to the church and the world at the last day, when all will be judged. He will come to every man at death, for the day of death is virtually the day of judgment. No sooner does the heart cease its throbbings, than the spirit goes to God (Eccl. 12: 7), and is admitted into joy or driven into darkness. Therefore, both the last day and the day of judgment may be described as the Lord's coming to judgment. This coming is certain. Again and again it has been foretold (Mat. 24: 30, 31; 25: 31-33; Acts 17: 31; Heb. 9: 27); and God's words will be fulfilled. This coming is near. As the day of death is virtually the day of judgment, and as death is ever at hand, it is in accordance with truth to speak of the day of judgment as coming quickly. Besides this, we do not know when our Lord will come. His coming may be nearer than we think. Be this as it may, the day of judgment is at hand in the estimation of him, with whom a thousand years is as one day. All will be judged. Not one will be so humble that he will be overlooked; not one will be so exalted that he will be excused. 'Every man" will stand before the throne. The manner of the judgment will be according to every man's works. Of course every one, who is acquitted, will be acquitted because he is united to Christ by faith, and every one, who is condemned, will be condemned because he did not believe on the Son of God; but all will be judged according to the evidence of their works. The reward is not here described, but it is eternal life. The judge is Christ (Acts 17: 31; 2 Cor. 5: 10), who says of himself, "I am Alpha and Omega, the beginning and the end, the first and the last." These words were explained in the lesson for November 23.

THE PERFECT BOOK.

In these verses we have a solemn testimony to the completeness of "these things," "the words of the book of this prophecy." What things? What book? The reference is to the things written in the book of the Apocalypse. But these words reveal a principle which is true of the entire volume of revelation. As this book is complete in itself, so the Bible is complete in itself. As nothing is to be added to or taken from this book, so nothing is to be added to or taken from the Bible. By whom is this testimony borne? By the Lord Jesus, for this book is "the revelation of Jesus Christ." To whom is this testimony borne? "To every one that heareth." Jesus speaks to every one who reads this book, or hears it read. What are the sins against which this testimony is borne? They are two in number. The first sin is described in these words: "If any man shall add unto these things;" that is, if any man shall claim that these revelations are incomplete, and shall attempt to make them complete by his own power or any pretended revelation. The second sin is described in these words: "If any man shall take away from the words of the book of this prophecy." They are guilty of this sin who despise and reject this book, or any part of it. What is the woe pronounced upon those who are guilty of these sins? Upon those who are guilty of the first sin, God will send "the plagues which are written in this book." Many of the plagues or punishments, which God inflicts upon his enemies, are mentioned in the Apocalypse, viz.: Fire, hail, earthquake, famine, pestilence, the bottomless pit, etc. (Rev. 9: 5, 6; 14: 9-11; 16: 8, 4, etc.) Such woes as these will come upon him who is guilty of adding to the words of inspiration. Those who take away from the words of inspiration will also be punished. Their names will not be written in the book of life as citizens of heaven; they will not be admitted to the New Jerusalem; they will not inherit the glories and triumphs which are described in the Apocalypse.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 11, 1879.

De Witt Clinton and Morgan.

An old copy of the *Seneca Farmer*, printed at Waterloo, New York, April 11, 1827, which we stumbled upon the other day, contains the following interesting document of the early days of Anti-masonry, it being nothing less than the proclamation of the Governor of New York, then Grand High Priest of the Grand Royal Arch Chapter of the State. This cautiously written document must be read remembering that Governor Clinton would take care that no severe penalties were visited upon the guilty parties if bound to him by the oaths of the lodge, and remembering also that he knew the power of the order to utterly thwart the ends of justice; which was done notoriously and against the protest of some of the most eminent men of the State and nation:

PROCLAMATION. BY DE WITT CLINTON, GOVERNOR OF THE STATE OF NEW YORK.

WHEREAS the measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandaigua in September last, have not been attended with success; and whereas many of the good citizens of this State are under an impression from the lapse of time and other circumstances, that he has been murdered: Now, therefore, to the end that, if living, he may be restored to his family, and if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of ONE THOUSAND DOLLARS for the discovery of the said William Morgan, if alive: and if murdered, a reward of TWO THOUSAND DOLLARS for the discovery of the offender or offenders, to be paid on conviction, and on the certificate of the Attorney General, or officer prosecuting on the part of the State, that the person or persons claiming the said last mentioned rewards is, or are justly entitled to the same, under this proclamation. And I further promise a FREE PARDON, so far as I am authorized under the Constitution of this State, to any accomplice, or co-operator, who shall make a full discovery of the offender or offenders. And I do enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime, so abhorrent to humanity, and so derogatory from the ascendancy of law and good order.

In witness whereof I have hereunto set my hand and the privy Seal at the city of Albany this 19th day of March, Anno Domini, 1827.

DE WITT CLINTON.

National Reform.—The friends of Constitutional reform and recognition of God by the nation are entering hopefully upon the season of conventions. A great meeting was held in Mansfield, Ohio, last week, addressed by some of the ablest speakers connected with this great movement. The *Christian Statesman* reports meetings in Old Bethel church, near Sparta, Ill., of the Southern Illinois Auxiliary Association; at Olathe, Kan.; and in northwestern Missouri, where Rev. M. A. Gault, a champion in Christian reforms, is always on the alert. The southern Illinois meeting resolved to petition Congress in opposition to polygamy and Sabbath desecration.

Facts for the Freedmens' Missionary Societies.

The rapid increase of the lodge influence and membership among the colored people of the South cannot remain long, as at present, a matter of indifference to the American Missionary Association and kindred organizations engaged in evangelical work at the South. The secretaries and agents of these societies must be aware of the extent of this evil, and the Christian men and women who maintain them have a right to demand that positive remedial action be taken.

In the neglect or refusal of these long established societies to bear this cross and the importance of the agencies which are true to Christ against the devil worships of secretism is manifest. The Wesleyan, United and Reformed Presbyterian missions should be sustained, and especially should all brethren who are more especially active in this reform, like Bro. Tapley, of Columbus, Miss., be kept continually at work. The proposed Southern mission tour also becomes increasingly important in this connection.

The *Lutheran Standard* publishes some startling figures showing the activity of the orders among the colored people in the following, from an article by L. A. Detzer:

"It seems almost necessary to 'belong' to one or more of these lodges, in order to be worthy the name of a citizen of this great country.

Even our colored fellow citizens seem to look at it in this light. A German Cincinnati paper on the 30th of October last contained the following statistical report of the doings of the colored inhabitants of Richmond, Va.: Number of negroes there 35,000. They have exclusively for their own benefit formed and uphold 8 lodges of Freemasons, 11 lodges of Odd-fellows, 3 lodges of Knights of Damon, 2 lodges of True Reformers, 6 lodges of Good Templars, 4 lodges of Cadets of Temperance, 1 lodge of Temple of Honor and Temperance, 1 lodge of Sons of Jonadab, 1 lodge of Rechabites, 1 lodge of Sons of the Order of Good Fellows, 1 lodge of the Band of Hope, 1 lodge of Independent Order of Chaldeans, 1 lodge of Daughters of Temperance. Not satisfied with this mighty array of secret societies, they have among themselves 8 literary societies, 5 mutual societies, and 57 other mutual aid societies. About 40 secret organizations among 35 000 negroes, and this since January 1st, 1863. Count 100 members to each lodge, and you have 4,000 members. Of every 9 negroes in Richmond one is a member of oath-bound societies. A queer conception of the term civil liberty, to hasten to be bound under death-threatening oaths, or by solemn obligations to do only what other men allow!"

Protesting Against Protest.

The *Cynosure* has protested from the first against the action of a small but badly persistent and zealous party in the church of the United Brethren in Christ, the success of whose efforts means a breaking down of the testimony of that church and the fellowshiping the devil-worship of the lodge. The organ of this party "protests" against our course and demands that the scheme of mammonizing these churches of Jesus Christ be allowed to proceed. We should hardly have noticed this "protest" for peace between Israel and Syria (1 Kings 20:31 43), but for the review of Bro. Core. That all may see the animus of the troublers of the United Brethren, and that no one may charge us with unfairness, the editorial of the *Itinerant* is herewith presented. The article is its own best answer, and all that needs to be said is that the epithets quoted near its close have only in these columns been applied either to those who worship Satan in the lodge, or to those who profess to serve the Lord Jesus Christ and yet defend the lodge divinities and ritual. The article accepts them for some of the United Brethren ministers. We have not used them in that connection as we are aware. Such ministers ought to know if they befit them. If they own the mark they must bear it and the responsibility.

OUR PROTEST.

In the name of all that is just, equitable and Christian, we enter our protest against the common course of the *Cynosure* in persistently allowing its columns to be used by every second rate United Brethren, who wishes to berate United Brethren bishops, conferences, preachers or members, whenever they fail to please the fancy of their fanatical one idealism. A recent issue of that paper, contained about three columns of severe strictures and unjust reflections, upon Bishops Glossbrenner and Weaver, and the doings of the Muskingum Annual Conference, at its last session at New Rumley, Ohio, simply because that conference of which Bishop Glossbrenner is president and Bishop Weaver is a member—is charged with being "avowedly opposed to our law relating to secret societies." We are informed that the author is a quarterly conference U. B. preacher, in the bounds of the Muskingum conference, whom we will credit with sufficient discernment to see that the *Religious Telescope* would not allow such stuff in its columns, while the *Cynosure*, which is being recognized as the United Brethren *Schlopfoss*, would gladly receive it and give it publication.

More than once have general officers of our church rebuked the insolent meddlesomeness of the *Cynosure* in our church affairs, by which it has greatly augmented the internal commotions that afflict our beloved Zion. But knowing full well that the publication of such articles as we referred to, together with its unkind editorial allusions to certain of our bishops, conferences and preachers from time to time, would secure it the patronage of all United Brethren who are subject to mono-manianism on the secresy question, it has steadily persisted in its course and thereby increased its circulation.

When an annual conference, composed of men who have gone in and out before our people, acceptably, for years, and through whose instrumentality and labors, under God's blessing, scores and hundreds have been converted and brought into the church, sees the evil influence of the *Cynosure* upon our ministers and people, and pronounce against it as unreliable and injurious to the best interests of our church, they are heralded forth through the columns of this same paper, as "hypocrites," "covenant breakers," "false-swearers," "abominable idolaters," etc.

Is it not high time for United Brethren to look well to the best interests of their own church, as a conservator of Bible Christianity, when the good names of such men as Bishops Glossbrenner and Weaver, and of such conferences as the old Muskingum are vilified by the slanderous tirades of an outside paper.

—Secretary Stoddard expected to reach Willimantic, Connecticut, on Saturday evening, and fill appointments for the Sabbath. A card from him says that in some respects the meeting at Rahway, New Jersey, did not equal the expectations of the brethren, in others it was a success. We hope for an early report from this new field.

—Bro. Hinman, who is expected home this week from an absence of nearly three months, writes very hopefully of the "great change in favor of our reform" in southern Iowa during the last two years and a half. Iowa is not alone in this hopeful change. The truth we advocate is all-conquering. He is also confident that Bro. Tapley can give his time fully to work among the freedmen churches, and his support will be provided. There is an evident turning of the hearts and gifts of our brethren, who have no denominational missionary societies, to help with us.

—Two State conventions are to be held this week, in Minnesota and Connecticut, Elder Rathbun is helping the brethren in the former and Bro. Stoddard in the latter State. The bills issued by Bro. Fenton of St. Paul announces a lecture and the exposition of the first and second degrees, with day meetings for business on Thursday, Friday and Saturday. As the bill says nothing of Bro. Mathews, we fear that the late announcement of his wife's recovery, given on the strength of a telegram, is premature. May the Lord hear prayer so that Minnesota may soon and in large measure enjoy the labors of this brother.

—A few weeks since a letter came to our publishers from J. H. Durfee of Decatur stating that being "desirous of reorganizing the Sons of Malta under a new name" ritual and *tools* were wanted, the old ones being lost or destroyed during an eight years' adjournment. The writer received in reply a kind refusal, and a few words of earnest advice on the subject of secret societies. Mr. Durfee evidently thought his mistake too good a joke to be lost and printed the letter in the *Daily Republican*, thus unintentionally advertising a good work.

—A letter to a friend in this city from a Sabbath school worker in the West says that in teaching one of his classes he said, "All secret orders are anti-Christian, and the consequence is that Masons, Oddfellows and Good Templers are breaking my head. I find the tracts sent me are very useful." From what we learn of the character of the teacher alluded to we are fully pursuaded that he will rejoice to suffer for righteousness sake, and will speak with all boldness for Christ. We believe that many such experiences must be endured in our country before the Christian community are awakened to the truth on this all-important subject.

—Bro. J. T. Hobson, of Leesville, Ind., wishes it noted that he has several volumes of the *Christian Ensign*, from May, 1878, to April, 1879, handsomely bound in cloth, gilt lettered, making a neat book of over 300 pages, containing much valuable information on the lodge question, also containing able articles by Gen. Phelps and others. He will sell these volumes for only the former subscription price, $1 per copy, or will exchange for books on theology or standard Masonic publications.

—A letter was recently received from our venerable friend Isaac Preston of Lockport, Ill. He writes that his wife is able to sit up several times each day. But she is quite helpless. Her affections and thoughts are centered on God and eternal things. The untiring care which her husband bestows upon her is worthy of imitation by all husbands; and at the same time furnishes an example of the kind of husbands Christianity produces. He has, aided by friends, watched over her day and night ever since her limb was broken, with the exception of only a few nights. Although friends are kind, and constant care of the sick fatigues him, still in her hour of affliction he will not leave for any considerable time the companion who for more than sixty years has shared his joys and sorrows.

—Bro. J. N. Boyd of Jessup, Iowa, wants to know whether the Workingmen's Association is a secret society. Will some friend answer this inquiry?

Week of Prayer.

Programme adopted by the U. S. Evangelical Alliance, for the week of prayer, January 4-10, 1880.

Sunday, Jan. 4.—Sermons on the "Fullness of Christ's Salvation."

Monday, Jan. 5.—Thanksgiving for the blessings of the past year, and prayer for their continuance,

Tuesday, Jan. 6.—Confession of sin and humiliation before God.

Wednesday, Jan. 7.—Prayer for the Church of Christ, its ministers, its growth in grace, and its enlargement; and for revivals of religion throughout our country.

Thursday, Jan. 8.—Prayer for Christian education; for the family, and institutions of learning; for Sunday-schools and Christian Associations.

Friday, Jan. 9.—Prayer for nations, rulers and people; for peace and religious liberty.

Saturday, Jan. 10.—Prayer for Home and Foreign Missions; for the outpouring of the Spirit upon all flesh, and the conversion of the world.

—The Oberlin *Gazette* publishes a just criticism on General Grant and the political wire-pullers: "Any man having the requisite political strength successfully to tide a party over the seething sea of the next Presidential contest, is the one in whose nose that party hangs its jewels. It is not a question of right but of might. The rivalry is merely for party ascendency, not for the highest prosperity, for public weal, the maintenance and observance of all that is progressive, in civil and religious liberty. As a Christian nation, why cannot the claims of Christianity be taken into account in a national election? Why cannot Christian statesmen have weight as standard-bearers equal to that of demagogues and tricksters? The godly fear and reverent meekness of Moses did not disqualify him for a task longer and more arduous than has since fallen to the lot of man. As for Grant, he was a hero in war, but was he a hero in principle? It is reported that he now abstains wholly from the use of wines, but he did not object a few weeks ago to a military parade on Sunday in his honor. A true statesman ought not to offend the moral sense of the people in one point. Grant is noted for tacitness. In his official career it was a good thing; now it is suspicious. He knows the public fealing is growing in his favor, and his silence is its strength. It is the cunning of the man, his aim at power. His pretended indifference only whips up the courage of his adherents. His speeches are brief and commonplace. He elicits applause, not by his words but by his record. We respect his greatness and his record, but we condemn this catering to popular curiosity, this menagerie display of self, the motive of which is ambition. We condemn the lack of principle and honest purpose perceivable in his conduct, when the exigencies of the times call so loudly for that character which has moral strength, and integrity which is real power, and not that popularity which fattens on flattery."

Wisconsin to Michigan.

Menomonie, Wis, Oct. 20, 1879.

The "Badgers" in council resolve to send words of cheer to their neighbors, the "Wolverines;" and order J. L. Barlow to act as their scribe.

Ho, Brethren of the State Peninsular,
Lake-dotted, and almost lake-surrounded—
For a moment lend us your ears, and see,
From them to your hearts the way is open
Wide, that our words of counsel, and of cheer,
May enter in, and fitting soil may find
Them, for good seed, which there may germinate
And goodly fruit bring forth, a hundred fold.

You are, with us, in a good cause engaged,
Thereto called, in good providence of God,
And hitherto as workers stand approved,
So far as principles proclaimed and mien
And attitude before the world is seen;
But the time is near at hand, when the call
For an "advance!" shall all along the line
Be heard,—a call which soldiers tried and true
Shall thrill and stir to deeds of grand emprise,
Against the serried hosts of oath-bound clans,
Who lurk in all our cities and our towns,
Assuming with a bold effrontery—
The right to dominate, in the affairs
Of church and state; and in their tyler'd halls
Do plot and plan, while honest men, unwarned
And sleeping, are of danger unaware.
You've read of Sinbad's 'Old Man of the Sea,"
Who, once astride his neck, could not be thrown
Till he had well nigh throttled him he rode;
E'en so has Masonry by low cunning
Itself uplifted, and neck of body
Politic to-day bestrides, fast seated,
And will not be unhorsed, though ruin dire
May steed and rider threat.

Through tyranny
Of Lodge, the Chapter and Commandery,
The peoples' rights are in abeyance held,
While men incompetent to rule are placed
Where only should the wise appear; and Vice
In person of her votaries, usurps
The place to Virtue sacred, and to
Her alone.

* * * * * *

But in the church
Of Christ is felt the subtlest potency
For ill of this dark angel clad in robes—
To some men's eyes as light and beautiful
As God's angels wear—and whose evangel
Doth promise fair as Christ's own Gospel can,
For this life's needs and that which is to come;
'Till e'en Christ's ministers, or those so-called,
Are snared, and low bending at Baal's altars,
To devils offer sacrifice, and lead
Members of their unsuspecting flocks by
Their example, and young men 'neath their charge,
To give themselves to Christless worshipings,
To make the vile exchange—the Christian's heav'n—
For the Mason's so-called Grand Lodge above!

It needs no words, ye men of Michigan
From us, to prove that souls so led, so taught,
And stupidly believing, must be lost,
Forever and forever lost; and Christ
Bereft of his just revenue of souls;
While tender earthly friends must mourn their dead
With sorrow which no light of hope can know;
And knowing, feeling this, 'tis yours, 'tis ours;
At call of God in Christian panoply
To arm ourselves, and 'gainst this foe of all
That's good in church and state and family,
Go forth, and battle wage unceasingly,
Till all imperiled interests are saved
And old Sun-worship sinks to rise no more.

* * * * * *

Then organize,
Nor longer waste your time and strength in words!
Let deeds your purpose grand attest. Trust not
To strangers for the impetus to act;
But with economy of means meet when
And where your may, not merely to be roused,
Mayhap amused with "Hiram's" tragedy,
And then fold hands and go to sleep again
Till called to like performance with like end,
But fill yourselves once more, and now, with truth,
And then, To Work! Let each man here strike hands,
And with his fellow, in God's strength resolve—
"From this I'll hie me to my home and find,
If possible, some soul or souls with whom
I'll bind myself in such a covenant
As God can smile upon; until the foe
Shall see a growing force, a moral force,
Beneath whose blows his buttress'd towers shall fall
To rise no more."

Hark, then, to Wisconsin!
Across your grand old lake—both yours and ours,
We send you hearty greeting; and our prayers
To heaven we send, that in your meeting
Strong faith may hold the reins and guide your steed
Of progress to a grand result. Look out
Beyond the present for the future plan,
And let the record of your deeds to us
Lend inspiration, till our joint forces
With our brothers joined from the States beyond,
Shall fight our way to victory.

The foe
Is trembling, as he with startled wonder
Recounts the losses of the last decade;
And wailing cries: "What shall the harvest be?"
Put on the pressure, turn the screws again,
And yet again, ye sons of Michigan,
Would I could meet you, once again, dear friends!
In council, or in din and smoke of strife;
But this denied, I'll join my "Badger" friends
In a God speed to your brave endeavor!

J. L. Barlow.

Literary.

—*The Library Magazine* of select foreign literature is to be increased to 192 pages monthly, and the type enlarged, for the year 1880. American Book Exchange, New York. $1 a year.

—"The Life and Words of Christ," by Geikie, heretofore published at $6, is just brought out in a handy volume, good type and handsomely bound, for the price of 50 cents, by the American Book Exchange, New York. A fine edition, wide margins, half Russia binding, gilt top, is sold for $1.

—Volume three of the "Library of Universal Knowledge," recently issued, contains 864 pages, covering topics between the words Birs and Caterpillar. The publishers announce that it has already reached a sale of 10,000 copies. American Book Exchange, New York.

—Some changes are announced in the management of the *Baptist Teacher*. The present editor, the Rev. P. S Henson, D D., will retire at the end of the year and will be succeeded by a number of well known Sunday school writers. The Rev. Geo. A. Petty, D.D., will assume editorial supervision, and among the contributors for 1880 will be the Rev. Edward G. Taylor, D D., who will furnish papers on "How to Study the Lesson."

—The beautiful floral magazine, *Vick's Monthly*, comes for December with its choice illustrations and notes on floriculture; among the rest an article on College Herbariums will be of value to students in botany.

—The publisher of the *S. S. Times* of Philadelphia has enlarged and otherwise improved his *Scholars' Quarterly* for 1880. This help in Bible study thus holds the leading position it has honestly gained among our Sabbath-schools. Teachers will do well to examine this quarterly before selecting for the year.

—A California "layman's" Sermon on *Theory and Practice* is an attempt of some well meaning brother to show that the church has need of great revival in order to surpass the lodge in benevolence. So far as the aim is to provoke the churches to good works toward the poor, the pamphlet is passable, but the main argument is based on the utterly false theory that the lodges have this excellence, and betrays the ignorance of the author. He is evidently of the United Brethren, as his criticisms of the church are confined to that denominttion. Closer examination would show him the unsoundness of his argument. He would also do well to gather his rules of benevolence from the Word of God than from the by-laws of Odd-fellowship.

Home Circle.

A Little Talk With Jesus.

A little talk with Jesus, how it smooths the rugged road;
How it seems to help me onward when I faint beneath my load,
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's naught can yield me comfort like a little talk with him.

I tell him I am weary, and I fain would be at rest,
That I am daily, hourly, longing for a home upon his breast;
And he answers me so sweetly in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

Ah! this is what I'm wanting, his lovely face to see;
And (I'm not afraid to say it) I know he's wanting me;
He gave his life a ransom to make me all his own,
And he can't forget his promise, to me his purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will wile away the time;
And yet the more I know him, and all his grace explore,
It only sets me longing to know him more and more.

I cannot live without him, nor would I if I could;
He is my daily portion, my healing and my food.
He's altogether lovely, none can with him compare,
The chief among ten thousand, the fairest of the fair.

—Selected.

The Living Sacrifice.

I went to the evening meeting. Our dear pastor preached, but I scarcely heard a word. I had resolved to die in the struggle to believe, rather than give up my confidence, and it seemed as if the matter had now come to a climax. I felt, after wrestling some time, that the Lord permitted me to come near the throne, and in much simplicity of heart, even as a little child to a tender parent, make known my grievances.

I said, "O Lord, thou knowest that I would not believe merely because I will believe without having a proper foundation for my faith. And now, in condescension to my constitutional infirmities, my proneness to reason, O give me this blessing in some tangible form, that the enemy of my soul may never be successful with the temptation, that I believe merely because I will believe. Thou knowest that I would not believe without a proper foundation for my faith; and let me have this blessing in some such tangible form, that I may know the precise ground upon which I obtained, and also upon which I may retain it."

The answer came. New light burst upon my soul. The Holy Spirit took of the things of God and revealed them unto me. It was by the unfolding of this passage to my understanding: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable; which is your reasonable service."

I now saw that I had obtained this blessing, by laying all upon the altar. I had retained it, by keeping all upon the altar, "a living sacrifice." So long as it remained there, I perceived that both the faithfulness and the justice of God were pledged for the acceptance. While kept upon this altar, it must be cleansed from all unrighteousness, for the blood of Jesus Christ cleanseth; not that it can or will at some future period, but cleanseth now, just when the offering is presented.

By this I saw that I could no more believe for the future moment than I could breathe for the future; and perceived that I must be contented to live by the moment, and rely upon God to sustain me in spiritual existence, just as confidently as for sustainment in natural existence. So long as the offering was kept upon the altar, I saw it not only to be a privilege, but a duty to believe.

I also saw, that just as soon as I should begin to lean to my own understanding, feeling that I cannot do this or the other duty, just to the degree in which this is indulged, the offering would be taken from off the altar, and I would have no right to believe the offering "holy, acceptable," inasmuch as it is not such an offering as God has declared acceptable, by the voice of the written Word, which is the voice of the Holy Ghost.

O my soul, mayst thou ever remain upon the altar of sacrifice, and thou, my strength and righteousness, forbid that any unhallowed act shall ever cause its removal! It is by thy power alone, O God, that I am kept. How shall my soul fill and expand—fill and expand till it shall burst its tenement, and faith shall be lost in sight.—*Guide to Holiness.*

Early Lutheran Missions Among the Heathen.

The zeal and diligence of the first Protestant missionaries to India has probably never been surpassed. They were abundant in labors and self-denials. They were exposed to many trials, and encountered much opposition and many difficulties, yet they were cheerful and steadfast in the prosecution of their work, trusting in the Lord, who, according to his promise—"Lo! I am with you alway"—was with them and blessed their labors.

It was not long until they were permitted to gather some fruits of their labors. In May, 1707, they publicly baptized five native catechumens in the Danish church, at Tranquebar, on which occasion Ziegenbalg preached in Tamul on the conversion of the heathen, and the best method of diffusing a knowledge of the Gospel among them. They conferred on one of their converts the office of catechist, to assist them in the instruction of the natives. Having now the beginning of a Christian church, they determined to build a house for the public worship in the Portuguese and Tamulian languages. They expected remittances from Europe, but were disappointed. A ship had lately arrived from Denmark, but brought them neither letters nor supplies. They, however, began to build with what little money they had remaining from their salaries; and though many laughed at them, and held them up to ridicule, others praised their zeal, and even afforded them pecuniary aid. In the short space of two months from the laying of the foundation, the building was completed and consecrated by the name of New Jerusalem church. It was built of stone, and in the midst of the native population, a short distance out of town. Here the missionaries preached twice a week both in Portuguese and Tamul, conducting the worship as prescribed in the Liturgy of the Danish church, which they had translated for this purpose into both languages; and after baptizing a few more converts, and administering the Lord's Supper, they laid the foundation of a large and flourishing church, composed of converts well prepared and instructed in the principles of the Gospel, and who, for the most part, showed the sincerity of their Christian profession in their lives.

Impressed with the importance of educating the native youth, the missionaries extended this part of their work. Plutscho opened a Portuguese-Danish school in their own house; but the number of scholars increased so rapidly, that it was found necessary to establish two separate schools for these languages, and to employ a European teacher in each of them. Ziegenbalg soon after opened a Tamulian school; but it became necessary to divide this school also, one for the boys and the other for the girls. The latter was placed under the inspection of a widow, and, besides the principles of religion, they were taught to read, write, spin, knit, and other useful domestic employments. Every evening all the children repeated, in the presence of their teacher, such things as they had learned in the course of the day. On Saturday they were conducted to the river to bathe, agreeable to the general practice of the country; and once a month an examination of all the schools was held. Many of the children were not only educated, but clothed and fed by the missionaries, and though the expense exceeded their ordinary income, and often pressed hard upon them, yet God in a remarkable manner supplied their wants, so that they were never obliged to dissolve the schools.

Though the blessing of God attended the various labors of these devoted men, their faith was often sorely tried. The first remittance from Europe, amounting to a considerable sum, was lost by the shipwreck of the vessel in which it was sent. In consequence, they were reduced to the greatest straits, and endured many privations, in order to keep their schools together, and their work going on. In their great extremity God put it in the heart of some persons to furnish them some money until the arrival of the ships from Europe. At length in July, 1709, when they had but two pieces of money left, a ship arrived, bringing them a large supply of money from Denmark and Germany, and also books and medicines from the Orphan House at Halle. With these remittances came three additional missionaries—Grundler, Bœving and Jordan. Their arrival occasioned great joy. They embraced each other in the most affectionate manner; and when the new missionaries approached the house of their brethren, they were saluted by some of the native Christians after the Eastern manner. On beholding these poor sheep, who, with their excellent pastors, had suffered so many trials and hardships, Grundler was so affected that he could not refrain from weeping.

Another trial of the faith of Ziegenbalg and Plutscho was the continued opposition of the European residents at Tranquebar. From the beginning they opposed the missionaries, showed them no sympathy when they arrived, put many obstacles in their way, and even attempted to drive them away. So great did this opposition become, that Ziegenbalg was cast into prison by the Danish governor, where he was detained four months, not allowed to have his books and papers, nor permitted to go on with the translation of the New Testament. Under this unjust and disgraceful treatment his firmness of mind and resignation were conspicuous. He trusted in the Lord, who in his own time would deliver him from the hands of his enemies. And though this persecution of the missionaries on the part of the Danish authorities at Tranquebar was in some measure checked by the positive commands of the king to the governor to assist and encourage the mission, it did not entirely cease until some years after. The missionaries were also tried by the evil conduct and vices of many of the Europeans, inasmuch as they proved a hindrance to their labors among the heathen.—*Lutheran.*

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the vacillation of our movements, or without desiring to be set up upon the Rock that is higher than ourselves.

The common school finds all its value to the State in the fact that it is a *good* common school. What we need is not a new system of popular instruction, but only that the system itself should be worked with force and efficiency.—*Rev. G. B. Spaulding.*

If infidelity succeeds in teaching a man that he will die like a beast, it will soon succeed in leading him to live like one

Childrens' Corner.

Life's Sunny Side.

Choose for thy daily walk
  Life's sunny side;
So shall all peace and joy
  With thee abide.

If shadows o'er thee fall,
  Faith still can see
The Father's smile through all—
  Sunshine to thee!

Then always look above,
  Whate'er betide,
And choose, with heart of love,
  Life's sunny side.

—Youth's Companion.

Faithful and Happy.

Our Ella was a city girl, and at the time I knew her she was nineteen years old. She had a pleasant face and a pleasant voice, and the reason why, I think, was that she loved the Saviour and tried to be like him, and he is *love*. She learned when she was a child, to do carefully and nicely whatever she did. She kept her clothes in good order and took care of her shoes always. When she cleaned the lamp chimneys she made them shine like satin. When she swept she tried to make all the corners of the room clean as well as the rest and not to raise much dust. She carefully dusted and arranged things when she was through sweeping. She loved little children, too, and generally the children about her had clean faces and smooth hair, and when they ate their food Ella was sure to have them put their bibs on, for she loved to see them with dresses and aprons clean in front as well as behind.

She had some dear cousins who lived in a large old farm house on a beautiful, large farm, and one fall she went and spent six weeks with them. Their mother was dead and their father was gone part of the time, so the cousins managed everything. After she had been gone several weeks the mail carrier brought a letter to her friends, and you may read part of it. Here it is:

"In the midst of the enjoyment of country life I drop everything to write and let the city folks know how I am spending my time out here. I think that for a change country life is just grand.

I have watched them make butter and I am going to try to make the next myself. I know how to make vinegar, and how to dispose of a good many things. I will have a great deal to tell the children when I come back. I go with the boys to milk. I can half milk the best cow while Will milks one. Although I was very much interested in the housework I did not forget the field, for I know how to plow, thrash, dig potatoes, and I am going to see how they cut the corn and dispose of it. I am going to visit the creamery. Cousin makes but little butter. They sell their cream to the creamery for twenty-five cents an inch. An inch of cream is supposed to make a pound of butter. This afternoon I went to a quilting party which I enjoyed very much. Cousins go to the United Presbyterian church. I have felt well every day, and the country air is beautiful. We enjoy eating walnuts, hazel and hickory nuts."

You see Ella is always trying to learn something useful, and enjoys the good things God gives as they come.

She says the way to make vinegar is to wash some apples clean and then peel them for sauce or pie, then take the skins and boil them soft, strain off the water and put it in a jug with other vinegar or by itself, and let it stand until it is sour. Her cousin's vinegar was very nice and sour. But has she no faults do you ask. Yes; but I do not like to have others talk about my faults, so I will not tell hers. She means to grow in grace every day, and so her faults will grow less and less. If you try to imitate all her good qualities you will become more and more lovely.

The Old-fashioned Girl.

She flourished thirty or forty years ago. She was a little girl until she was fifteen. She used to help her mother wash dishes and keep the kitchen tidy, and she had an ambition to make pies so nicely that papa could not tell the difference between them and mamma's; and yet she could fry griddle cakes at ten years of age, and darn her own stockings before she was twelve, to say nothing of her knitting them herself.

She had her hours of play, and enjoyed herself to the fullest extent. She had no very costly toys, to be sure, but her rag doll and little bureau and chair that Uncle Tom made, were just as valuable to her as the $20 wax doll and elegant doll furniture the children have nowadays.

She never said "I cant," and "I don't want to," to her mother, when asked to leave her play, or run up stairs or down on an errand, because she had not been brought up in that way. Obedience was a cardinal virtue in the old-fashioned little girl.

She rose in the morning when she was called, and went out into the garden and saw the dew on the grass, and if she lived in the country, she fed the chickens and hunted up the eggs for breakfast.

We do not suppose she had her hair in curl papers, or crimping-pins, or had it "banged" over her forehead, and her skirts were no trouble to her.

She learned to sew by making patchwork, and we dare say she could do an "over and over" seam as well as nine-tenths of the grown up women do nowadays.

The old-fashioned little girl did not grow into a young lady and talk about beaux before she was in her teens, and she did not read dime novels, and was not fancying a hero in every plowboy she met.

She learned the solid accomplishments as she grew up. She was taught the arts of cooking and housekeeping. When she got a husband she knew how to cook him a dinner.

It may be a vulgar assertion, and we suppose that we are not exactly up with the times, but we honestly believe, and our opinion is based on considerable experience, and no small opportunity for observation, that when it comes to keeping a family happy, a good cook and housekeeper is to be greatly preferred above an accomplished scholar. When both sets of qualities are together, as they sometimes are, then is the household over which such a woman has control thrice blessed.

The old-fashioned little girl was modest in her demeanor, and she never talked slang or used by-words. She did not laugh at old people or make fun of cripples, as we saw some modern little girls doing the other day. She had respect for elders, and was not above listening to words of counsel from those older than herself.

She did not think she knew as much as her mother, and that her judgment was as good as her grandmother's.

She did not go to parties by the time she was ten, and stay till after midnight playing euchre and dancing with any chance young man who happened to be present.

She went to bed in season, and doubtless said her prayers before she went, and slept the sleep of innocence, and rose up in the morning happy and capable of giving happiness.

And if there be an old-fashioned little girl in the world to-day, may heaven bless her and keep her, and raise up others like her.—*Exchange.*

Curiosities of our Language.

The varied nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad.

B makes the road broad, turns the ear to bear, and Tom into a tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns bear to beard, a crow to a crowd, and makes anger danger.

F turns lower regions to flower regions.

G changes a son to a song, and makes one gone.

H changes eight into height.

K makes now know, and eyed keyed.

L transforms a pear into a pearl.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q of itself has no significance.

S turns even to seven, makes have shave, and word to sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe.

T makes a bough bought, turns here there, alters one to tone, changes ether to tether, and transforms the phrase "allow his own" to "tallow this town."

W does well, as hose are whose, are becomes ware, on won, omen women, so sow, vie view; it makes an arm warm, and turns a hat into —what?

Y turns fur to fury, a man to many, to to toy, a rub to a ruby, ours to yours, a lad to a lady.

Japanese Shoes.

One of the most striking sights that takes the attention of the traveller in Japan is that of the wooden sandals worn by the thirty-five millions of people. These sandals have a separate compartment for the great toe, and make a clacking noise on the street.

Straw slippers are also worn, and a traveller, setting out on a journey, will strap a supply of them on his back, that he may put on a new pair when the old one is worn out. They cost but a cent and a half a pair. They are rights and lefts and leave the foot free to the air. We never see those deformities of the foot in Japan which are so frequent in this country.

They are never worn in the house, being left outside at the door; passing down a street, you see long rows of them at the doors, old and new, large and small. It is surprising to see how rapidly the Japs step out of them, and pick them up again with their feet, without stopping, when leaving the house.—*Bap. Weekly.*

Home and Farm.

Recipes for Wholesome Bread.

Cooks who have never tried the experiment will be ready to exclaim, "Impossible!" when we talk of making light and toothsome bread without yeast, baking powder, soda, saleratus, *cremor tartar*, sour milk, butter milk, or any other ingredients than flour and water. Ugh! what heavy, sticky, unpalatable stuff such bread must be! nearly every one will probably think or say, who has never tasted bread properly made without those harmful constituents which are usually found in this staple article of food. But we are positive that an individual who has never tasted unleavened bread has really never learned to appreciate some of the most delicate and delicious flavors which may be realized in this article of food.

If you have never had the pleasure of eating this most palatable and wholesome bread, friends, just try an experiment or two. Begin with the following recipe.

Crisps.—Take equal parts of the best fine flour and graham flour, both made from white wheat. Mix well. Make a stiff batter of a part of the flour with very cold water; iced water is the best. Knead in more flour until the dough is stiff. Then roll thin as a knife blade, cut into squares, prick with a fork, and bake on a grate in a quick oven.

This kind of bread will be as much sweeter and nicer than crackers bought of the baker as can well be imagined. They do not need any butter or lard for shortening, for the rich graham flour is shortening enough. If any one wants an article more delicate still, he may try the following, which has become our standard bread whenever we can get it.

Oatmeal Crisps.—Make a thick batter of fine oatmeal and boiling water. Knead in graham flour or fine flour until a stiff dough is formed. Roll very thin, and bake as directed in the previous receipt. Great care is necessary to prevent burning. Are best when slightly browned. They have a delicious nutty flavor, and are tender enough for the toothless.

The following is another most wholesome bread, which can be enjoyed only in the winter:

Snow Bread.—Take one part of corn meal of medium fineness, and two parts of snow. Mix thoroughly and quickly in a cold room. Bake in hot patty pans, filling the pans rounding full, and placing them in the oven quickly. If the snow is moist, use less. If the cakes are heavy, too much snow was used; if they are raw or dry, too little was employed.

Gems.—The great favorite of housewives is gems, which are appropriately named on account of their intrinsic value.

Into one part of pure, cold, soft water, slowly stir two parts of the best graham flour, making the batter just thick enough so that it will not settle flat. Bake in cast-iron gem pans or patty pans, in a very hot oven. Have the pans very hot when the batter is put in. By combining the several grains in various proportions, many different kinds of gems may be made.

Many commit the grave error of smearing the baking pans with suet,

butter, or lard, so that the bread, when baked, tastes and smells strongly of burnt grease. There is no necessity for this. When the pans are new, smear them with pure olive oil or fresh butter. Heat them very hot, and then wipe them as clean as possible, rubbing until the inside is well polished. They are now ready for use. After using, rub them thoroughly, and put away in a clean, dry place, without washing. They will not need oiling again for several months.

CORN MEAL GEMS.—Upon one quart of fine corn meal, pour two parts of boiling water, and mix well. Bake in gem pans, in a quick oven. This makes the simplest and sweetest corn cake that can be made.

JOHNNY CAKE.—Prepare a batter as for corn meal gems, and bake in a common baking tin. This is known in the South and West as "hoe-cake," "corn-dodger," etc. In the days of open ranges and fireplaces, the batter was commonly baked upon a board before the fire.

BREAKFAST CAKE.—Saturate oatmeal of medium fineness with water. Pour the batter into a shallow baking dish, and shake down level. It should be wet enough so that when this is done a little water will stand on the top. Bake twenty minutes in a quick oven. It may be baked in fifteen minutes on the top of the stove in a covered dish.

ROLLS.—Make a stiff batter with cold water, work in as much flour as will knead well, and then knead for twenty minutes or half an hour. Make into rolls one-half inch to two inches in thickness, and bake in a hot oven on a grate or baking pan dusted with flour, laying them a little distance apart. Excellent rolls may be made by kneading flour into cold graham, corn meal, or oat meal pudding.

Some who attempt to make bread according to the recipes given will not succeed to their satisfaction the first time. Even a second trial may not be wholly successful. Do not condemn the recipe, but try again. A little perseverance and tact will secure abundant success.

OUTLANDISH CLOTHES.

Do not force children to wear old, unsuitable clothing, which will call out the ridicule of their little associates, when it can be avoided. If it is the only way possible, then lovingly tell them so, and endeavor to fortify the spirit bravely to accept the situation. But sacrifice awhile yourself before you bring them to necessity. Don't compel your little girls to wear their sunbonnets to a picnic when all the other children have on pretty hats. Try going out shopping an afternoon in your sunbonnet first, and see how you like the stare of other ladies, and the suppressed smirk on the lips of the clerks who serve you, and remember that your feelings are in a measure "iron-clad," in comparison with those of the little ones. —*New York Observer.*

—The danger of using crude mineral oil near fire has just been shown in a fatal accident. A man who lived in Oak street, this city, was troubled with rheumatism. He tried crude petroleum as a liniment, and sat near a stove as he was applying it. Suddenly the light gases from the oil ignited, and he was burned so severely that he died next morning. Surely enough victims have been sacrificed through carelessness in the employment of coal oil to teach the most reckless, caution.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 28, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

ACKNOWLEDGEMENTS.—The following sums have been received at this office and forwarded according to the wish of the donors: From K. A. Orvis $1 00, for Dr. S. L Cook, Albion, Ind. From J. D. Fowler, Lena, Ill., $10 00, for the relief of Bro. H. W. Hampe, Topeka, Kas.

FREE MISSION FUND.

Subscription of Samuel Holmes, Hamburg, Iowa,—$10 00.

TO THE ASSOCIATED CHURCHES IN CHRIST,

AND ALL OTHERS WHO HOLD TO NON-FELLOWSHIP WITH ORGANIZED WICKEDNESS.

Beloved in the Lord:—The great Head of the church invites us to unite in sustaining his Gospel and to save the souls for whom he has died. That you should become a sect, or that your local independence should be in anywise impaired is neither practicable nor desirable, but it is desired that you cease to contribute to the support of these professed ministers of the Gospel who either practice or justify the unfruitful works of darkness, and that you sustain only those faithful Christian teachers who have "no fellowship with these works of darkness but rather reprove them." The Christian Commission for Free Missions organized at Wheaton, Ill., Nov. 20-22, 1878, was instituted on purpose to aid you in this work. It invites your co-operation and support. It is desired especially that you give us information on the following points:

1st. Name and post-office address of your pastor, if you have any; if not the clerk or other officer of the church.

2nd. Number of members.

3rd. Form of church government.

4th. Whether able to support a pastor without aid, and if not how much aid would be required.

5th. Size of village in which your church is located, and the number of other church organizations.

6th. Average size of congregations.

7th. Do you receive aid from any other missionary society?

8th. Do you desire aid in sustaining evangelical preaching that bears testimony against every form of organized secretism?

9th. Can you aid us in helping the churches to proclaim the Gospel free from all complicity with this wickedness?

Please answer the above questions and write to the undersigned at Wheaton, Ill., or H. L. Kellogg, 18 Wabash Ave., Chicago. The object being to bring together the needs and the gifts of the Lord's people so that we may "bear one another's burdens and so fulfill the law of Christ."

H. H. HINMAN.

THE WHEATON MEETINGS.

As noticed last week the Wheaton Christian Association was invited to meet with the College church on Thursday and Friday. For the two days meetings little preparation was had except prayer and visitation of families in Wheaton; their direction was left to the guiding of the Holy Spirit. The first meeting of Thursday was a consecration service; in the five following, brief sermons were preached by brethren E. D. Bailey, of Tonica church, G. A. Coleman, of St. Charles, George R. Milton, of Geneva, W. I. Phillips, of Lindenwood, and H. B. Waterman, of Wheaton. Seasons of prayer and conference followed each discourse. All the brethren felt their faith greatly strengthened, and several, we believe, received the sanctifying grace of the Spirit of God. The Wheaton brethren especially are strong in the promise of God for a gracious work among the unconverted, and those connected with the College feel better than ever prepared for the opening of a term of study, the opening day of the winter term being on Tuesday. The meeting was entirely undenominational, brethren from the Free Methodist, Congregational, Baptist, Wesleyan and other communions taking part freely with those who have no sectarian name. At the closing meeting the following resolutions prepared mainly by Prof. E. D. Bailey were unaimnously adopted and ordered to be printed:

1st. We believe that the custom of promiscuous dancing is sinful, and therefore inconsistent with a Godly life. It brings into intimate relations, Christians, who practice it, and ungodly men and women. It is a common amusement among immoral men and women. It is inconsistent with that prayerful, earnest, consecrated spirit which Christians are required to have. It often, if not always, involves extravagance in dress and excitement of passions which are fatal to the soul. We therefore believe that Christians, ministers, and churches should earnestly labor to disseminate true views of this custom until it is entirely banished from the churches of Christ.

2d. The habit of introducing cards and billiards into households to amuse the young can only result injuriously, since it familiarizes the players with the customary amusements of the saloon and gambling house, thus paving the way for young men to resort hither and become the companions of evil doers. If any necessity existed for similar household amusement, it would be far better to introduce such things as are not already preempted for wicked purposes.

3d. The well-known injurious effects of tabacco make it the imperative duty of Christians to condemn its use. The fact that so many Christians use it ought not to deter churches and pastors from an aggressive movement to cast the habit out of popular favor. The methods employed in temperance work, such as tracts, addresses, and church testimonies, should be resorted to to promote this reform.

4th. The increasing disregard of the Sabbath calls for active efforts to prevent the sacrilegious customs coming into popular favor. Christians ought not to disregard the sacredness of the day, or permit its religious character to be forgotten. The growing demand for Sunday theaters, Sunday trains, Sabbath labor in cheese and butter factories, Sunday libraries and Sunday picnics is alarming, most of all because of the tacit acquiescence in the demand on the part of Christian people. No possible effort should be spared to check these evils; therefore,

RESOLVED, That we recommend the adoption of memorials by all the churches, to the managers of the above named enterprises, praying for the discontinuance of all Sabbath labor.

5th. The investigation and discussion of the nature and purpose of Freemasonry and kindred secret societies has established beyond a doubt their idolatrous character, proving them to be emphatically anti-Christian, and to possess a subtle power of deception which captivates the unwary and jeopardizes their eternal welfare. We call upon Christians everywhere to investigate these institutions by every available means, and join in efforts to destroy their wicked power and rescue their ensnared victims.

We believe that sectarian divisions are everywhere weakening and damaging the cause of Christ. We recognize as brethren in Christ all who in the various organizations of our day and land love and serve our Lord Jesus Christ. We would be glad to see the churches of our country simply churches of Christ; to have all sectarian badges laid aside, all sectarian names dropped. While doing this each congregation could retain its own rules, and no one should be permitted to lord it over another's faith, but all should be known simply as Christian churches.

7th. We believe the time has come for nations to learn war no more, but to settle inter-national and civil disputes by peaceable arbitrament. The heroes of peace are more to be honored than the heroes of war, and civil organizations which cherish peace ought to be maintained rather than military organizations which foster the spirit of war.

WESLEYAN.

—The new Wesleyan church of Larwill, Ind., is to be dedicated December 28, 1879, to the worship of the living God through our Lord Jesus Christ. The brethren of Larwill humbly acknowledge the grace of God in leading them into the light of life and enabling them to build a house of worship where might be freely proclaimed the truth that converts the sinner and sanctifies the believer. Though these brethren are surrounded by the agencies of the devil, and the lodge craft has made great effort to overthrow their work, they have prevailed by the help of God to whom they give all praise. Bro. C. Benner sends this notice.

—A new church was dedicated at Ada, Ohio, Nov. 23d. Bro. Thos. K. Doty of Cleveland, editor of the *Christian Harvester*, preached the sermon. The building is tasty and convenient, and cost $2,000, the greater part of which sum comes through the beneficence of Bro. Wm. Leuty of Lagonier, Indiana.

—Bro. L. K. Wing of the Kansas conference, this year residing at Oak [illegible] is engaged in a revival at Hibler school-house on his [illegible] effort.

—At Mt. Etna, Ind., Rev. J. F. Pressnal lately received nine into church fellowship.

—Bro. H. A. Day of River Junction, Michigan, is being assisted by brethren Ross and Taylor in a protracted meeting in which he has had to meet and vanquish the lodge demon at the start. The church had been worshiping in a school-house alternately with the Methodist Protestants, until they built a house of their own. Union meetings were projected, but Bro. Day took care to learn whether the M. P. pastor was a Mason. To his sorrow he found that he was an adherent and defender of the lodge. All union was at an end under the circumstances, and the Wesleyan brethren went on with the work. Their faithfulness to Christ did not prevent the revival either.

PRESBYTERIAN.

—Talmage at last gives up his quarrel and withdraws from the Presbytery into the more generous fields of independency. The dispatches say that at a regular meeting of the Board of Trustees of Brooklyn Tabernacle last week, the following minute was unanimously adopted, and the secretary instructed to forward a copy to the pastor:

"The Board of Trustees of the Brooklyn Tabernacle church do represent officially and unitedly to the pastor, Rev. T. DeWitt Talmage, as follows:

"That the wanton and persistent pursuit and persecution of the pastor of this church, by wicked, malignant and malicious men, under the garb and pretext of ecclesiasticism, having for its avowed object his destruction and the destruction of the prosperity and peace of religion in this church, we find that fealty to our duty, as freemen of the Lord Jesus Christ, demands the separation of the Brooklyn Tabernacle from the Presbyterian denomination for as long as this gross and provoked wrong shall continue; and that we request that our pastor initiate such measures as will effect this course required by self-respect, by the rights of human nature, and by the interests of good order, efficiency, and full consecration in the work here so blessed of God in the past and present, and beckoning us to higher sacrifices and successes for the cause of the evangelizing Gospel in the future"

—During the past year there have been organized fourteen new Presbyterian churches in Nebraska, with an aggregate membership of 242, or an average of over seventeen members for each church. In the same time thirty-two new Presbyterian churches have been organized in Kansas, with an average membership of fifteen, aggregating 495. The average membership of the new churches is increasing, and is much larger than it was ten years ago.

—Chief Joseph's band of captive Nez Perces is a group of Presbyterian people. A full blood Indian by the name of Archie B. Lawyer, a licentiate of the Presbytery of Oregon, came from his distant home in Idaho to preach to them. He reports over one hundred who profess to be Christians, and wish to be connected with the Presbyterian church.

FREE METHODIST.

—Bro. M. S. Clute, preaches to the church in this city this year. His first service was owned of God in the reclamation of a backslider, a former M. E. preacher.

—Revival labors are going on in Algona and Cedar Rapids, Iowa; Attica, Ind., and Gibson, N. Y.

GENERAL.

—Ex President Woolsey's paper, read before the Evangelical Alliance at St. Louis, vigorously asserted the right to legislate for the protection of the Lord's day.

—The Rev. Thomas Spurgeon, son of the Rev. Charles Spurgeon, has gone to Australia to engage in evangelical work.

—It is proposed to invite Joseph Cook to give a series of lectures in Exeter Hall and Mr. Spurgeon's tabernacle, London.

—Dr. Dollinger in a recent article says the gross impurity of the Hindoo literature is one of the greatest obstacles to the spread of Christianity in that country. A circular has been issued by the Christian Vernacular Education Society for India, setting forth the necessity, for this reason of providing good reading matter in the vernacular tongue. The lack of a Christian literature cripples the work of the missionary and Zenana teacher greatly, parents sometimes objecting to having their daughters acquire the art of reading, because of the corrupting character of the native writings. The great mass of literature of India, including even works of a religious nature, is hopelessly obscene. Education brings this debasing influence home to every awakening mind, and the missionaries are not willing to teach people to read until they are able to give them a pure and elevating literature. This society has already issued 7,135,171 copies of different publications, and they appeal for an increase of support to enable them to extend their publication work in all the sixteen native languages spoken by the 240,000,000 people of India.

—The annual meeting of the New York Bible Society was held last Sabbath. The annual report showed: Receipts, $16,000; expenditures, $8,000; 90,743 Bibles and Testaments were distributed among families in this city, emigrants, and in vessels and institutions. A growing disposition to receive the Bible was reported among the Catholics and Israelites.

News of the Week.

—Two hundred and forty colored people are housed in a negro church in Washington, waiting the raising of funds to take them to Indiana. They are from Greene county, North Carolina. By pooling their purses they had sufficient to bring them here, but no more. About $1,200 is required to take them to their destination. Meantime they are fed by the charity of the colored people. The work of collecting funds goes on very slowly. Secretary Evarts gave $10, and the President's family $15, which are the largest single subscriptions yet received. This party do not complain of political persecution and inability to vote, but say that they can get nothing for their work in North Carolina. Their object in immigrating to Indiana is to get work and enough to eat from their labor.

—The Indian Commissioners at Los Pinos agency had better success last week. One of the White River Ute chiefs surrendered himself and agreed to tell all he knew of the White River massacre. He gave the name of twenty Indians killed, two missing, and several wounded in the Thornburgh fight; said that Hulupeewit was the Indian who took Mrs. Price prisoner, who claimed to her that he was an Uncompaghre Ute. He never met the Mormons personally, but knew those who had, to whom the proposition was made to furnish arms and ammunition.

Gen. Hatch's theory that the fight between the Indians and soldiers was an accident was clearly proven. The Indians left the main road to avoid the soldiers, and, if Thornburgh had kept the main road, would have reached the agency unmolested. The Commission will, on Saturday, probably demand the surrender of twelve Indians engaged in the agency massacre. Ouray will attempt to carry out the demand, and a lively Indian fight may be witnessed by the Commission.

—Secretary Schurz received the following dispatch Dec. 7th, from the commissioners examining into the Ute massacre:

LOS PINOS, Dec. 6.—The commission closed the testimony yesterday, and demanded the surrender of the parties recognized at the massacre. The list includes the head chief, Douglas. The Indians went into council last night, and are still in council. They will answer to morrow. The present indications are that they will accept the ultimatum —the surrender of the guilty and annihilation of tribal ralations. The Indians consider death incidental to surrender and trial. The struggle among themselves has assumed serious proportions. The influence so far is in favor of surrender; a trifle, however, may change this at any moment.

—A Boston dispatch states that arrangements have been completed for a union of the Chicago and Alton, Atchison and Santa Fe, and St. Louis San Francisco and Chicago railway companies to build a joint line from Albuquerque, New Mexico, to the Pacific coast. The project promises to open another transcontinental route.

—A renewal of the war upon the Eastern question evidently must now be reckoned among the probabilities. fresh disturbances between Montenegro and Albania having broken out. A fight announced in the cable dispatches probably signalizes the opening of a campaign, in which Montenegrins and Albanians are probably to be used as a cover to the manoeuvers of Russia and Turkey.

LONDON, Dec. 8.—A Berlin correspondent estimates that 150,000 persons are suffering from famine in Upper Silesia, mostly Poles. The government is working energetically for their relief.

—A war has broken out in New Calabar, on the western coast of Africa, and the prisoners taken are killed and eaten by their captors. The British naval commander has been urged to interfere by the European residents, as it is expected that this outbreak will become general.

—The young Bulgarians who have returned home from the Pan-Slavic schools in Russia at which they were educated, appear to have imbibed strong Nihilistic notions during their absence. A great deal of the trouble existing in Bulgaria is attributed to the disturbing influence of this vigorous and active element.

—After the arrival of the Emperor of Russia at Moscow last week Tuesday, and whilst a second train containing baggage was on the way, an explosion occurred. One luggage van was blown to pieces, and seven carriages were thrown off the rails, but nobody was injured. The explosives which destroyed the baggage train are stated to have been placed Monday evening under the rails at a point over which the Imperial train would pass just before entering the Moscow railway station. The Czar arrived safely, however, and the explosion occurred on the passage of the baggage train, half an hour afterward. The house whence the mine was exploded has been discovered, and search is making for the perpetrators of the outrage.

—An appeal from Cardinal Manning for subscriptions to alleviate the distress in Ireland was read in all the Catholic churches of London lately. The appeal stated that in the west of Ireland such hunger, poverty and want are now to be seen as have never been known since the great Irish famine. A general collection for this purpose is appointed for next Sunday.

—Intelligence from Cape Town received through German sources under date of November 11, is to the effect that the troubles between the representatives of the English government and the Boers, Caffres and the native tribes, so far from being in the way of peaceable settlement, are likely to develop into open war at any moment. The peace policy of the government is reported to have been wholly broken down, and the prophesied wholesale disarmament of the native races is a failure. The Boers are taking warlike attitudes and evince a growing distaste to the existence of English authority among them. At Kornati they are reported to be in pronounced rebellion, and have formed a military camp at Lake Chrissia, having in possession about 8,000 pounds of powder besides military stores of which they robbed the store houses at Middleburg some weeks ago. A force of 600 Boers are assembled at at a point near Olipoanto River. The government hesitates attempting a forcible arrest of the leaders of the insurrectionary parties, through fear of an immediate and extensive revolt. The general opinion at Cape Town is that another war like the late struggle in Zululand is likely to ensue. An alliance between the Boers and the Caffres is believed to have been effected.

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Miscellany.

—Two thousand men are now employed in the Baldwin Locomotive Works, Philadelphia, and a large portion of them are working over-time. Many of the locomotives now in course of manufacture are for foreign countries, some going as far away as New Zealand.

—Robert C. Winthrop, of Boston, who is probably as well versed as any man living in the early history of the New England colonies, has mentioned, in a recent address before the Massachusett's Historical Society, a fact which has excited no little surprise. This fact is that there were no sermons nor religious services of any kind at funerals among the early Puritan settlers and their descendants for several generations. Like some of the Scotch Presbyterians, who have opposed all such services until within a generation past, the Puritans regarded funeral sermons and prayers as akin to the superstitions of popery. The first prayer at a funeral in Boston was in 1766, and there were no funeral sermons delivered in that city until 1783.

—Mr. Whitelaw Reid, in an address before the New York Press Association gave, in connection with the financial history of the *Tribune*, some extracts from the pages of an old salary book in the office of that paper, which are items of interest in the history of journalism. In 1858 Mr. Greeley used to pay his first-assistant, Charles A. Dana, $14 a week; Bayard Taylor, $12; Solon Robinson, $15; Mr. Snow, the money reporter, $12, and Mr. March, the Washington correspondent, $20. From the beginning of the year 1859, however, the salaries increased rapidly. Mr. Dana began to receive $48 a week; Mr. Ripley was also added to the staff, at a salary of $25; Mr. Snow's salary was raised to $30; George William Curtis, as city editor, received $20; Henry J. Raymond gradually increased his income from $8 to $20, and Richard Hildreth, the historian, who wrote "by the piece," was usually paid from one to two hundred dollars a month. Bayard Taylyr was paid $5 apiece for his California letters, but on his return Mr. Greeley doubled the amount, on the ground that they had "made a hit." Mr. Greeley's own salary was $50 a week, but he eventually had it cut down to $40.

—The statue of Gen. Thomas, lately unveiled at Washington, is of bronze, standing on a pedestal of granite, the whole about 16 feet high. The general is represented as having suddenly checked his horse on the summit of a slight acclivity to make an observation, and he sits with loosened rein and hat off, surveying the field with searching eye. The horse looks abroad with head raised high in air, swelling neck and chest, and fore feet firmly planted on a strip of rock. The face of Gen. Thomas is exppressive, and the head well modeled. The intent expression, as he looks with compressed jaw and with that intense interest which imparts earnestness to the entire figure, is well rendered. The whole work is about twice life-size, and cost $60,000. Nearly six years ago the society of the Army of the Cumberland contracted with Mr. Ward, the artist, for the statue, and about six months ago he completed the design in plaster, from which it was cast by Bureau Bros. & Heaton of Philadelphia—the same that cast the statues of Gens. Scott, McPherson, Green and Rawlins. It weighs 7,500 pounds. The site selected for its erection is the spot where the salute of eight hundred guns were fired on April 3d, 1865, in honor of the fall of Petersburg and capture of Richmond, and one week later a salute of five hundred guns in honor of the surrender of Lee's army. The statue faces south, the line of vision being directly toward Arlington, the home of Gen. Lee.

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MARKET REPORTS.

CHICAGO, Dec. 8, 1879.

GRAIN—Wheat—No. 2		1 26¾
No. 3		1 11
Rejected		96½
Winter	1 25	1 27
Corn—No. 2		40¾
Rejected		38
Oats—No. 2	34	35
Rye—No. 2		77
Bran per ton		9 25
Flour—Winter	4 00	7 00
Spring	5 75	6 00
Hay—Timothy	11 00	14 25
Prairie	6 50	10 00
Mess Beef	9 75	9 50
Tallow		6½
Lard per cwt		7 45
Mess pork per brl	12 50	13 50
Butter medium to best	18	30
Cheese	7	12½
Beans	1 00	1 75
Eggs	18	20
Potatoes per bu	35	50
Seeds—Timothy	2 40	2 60
Clover	4 50	5 50
Flax		1 47
Broom corn	3	7
Hides—Green to dry flint	8¼	16
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 00	4 80
Good	3 75	4 00
Medium	3 25	3 50
Common	2 25	3 00
Hogs	4 50	5 00
Sheep	2 00	3 75

New York Market.

Flour	$5 00	8 65
Wheat—Spring	1 00	1 40
Winter	1 40	1 53
Corn	61	63
Oats	49	51
Rye		92
Lard		8 10
Mess pork		12 75
Butter	18	36
Cheese	7¾	13
Eggs	19	22
Wool	17	37½

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CHICAGO, THURSDAY, DECEMBER 18, 1879.

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Notices.

STEPHENSON COUNTY, ILL.

Elder J. F. Brown, State lecturer and Bro. S. E. Starry will lecture and work the degrees of Freemasonry at the following points in Stephenson county, Ill., and vicinity:

Ridott,	December	17th and 18th;
Davis,	"	19th and 20th;
Winslow,	"	22nd and 23rd;
Polo,	"	26th, 27th and 28th;
Freeport,	"	29th, 30th and 31st.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P. Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, Jan. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England.

A. M. PAULL.

MISSIONARY.—A meeting of the committee for Free Missions will be held in the President's office, Wheaton College, on Friday evening of this week at 7 o'clock. All friendly to this work are cordially invited.

Topics of the Time.

The dairymen of Northern Illinois have made a discovery for which the babies and milkmaids of the world will bless them. In their annual convention at Elgin last week several members gave their experience of the happy effect of singing, on the gentle kine in increasing the lacteal flow, and upon the refractory in charming their heels to quietness. One good farmer, more progressive and observing than his class, measures the music by his quart cup, and finds that when his mellow-voiced son milks to the cheerful strains of "The Sword of Bunker Hill" the measure is even greater than when he chants "Old Hundred." Long live the farmers of Illinois! They have opened a new field for our coming Wagner and his "music of the future." Who knows whether our Kelloggs and Carys and Nillsons may not have the loudest calls from the barn-yard rather than the concert room.

Mr. J. M. Sutherland, a former actor who was well known in our large cities in the character of "Senator Bob. Hart," was about a year ago converted to Christ and has given himself to Christian labor with great success in New York. His old companions have watched for his return to them and a life of dissipation, but have been disapointed. They have learned, however, that his funds were low, and this was proof of his sincerity. He used to make from $125 to $150 per week, but now beyond clothing, shelter and family necessaries he has nothing. "The Lord takes care of me," said he to them, "and that is enough." The theatrical friends insisted on helping him, and offered a testimonial concert, which he refused at first, but finally consented on one condition: that the proceeds should not go to himself personally, but should be used for the purchase of a library which he could study to fit him better for his city missionary work, and which would be placed at the disposal of other missionaries for their benefit in like manner. Such devotion to his Son, God will bless.

With all the alarm about the Chinese in California, it is said that they are returning to China in considerable numbers. The steamer that sailed from San Francisco to Hong Kong, November 25th, took 901 of them to their native land. The port statistics of San Francisco show that the arrivals of Chinese during the year ending November 1st were 6,128, and departures 8,745, of whom 6,229 went to China and 2,517 to Honolulu, the excess of departures over arrivals being 2,618. It is estimated that there are 62,000 Chinese on the Pacific coast, which shows that this population is decreasing instead of increasing, for when the anti-Chinese agitation was begun a few years ago the estimate was 100,000. The total number of Chinese arrivals for the twenty years ending December, 1878, was 230,430, and the departures and deaths 133,461. At this rate the Chinese will soon cease to trouble California workingmen.

The whole community is beginning to feel the speculative fever returning with full force, and the lessons of six years of panic and economy seem almost lost. Among the notable indications of this hazardous condition of trade is the resumption of great railroad schemes and the revival of carriage manufacturing. Thousands who gave up their stylish conveyances to go afoot are returning to the costly appointments of a luxurious home. Branches of foreign trade are beginning to reap a harvest of American orders. It was partly to check this speculation that led President Hayes to reopen the finance question in his late message. In this respect his advice is sound and statesmanlike; while Blaine, and the political critics whose ambition is self-centered, write wise letters against currency contraction, carefully toned to the popular demand. The London *Times* has words worth heeding on this part of the message: "The money that has flowed in such profusion from Europe to the United States, cannot always remain there. Its presence will soon be felt in the rise of prices throughout the Union, and as soon as a rise has been established a demand for European goods will follow and the current of money from the east to the western shores of the Atlantic will he arrested, if not reversed. A process of this kind cannot be completed within a week or a month, but its development may be anticipated as confidently as the movement of the tides."

General Grant reached Pittsburgh on his eastward trip last Saturday, and with a politic regard for public criticism feared to repeat the Sabbath desecration begun in California. At Cincinnati the popular enthusiasm fell below expectation, but the N. Y. *Tribune* says it "brought to the knowledge of some clear-headed people what they regard as positive and absolute proof that General Grant himself is determined to be again President." A strong element in the Republican party is also working to this end. They are expecting to succeed in these preliminary steps: First, Senator Don Cameron into the national Republican committee as chairman, second, the nominating convention to be held in Chicago. Both these steps are in favor of Grant.

A few days since the papers were blaming Schurz for keeping the army off the Ute Indians, and ridiculing the reports of Mormon interference. A dispatch from the commissioners at Los Pinos, Colorado, last Friday, says that the White River Utes who murdered Agent Meeker are prisoners, and under the order from Washington will be taken to some point outside Colorado for a fair trial for their lives. "Secretary Schurz is to be congratulated on the success of his policy," is added. This first attempt of note to punish Indian atrocities by civil, not by military law, is one of the triumphs of this administration; and if the efforts in behalf of the Ponca tribe succeed in the Supreme Court, a new and hopeful era in the long history of blood and crime in our Indian affairs will begin.

The Afghanistan war has again become serious business for the invaders. On entering Cabul the second time the British began a policy of intimidation which has roused the northern tribes, who are now threatening to cut off Gen. Roberts with about twice his number of troops. In England the grave situation of affairs prompts the Liberal journals to an emphatic warning, and even the London *Times* advises that Afghanistan be abandoned after due punishment—for resisting an unprovoked invasion. The scientific boundary business thus seems on the point of entire failure, while to secure it the Beaconsfield government has resorted to measures that will forever tarnish England's honor.

The paschal lamb was eaten with bitter herbs, to show us that there is no arriving at joy but through sorrow.

Song of Reform.

BY ALEXANDER THOMSON.

[Reprinted by request.]

There's a glory from the future flashing all the distant hills.
Hark the voice of inspiration; how it warms and how it thrills!
And a grand and noble purpose every manly bosom fills;
For the truth goes marching on.
Glory, glory hallelujah, etc.

Let the weaklings flee in terror; let the scheming turn aghast;
We will nail Jehovah's banner to the wildly reeling mast;
And we'll stand like men around it for we hear His trumpet blast,
Let the truth go marching on.
Glory, glory hallelujah!

There are powers that move in darkness like the dragons of the pit,
They are deadly as the serpent, and have all the serpent's wit;
But we'll find their heads of venom and will surely crush them yet,
For the truth goes marching on
Glory, glory hallelujah!

We can see the groaning millions, we can hear their stifled cry,
Like a whispered lamentation that ascendeth to the sky;
But the day of their redemption shall be dawning by and by;
For the truth goes marching on.
Glory, glory, hallelujah!

Then let us march together: let each kindling beacon show,
That for us is certain victory and disaster for the foe;
For the Master has proclaimed it and we're sure that it is so,
Since the truth goes marching on.
Glory, glory, hallelujah!

Healing the Waters.

A Reform Lesson.

BY REV. J. T. JAMES.

"And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught and the ground barren [or causing to miscarry]. And he said, Bring me a new cruse, and put salt therein: and they brought it to him. And he went forth unto the spring of the water, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day." 2 Ki. 2: 19-22.

[Concluded.]

The healing of the ministry will recover the land to spiritual and moral health. The prophet did not undertake to heal the waters in their "flowings" over the land, but went to the spring and healed them in the place of their "issue." So the ministry must be healed at the place of its issue, "the mouth." Reform work should aim especially and continually to reaching the ministers, to awakening and engaging their conscience on the side of truth. One minister's mouth healed will have a tendency to close up the flow of death over quite a space of country.

Elisha took "salt" to heal the waters. "Ye are the salt of the earth." "Every sacrifice shall be salted with salt" The sanctifying fear of hell fire, of which Jesus had just been speaking, was the salt referred to: "Every one shall be salted with fire," Mark 9: 47-59. But how general the loss of the power of this sanctifying and salting fear of the effects of sin! How corrupt and rotten is human flesh becoming because of such loss of this old salting fear out of the general conscience of the land! Nothing will heal the land but the putting back into the preaching all the words of God, all the truth of Christ. "With all thine offerings thou shalt offer salt (Lev. 2: 2), the salt of the covenant of thy God." As all the meats and fruits of the first covenant stood in their due seasoning with salt, so does all the gracious meat and fruit of God by Jesus Christ, stand among us only in the due seasoning of the salt of the covenant of our God; the seasoning with all those holy and just and good "fears" which the Son opens to us in his Gospel. It is the seasoning which these fears give our souls in the reception and enjoyment of grace, that preserves grace in us from all corrupt tendencies—"grace seasoned with salt," Col. 4: 6.

A duly seasoned ministry, one healed of all lies and self-sufficiency, of all stoutness of heart and easiness of flesh; that has got God's testimony against all evil workers; which feels the "woe" if it does not "cry aloud" against the Satanized ministry of the land (ministers who have taken fearful oaths in the face of Him who said "swear not at all," and who have saddled their souls with fears of many injuries,) will feel the old salt that made Apostles a savor of God in every place. "I was with you," said Paul, not in wisdom of words, not in sufficiency of the flesh, not in the power of the name of my church, but "in weakness, and in fear, and in much trembling"—1 Cor. 2: 3. Paul's ministry was healed at the fountain. Paul's soul carried the burden of the truth of God in every place, with so much of the salt of fear that his flesh trembled under the power of God: but he made others tremble too, as witness the jailer.

But the prophet used "a new cruse" to heal the waters with. He first put the salt in a new cruse and then cast the salt into the spring. When a church allows her ministry to corrupt and lose its salt, God prepares a new testimony to hold and minister the old truth. "New associations" are raised up while the old churches are cast aside as old, useless cruses. They are unfit to hold salt, will not hold and issue testimony against prevailing corruptions.

Bless God for "new cruses" these days. It was because Paul carried his salt of truth in the new cruse Jesus had fashioned, that the devil pitched battle against him so. The trouble in Jerusalem was, "In this name"—Acts 4: 17. The devil had considerable respect for the old Jewish church, for some of his first born were in high position in it. But this new association of faith had an unpleasant smell of fresh salt to him; fresh salt in a new cruse was salt sure enough. And so now, when a new-cruse minister comes along Satan comes around and says: "The —— church I know, and the —— church I know, and the —— I know, but who are you? I have met with a number of the most respectable and influential ministers of the prevailing churches in these parts. The fact is I have prevailed on them in view of certain considerations of influence, etc., to lay aside certain arms that the former ministers of these churches carried against me. Whence are you?"

But no matter how hard it is to carry salt in new cruses, this is the way the healing must be applied. As sure as the prophet, speaking under the Spirit, called for "a new cruse" to heal the waters from, so sure does God work to-day in connection with "new associations," in gathering, preparing and casting into the religion of the land, the healing and saving truth.

May the Lord hasten the healing of the spiritual waters of this land, out of the new cruses of testimony he has prepared and is now using. May he multiply cruse-bearers, and salt-scatterers, and water-healers. May the salt get salter, and hell-fire fears for Masonic preachers be cast on them stronger and stronger; until there is a general coming out, an open renouncing of horrid oaths and a taking up of the cry of coming hell fire on such an institution.

Winona, Iowa.

Pilgrimage of the Funny Man.

Mr. Editor:—It was my privilege a short time since to listen to the lecture thus entitled, by "The Hawk-eye Man." One picture in it I think worthy of note, not only for its genuine truthfulness and puncturing satire, but, perhaps, a feather showing from what quarter the breeze is rising. His picture—it was not caricature, for truth is the source of the only genuine and enjoyable humor, as well as of that power which teaches the quick and quickens—his picture was that of the much-connected secret society man. He belonged to the Ancient Order of F. A. M.'s, and I. O. O. F.'s, K. P.'s, P. O. S. A.'s, O. R. M.'s, A. O. U. W. M.'s and G. P.'s, and S. T.'s, and "would have joined some more if there had been enough of him to go round." Then his struggles to attend all these with only seven nights in the week, and also to be at prayer meeting Wednesday evening, and attend church on the Sabbath, and pay his "lodge dues," and post himself in "the rituals," and "work the workings," and provide for his family, and safely and satisfactorily account to his family for his "frequent but painful absences," was all inimitably put. Then his struggles as "played upon by the environment" of so many regalias and varied insigna of rising rank, and to keep from telling something when he knew so much that was useful to mankind, if not to womankind, was pathetically told. When amid these arduous struggles, this "much married" brother fell sick, then the very numerous benevolent fraternal visiting committees proved that the "bed and board" of the brother "entitled to the benefit" was hardly enough to go round. Then when the brother has sufficiently recovered, there must be a public "benefit," with marches, music, speeches, supper and ball to raise help for his family. Then the picture of that display—the convalescing brother in the fore front position of honor in a fine carriage, followed by an immense procession, measured by timing them at a given point, a long cavalcade of Knights, plumed and armed "cap a pie," and Chaplains, and Priests, and High Priests, and Grands, and Worthies, and Most Worthy Grands, and Tylers, and Marshals, and the picture of the beloved brother's family, who is to receive the benefit of all this, in an old carryall, bringing up the extreme tail end of the vast procession. One of those meddling, officious marshals, of course unintentionally, unwittingly, ignorantly, met the "old carryall party" at the gate; didn't believe their story of being the family of the brother beloved, etc., refused them admittance at the gate, and scared them clear away from the park, and they were heard of no more.

All this was recited with a salty humor that was refreshing.

Some of my reflections were:

First, how vulnerable this whole pestiferous brood is to the shafts of ridicule and satire.

Second, are we not warranted from the Scriptures, and examples of its effective use against other evils, to use this weapon against the ridiculous and ludicrous parade of secretism? I think so, therefore, "Mr. R. J. Bob., of the Hawk eye Burlington Burdette," continue the "pilgrimage of the funny man," and do not mutilate it as "Wayland's Moral Science" and some other works against slavery and secretism have been, to please a cowardly public and a corrupt taste.

Yours in the Daylight.

Why Washington Didn't Shake Hands.

BY JONATHAN W. MOSS.

I was lately reading some historical account of President Washington and his court, in which the writer says that the "Father of his country," in his public receptions, stood near the middle of the floor, and made a dignified bow to each of a company of visitors, without shaking hands; a practice in which most of our Presidents indulge to such an extent that if they were not of the best "material" their arms would be shaken from the shoulders. The writer informs us that Washington always manifested a strong aversion to hand-shaking.

So much for history. Now for the philosophy. Why was this the case? The reader will please bear

in mind that George, though a good boy in the main, besides cutting down the cherry tree with his little hatchet did another foolish thing or two; and, before he left off sowing his wild oats, blundered into a Masonic den, where he took a horrible oath, among other things "always to hail," etc.; that is, if ever a member of the gang should choose to give him the grip of the brotherhood he must return the same.

But Washington, on becoming better acquainted in after life with his duty to himself, his family, his country and his God, showed a disposition to keep shy of the fraternity of oaths and aprons. Being conscientious and having just light enough on Masonry to see it as a humbug, but not those clear views as to the nature and obligations of an oath as to wholly disregard his Masonic oath and be at rest in his conscience, he evidently adopted this course to escape the numerous calls upon him for pardons, offices, and favors generally, which his high official position would have insured from men so given to charity (to themselves) as his hood-winked brethren, had he chosen to acknowledge them to be such by a return of of the salutation of the clan.

Cameron, W. Va.

(From the Reformed Presbyterian and Covenanter.)

Political Dissent and Secret Associations.

There are two articles in our testimony closely connected with our very existence as a church, which, that they may be faithfully and consistently maintained, must be frequently and plainly presented from both the pulpit and the press. The one relates to civil government and the other to secret, oath-bound associations.

The following is our position respecting the former as expressed in the *Covenant* of 1871:

Persuaded that God is the source of all legitimate power; that he has instituted civil government for his own glory and the good of man; that he has appointed his Son, the mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegience and loyalty to the Lord our king, lawgiver and judge; and by this our oath we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of all nations, of the Holy Scripture as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

This is plain. The Constitution of the United States is at variance whether intentionally so, as is—soll in an address lately delivered in Pittsburgh, an abstract of which was published in the daily papers, affirmed, the result of a compromise, or merely an oversight, as claimed by many, makes no difference. The fact still remains and cannot be successfully called into question—the Constitution of the United States is atheistic. Holding the position we do in relation to civil government, we cannot consistently perform any act that will be an acknowledgment of that of this land as properly constituted and entitled to our allegiance, so long as all reference to a higher power is ignored. About the year 1833, there was for the first time, manifested a difference of opinion in regard to what constituted a consistent dissent. Our new side brethren argued that this could be maintained and at the same time the right of suffrage be exercised. On the other hand it was affirmed that such an incorporation with the government in reality destroyed dissent. The views were radically opposed and could not be reconciled. The result was the division. The two bodies hold to-day the same position they did then. Efforts to effect a union, made at different times, have at last been abandoned, as neither side is willing to yield an iota on this point. We continue to affirm that a practical dissent requires us to refuse to incorporate by any act with the government till the good object we seek to accomplish has been obtained. They still maintain that a practical dissent requires no such a sacrifice. Compromise was then and is now impossible. So soon as the question of suffrage is acknowledged to be one of forbearance, our whole past is condemned and the necessity for us as a separate and distinct body of Christians ceases to exist. Whenever that time arrives, if it ever does, the sooner we disintegrate the better: our mission will have been ended.

We emphasize this point. There is a danger in times of great political excitement that our members may forget their obligations, and, under strong pressure, abandon the position so long and so faithfully maintained by us as a church. When this is done, no difference who is the guilty party, it is the duty of sessions to call the offender to account, and exercise the discipline of the church. In any case for any reason to neglect so to do, is to prepare the way for future trouble. There is no law compelling members to stay in the church. If their opinions change they can easily go elsewhere. So long, however, as they are in connection with us, common honor and honesty require that they conform to our rules and regulations. And in case they do not, sessions are solemnly bound to deal with them; neglecting so to do, they are recreant to the trust committed to them. The best way to prevent occasion for discipline is to have the subject presented so frequently and so plainly that members will know their duty and be able to give a good reason for the position they occupy.

The language of the *Covenant* in regard to secret oath-bound associations is equally plain.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and state; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the church beautified with universal conformity to the law and will of her divine head and Lord.

The necessity for "line upon line" here is, if possible, still more imperative. The inducements to connect with secret orders are so strong, and presented with such pertinacity that not a few find it hard to resist. Instances have been brought to our attention of persons, who, having been prevailed on to join some one of these, and not having the courage to acknowledge their connection, retained their membership in the church, for a length of time, but at last were forced to give up one or the other. A young man in one of our Western congregations was induced some time ago to join the Masonic order. For years he retained a connection with the congregations in the bounds of which he lived. As was to be expected, eventually he gave up his church, and then and not till then, he admitted that for years he had been a Mason. There may be, and no doubt are, other similar cases. The pastor and session having taken all precaution to keep the church free from such offenders, are not to blame if, in spite of their care, there be such among their members. What we urge is the presentation of this subject so frequently and so plainly that membership in the church to such persons will be made so uncomfortable that they will be compelled to come out of their secret places and give up either the church or the lodge.

This subject should be agitated by our ministers. Only by so doing can the church maintain her present position. Members of the Masonic and Odd-fellow fraternites, known to be such, belong to both the United Presbyterian and new side Covenanter churches, notwithstanding the position those bodies occupy on the subject. To prevent them among us this question should be frequently discussed. Comparatively few sermons are preached on it. We cannot now think of a single pamphlet by one of our ministers in this country, treating exclusively on it. Our brethren in Scotland have taken the lead of us in this respect. It is time in this country greater prominence was given by us to the dangerous character of all secret associations, whatever their name or object. For while it is true that to-day we maintain a consistent testimony on this subject, it is equally true, only by constant agitation will we be able to continue to maintain it.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, December 7th, by Prof C A. Blanchard.

THERE IS A HARVEST TIME.

Text: Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. John 4: 35.

These words teach that there is a spiritual harvest time. The fields of grain about our Lord and his disciples were not white but green. He probably pointed as he spoke to the crowd which poured out of the gate of Sychar to hear him. "Do not ye say there are yet four months and then harvest comes?" Are you not accustomed to suppose that in the spiritual world the time of sowing must be followed by long months of silence and growth, as in the physical world, before the harvest comes? Lift your eyes and see the fields are white; *i. e.* the spiritual fields are white. Men are now ready to hear and to be converted. But though he corrected their ideas as to the time which must intervene between the sowing and the reaping, the fact remains that there is to be a reaping time. There are times of preaching the word, of pleading the cause of God with men. There are times of silent waiting for the dews of Divine grace and the healing beams of the Sun of Righteousness. There are other times when the voice commands us to thrust in the sickle and reap, because the harvest time is come.

In the natural world seed time and harvest are separated by a constant interval. Variations may occur, but they are usually slight. In the spiritual world no such law holds. Sometimes the good seed cast into the heart of man remains for fifty years hidden, apparently lifeless, and then springs into sudden and luxuriant fruitage. At other times it seems scarcely to have touched the soil before the ripened grain appears. Doubtless this is the fact in order that man should not glory before God. Were the time fixed when the sower should thrust in his sickle men would oftener than at present take to themselves the credit that belongs to God. As it is we are only sowers of the seed and God gives increase at the time when he thinks best. We are in danger of making this fact an excuse for idleness, but if properly viewed it is a great comfort and strength. When we have diligently and faithfully done our part we can afford to wait until the Master says: "Say not four months, and then harvest, the fields are already white."

IF THERE IS HARVEST THERE MUST BE REAPERS.

In the parable of the wheat and the tares we are told that the reapers are the angels. But that harvest in which they reap is at the end of the world. In the harvest at Sychar, men imperfect and by nature sinful like ourselves, were the reapers, and on thousands of white fields since that time, men have been the agents whom God has commissioned to gather in his grain. Or to drop the figure and state the fact, when the people of a given locality are to be turned away from sin to holiness and heaven. God ordinarily uses men to speak the words that with his blessing do the work.

It is true that Paul may plant and Apollos water, but God must give

the increase; it is also true that if Paul and Apollos plant and water humbly and faithfully, God *will* give the increase.

This brings us to the thought that we ought to be reapers. The fires are by and by to sweep these fields in which the ungathered grain is standing, and those who are in the way will be destroyed. While then there is time and opportunity, we who are called disciples should be busily at work. There is an old proverb which teaches that "Hell is paved with good intentions," *i. e.*, there is no man in hell who has not time and again made good resolutions. These resolutions are a good thing if they are kept, but it is better not to vow than to vow and not pay. Perhaps no vows are more frequently made and broken than vows to labor for Christ in the harvest field of the world. We see the need of doing; we promise to do and then we neglect to do as we have agreed.

THERE ARE PLENTY OF REASONS.

There are always reasons for not doing duty. Oftentimes a congregation say, We would like to reap in this white harvest-field. But one man is busy in his store, another on his farm, another in his office, the ladies have all more than they can do to keep the houses in order; really we can't do anything at all in the way of harvesting for God. The worst of this matter is, that Satan, who can quote many a Scripture to his purpose, enforces all these excuses with texts which ought to be in better business than comforting slothful and covenant-breaking Christians. "Be diligent in business." "He that careth not for his own, specially those of his own house, hath denied the faith and is worse than an infidel." These and kindred passages are yoked in with such proverbs as "duties never clash," and made to drag the devil's plow right through the fields which the laborers ought to be reaping. It is a duty to labor, to be diligent, to care for our own, specially they of our own house. It is also a duty to remember that the judgment day is close by, and that those men who are out of Christ when it comes, will be cast into that lake that burns with fire and brimstone. It is a duty to save them with fear, pulling them out of the fire. It is a duty to reap when the fields are ripe, and these last duties are quite as important as the former, while neither is inconsistent with the other.

Another common excuse is that the weather is bad, so that we can not easily get about. All the good weather we must use for ourselves; all the bad weather we must stay in the house, and the result is that we have no time to work for the Master at all. He tells us to lift up our eyes and see the fields white to harvest. We do see them, perhaps we resolve to enter them, but we don't do it.

Others still don't labor because they can do so little. If they could address audiences like those of Spurgeon, they would be rejoiced to reap; but then the only one to listen to them is a woman come to draw water from a well, and she is a bad character. What is the use of reaping in a field like that? Picking up a poor bruised stalk that is trodden under foot of every passer by. These persons are waiting as Naaman was to be bidden do some great thing; when they are, they think they will do it.

Another class do no reaping because they are in so poor a spiritual state themselves. They say that they are waiting at Jerusalem until they are undued with power from on high. Now if this is the truth, it is well. Generally only the first part of such a statement is true. The persons who make this excuse for neglecting to labor are not as a rule waiting at Jerusalem, but are traveling from that city to Jericho and Joppa and going down into Egypt to make money. We Christians ought to be in such condition that we can use those words fitly spoken that are like apples of gold in pictures of silver. If we are not, it is a good reason for waiting on God, but we do not do this while spending every ounce of our energy in the world's work.

Many men, too, when asked about their reaping, say: "Oh I don't say much about religion, I live it. Practice is far better than preaching. All our acts should be done for Christ; every meal should be a sacrament; every word should be a prayer. A good life is worth more than all the sermons that ever were preached," etc., etc. These statements are all true, but as used by these persons they are as great falsehoods as the father of lies ever invented. They furnish an excellent reason why men's lives should correspond with their words, but no reason whatever why parents should see their children living in sin or neighbors and friends die hopelessly without a word of friendly warning.

These are not all the excuses that Satan finds to make us idle and worthless Christians, but they are some of them. Let us not be ignorant of his devices, and when he comes and endeavors with some one of these stale lies to keep us out of these white fields to which our Saviour points, let us say to him, "Get thee behind me, Satan!" If we are earnest and faithful Christ will aid us and we shall gather many sheaves for his garner.

A FEW REFLECTIOFS.

First. God only can tell when the harvest is ripe. We men often make sad mistakes in this matter. Man looks on the outward appearance; the Lord looketh on the heart. Many a one whom we think hard and unrepentant is staggering along under a load of sin and sorrow, at heart crying out for the living God and just about to lose his load where Bunyan did, at the foot of the cross. Many a town like Sychar seems to our human vision only a place to get bread. Not at all a place to preach the Gospel. Oh blessed thought! that the Master does not see with our poor human eyes. Down through the incrustations of sin, through the scars of vice and the calloused heart of suffering, his gentle eyes glance, and while we are calling his attention to the material and perishable, he says to us, "Look on these fields which are even now white to the harvest."

Second. He can tell us, in our day, where the ripened fields are, as well as he could those disciples in the olden time. His knowledge is no less; their need was no greater. the man is a fool who puts his sickle into green and growing grain, but we cannot tell when the field is ready without his word. How important then that we come each day with the question of repentant Saul, "Lord, what wilt thou have me to do?" It is far from being enough that we have a mind to the work. We require wisdom and strength as well. These God has promised; these he will give, but it is needful that we understand the case and realize our true position.

Third. We reap where others have sown and sow for others to reap. There is not a Christian on earth who is not the heir to a vast heritage. The confessions which were made and sealed with blood during those centuries when the church was in the wilderness; the stubbornly contested battle-fields on which the religious liberties we enjoy were won; the prayers, and tears, and hopes, and fears of Christian ancestors, all these are represented here to-day. We have reaped largely from those sad planting times. We are better, happier men and women, because those who have through much tribulation entered into rest, were obedient to that same voice which says to us, Lift up your eyes and behold, the fields are even now ripe and white for harvest.

As then they have sown for us, so let us sow for those who are to come after us, that they may have occasion to thank God for us, as we have to thank him for those who have entered into rest.

The last thought suggested for your consideration is that this is the time to work. Not some time in the future, but this is the day for our reaping. Our lives are as a vapor that appears for a moment and then vanishes. Our days are swifter than a weaver's shuttle. Let us then do quickly all that we may for the end of our labor is close at hand.

Reform News.

Our Pennsylvania Meetings.

The Christian Association of Pennsylvania, opposed to secret societies, convened in Carbondale city, at 2 o'clock P. M., on the 25th day of November, and continued till the 27th, as appointed. The day sessions were small and the audience very small the first night. On Wednesday and Thursday evenings the meetings were quite largely attended and a fair representation of the fraternities present.

On the second evening the ladies present, a large proportion of them, unwittingly testified to their repugnance and disgust at the ceremonies of the institutions so skillfully pictured by brother Stoddard. An angel cannot set forth an institution so debasing and corrupt in language so guarded as not to offend the ear of female modesty, showing that "it is a shame even to speak of the things done of them in secret," as Paul affirms of the mysteries of heathen worship. If anything was said that should offend the modesty of a pure-minded lady, it came from the nature of the institution itself, for it would not be possible for any man to describe the ceremonies of Masonry in more guarded language and be just to his audience. The abrupt and clamorous way in which *some part* of the females left the audience, argued more strongly against the ladyhood of that part than for their *real* modesty. And the fact that, judging from appearances, the part which remained were as respectable as those who left, coupled with the fact that hundreds and thousands of the most respectable class have witnessed the ceremonies of the three degrees of Masonry, in open lodge exhibitions, combine to show that there are real ladies who have the fortitude and endurance to stand the sight of Masonic worship and not go into spasms, though repugnant alike to high-minded men and women.

We need not characterize the lectures of a man like our General Agent. Your readers know him, and the intelligence of Carbondale will concede that he knows whereof he affirms, and did so in more than one way. I am happy to say that this little city compares well in intelligence with other cities and communities, and there are many in it too good to be debauched by the lodge.

A correspondent of the Scranton *City Journal* gives us credit for making one Mason, while some claim a batch we presume. Conceding the truth of the compliment paid us, by the sublime and magnanimous fraternities of that highly favored town, we are a little at a loss to see how we are to appreciate the price which the craft set upon their own heads. Let us see. One batch of Masons—say seven is a batch—at twenty-three cents, the amount of the collection taken at the close of the meeting, Nov. 27th. Very liberal indeed. But it must be remembered that we boarded ourselves, in the main, and the price of goods going up too, will explain the high price set on the heads of these celestials.

The delegation from abroad was small. Resolutions complimentary and appreciative were passed by the Association. A paper kindly sent us by Gen. J. W. Phelps, subject,—"Why and how we oppose Masonry," was read to the body, adopted, and voted to the *Cynosure* to be published. Rev. J. W. Raynor, Recording Secretary, has the paper, minutes, and resolutions passed, and will in due time publish such parts as he may deem wise. This gentleman is one of our best workers and well posted in the principles and rites of the lodge. We were cheered by the presence of our brother, Rev. A. L. Post, President of the Association, and Rev. S. E. Miller, President of the N. E. Pa. Christian Association. The officers of the Pennsylvania Association were re-elected with some changes in the Vice-presidents.

Passing from the Carbondale meeting, Bro. J. P. Stoddard went on his way, on the 28th, to Rahway, N. J., and we (Rev. J. W. Raynor, S. E. Miller and the writer of this paper) to Decker school-house in Lathrop, 25 miles over the hills in a wagon, to attend the fourth quarterly meeting (really the annual) of the Christian Association of N. E. Pa., opposed to secret societies. This meeting was quite well attended, and lectures and sermons delivered to attentive audiences, on the 28th, 29th and 30th of November, by Raynor, Miller and Callender. Many good things were said by Revs. Har-

rington, Merryott, Dr. J. C. Miles, D. H. Seamans, Eld. Newell Callender and others.

Rev. Harrington of the Six-principle Baptist order, is a live man, true to all "living issues," and favored with a good home and kind and agreeable inmates. Here Rev. J. W. Raynor, Burgess Smith, Eld. S. E. Miller and the writer, found just such a home as we needed in the rough weather of that time. Mr. Gardner, living near the place of meeting, also extended his generous aid in "entertaining strangers." Thanks to the good man. By invitation of brother D. H. Seamans, we adjourned to Factoryville, Feb. 27th, 1880.

NATHAN CALLENDER,
Cor. Secretary.

SOUTHERN INDIANA MOVING ON.

OAKLAND CITY, Ind., Dec., '79.

DEAR CYNOSURE:—We are still alive and at work down here in the pocket of Indiana, and are making progress in the glorious work of reform. On the 21st of last month (Nov.) the Christian Association, opposed to secret societies, had a good meeting at Summerville, where they had the use of the United Presbyterian church (Rev. Spencer's). Owing to the want of proper circulation of posters, the audience was not so large as was expected; in the evening, however, it was largely increased, and we had a telling lecture by the Rev. T. B. McCormick. The arguments of the speaker have made a deep impression on the minds of the young men present, and may prevent them from joining a secret society when solicited to do so,—and they will surely be solicited, for the secret men are moving both heaven and earth to keep up their organizations. Rev. E. Thomas and Levin Wilson also addressed the audience to good effect. And while our meeting was not all that we could desire, it surely was of profit to the cause of reform. The young men who attended that meeting will not be easily duped so as to be led by chains or cable-tow.

We have quite a number of Masonic jacks in this part of Indiana, who are almost always prating about the matter, showing their ignorance and making themselves ridiculous to all intelligent men. Did they know how little Masons think of them they surely would be silent on the topic, and not subject themselves to continual ridicule from both Masons and Anti-masons. But Solomon was right when he said, "Seest thou a man wise in his own conceit, there is more hope of a fool than of him."

We have reason to rejoice that the prospects are as good as they are. The people down here know a good deal more about Masonry than they did two years ago, and the better informed a community is the less the influence of Masonry. The time is past in this community when the Masons can make any intelligent man believe that Masonry has not been fully exposed, and to talk of the Masonic mysteries and secrets is to talk nonsense to the thinking portion of the people in this county.

May God speed you on in the good work in which you are engaged. LEWIS WILSON.

—Elder Browne and Bro. Starry are at work in the vicinity of Freeport, Ill. On the 15th and 16th they had appointments at Baileyville, the first station south, and on the 19th and 20th they expect to visit Davis, northeast of Freeport on the Western Union road. They were hoping on the intervening evenings to work the degrees of the "universal religion" in Ridott. God grant that the words of these brethren may be like the thrusts of the two-edged sword of the Spirit.

—Rev. H. H. Hinman returned last week from Iowa. He is working up the free mission fund with commendable success.

Correspondence.

MASONRY IN A NUT SHELL.

EL PASO, Ill.

EDITORS CYNOSURE:—Not long since in conversation with a Free and Accepted Mason, who prided himself on being one of the working men of the order, capable of judging between genuine and bogus Masonry. He is advanced in years, the most of his life having been spent as a lawyer pleading at the bar. Our conversation was upon the point whether a person violating a Masonic obligation or oath was perjured. He took the ground that he was.

In order to convince him of the impropriety of his position, I brought this illustration: Supposing I with 15 or 20 other persons in El Paso, enter into an agreement to form a society to rob and steal for employment. We meet according to agreement and appoint one of our number as our leader, empowering him to bind us under such an oath as he may deem proper. He swears us to be faithful and true to each other's interest, not to reveal the name of either, and if necessary to obtain money, to take the lives of those whom we may rob; to render a strict account to the society for all monies so obtained; to implicitly obey all orders of our leader of whatsoever nature; with a forfeiture of our lives if we violate our oath thus taken. We proceed in the accomplishment of our business, and go on robbing and murdering our fellow citizens. At last we are all arrested and brought before the court to answer for our crimes. As district attorney you are called upon to prosecute the offenders. The court offers pardon to any one of the number arrested for the crime he has committed, on condition he will turn state's witness and testify to the facts in the case. I, being one of the offenders, accept of the offer and testify to the facts. Would you, as prosecuting attorney, consider me a perjured man?"

"No; but I would look upon you as a mean, low, dirty puppy."

"Why?"

"Because you violated your oath, in your pledge to the society."

"Ergo, I would then be a nice, bright, clean puppy (Masonically expressed) if I refused to expose the crimes committed.

It seems to me that such limbs of the law ought to be amputated by the votes of freemen for the good of the body politic and for securing the rights of those who feel called upon to violate extra-judicial oaths administered to them, forbidden by the Constitution of the United States, but practiced by all the lodges in her dominion.

In farther conversation with the same person, he requested me to point out thing that was required by the oaths of Masonry that was improper. Being somewhat versed in the lore of Masonry, having taken Masonically the three first oaths, I repeated to him that part of the third oath requiring me to "keep the secrets of a worthy Master Mason as inviolable as my own when communicated and received by me as such, murder and treason excepted.

"What is there wrong about that? Simply to keep a secret."

"Supposing you and I are members of the mystic tie and are Master Masons. I get very angry at Mr. A., my neighbor, who is not a Mason, and wish to take revenge. I come to you and commit to you on the square the secret that to night I am going to burn Mr. A.'s buildings to the ground if I can, and demand your assistance (which you are bound to obey) so far as to go with me and keep watch to see if any cowans should be prowling around, and notify me of any approaching danger so I can make my escape. There is where the wrong of the oath comes in."

"O," said he in reply, "that is an extreme case."

"No sir; not in the eye of Masonry, for she has made provisions for extreme cases, and they are murder and treason. You cannot crawl out at that small hole for it is within the length of your cable-tow."

I also inquired of my legal friend if he ever knew Masonry to interfere with the traverse of a case before the court. He said, "No, but I have had the signs given me in trying cases, and have known instances of the signs being given to the jury, but neither were influenced by them, for under such circumstances they were not Masonically bound to render aid. But all Virginia Masonry with whom I have been conversant, claim that under such circumstances the sign given for interference with the courts is to be obeyed. But I have never so construed the binding effect of the oaths."

"Now let us see which is right in their interpretation of the oath, you or the Virginian. The oath to which I allude, is this: 'I furthermore promise and swear that I will obey all due signs and summonses sent to me from a lodge of Master Masons, or given to me by a brother of this degree if within the length of my cable-tow.' How very apparent it is that if this oath is binding upon the person taking it (which all Masons admit that it is,) that the Virginia Mason is right and you wrong! He receives the sign and obeys and delivers his brother. You receive the sign and refuse to assist him although you swore to do so, and through the violation of it your brother, in all probability, is justly condemned for a crime from which you might have delivered him, and the community would have been none the wiser. The fact that the sign was given you and the jury, is *prima facia* evidence that your brother Mason so understood the oath, and relied on your and the jury's aid to deliver him as far as in your power from the just penalty of the law. And how many have thus escaped their just deserts God only knows.

I might repeat much more, but this I deem sufficient this time to show the truthfulness of my starting point, "Masonry in a nut shell."

WM. A. BARTLETT.

A TESTIMONY THAT MEETS THE CASE.

EDITOR CYNOSURE: Please allow me to state through the columns of your paper a few facts. My name has been mentioned as having revealed the secrets of Masonry. I would farther state the secrets of Masonry have been revealed ever since Morgan's exposition was published. Any person desiring to know the true secrets of Masonry can find the same by reference to either of the standard expositions. You will find the grips, signs, pass-words and obligations, just as they are used in the lodges. No well informed Mason, who has examined these books, can with a clear conscience deny these facts. In the starting of Zanesville lodge, (No. 517) of which I was a member, Richardson's work was used as reference in conferring the degrees.

I would state that it is with malice toward no one I make these statements, but believe it a duty God has enjoined upon me. My conscience will not allow me to remain silent. I wish to call attention to the language of our blessed Saviour as recorded in Matthew 10:26, 27; Mark 4:22; Luke 8:17, and 12:1–5. As a farther testimony that these books referred to are not gotten up for speculation, but are a fulfilling of the sayings of our Saviour, every Mason knows they positively do

contain what they represent; and I would be willing to testify to their correctness before any court. I know the three first degrees as given are true, and I believe the higher degrees are equally true.

I have been a member for about fifteen years. I took my three degrees the same night and in a few days went to the city of Chicago and presented myself for admission to the lodge there. I failed to pass examination, and as a matter of course, I did not get in. I bought Capt. Wm. Morgan's Exposition on Masonry, and the next time I succeeded and got into the lodge.

If the Spirit of God had left me when I first revealed the secrets of Masonry, I would then think I had done wrong; but, blessed be the name of Jesus, his Spirit still abides with me. I would refer the reader to the following passages of Scripture: Romans 8: 9; 1st John 4: 12; John 3: 5–8, and 14: 17–23, and 15: 4–5; 1st Corinthians 2: 10–14 and 3: 16; 1st John 3: 24; Galatians 4: 6. I further state that the name of Jesus is not used any place in either of the first three degrees, and if you examine Webb's Monitor you will find the name of Jesus left out of what Scripture they do use. I do not ask you to take my word for this, read for yourself; examine Scripture carefully yourself.

F. M. Wilson.

The Example of Christ.

Brother Kellogg: Will you allow a little space for something like a home talk about secret societies?

A good minister who had worked long and faithfully in the Fox River valley, planting churches as a home missionary, also doing faithful pastoral work for a series of years, left his dying request to his brethren in the ministry, to beware of the influence of them upon the churches, for they were anti-Christian, and a snare of Satan to keep men away from Christ.

Now, brethren in Christ of whatever name, was that witness for the Master right in his convictions, or was he mistaken? Every Christian has covenanted with our Lord, the great Teacher, to follow him in all things. To be led by his Spirit, to obey his commandments, to be governed by his teaching, and to follow his example. It seems as though we can be agreed in belief and practice so far as he has made the duty of his followers plain.

Notice his example:

His life was an open work.

"In secret have I said nothing."

"I was daily with you in the temple."

He sent his disciples out two and two throughout the cities and towns of Palestine, with instructions what to tell the people.

He went himself everywhere, "preaching the Word and healing their sick."

He gave his disciples his last commission to them, "Go ye into all the world and preach the Gospel to every creature."

The Apostle obeyed the divine command. They planted churches and ordained teachers to enlarge and extend the work until that Gospel's glorious "sound" went through all the earth.

These instructions and this example were to be perpetuated to the end of time with the promise, "Lo, I am with you always."

Thus we prove our Lord had no fellowship in any works carried on by secret combinations and has no pleasure in them.

More anon. B. H.

A Faithful Son of a Worthy Sire.

Highlandville, Mass.,
Dec. 1, 1879.

Reading Dea. Leadbetter's article of Oct. 15, reminded me of Masonic doings soon after the Morgan murder. The M. E. church on Old Needham circuit, where the deacon's father was an official member, was so impressed with the enormity of that crime, (namely, the murder of Morgan by Masonic order) that the official members sent a petition to the New England Annual Conference, asking them to disfellowship Freemasonry.

Whereupon the conference voted, "We will not say any thing for or against Masonry," (which rule is binding that conference to-day!) At the close of the conference, all the official members with the exception of the deacon's father, voluntarily assumed the same position as the conference. Bro. Leadbetter refused to wear the secretive yoke, but argued in opposition to the sin of Masonry; and because they could not still him, they brought a charge against him of neglecting to attend class meeting and made a specification of going about talking Anti-masonry.

Upon that specification he was expelled. No one but myself to speak or vote in his behalf. There was not but one member of that church known to be a member of the lodge, and he, when told by a brother Mason that the Masons had killed Morgan and it served him right, laid down his tools, threw up his hands and said he would have nothing more to do with them. That same M. E. church member and Mason told me that if we had a Wesleyan Methodist church he should make it his home, and help support it, but could not become a member, as the Masonic obligations were binding on him. True to his word he gave his support, but lacked moral courage to free himself from bondage.

It is easier to extend charity to one such in by-gone days. Now it is comparatively safe and a plain duty for every one that sees no good in secret lodges, to come out from them and be separate from them in the fullest sense. The deacon caught the falling mantle of his father, and wrapping it about him, has created a reformation in the moral atmosphere around him that is destined to move on to victory.

Robert Mansfield.

What the Lodge System is Like.

Editor Cynosure:—I have been a careful reader of your paper since last February, and I desire to say it has been a great blessing to me in many ways, and I trust to others through me, as I have always read and then given or sent them away where I had reason to believe they would do the most good. As I am traveling much of the time there was opportunity to aid the reform work to some extent, by judiciously circulating *Cynosure* tracts, so I sent a dollar to your office for a supply, of which I am happy to acknowledge the receipt, and I am trying to use them in the way that will best honor the Master. From a conversation I had with a 42-degree Mason (as he called himself) the other day, I was led to the following reflections. Suppose a man comes into the community professing to be engaged in a great moral reform and wishes you to engage with him in promoting this reform; but while he claims a high standard of honor for the cause, you must, if you are to engage in it, first pledge yourself to perpetual secrecy and subject yourself to horrid death penalties if you reveal the plan, and if a neighbor talks with you of the cause and its merits, you look suspiciously upon him and count him as an enemy,—would we not shun such a person, rather than to enter into his secret plans or his society?

Again, suppose a business corporation comes into our town to establish a very extensive business of some kind, and they erect large, expensive buildings. Quite naturally the inhabitants begin to talk about it and wonder what kind of business is going to be done there, and some one asks one of the company about it, and is told that it is not safe to talk upon the subject except in the building and between the partners, and that outsiders have no right to know anything about it unless they have capital and are disposed to become members of the firm and put in money without any surety of any dividends in the profits, and besides forfeit his life if he attempts to inform his wife or son or daughter as to the terms of the contract in the concern. Moreover, he is to be a partner for life. If he choose to withdraw from the firm he is branded as a perjured scoundrel and is not to be believed; and if any one outside tries to inform himself or even converse with one of the company about the business, he is looked upon as an enemy, and is in danger of having his business injured or his person or life endangered. What would a peaceable community think of such a business establishment, even if they did make a profession of high morality?

Now this is but a faint illustration of what we are required to do in reference to the institution of Freemasonry. We are expected to endorse it as a great benevolent society, without the privilege of discussing its claims (with our neighbor who may wish to join the order, but does not wish to go in ignorantly) without being liable to Masonic vengeance, which means, in many cases, financial ruin or defamed character and influence, and in too many cases an untimely death and an unknown grave.

Again to circulate any literature that throws the least light upon the dark institution, is considered a crime that should be punished to the full extent of Masonic law; and for a minister of the Gospel to raise a warning voice to his flock to beware of this false religion is sufficient offense to depose him from his pastorate, and close other pulpits against him.

Why is this so? Does Christianity adopt such schemes to promote her work? No; she sends the Bible to all parts of the world and proclaims a free and full salvation to all men. The various branches of the church publish and send out their articles of faith and rules of discipline, and require all who join them to know them before pledging obedience to them. I said to a young minister once, who was about to unite with the Masons, "You had better read the Masonic discipline before you join their church." He said he did not suppose he could, but said he would be glad to. I happened to have a few works, such as Morgan's book and others, which he gladly read. I need not say he did not join the Masons. I think no honest man will ever join the Masons if he will take pains to inform himself. There is no excuse for joining ignorantly, when a noonday light is being shed in all directions by those who have been bond Masons but are now free Christians, and are doing all in their power to pluck the chains from those who are still led captive by the devil's cable-tow, even in the Christian church. O may God by his Spirit open the eyes of those who are hoodwinked by the power of darkness! Yours in Christian work, K. A. O.

Our Mail.

Joseph Kumler, Jacksonborough, O., writes:

"I have been strongly impressed to make greater effort in the direction of securing subscriptions for the Cynosure, and perhaps I might succeed in some degree, for it does seem to me that there ought to be more interest manifested in the spread of the genuine truth. May the Lord hasten the happy time when ignorance and vice shall be banished from our otherwise favored land."

J. N. Norris, Birmingham, Ia., writes:

"M. McCausland is a staunch and ardent friend of the cause; loves the Cynosure next to his Bible, uses his means for the diffusion of its light, hopes and prays that it may live and grow and thrive till its benign rays shall be shed in every household in our broad land, and he intends to be a life subscriber."

James Will[illegible]on, Quincy, O., writes:

"I have suffered too much from secret

ism not to abominate the whole system. God be with and bless you."

C Schoemaker, Concordia, Mo., writes:

"Two of our members (I must say not the brightest) joined the Odd-fellows' lodge. The church, with a unanimous vote, excluded them from membership. Now we are the most narrow-minded, most bigoted people on earth, in the estimation of the lodge. I wrote again an article on secretism for the "Freie Stimmen im Reiche Gottes," published in Omaha, Neb. It is published in No. 46 of that paper."

Mrs. Moses Pettengill, Peoria, Illinois, writes, in regard to her recent visit through Iowa and other Western States, as follows:

"We traveled 200 miles by stage and private conveyance, and were within three miles of the Indian Territory. We had very pleasant resting places all along the route. Stopped two days at Oskumwa, Ia., two at Rev. George Bent's, one at Mr. Birmian's, White City, Kansas, and three or four at Davenport and Moline. We found friends very glad to see us, and so enjoyed our visits all the more. The wheat fields were beautiful, clothed in 'living green,' and the air most of the time was delightful. We passed one night at Cedar Point, at the house of Dr. Chittenden. He was absent, but in the morning Mrs. C. told us she was expecting his father and mother to spend the winter with them, when to our surprise we found the doctor was a son of Linus Chittenden."

Mrs. Pres. Blanchard writes in regard to her journey to California which was commenced on Friday, as follows:

"'Why start on your journey on Friday?' questioned a friend. Why, if that day suits your plans best, isn't it the best day? 'Well, perhaps, but I am superstitious.' Friday came with dark clouds and a prospect of a long dismal rain. But the cars waited not for fair weather, and with last words to loved ones dying away, and an earnest inbreathed prayer for them, we were on the wing. Arriving in Chicago, we were taken in a carriage to 100 Walton Place, where with children and grand-children we spent a pleasant hour, when we were conveyed to the splendid depot of the Rock Island road, the only first class depot in the city. All the appointments on the train were found to be first class in every respect. Mr. Jones, who added much to our comfort by his attentions to us as invalid passengers, has been employed by the company for years, and is remembered for his kind, quiet conduct on the train. Every few miles brought us to a fine city, or apparently thriving village, the spaces between filled with farms, whose acres of corn yet in all their greenness, with here and there potatoes and other vegetables, and the garnered wealth of oats, wheat and grass, spoke of the goodness of God to us as a people, and deeply impressed us with a sense of our obligation to him as the author of all our blessings. The rain ceased early in the day and the sun came out in all its brightness. We reached Rock Island near one of the most glorious sunsets, and the view was truly inspiring. No one seeing it will soon forget the bridge over the Mississippi, and the view in all directions. The bridge is certainly a wonder of art as the scenery is of nature. Night spread its mantle over all, and sleep holds us in sweet unconsciousness, but we march on even in our dreams, carried by the power of steam over the fair State of Iowa, and close our first day's travel towards the Occident with our arrival first at Council Bluffs then at Omaha,'

Sabbath School.

Special Lesson.

LESSON LII.—Dec. 28, 1879.—FALSE OATHS.

NOTE.—In our reform lesson at the close of last quarter we considered the nature of secrecy as connected with the secret lodges in the light of the Word. The next most prominent feature of these lodges which we may bring to the same light is the oaths required of every one, beginning at the third and continuing until in some lodges one has sworn hundreds of them. In this lesson we shall, so far as possible, confine the study to the lodge oaths, and pass over the related subject of "profane swearing."

SCRIPTURE.—Lev. 5: 4-13.

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6. And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7. And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves or two young pigeons, unto the Lord, one for a sin-offering and the other for a burnt-offering.

8. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder:

9. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10. And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

GOLDEN TEXT.—For because of swearing the land mourneth.—Jer. 23:10.

BIBLE READINGS.

The Rash Oaths—
Of Esau. Gen. 25: 29 34.
Of Israel. Josh. 9: 14-27,
Of Jephthah. Judges 11: 30-35.
Of Saul. 1 Sam. 14: 24 45.
Of Herod. Mark 6: 14-29.
Of the Jews. Acts 23: 12 21.
Forbidden by Christ. Mat. 5: 33 37.

LESSON OUTLINE.—The guilt of secret oaths. The duty of repenting of and confessing them.

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"This is a very great and very dangerous mistake. To understand this matter properly we must remember that an oath is a divine institution or ordinance, and that it derives all its solemnity and binding force from the fact that when it is properly administered God himself becomes a party to the compact which it is intended to seal. The whole power of an oath consists in the certainty that God will punish its violation."

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LODGE OATHS

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2. That many of them are of a horrible nature. Pres. John Quincy Adams wrote; "No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret." "It is an oath of which a common cannibal would be ashamed."

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II. The duty of repentance and confession for such swearing as is mentioned in our lesson is plainly taught. The Jew must confess that he had sinned and bring an offering, and the priest would atone for him.

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contain what they represent; and I would be willing to testify to their correctness before any court. I know the three first degrees as given are true, and I believe the higher degrees are equally true.

I have been a member for about fifteen years. I took my three degrees the same night and in a few days went to the city of Chicago and presented myself for admission to the lodge there. I failed to pass examination, and as a matter of course, I did not get in. I bought Capt. Wm. Morgan's Exposition on Masonry, and the next time I succeeded and got into the lodge.

If the Spirit of God had left me when I first revealed the secrets of Masonry, I would then think I had done wrong; but, blessed be the name of Jesus, his Spirit still abides with me. I would refer the reader to the following passages of Scripture: Romans 8: 9; 1st John 4: 12; John 3: 5–8, and 14: 17–23, and 15: 4–5; 1st Corinthians 2: 10–14 and 3: 16; 1st John 3: 24; Galatians 4: 6. I further state that the name of Jesus is not used any place in either of the first three degrees, and if you examine Webb's Monitor you will find the name of Jesus left out of what Scripture they do use. I do not ask you to take my word for this, read for yourself; examine Scripture carefully yourself.

F. M. Wilson.

The Example of Christ.

Brother Kellogg: Will you allow a little space for something like a home talk about secret societies?

A good minister who had worked long and faithfully in the Fox River valley, planting churches as a home missionary, also doing faithful pastoral work for a series of years, left his dying request to his brethren in the ministry, to beware of the influence of them upon the churches, for they were anti-Christian, and a snare of Satan to keep men away from Christ.

Now, brethren in Christ of whatever name, was that witness for the Master right in his convictions, or was he mistaken? Every Christian has covenanted with our Lord, the great Teacher, to follow him in all things. To be led by his Spirit, to obey his commandments, to be governed by his teaching, and to follow his example. It seems as though we can be agreed in belief and practice so far as he has made the duty of his followers plain.

Notice his example:

His life was an open work.

"In secret have I said nothing."

"I was daily with you in the temple."

He sent his disciples out two and two throughout the cities and towns of Palestine, with instructions what to tell the people.

He went himself everywhere, "preaching the Word and healing their sick."

He gave his disciples his last commission to them, "Go ye into all the world and preach the Gospel to every creature."

The Apostle obeyed the divine command. They planted churches and ordained teachers to enlarge and extend the work until that Gospel's glorious "sound" went through all the earth.

These instructions and this example were to be perpetuated to the end of time with the promise, "Lo, I am with you always."

Thus we prove our Lord had no fellowship in any works carried on by secret combinations and has no pleasure in them.

More anon. B. H.

A Faithful Son of a Worthy Sire.

Highlandville, Mass.,
Dec. 1, 1879.

Reading Dea. Leadbetter's article of Oct. 15, reminded me of Masonic doings soon after the Morgan murder. The M. E. church on Old Needham circuit, where the deacon's father was an official member, was so impressed with the enormity of that crime, (namely, the murder of Morgan by Masonic order) that the official members sent a petition to the New England Annual Conference, asking them to disfellowship Freemasonry.

Whereupon the conference voted, "We will not say any thing for or against Masonry," (which rule is binding that conference to-day!) At the close of the conference, all the official members with the exception of the deacon's father, voluntarily assumed the same position as the conference. Bro. Leadbetter refused to wear the secretive yoke, but argued in opposition to the sin of Masonry; and because they could not still him, they brought a charge against him of neglecting to attend class meeting and made a specification of going about talking Anti-masonry.

Upon that specification he was expelled. No one but myself to speak or vote in his behalf. There was not but one member of that church known to be a member of the lodge, and he, when told by a brother Mason that the Masons had killed Morgan and it served him right, laid down his tools, threw up his hands and said he would have nothing more to do with them. That same M. E. church member and Mason told me that if we had a Wesleyan Methodist church he should make it his home, and help support it, but could not become a member, as the Masonic obligations were binding on him. True to his word he gave his support, but lacked moral courage to free himself from bondage.

It is easier to extend charity to one such in by-gone days. Now it is comparatively safe and a plain duty for every one that sees no good in secret lodges, to come out from them and be separate from them in the fullest sense. The deacon caught the falling mantle of his father, and wrapping it about him, has created a reformation in the moral atmosphere around him that is destined to move on to victory.

Robert Mansfield.

What the Lodge System is Like.

Editor Cynosure:—I have been a careful reader of your paper since last February, and I desire to say it has been a great blessing to me in many ways, and I trust to others through me, as I have always read and then given or sent them away where I had reason to believe they would do the most good. As I am traveling much of the time there was opportunity to aid the reform work to some extent, by judiciously circulating *Cynosure* tracts, so I sent a dollar to your office for a supply, of which I am happy to acknowledge the receipt, and I am trying to use them in the way that will best honor the Master. From a conversation I had with a 42-degree Mason (as he called himself) the other day, I was led to the following reflections. Suppose a man comes into the community professing to be engaged in a great moral reform and wishes you to engage with him in promoting this reform; but while he claims a high standard of honor for the cause, you must, if you are to engage in it, first pledge yourself to perpetual secrecy and subject yourself to horrid death penalties if you reveal the plan, and if a neighbor talks with you of the cause and its merits, you look suspiciously upon him and count him as an enemy,—would we not shun such a person, rather than to enter into his secret plans or his society?

Again, suppose a business corporation comes into our town to establish a very extensive business of some kind, and they erect large, expensive buildings. Quite naturally the inhabitants begin to talk about it and wonder what kind of business is going to be done there, and some one asks one of the company about it, and is told that it is not safe to talk upon the subject except in the building and between the partners, and that outsiders have no right to know anything about it unless they have capital and are disposed to become members of the firm and put in money without any surety of any dividends in the profits, and besides forfeit his life if he attempts to inform his wife or son or daughter as to the terms of the contract in the concern. Moreover, he is to be a partner for life. If he choose to withdraw from the firm he is branded as a perjured scoundrel and is not to be believed; and if any one outside tries to inform himself or even converse with one of the company about the business, he is looked upon as an enemy, and is in danger of having his business injured or his person or life endangered. What would a peaceable community think of such a business establishment, even if they did make a profession of high morality?

Now this is but a faint illustration of what we are required to do in reference to the institution of Freemasonry. We are expected to endorse it as a great benevolent society, without the privilege of discussing its claims (with our neighbor who may wish to join the order, but does not wish to go in ignorantly) without being liable to Masonic vengeance, which means, in many cases, financial ruin or defamed character and influence, and in too many cases an untimely death and an unknown grave.

Again to circulate any literature that throws the least light upon the dark institution, is considered a crime that should be punished to the full extent of Masonic law; and for a minister of the Gospel to raise a warning voice to his flock to beware of this false religion is sufficient offense to depose him from his pastorate, and close other pulpits against him.

Why is this so? Does Christianity adopt such schemes to promote her work? No; she sends the Bible to all parts of the world and proclaims a free and full salvation to all men. The various branches of the church publish and send out their articles of faith and rules of discipline, and require all who join them to know them before pledging obedience to them. I said to a young minister once, who was about to unite with the Masons, "You had better read the Masonic discipline before you join their church." He said he did not suppose he could, but said he would be glad to. I happened to have a few works, such as Morgan's book and others, which he gladly read. I need not say he did not join the Masons. I think no honest man will ever join the Masons if he will take pains to inform himself. There is no excuse for joining ignorantly, when a noonday light is being shed in all directions by those who have been bond Masons but are now free Christians, and are doing all in their power to pluck the chains from those who are still led captive by the devil's cable-tow, even in the Christian church. O may God by his Spirit open the eyes of those who are hoodwinked by the power of darkness! Yours in Christian work, K. A. O.

Our Mail.

Joseph Kumler, Jacksonborough, O., writes:

"I have been strongly impressed to make greater effort in the direction of securing subscriptions for the Cynosure, and perhaps I might succeed in some degree, for it does seem to me that there ought to be more interest manifested in the spread of the genuine truth. May the Lord hasten the happy time when ignorance and vice shall be banished from our otherwise favored land."

J. N. Norris, Birmingham, Ia., writes:

"M. McCausland is a staunch and ardent friend of the cause; loves the Cynosure next to his Bible, uses his means for the diffusion of its light, hopes and prays that it may live and grow and thrive till its benign rays shall be shed in every household in our broad land, and he intends to be a life subscriber."

James Wilson, Quincy, O., writes:

"I have suffered too much from secret

ism not to abominate the whole system. God be with and bless you."

C Schoemaker, Concordia, Mo., writes:

"Two of our members (I must say not the brightest) joined the Odd-fellows' lodge. The church, with a unanimous vote, excluded them from membership. Now we are the most narrow-minded, most bigoted people on earth, in the estimation of the lodge. I wrote again an article on secretism for the "Freie Stimmen im Reiche Gottes," published in Omaha, Neb. It is published in No. 46 of that paper."

Mrs. Moses Pettengill, Peoria, Illinois, writes, in regard to her recent visit through Iowa and other Western States, as follows:

"We traveled 200 miles by stage and private conveyance, and were within three miles of the Indian Territory. We had very pleasant resting places all along the route. Stopped two days at Ottumwa, Ia., two at Rev. George Bent's, one at Mr. Birmian's, White City, Kansas, and three or four at Davenport and Moline. We found friends very glad to see us, and so enjoyed our visits all the more. The wheat fields were beautiful, clothed in 'living green,' and the air most of the time was delightful. We passed one night at Cedar Point, at the house of Dr. Chittenden. He was absent, but in the morning Mrs. C. told us she was expecting his father and mother to spend the winter with them, when to our surprise we found the doctor was a son of Linus Chittenden."

Mrs. Pres. Blanchard writes in regard to her journey to California which was commenced on Friday, as follows:

"'Why start on your journey on Friday?' questioned a friend. Why, if that day suits your plans best, isn't it the best day? 'Well, perhaps, but I am superstitious.' Friday came with dark clouds and a prospect of a long dismal rain. But the cars waited not for fair weather, and with last words to loved ones dying away, and an earnest inbreathed prayer for them, we were on the wing. Arriving in Chicago, we were taken in a carriage to 100 Walton Place, where with children and grand-children we spent a pleasant hour, when we were conveyed to the splendid depot of the Rock Island road, the only first class depot in the city. All the appointments on the train were found to be first class in every respect. Mr. Jones, who added much to our comfort by his attentions to us as invalid passengers, has been employed by the company for years, and is remembered for his kind, quiet conduct on the train. Every few miles brought us to a fine city, or apparently thriving village, the spaces between filled with farms, whose acres of corn yet in all their greenness, with here and there potatoes and other vegetables, and the garnered wealth of oats, wheat and grass, spoke of the goodness of God to us as a people, and deeply impressed us with a sense of our obligation to him as the author of all our blessings. The rain ceased early in the day and the sun came out in all its brightness. We reached Rock Island near one of the most glorious sunsets, and the view was truly inspiring. No one seeing it will soon forget the bridge over the Mississippi, and the view in all directions. The bridge is certainly a wonder of art as the scenery is of nature. Night spread its mantle over all, and sleep holds us in sweet unconsciousness, but we march on even in our dreams, carried by the power of steam over the fair State of Iowa, and close our first day's travel towards the Occident with our arrival first at Council Bluffs then at Omaha,'

Sabbath School.

Special Lesson.

LESSON LII.—Dec. 28, 1879.—FALSE OATHS.

Note.—In our reform lesson at the close of last quarter we considered the nature of secrecy as connected with the secret lodges in the light of the Word. The next most prominent feature of these lodges which we may bring to the same light is the oaths required of every one, beginning at the third and continuing until in some lodges and continues has sworn hundreds of them. In this lesson we shall, so far as possible, confine the study to the lodge oaths, and pass over the related subject of "profane swearing."

SCRIPTURE.—Lev. 5: 4-13.

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6. And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7. And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves or two young pigeons, unto the Lord, one for a sin-offering and the other for a burnt-offering.

8. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder:

9. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10. And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

GOLDEN TEXT.—For because of swearing the land mourneth.—Jer. 23:10.

BIBLE READINGS.

The Rash Oaths—
Of Esau. Gen. 25: 29 34.
Of Israel. Josh. 9: 14-27,
Of Jephthah. Judges 11: 30-35.
Of Saul. 1 Sam. 14: 24 45.
Of Herod. Mark 6: 14-29.
Of the Jews. Acts 23: 12 21.
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3. That they are required on matters of trifling importance. See the oath required of visitors published in the Grand Lodge report of Illinois, 1856, page 57.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 18, 1879.

At Home.

To the Readers of the Cynosure:—I am disappointed but not disheartened. The causes of my disappointment are these: Last summer for the first time I was attacked with lumbago or rheumatic pains in the muscles of the back; but not severely, no inflammation, no swelling joints or screaming agony. Scarce a week has passed since then but I have hoped, as I thought reasonably, for recovery. After the first few weeks I was convalescent, and started for California, hoping to be benefitted from its warmer climate. This hope has been disappointed. Though the cars were friendly and strength increased on the way, the air of San Francisco was unfavorable. Late in the season it has a chill as cold and moist as death, and localities on the coast, north and south are the same. Our beloved children, Mr. and Mrs. Kennedy, live near at San Jose. We gave them a long and loving visit, and departed.

In California I had expected inaction so far as public speaking is concerned, except a few brief testimonies against the worships of anti-Christ. There was a disappointment in this also. Besides speaking for the reform to most excellent people with a mixed audience of Masons and others at Woodland in Yolo county, and at Dixon, the home of the excellent Mr. Musselman, near Sacramento, I preached to two leading churches at the State capital; addressed the Congregationalists and United Presbyterians in San Jose; preached for the United Brethren in Lake county, made a brief address to the State Congregational Association at San Francisco; and only last Sabbath (7th ult.) spoke to the Methodist church in Reno, Nevada, near the Sierras, after thrice refusing but finally consenting to take a deep cushioned chair placed for me beside the pulpit to "talk to our people as you talk to us."

We were followed, as you have learned, by the malignant efforts of misled partisans, who followed us to our retreat with a shower of pamphlets conceived and uttered by two men, one a Methodist, and the other with no church standing, the attorneys of a party who wished to sieze Wheaton College and get it into the control of Congregationalists who are willing to fellowship the worship of Satan in the lodge.

But in every city and town where we stopped, there were men and women who had known me and my companion from my first entrance into public life, and "knowing my manner of life" they vindicated me from these calumnies, as the Christians of Asia Minor once vindicated Paul. Yielding to their importunities, I spoke when I saw that the hope of lying still and getting well in a rheumatic climate was in vain, at least till the dry season should return and the mountain springs reopen their baths.

But I am not disheartened. I conversed with every good minister for whom I preached, some of whom had belonged to the lodge, and with many beside; and when the issue was calmly and clearly stated to them between salvation by Christ and salvation by ceremonies, between his atonement and the worship of devils in opposition to that atonement all over our globe in Christian lands and heathen, not one brother of them all flinched from the admission that those spurious worships not planted by our Father must be rooted up. This strengthened my heart in Christ. I am moreover now acquainted with the reform wants and the men of reform in the State of California, and I intend, God sparing me, to bring both before the national board of directors for their prompt attention and action. I profoundly believe that no spot on our globe promises so free and large donations, or more clear-sighted and intelligent followers than that distant and wonderful coast.

I send this by an amanuensis; but my heart is strong in Christ and in his glory which shall be revealed; and he "strengthens me with strength in my soul" in the day when my soul faints within me.

J. Blanchard.

The Sabbath-school Lesson.

A correspondent thinks that Leviticus 5: 4 should be kept prominently in our columns. He will find that important passage in the special reform lesson for the last Sabbath of the year. It is hoped that an increasing number of our Sabbath-schools will give one or more lessons each year to this reform. So far as this practice has been begun, we hear the most favorable reports, The friend above referred to writes:

"It is difficult to imagine any words which could more clearly condemn the oaths which are made in the Masonic lodge. Whatever view may be taken of the true meaning of Christ's words, 'Swear not at all, neither by heaven,' etc., in their application to civil government, there can be no doubt that they utterly condemn this ancient style of oaths. Are they not identical in their character with the Masonic oaths of the present day?"

There can be no doubt that the oath prohibited in the passage selected for the lesson is identical in its most important feature with the oaths of the lodge, and that all such are unquestionably prohibited by the Lord Jesus Christ and the inspired apostle James. Yet it is a lamentable fact that thousands of Christians are positively ignorant of this prohibition in Leviticus and regardless of the law of Christ on this subject. Let the greatly needed work of informing them begin in the Sabbath-schools.

Shall we give up Christmas?

A writer in the *Voice of Masonry* is enthusiastic in reviewing the character of his order in connection with this season. December is "The month of Masonry! The sacred month of Templarism! The hallowed month of Christianity!" "This month, if it is so sacred as we claim it to be to the Mason, how doubly sacred is it to the Templar!" "December twenty-fifth, the day the Knight Templar and Christian commemorate as the natal day of Immanuel, is too sacred, too hallowed an anniversary for me to dilate upon," etc., etc.

We are not disposed to dispute this Masonic claim on Christmas. The celebration of the day is one of those man-projected ceremonies which we believe no more belongs to the Christian church than does that so-called benevolence and brotherhood which is begotten from the incantations about the altar of a Masonic lodge.

That it is of the same origin as the Masonic religion we wish to present another reason, in addition to those which have appeared in these columns in years past.

Christ has appointed a celebration of himself, when he commanded a sacrament to be kept "*in remembrance of* ME." Notice these fundamental differences between Christ's ordinance and the human invention:

1. Christ commands, not the keeping of a *day*, but of an *ordinance*, which may be celebrated every week, as probably the early disciples did.

2. This ordinance is to be a remembrance of HIM—of his whole life, character, and teaching; not of his parables alone, not of his miracles, his transfiguration, baptism, birth, suffering, or even of the crowning act of his life, his death on the cross; but "of ME." Of Me in the cradle, of Me in the Temple, of Me in the home at Nazereth, of Me in the multitude and on the mountain alone, of Me at the feast of Cana and at the tomb of Lazarus, of Me in the judgment hall, on the cross and in the grave.

"Do this in remembrance of Me" *now* exalted at the right hand of the Father, the glorious Son of God, the One who walks among the churches, the Lamb slain from the foundation of the world, the Light of the New Jerusalem.

No man while a rebel against Christ dare celebrate this ordinance as he commanded it; but who hesitates to "keep Christmas?"

FREE TRACTS.—We are printing one hundred thousand (100,000) of Enoch Honeywell's excellent tract "*To the Young Men of America*," at the expense of the author, who writes that he wishes one of these leaflets put in the hands of at least 75,000 young men within a year.

The tracts are absolutely free, to those who call for them at the *Cynosure* office, or will pay the express or postage on them. The postage is 3 cents for 100, 5 cents for 200, 22 cents for 1,000. Express charges can be paid on delivery.

We are ready to fill orders promptly for these tracts. Send orders to Ezra A. Cook & Co., publishers *Cynosure*.

IT IS A RELIGION.—The lodge editor of the *Inter-ocean* of this city is emphatic on the great doctrines of the Masonic church. In his Saturday issue (13th inst.) he says:

"There is a universal religion covering all the peculiar religions of the world. We profess this universal religion, and, consequently, we welcome those who profess a particular religion, which is but a part of it. To say, then, that we are without religion because we profess one embracing all others, would be to say that a man denies the law because he recognizes a natural right, supreme and immutable, whence have emanated the legislatures of all times and places."

This witness is a true one so far as Masonry is concerned. But what say these ministers who claim Christ as Lord of all and yet fondle this lodge viper in the bosom of their churches. May God help them to see and repent of their folly and hypocrisy.

WHEATON COLLEGE.—The winter term opened last week Tuesday at Wheaton with a large increase of students. During the fall term some 130 were in attendance; Prof. Blanchard estimates on the basis of correspondence and other information, that about 200 will be present during this term. Something may be known of the class of young men and women who attend this institution by the statement of one who said he heard Bro. Stoddard lecture, and being convinced by the argument determined to get his education where such principles were taught.

THE FUND for sending the *Cynosure* to freedmen ministers has just received a welcome addition of $5.00 from Mrs. Anna S. Fisk, of Lowville, N. Y., widow of Rev. M. S. Fisk, a beloved and faithful minister of Jesus, who for years labored with the Baptist church at Constableville in the same State.

She wishes an opinion as to how aid can best be given to the colored people. We are confident in recommending two agencies: The *Cynosure* and Bro. Eli Tapley's work in Columbus, Miss. These agents we know will testify for Christ against the lodge as well as other evils. Bro. G. M. Elliott of Selma, Ala., connected with the Reformed Presbyterian Mission at that point is an-

other Christian worker who bears the same testimony. There is a United Presbyterian college at Knoxville, Tenn., of which we know little, but believe it also does the same. Help of all kinds for the Kansas refugees may be sent through Gov. St. John, Topeka.

REMEMBER THE JUDGMENT.—A brother gives this warning through the *Lutheran Standard*. Heed it: "If you are lukewarm and are wont to look upon these soul-destroying secret societies with indifference; or if you become a member of any of these dark corners of iniquity; or if you do not battle faithfully as a soldier of Christ against this enemy of your Saviour; how, my dear fellow-traveler to eternity—how will you answer for it before God's throne, if by your own example your sons have joined any one of these anti-Christian secret societies?"

—Bro. Mathews' wife has recovered so that he is able once more to promise work in the lecture field. He is moved at the dullness of reform work in Michigan and as soon as the opportunity is given will be rallying the friends of truth in that State to greater victories.

—Bro. H. A. Day, secretary of the Michigan Association, asks the friends to be patient a little longer with him. He has been arduously engaged in Gospel work since the State gathering, and has had no time to prepare the report of that meeting but, God willing, will forward it soon.

—After several weeks we are happy to present again a discourse from Prof. Blanchard. These will be continued as regularly as the pressure of his work in the College at Wheaton will allow. There are meantime in waiting the sermon on Luther noticed in our religious news, and another by Bro. L. D. Lathrop of Hollister, Cal., which was forwarded a month ago by the editor of the *Cynosure*.

—One incident of the late election campaign in Massachusetts was a pamphlet purporting to give the record of Mr. Long, the Republican nominee. The Lowell *Courier* thinks this document of such a nature as to deserve a place with "lottery advertisements and other disreputable announcements." Its author was Rev. Alonzo Quint, D.D., "Sublime Prince of the Royal Secret," "Grand Chaplain," etc., who is employed by the Congregational churches of this country and paid by them a $5,000 salary to manage a triennial meeting and gather statistics.

A handsome pamphlet has been issued by E. Seth French, commissioner of the Florida Bureau of Emigration for State, disapproved by the governor, describing the advantages of the In attract settlers. made. Freem stake has been hateful, sel-fish and bedecked with regalia and stolen medals, is thrust in among the beautiful scenery of orange groves and springs, lakes and forests. A "Grand Secretary and Inspector General" furnishes the scant statistics and the order is commended as embracing "our very best citizens." Before long as much pains will be taken to leave the lodge out of all such advertisements, as now is taken to put it in.

—Many of our readers may not be informed respecting the position of the Covenanter church on civil government. Their reasons for political dissent are given on another page, but the article is more important from the emphatic language of the editor of the *Reformed Presbyterian* urging a frequent discussion of the lodge question in the pulpit in order that the churches may be kept pure. The rarity of such discourses is not from indifference with thousands of ministers—we might almost say the whole body of them—it is from fear. Dread to own it as they may, lack of moral courage is the trouble, and that springs from lack of faith. Because the pulpit is silent the hearers are indifferent and the churches are perishing for want of knowledge. Bro. James has written ably on this trouble of the ministers in our last two numbers.

—Lately a hundred or two editors, who have a reputation to keep brushed up, were excusing themselves to the public for printing an advertisment of a pretended Denver land scheme, by which they were aiding a set of thieves to exchange a few square rods of bleak sand and rock in the mountains some forty miles north of Denver, for $1 25. Right before us is another swindle of the same kind in the columns of one of our best religious papers. The advertisement describes a "New Domestic Bible" in extravagant terms—"a book sold for $15 in any bookstore;" and doubtless a book of that description is worth as much,—but the "special offer" is that "a copy of the Holy Bible will be sent to any reader of this paper for 75 cents." Of course no $15 Bible will be sent for that sum, but plenty of dupes will forward their money to N. W. Hunt, Philadelphia, Pa.,—no street or number given—and will either wait in vain for a reply or will receive a Bible that they can buy anywhere for 25 cents. The promises of the secret lodges are just about as genuine as these swindles.

RENEWAL TIME.—As the year closes many of our readers are sending in their renewals for another year's reading of the *Cynosure*. They will have the satisfaction of knowing that our efforts to enlarge and strengthen the paper in every way are not to be in vain. New and able contributors will give their best thoughts on reform. Do not allow your subscription to expire before sending on the pay for another year. Try also to send a new name with your own.

THE LODGE IS WORKING AND THE LODGE REJOICES.

Again is the lodge given the ascendency over the American citizen and patriot. Our President, who derives his office of Odd fellow from Manchester, England, appoints Senator Edmunds, who derives his Masonic office from London, to a seat on the bench of the Supreme Court of the United States; and the heart of the lodge is made glad while the true American citizen has to mourn.

The Mason now will have another true friend upon the Supreme Bench; one who will recognize his grip, and meet him knee to knee, breast to breast, mouth to ear, etc., on the five points of fellowship. Every Masonic stealer and violator of patents may take courage now.

Which of his oaths will Senator Edmunds observe, the one given to the American Constitution, or the one given to the Masonic lodge? He cannot observe them both.

What a sickening spectacle to the American citizen it is, to see a man ascending the supreme tribunal of justice, and know that he is leagued together with a set of oath-bound conspirators whose principles of action strike at the root of all justice! Of all characters the double-faced, double-oath judge is the worst.

AMERICAN CITIZEN.

THE SOUTHERN MISSION TOUR.

BIRMINGHAM, Ia., Dec. 6, '79.

DEAR BRO. K.—I have just had a conversation with Bro. J. T. James in reference to Southern missionary work, and especially to the plan of sending four missionaries on a tour through the South. The plan meets my hearty approval, and I think will find a response in all truly Christian hearts. Permit me to make some suggestions.

1st. Such missionaries must be holy men, full of the Holy Spirit, free from the bondage and contamination of tobacco or other evil practices, and examples of simplicity, purity, gentleness, and courage.

2d. They must be disciples of the Prince of Peace, discarding all carnal weapons and trusting in the Lord, as did the Psalmist in the 91st Psalm.

3d. The mission must be strictly undenominational and simply for Christ. If there were no higher motive than the avoidance of all sectarian rivalries this would be necessary; but the great lesson we are to teach is that we are all one in Christ, and that this nation can never be truly reunited and become a Christian nation until we become a nation of Christians, and those who profess to be God's people shall cease their divisions and contentions and learn to love one another with pure hearts fervently.

4th. They must be men who can endure hardness as good soldiers of Christ, and who will study and obey 2 Cor. 6:3-10. Let him who feels his heart drawn to this work study this as the platform for the campaign.

And lastly, we who stay at home must have our part in the burdens and blessings of this grand enterprise; and I now make an appeal for not less than one thousand dollars for the support of this work. Shall each one of us lay by him in store as the Lord has prospered him, that in the Christian sense these brethren may be "duly and truly prepared."

Who will respond? Yours in the Lord, H. H. HINMAN.

LITERARY.

"The Acme Library of History," as announced by the American Book Exchange, New York, is initiated by a handy and handsome edition of "Millman's Gibbon's Rome," in five volumes, for the small price of $2.-50, complete, neatly bound in cloth. Volume one is just ready, two more are to appear in December, and two in January.

A new edition of "Kitto's Cyclopædia of Biblical Literature," reduced from $10.00 to $2.00, in two large octavo volumes with several hundred illustrations, is being issued by the American Book Exchange, New York.

The unabridged $1.00 edition of Cruden's Concordance, some time since announced as in preparation by the American Book Exchange, New York, is just ready.

"*The Englishman's Bible*; How he got it and why he keeps it," is a beautiful little volume by Rev. John Boyes of Shrewsbury, England, to whom the readers and editors of the *Cynosure* are so much indebted for occasional letters. Bro. Boyes had an ancestor who was one of the translators of the King James, or "authorized" version, and has for many years made this most interesting of histories his study. Beginning with the "Early Traditions of Christianity in Britain he follows the work through the early Saxon times and the reign of King Alfred until by Wycliffe, Tyndale, Miles Coverdale and others the Word of God to men was presented in different translations to the English people. The work of King James' translators and of the present revising committee is happily presented, and a very full review of the work of each is given. Thus we have a Bible companion of great value and interest which well accomplishes its object of helping us to love more truly the sacred Word. We hope some enterprising American publisher will reproduce this charming volume for readers on this side the ocean.

Hope is the last thing that dieth in man; and though it be exceedingly deceitful, yet it is of this good use to us, that while we are traveling through this life it conducts us in an easier and more pleasant way to our journey's end.—*Rouchefoucauld.*

—Pres. Finney, one of the ablest and best men of the age, wrote: "God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to Freemasonry. I was converted out of Masonry to Christ."

Home Circle.

Pray, Sisters, Pray.

When women pray,
The dear Lord listens well. He only knows
How many piercing thorns fall in their way
For every rose.

He sees alone,
Of countless heavenly seeds their weak hands sow,
And tend with hope, how many fall for one
That cares to grow.

He, only He,
Can gauge the love that faithful waited on
Beside the Martyr's cross at Calvary
When all were gone.

"*Am I my Brother's Keeper?*"

"It's too bad, too bad I declare," said Uncle John, in a thoughtful manner, as he warmed his chilled hands over the glowing kitchen stove.

"What's too bad, father?" called his wife from the pantry close at hand.

"Well, just as I was coming by Jim Stone's rum-hole at the corner, Fred Fisher came out; and he was so drunk he could hardly stand. I tried to have him get in and let me carry him home, but he wouldn't. It's a dreadful cold night for a man to be out, if his head is muddled with whisky. You know Fred signed the pledge when Murphy was here, and he has been keeping it, too, like a man; but I suppose the devil got the upper hand, this time."

"Well, I think it's too bad," said Aunt Mary, appearing from the pantry. "If you temperence men did half your duty, there'd be some chance for men like Fred. What's the use in getting them to sign the pledge and leaving them to be tempted at every street corner? You might as well tie a man hand and foot, and make him promise to run. Fred was born with an appetite for liquor. If you'd shut up these horrible dram-shops, he might be saved. He never will be, unless you do."

"Well, wife, I don't see as any good has ever come from any of these harsh means. We don't want to be too hard on any one. Temperance folks nowadays think the spirit of love is about the right kind to have."

"Love and law make a good span, I think," said his wife, kneading her biscuits with great energy. "I don't see any sense in making fish of one and flesh of another. When your new buffalo was stolen last winter, you were fast enough for getting the constable after the thief, and put him through smart. I never heard a word but what you was willing to let him have all that the law would give him. And what's a buffalo robe, John? What if it was our Harry? And it may be, if things go on in this way."

"Well," was the reply, "these men are good fellows, if they wouldn't sell liquor. There's Tom Smith, one of the best fellows in the world. It seems kind of hard to put the law on a good neighbor like Tom."

"What kind of a neighbor was he to Molly Fritz, last summer? When her children lay dead in the house Tom Smith kept her husband too drunk to be of any use, and I know Molly wrote and begged him not to sell any liquor to Jim while they were in such trouble. If that's being one of the best fellows in the world, the world is worse than I thought it. I don't want any such neighborly kindness as that," said Aunt Mary indignantly.

"Well, well, mother, don't let us quarrel about it! That won't do no kind of good. Why, the children look fairly scared."

"And only last week," Aunt Mary went on, not heeding the interruption, "Jimmy Saxton was sentenced for three months, because in a drunken frenzy, he hurt old Mr. Miles. I suppose that is all right. At any rate, it will give the boy a chance to get the liquor out of him and be sober once more, and if a man puts himself in a condition to commit crime, I don't see but he's got to be punished for the crime. The trouble is, they shouldn't stop there. Why not find out where the boy bought his liquor, and make the seller suffer for breaking the law? That would be my way."

"Well, well, Mary, 'twon't help nothing for us to talk. Folks will do about as they're a mind to after all."

"Yes, father," said his wife earnestly, "but some one is responsible for some of the *doing*. Any way, if talking is all that's left for me, I shall certainly talk. If it was my husband, or my boys, I am afraid I should take some of the doing in my own hands, and not wait for anybody. I heard Mr. Gough once tell a story of a woman. Her husband was a real nice man, but he could not let liquor alone, if he saw it, or even smelled it. He was going down very fast, and her little children were suffering. Time after time she had begged the saloon keeper not to sell her husband any more liquor; but he only swore at her, and told her he should let him have it whenever he had money to pay for it. One time, after such an answer, she turned upon him, and told him he'd better not. 'If my husband,' said she, 'ever comes from your saloon drunk again, I will clean you out.' In just a few days her husband came staggering home again. She put her things right on, and marched straight for that saloon. There were some loafers there, but the owner was in the celler when his caller arrived. The noise of breaking bottles made him hurry upstairs. There was the woman, smashing right and left, and a costly stream flowing across the dirty floor. He flew at her like a tiger but the half drunken men there seized him, and he had to look on, and see his whole stock destroyed. 'Now,' said the woman starting for home, 'sell my husband liquor again, and I'll clean you out again.' I am afraid," said Aunt Mary, with a dangerous look in her eye, "I should do something like *that* if I was driven to it."

"Well, boys, we'd better do the chores. I guess old Bill thinks I am drunk, or crazy, letting him stand in the cold in this way;" and Uncle John beats retreat before the blazing battery of his wife's temperance zeal.

It was a bitter winter night. The cows were soon milked, the cattle fed, and the sheep looked after. Indoors, there was light and warmth, and a tempting supper table spread.

"Why, father," said Aunt Mary suddenly, "you ain't eating any supper. Are you sick?"

"No, mother, I am not sick, but I don't feel easy about Fred. A man would freeze to night, in a couple of hours, and Fred has a lonely road to travel. I believe," said he, rising suddenly, "I'd better go and look after him. I guess this is one of the 'doings' I'd better look after any way;" and he smiled at his wife.

"Well, if you think best, father," said Aunt Mary, rising, too, and hurrying to the closet for mufflers and coats.

"Willie, get the horse ready for father. Harry will go with you, of course."

"'Taint worth while for the boy to go. It's a dreadful cold night," said Uncle John, putting on his coat.

"The 'boy' is as tall as you are, father, and it is certainly worth while for him to go. You may need help," said his wife, helping her son on with his overcoat.

"Take good care of yourself," she called after them, with a quiver in her voice and a pang at her heart.

"We will drive to the village first," said Uncle John. "He may be at some of the saloons still."

Jim Stone's was soon reached. It was well filled with men, some young, some old, some ragged and tattered, others more respectable and well dressed, but all more or less intoxicated. A sudden stillness fell upon the noisy crowd as Farmer Ladd stepped in. "I called to inquire about Fred Fisher," said he, stepping up to the bar. "Is he here?"

"No," said Stone, respectfully; "he left here about four o'clock. What's the matter?"

"I only felt anxious to know if he got safely home," said Uncle John. "It's too cold a night for a man to sleep in a ditch. Boys," said he, turning to the men, "you'd better go home this bitter night, while you can get there safely."

"That's so Squire," hiccoughed one poor fellow, who could hardly stand. "Dreadful poor time for getting drunk. Told my wife so this morning," and he gave his companions what was intended for a knowing wink.

All the other saloons and barrooms were visited, without success.

"Now, Harry," said Uncle John, "we'll drive fast to his house. Perhaps he's there all right. If he is, 'twon't take us long to get home, and we shall sleep all the better for knowing it. Look out for your ears, and look out *with* your eyes, as we drive along, for we may find him any where."

Many a sudden stop was made, as some shady spot by the roadside seemed to take the shape of a prostrate figure.

"I guess he's safe at home," said Uncle John, with a sigh of relief, as they drove into the yard.

In answer to their knock, a frightened, pale-faced woman opened the door.

"O, Mr. Ladd," said she, without waiting for a question, "do you know anything about my husband? He left home early this morning, and hasn't returned yet, and I've been so frightened," and she burst into tears.

"I drove up to see if he had got home all right," said Uncle John. "Has he any friend where he'd be likely to go?"

"Oh, no! He would *try* to come home I know," was the answer, "but he might lose his way. He always comes across through the woods, it is so much nearer."

"Where shall we strike the path through the woods?"

"Right straight through the pasture bars," said the trembling woman.

"Can you give us a lantern?" said the farmer; "it will be dark in the woods."

Farmer and son looked at each other with pale faces. Both knew what was lying under the shadow of the solemn trees, white as the winter's snow. He had almost reached home. The light in the window there was shining full upon him. He had stumbled and fallen, probably, and been stunned, perhaps, though his poor, confused brain needed no cruel blow. Under the silent stars, out in the bitter cold, he was sleeping quietly. Only the trump of God can wake such sleepers.

"Mary," said Uncle John, as, late in the night, he stood once more in his own kitchen, "I've been asking all along, 'Am I my brother's keeper?' and to-night I've answered it. Yes, I *am!* I've enlisted for the war, wife, and rum-selling has got to be stopped in this town if I fight it out single-handed and alone."

"Amen!" was the earnest answer.

And it was not alone that the battle was fought; earnest Christian men, strong in character and social position, banded together, and the victory was won. In one blessed New England village, at least, can reformed men, strugglin[illegible] back to health, honor and manly purpo[illegible] safely walk the streets.—*[illegible] Herald.*

[illegible] with

The paschal lamb wa[illegible] there is bitter herbs, to show [illegible]ugh sor- no arriving at joy b[illegible] row.

Childrens' Corner.

Over and Over Again.

Over and over again,
No matter which way I turn,
I always find in the book of life
Some lesson I have to learn.
I must take my turn at the mill;
I must grind out the golden grain:
I must work at my task with a resolute will!
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour;
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again
The brook through the meadow flows
All over and over again
The ponderous mill-wheel goes;
Once doing will not suffice,
Though doing be not in vain;
And a blessing failing us once or twice,
May come if we try again.

The path that has once been trod,
Is never so rough for the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears must fall,
And the heart to its depths be riven
With storm and tempest, we need them all
To render us meet for heaven.

—Selected.

A Parable.

A wealthy farmer who cultivated some thousands of acres had, by his benevolence, endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated for some years; but, before doing so, he gave his people to understand that he wished the whole of the cultivated land to be kept in hand, and all the unclaimed marsh lands to be inclosed and drained, and brought into cultivation—that even the hills were to be terraced, and the poor mountain pastures manured—so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers were vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil, by thousands of acres, was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture; nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had, but large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too; but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other, because the operations of one interfered with his neighbor. And a vast amount of the same labor has been lost in sowing corn fitly—for instance, with so that the seeds over in one season, germinate and never had time to in caring for ...w and bear fruit; they had been forest trees as if ...r saplings; in manuring soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole domain into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded areas of various, but all reclaimable soil, barren and useless; and, as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results. Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order;" but they did not do it. Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged. Oh, no, the yield was magnificient; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few, in some distant valley, had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds in the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men?—traitors, not true servants to their lord?

Oh! I can't tell! You must ask him that. I only know that the Master said, "Go ye into all the world, and preach the Gospel to every creature." And eighteen hundred and seventy-nine years after they had not even mentioned that there was a Gospel to one-half of the world.—*China's Millions.*

Good Advice to the Girls.

Benjamin F. Taylor, the poet, has written a letter to a young girl at the Lowville Academy, in which he mixes poetry and good advice in equal doses most charmingly. What Mr. Taylor says will bear repetition: "I call you a girl, but it is not the fashion any more. The girls are gone, and there is nobody left but young ladies. I like girls best. There used to be a flock of Carolines in Lowville, and as fair a flock as ever wore muslin. There were Caroline Collins, Caroline Northrup, Caroline Dayan and ever so many more. There were Carolines, Janes, Elizabeths, Marys, and Paulinas. They were all girls, and they never scorned the title. Now they would be Carries and Nellies, Lizzies, Mamies, Jennies and Cornies, and young ladies withal, every daughter of them. Let us not end our names in "ie." Let us not forget that affectation is the art of being a fool according to rule. Let us learn to work worsted cats of impossible pink, if we must, but let us know how to make Indian pudding and a golden loaf of corn bread as well. Let us talk French if we can, but let us avoid "slang" as we would pestilence and famine. Pure and undefiled English never sounds so musically as it does from the unadulterated lips of a genuine girl. Let us learn the exquisite art of keeping young. You read of Roman ruins. I think I have heard Tyre, Tadmor and Thebes mentioned once or twice; but there is nothing so ancient in all this world as an old dilapidated heart. It is everybody's duty, especially every girl's to keep young. Now to you and to your classmates:

Dear girls, I pray you read the book of Ruth,
That old love story beautiful as truth;
Of one who lives in everlasting youth,
And say with her to truth 'forever thine."
"Thy God my God and thy people mine!"
So shall you keep in loving step with time,
And life's sweet cadence prove a perfect rhyme,
And when at last the song is done,
And level shines the dying sun,
Another dawn will show its early light,
And bid "good morn" though you have said
"good night."

A Home Hero.

The world is full of heroes whose names are never whispered to fame. The boy who provides for a poor and unfortunate father, who brings home his hard earnings to a widowed mother, who sacrifices the luxuries of youth that he may give the comforts of life to the needy, is a hero; and although his efforts may not be recognized here, if they be a Christian service, they are recorded in the book of God.

The boy who makes happy the life of an invalid brother or sister is a hero. The boy in the street leading his blind companion is a hero. The boy who solaces age with his affection and companionship is a hero; and the boy who stands resolutely by those who must face danger, disparagement, or death for a just cause, is a hero, however humble his station in life may be.—*Little Star.*

Home and Farm.

Colds.

HOW TO PREVENT COLDS.

Live in the open air as much as possible. Soldiers do not take cold. Hunters and Indians, though exposed to the most inclement weather, do not suffer from colds. Frequent bathing with tepid water, accompanied by vigorous friction of the surface of the body, is an excellent preventive of colds. Avoid exposure. Upon going from a heated room into a cold one, or the open air, put on an extra coat, or shawl or cloak. Never sit down in a cool place when in a state of perspiration. Even in summer there is danger of taking cold in this way. Do not sit down upon the cold damp earth in the spring or autumn. Keep away from the fire upon coming in from out of doors in winter. Live in well-ventilated rooms. Instead of sleeping with the cold air pouring down upon the head from a single opening in a window, draw the bed into the middle of the room, open all the windows and doors, and sleep with the whole body in a current of pure fresh, invigorating air. Of course this might be overdone, in the coldest weather; every person must use good common sense for himself. If the feet are wetted, remove the wet shoes or boots and stockings at the earliest moment possible. Soak the feet for half an hour in hot water, dip them into cool water for a minute or two, and then wipe and rub them dry.

HOW TO CURE A COLD.

But suppose Tommy, or Mary, or baby, or some other, one of the children, or the family has "caught a hard cold;" what shall we do? Do nothing, and let it wear off?

No; perhaps the patient will get well, may be his cold will become something worse.

Shall we give him ginger tea, red pepper, brandy sling, onion sirup, honey and lard, fat pork, castor-oil, licorice, hoarhound, molasses candy, boneset, catnip, mullen tea, or pennyroyal; or shall we apply a mustard plaster to his chest, a blister to the bottom of each foot and fat pork with salt and pepper to his throat?

Do no such thing. Such trash put into his stomach, with such irritating applications outside would make a well person sick. Now do this;—

In the first place, prevent the cold, if possible, by beginning in season. Perhaps the feet have been wet, and are damp and cold. Pull off the shoes or boots and stockings, and put the feet into a pail of water as hot as can well be borne, after first wetting the head with cool water. After fifteen minutes' soaking, pour a little cold water into the pail. Allow the feet to remain two or three minutes longer, then take out, wipe dry every part, between the toes and around the ankles, and then rub them until they glow with warmth. Put on dry, warm stockings, and send the patient to bed for an hour, or all night if it is evening. Instead of waking up in the morning with a headache, a sore throat, and a voice like a cracked fiddle, he will be quite well.

If a person has really got a cold, and is sneezing, and wheezing, and coughing, and expectorating, more thorough measures must be taken.

1. Eat little or nothing for a day or two. The popular adage, "Stuff a cold and starve a fever," is without foundation.

2. Rest. Sleep all that is possible. No time is lost in such a course. Timely rest may save serious illness.

3. Take some kind of hot bath, which will start the perspiration freely. Long sweating is debilitating; only start the action of the skin. The foot-bath combined with the sitz-bath, the wet sheet pack, the vapor-bath, and the hot-air bath are alike suitable. After the bath go to bed.

Drink freely of water, the purer the better.

A day or two of such treatment will usually "break" the hardest cold, saving the patient several weeks of pain and annoyance, if not from chronic disease. Try it. The trouble is less than you think; and the results are splendid. — *The Health Reformer.*

—Cheap walks from the house to the stable and other outhouses, may be made by laying sapling trees, say six inches in diameter, parallel with each other and one or two feet apart, according to the width desired. Bind them firmly in place by pinning occasional ties across. Fill in the middle with sand, gravel, sawdust, or any similiar material, but such as we have described are very good and cost nothing.

—The epidermis of the beet and turnip root, unlike that of the pota-

to, admit the rapid escape of moisture, and hence, if exposed to dry air for a few days, they begin to wilt and lose their freshness. Buried in heaps out of doors they keep well, but are hard to get at in winter. Good substitutes have been devised by lining and covering the boxes which contain them in the cellar with flakes of turf, or by burying them in barrels with slightly moist, clean sand. A more convenient way, however, is to substitute slightly moist peat, or sawdust.

—A great deal of winter fruit suffers early decay in consequence of a deficiency of ventilation, especially during autumn and after fruit is deposited. The Germans are very successful in the ventilation of their cellars, by a communication with the principal chimney, the heated air in which necessarily maintains a current, which sweeps out the noxious and stagnant gases from the vegetable and other contents. Apples are safer in barrels either in a shaded place in the open air, or under a shed, than in a cellar, till frost comes on. Then they should be covered with straw and only taken into the cellar when severe frost comes on.

HINTS ABOUT USING KEROSENE.—Coal oil lamps will be much safer to use, if the bowl is loosely filled with raw cotton or tow before putting in any oil. In case of explosion or falling on the floor, the burning fluid cannot fly all over everything.

Always fill a coal oil lamp every day before using. The bowl should never be allowed to get empty and be lighted in that condition, for the vacant space is always full of explosive gas.

Never, under any circumstances whatever, try to kindle a fire by pouring coal oil into a stove from a can. Thousands of persons have been burned to death in this way and still the papers chronicle other victims to the practice.

USES OF CARBOLIC ACID.—This powerful disinfectant should be in every household. A few ounces cost but a trifle and will last a long time. The many uses for the acid make it almost indispensable. For convenient use, a little alcohol may be added to the crystals to dissolve them. Here are a few of the many uses to which it may be put:

A few drops added to a pot of glue or paste will prevent mold and souring. Always add a little to the water used in washing walls. A few drachms added to the whitewash greatly increases its disinfecting and preservative value. A drop or two will preserve ink or mucilage from becoming offensive. Paste for wall paper should always be liberally supplied with the acid, which will prevent the decomposition of the paste under the influence of warmth and moisture.

STEAMED BREAD.

3 pints of cornmeal,
1 pint of flour,
3 pints of sweet milk,
1 pint sour milk,
1 cup of molasses,
2 teaspoonsful of soda. Salt.

Half this receipt will make enough for an ordinary family.

Steam five or six hours then brown in the oven one half hour.

Avoid colds. A cold is much more easily avoided than cured.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879,

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

NOTICE.

Persons living in districts destitute of preaching, where the labors of an evangelist would be welcomed, are at liberty to apply to

WM. F. DAVIS, Evangelist,
Chelsea, Mass.

References:—Rev. B. K. Pierce, D.D., (editor of Zion's Herald), Joseph Cook and Rev. C. S. Perkins of Boston, Mass.; and Rev. Silas P. Cook of Chelsea, Mass.

FREE MISSION FUND.

Cash received from—

Mrs. Susannah G. Reed, N. Hannibal, N. Y.....	$ 1 00
Wm. Babcock, Erie, N. Y.,	2 00
Sam'l Plumb, Streator, Ill.,	25 00

ACKNOWLEDGMENT.

December 6, 1879.

H. L. Kellogg—DEAR BRO: Your welcome note and contents received. Many thanks. Our hearts are much encouraged and our faith strengthened. We have also received from a Christian brother in Iowa $5. Join us in praise to God for the timely aid. Thanks for your kind words.

Yours in Christ, E. TAPLEY.

The above acknowledges the receipt of $10 from "A friend in Massachusetts;" $1 each by H. S. Limbocker, Reading, Mich., and R. D. Nichols, Jonesville, Mich.; $2 from Mrs. Irene Stoddard, Galva, Ill., and $5 from N. Countryman, Lindenwood, Ill. Total $19, through the *Cynosure* office.

WESLEYAN.

—Rev. A. T. Wolff, who is the most active of the Wesleyan pastors in the work of national reform, is to remain as pastor for another year over the four congregations of Sandy Lake, Millbrook, Oak Grove and Zion, in Western Pennsylvania. It is a large and laborious charge.

—Bro. W. Van Driessen of Wisconsin, writes with a full heart of the gracious work of God under his labors: "The good Lord is wonderfully blessing the people in East Fairfield. Backsliders are returning to the Master, and sinners are being converted. There have been over twenty at the altar. Fourteen have given their names to form a class. Praise the Lord for victory. Shall help Bro. W. W. Warner in a revival the present week. Bro. W. is a faithful and earnest worker for the Master. Some have started for heaven in the past week under his labors. Pray for us."

—Rev. A. Worth of Albion, Ind., is expected at Larwill on the 28th inst., to assist in the dedication of a new church.

—Rev. G. P. Riley, evangelist of the Illinois conference, is preparing to visit the churches connected with that body during the next eleven weeks. He begins at Hamlet in Mercer county.

—Rev. H. D. Inman, of the Michigan conference, is preparing for a like visitation of his district, beginning at Meridian next Sabbath, and closing at Holland during the last of March.

—The church at Dayton, O., was greatly quickened at the late quarterly meeting.

PRESBYTERIAN.

—Rev. James Maclaughlan was installed as prelate of St. Bernard Commandery of Knight Templars in this city last week. His church, (the Scotch Presbyterian, corner Sangamon and Adams streets) will thus be deprived of his services, unless his sacrificing at an altar of Baal is considered no sin against God.

—According to the *Presbyterian* the diminishing number of candidates in the church is causing much apprehension. In 1879 there were 150 fewer candidates than there were in 1874, and the process of diminution goes on steadily. Last year the Presbyterian church did not produce enough ministers out of its ranks to repair the waste made by death and removal.

—The Presbyterians are preparing for their Ecumenical Council in Philadelphia next year. At a meeting of the General Committee recently, Dr. Schaff, who has been abroad partly in the interests of the council, stated that "we can get as many and as great men in Philadelphia next year as we are willing to take care of." He said that the American Committee must send them an invitation and provide for their free transportation. On these conditions they were anxious to come. Subscriptions were taken at the meeting, and between $5,000 and $6 000 were raised toward the expenses of the Council.

REFORMED PRESBYTERIAN.

—Rev. A. M. Milligan, D.D., lectured on national reform in the Methodist Episcopal church in Sandy Lake, Pa., last week Monday. On three succeedings evenings he spoke in the Wesleyan church at Millbrook, in Zion W.M. church and in the Oak Grove church. The local papers, in announcing his addresses, spoke in the highest terms of Dr. Milligan and urged the public to attend.

—The *News* of Sandy Lake, Pa., has an item on the progress of the new college enterprise at Beaver Falls, Pa.: "The Reformed Presbyterians (or Old Side Covenanter) are about to remove their denominational college from West Geneva, O., to Beaver Falls, Pa. The contract for the stone work has been awarded to Wm. McGowan, of the latter place, and the carpenter work to Frazier Bros. of Alleghany city. The college is expected to be completed and ready for occupancy by Sept 1st, 1880. There were about 200 students in attendance at the college at West Geneva, many of whom are studying for the ministry of the R. P. church. The amount of money raised by Beaver Falls and vicinity for the college is $20,000, in addition to the twelve acres of land donated by the Economite society."

FREE METHODIST.

—A protracted meeting has been in progress at Prospect Park near Wheaton, Ill., for several weeks with good results. Twenty have confessed Christ, and the work still goes on. Brethren Marsh and Spalding are laboring in this work. It has been ten or twelve years since such a revival has been known in the place, which has been noted for its spiritual deadness.

—Bro. E. Y. Carl, a reformed Mason, has been holding a similar meeting in Winona, Iowa, which has brought ten into the church. Bro. C. met strong opposition from the Masonic lodge and others, but got the victory in the name of Jesus.

—Bro. Ferris reports in the *Free Methodist* a gracious revival in the church at Algonquin, Ill.; and that Bro. C. H. Rawson, of Wheaton, is engaged in a protracted meeting at Hager school-house four miles north of that point.

—A correspondent of the same paper argues against the attendance of Free Methodists on the Methodist Ecumencial conference, on the ground that an intended slight has been shown that church. There is a better reason on the ground of separation from all sin. The majority taking part in that conference will those who belong to, or fellowship the lodge.

LUTHERAN.

—The *Standard* of Columbus, O., publishes a sermon delivered in German on "Reformation Day," 1877, by Rev. H. Sieck and translated by Rev. L. A. Detzer. This discourse is upon the grand proposition that Luther, if he were now alive, would *oppose the secret lodges as he did popery* in the sixteenth century. This striking conception is ably sustained by the argument. We shall put this discourse aside to be reprinted for our readers, with thanks to the *Standard* for the original.

—The Pittsburg Lutheran Synod has by resolution requested Dr. Krauth to prepare a life of Luther. He is said to have eminent qualifications for such a work.

—Mr. J. Persinger, a member of the Lutheran church in Virginia, bequeathed $10,000 to Roanoke College in that State.

—The Lutheran church almanac contains the following statistics of the different branches of the denomination: ministers 3,015, congregations 5,224, members 824,825. Of the ministers 1,149 are in the Synodical Conference, 840 in the General Synod, 762 in the General Council, 99 in the General Synod South, and 165 in synods not connected with any of the general bodies. Among those in the General Council are included those of the Iowa Synod, which is not a member of the Council. The General Synod Almanac gives 1,161 to the Synodical Conference, 845 to the General Synod, and 610 to the General Council.

UNITED PRESBYTERIAN.

—Dr. Paul who retires from the presidency of Muskingum College, New Concord, Ohio, asks that the friends of the institution gather around the new president, Rev. F. M. Spencer, late of Arkansas, and help to make his administration an eminently successful one.

—A new co

four members was lately organized in Fair Grove, Michigan.

—At the last communion at Morea, Ill., eleven united with the people of God, making twenty-five additions within a year and a half.

—Rev. D. H. French, D.D., of Mansfield, O., has accepted a call to become pastor of the United Presbyterian congregation of Dayton, O. The *United Presbyterian* says that Dr. French and his excellent lady carry with them to their new home the best wishes of a host of devoted friends.

UNITED BRETHREN IN CHRIST.

—Rev. J. R. Evans of the Osage Conference writes to the *Telescope* of the colored people who have come up from Texas and are locating in the southwestern corner of Kansas. He says; "They are coming by hundreds from Texas. Hundreds come on the M. K. & T. R. R., while scores upon scores come with teams across the Indian Territory. I have spent some time among them trying to read to them the best I can. I find on conversing with them the same old story confirmed that we have read so much about of shotgun bull-dozing and intimidation. In my intercourse with them I find them much more intelligent than I had expected, and the most determined people that I ever met with. My questions to them were something as follows, after inquiring about the cause of their leaving their old homes, etc.: 1. Do you think you can live in this cold climate? Yes, sir; we are a stout, hearty people, and can stand anything for the sake of peace of mind and some hope for the future. 2. Do you think you can make a living this winter? Yes, sir, we are all hard-working people, and we expect to work and make a living." Mr. Evans thinks there will be much suffering among this people, and finds a certain heartless class who show great bitterness through the papers and in other ways.

GENERAL.

—A deputation from the Evangelical Alliance, bearing a petition for the freedom of worship of all Christian sects, has been received by the Emperor of Austria, who promised to have the subject fully investigated. The public feeling is in favor of extending the protection of the law to the churches not at present recognized. The British Ambassador at Vienna gave the deputation his countenance and assistance under direction of Lord Salisbury.

—Sir Garnet Wolseley's letter to Bishop Schroeder in regard to excluding missionaries from Zululand does not at all dispel the fears of the missionaries. The letter makes it quite plain that the various chiefs have the power to exclude the missionaries altogether from their respective districts if they choose. Formerly it was only necessary to get permission from the king to settle in any part of Zululand. Now there are thirteen independent chiefs having jurisdiction.

—Bishop Copelston, Anglican Missionary Bishop of Ceylon, has threatened to excommunicate all ser who dare to attend hereafter Rev: held by a missionary, the had re Schaffter. The Bishop ter, wh a license to Mr. Schaff- Church an appointee of the Schaffter's nary Society. Mr. hold servic t offence was to building. unconsecrated nity are very in lican commu- at the course of the Bishop, who is an advanced Ritualist, and has been in hot water with the missionaries ever since his consecration.

—Rev. A. A. Phelps, editor of the *Bible Banner*, Philadelphia, who rendered so good service in the national convention at Worcester a year ago has been paying a visit to Texas preaching on his way. A correspondent of a local paper says of his work in Crockett, Texas:

"The arrival of Mr. Phelps in this city, he having been solicited to 'come over into Macedonia and help us' by the members of his church in this place, created great excitement among the clergy. They denied his identity; denied that there was such a religious journal in existence as the *Bible Banner*, and one of the gentlemen of Presbyterian persuasion, actually challenged the Philadelphia gentleman for a joint discussion. Mr. Phelps candidly accepted; when the first named gentleman declined, much to the amusement of the spectators. A church was denied him, and he was compelled to preach in the court-house, where he attracted immense congregations. The influence of the gentleman has been seen and felt in Crockett for good; and on the evening of his departure an address, signed by several citizens, was read in behalf of his congregation, thanking him for his labors and for the candid way in which he sought to elevate and ennoble the people of Texas. Mr. Phelps was to preach last night at Little Rock, in the Methodist church, by special request."

News of the Week.

—Upon the representations of numerous affidavits of special agentf of the Postoffice Department, Posts master General Key has arrived at the conclusion that all lottery companies and lottery agents are doing fraudulent business, within the purview oi his statutory powers concerning "schemes to defraud the public." He has, therefore, to-day commenced the issuance of special orders to postmasters at specified cities directed by name against all persons known to be concerned in the lottery business, forbidding postmasters to pay any postal money order or to deliver any registered letter addressed to the persons thus named.

—A dispatch from Cincinnati confirms our fears that the effort to close theaters on the Sabbath would be short lived. It reads: "The sudden spasm of virtue which overtook our newly elected police officers last Sunday, causing the closing of all places of Sunday amusement, has disappeared, and to-night the shows are all running except Pike's Opera House, which has never been open on Sunday. There are all sorts of rumors as to the cause, one being that new chief of police, elected on Friday last, is the financial backer of two of the most indecent of the variety shows in the city. Another, that it is the result of a bargain between the theatrical people and the officials; and another, the excuse of the officials themselves, that they are awaiting a decision of the cases of last Sunday. At any rate the shows are all open, and the hopes which the better class of Cincinnatians indulged one week ago have vanished."

—A fire broke out Thursday evening at oil well No. 4, in Red Rock, Pa. The well had been cleaned preparatory to torpedoing, and was left open. Superintendent Nason passed by with a lantern, and the gas ignited and set fire to the rig. The well made a flow, and the burning oil ran down the hill to a 250 barrel tank, which caught fire. The fire communicated with a 25,000 barrel iron tank, which was soon in a blaze, and burned steadily until 5 o'clock this morning. Rivers of oil flowed down the valley, and through the main street of Red Rock, burning all the business and private houses in the town. Three hundred families are homeless, and there is great suffering.

—A Berlin dispatch says: "A letter from St. Petersburg reports that in the possession of the six persons recently arrested the police discovered 1,500 copies of the revolutionary committee's proclamation and thirty revolvers."

The *National Gazette* reports that the man mentioned in the dispatch from St. Petersburg, as having been arrested to-day in the vicinity of the Winter Palace, was arrested last Saturday. He had is his possession a number of electric batteries, dynamite cartridges, and a complete plan of the Winter Palace. Previous to his arrest, a printed proclamation had been issued, announcing that the Winter Palace would be blown up on the next day (Sunday).

—Another dispatch from Berlin says: "The proclamation of the St. Petersburg Nihilists, announcing their intention of blowing up the Winter Palace, was a piece of absurd bravado, as it would require an enormous amount of material to blow up the palace."

—A Vienna correspondent hears from a high source that the Shah of Persia has decided to send an extraordinary mission to Europe. It will first go to Constantinople, thence to Vienna, and thence to Berlin, Paris and London, to seek recognition by Europe of the Persian-Attrek frontier, which is threatened by Russia.

—Nearly all the rivers and brooks in Transylvania have overflowed, laying under water vast tracts of country, and destroying bridges and houses, interrupting communications, and sweeping away farming utensils, cattle and grain. In some cases the inhabitants were for days on trees and roofs of houses, waiting rescue. The city of Arad, on the Maros, and several other towns have been ruined, and their inhabitants driven away. Fully 10,000 persons are homeless. Many entire familes, who had found refuge in the neighboring woods, were frozen to death. Several hundred persons are missing.

—A Berlin dispatch says that the Czar is in an extremely depressed mental condition. The fits of melancholy which oppressed him before his recent journey to Livadia have returned, and he remains for hours in a state of profound introspection, refusing to converse, rejecting food, and excluding from his presence every one save his inseparable companion and *confidante*.

—From Vienna comes more important news which must be taken with some allowance. It is believed at the Austrian Foreign Office and in well informed diplomatic circles that the Czar has absolutely decided upon abdiction. It is said that he has written a proclamation announcing his abdiction, and that a copy of it is now in the hands of the secret agents of the Vienna Government. According to this report the Czar in this proclamation sets forth in touching language the efforts which he has made for the improvement of the condition of his people and for the development of the legitimate arpirations of Russia as a great European and Asiatic Power. But what, he asks, has been his reward for these exertions? On four successive occasions his life has been attempted. A widespread conspiracy, embracing within its ranks men and women of all classes and conditions, exists, having for its object the assassination of the Czar as a preliminary step towards a complete revolution in Russia, the obliteration of her existing institutions and the establishment of a communistic and socialistic system. The Czar warns his people against this project, but confesses his inability to longer struggle against the forces which are assailing him on every side. Doubts as to the authenticity of these reports are entertained, but they are reiterated with much positiveness, and many well informed persons believe them.

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
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FIRST QUARTER.

Jan. 4. The infant Messiah—Mat. ii: 1-12.
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Feb. 1. The true disciples—Mat. v: 1-16.
8. The truly righteous—Mat. v: 17 26.
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14. The false and the true—Mat. vii: 15-29.
21. Review of the Lessons.
28. Lesson selected by the school.

SECOND QUARTER.

April 4. The power of Christ—Mat. viii: 18-34.
11. The invitation of Christ—Mat. xi: 20 30.
18. The wheat and the tares—Mat. xiii: 24-30, 37-43.
25. Confession and Cross-bearing—Mat. xvi: 13-28.
May 2. The transfiguration—Mat. xvii: 1-13.
9. Jesus and the young—Mat. xix: 13-26.
16. The marriage feast—Mat. xxii: 1-14.
23. The judgment—Mat. xxv: 31-46.
30. Gethsemane—Mat. xxvi: 36 50.
June 6. The Crucifixion—Mat. xxvii: 35-50.
13. After the resurrection—Mat. xxviii: 8-20.
20. Review of lessons.
27. Lesson selected by the school.

THIRD QUARTER.

July 4. The creation—Gen. i: 1-3; ii: 4 8.
11. The fall and promise—Gen. iii: 1-15.
18. Cain and Abel—Gen. iv: 3 15.
25. The covenant with Noah—Gen. ix: 8-19.
Aug. 1. The call of Abram—Gen. xi: 31,32; xii: 1 10.
8. Abram and Lot—Gen. xiii: 1-18.
15. Abram and Melchizedek—Gen. xiv: 12 24.
22. The covenant with Abram—Gen. xv: 1-8.
29. Abraham's intercession—Gen. xviii: 16 33.
Sept. 5. Lot's escape from Sodom—Gen. xix: 12 26.
12. Trial of Abraham's faith—Gen. xxii: 1-14.
19. Review of lessons.
26. Lesson selected by the school.

FOURTH QUARTER.

Oct. 3. Isaac's prosperity—Gen. xxvi: 12-25.
10. Jacob and Esau—Gen. xxvii: 22-40.
17. Jacob at Bethel—Gen. xxviii: 10-22.
24. Jacob's prevailing prayer—Gen. xxxii: 9-12; 22-30.
31. Joseph sold into Egypt—Gen. xxxvii: 1-5; 23-36.
Nov. 7. Joseph in prison—Gen. xxxix: 21-23; xl: 1-8.
14. Joseph the wise ruler—Gen. xli: 41-57.
21. Joseph and his brethren—Gen. xliv: 30 34; xlv: 1-8.
28. Jacob and Pharaoh—Gen. xlvii: 1-12.
Dec. 5. The last days of Jacob—Gen. xlvjii: 8-22.
12. Last days of Joseph—Gen. l: 14 26.
19. Review of the lessons.
26. Lesson selected by the school.

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—The debt of the United States, less cash in the Treasury, amounts to $2,027,100,265. Germany appears to have increased her small debt of late. The following will show the indebtedness of three nations at the latest returns, given in pounds sterling for convenience of comparison: Great Britain, £777,781,596; France, £967,584,280; Germany, general debt, £2,544,083; Germany, railroad debt £13 862 656 The consolidated annuities of England, known as "Consols," pay three per cent per annum.

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Wm. Hoobler, Veedersburgh, Ind., Gideon Preston, Syracuse, N. Y., A. Mantle, Arrowsmith, Ill., J. S. Shock, Cromwell, Ind., W. B. Poplin, Somonauk, Ill., and Mrs. Jane Leggett, Mt. Ayr, each send two subscriptions for one year each. Mr. Preston writes: "I will try to get a club soon. I intend to do all I can in opposition to secret societies."

G. W. Park, Virginia P. O., Bates county, Mo., writes: "You will hear from me before long. I shall canvass from now till New Years. I shall fight while I live against the works of darkness."

C. W. Core, Canal Dover, O., writes: "I am trying to get a few renewals and some new subscribers."

Robert Rogers, West Branch, Cedar county, Iowa, writes: "I hope we can get up a club at West Branch for the coming year."

Sam'l C. Taylor, Wellington, Sumner county, Kas., writes: "I will try to get some subscribers for your valuable paper. I am going to do all I can for you and the cause."

John T. Comstock, Rollin, Lewanee county, Mich., writes: "A near neighbor of mine has agreed to get what subscribers he can for the *Cynosure*." Mr. Comstock, although unable to canvass himself, has encouraged this friend to do so.

A. W. Hall, Elgin, Iowa, writes: "I shall send some subscriptions soon."

N. Johnson, Delevan, Wis., (past four score years) writes: "Bro. Fields is getting up a club. I will send my subscription through him and others if I can get them."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Dec. 13, 1879, from S P Adams, R E Adams, A Benham, E Blackburn, G W Clark, J Catterlin, G Cuttler, G L Frizzell, J M Faris, I Gardner, W Gray, L B Goodwin, P Gates, S M Good, H G Herr, Mrs L N Hull, W H Holcomb, Sr., W Hoobler, A S Hammond, J T James, D Koerner, S Knapp, H L Kellogg, J Kilgore, J Kittman, E R Livingston, H S Limbocker, Mrs J Liggett, L L Lockard, J S McClelland, A Musselman, E Marcy, J McCullough, A G McKeown, A Mantle, J Martin, I Mettler, E Manville, A Mitchell, C F Obermeyer, L Parker, G Preston, W B Poplin, S A Pratt, L Perry, D Reynolds, J W Snidter, J B Stinespring, H L Shauck, A Sanford, J S Shock, W Shepherd, H M Woodford, E B Webster, R Wilder, S Waite.

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S C Taylor, Wesleyan Publishing House.

By Mail.

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Notices.

STEPHENSON COUNTY, ILL.

Elder J. F. Brown, State lecturer and Bro. S. E. Starry will lecture and work the degrees of Freemasonry at the following points in Stephenson county, Ill., and vicinity:

Ridott,	December	17th and 18th;
Davis,	"	19th and 20th;
Winslow,	"	22nd and 23rd;
Polo,	"	26th, 27th and 28th;
Freeport,	"	29th, 30th and 31st.

—The Rhode Island State Convention will be held in Providence, January 27th to 29th.

—One of the topics for prayer on Thursday, January 8th, is Sunday-schools and Christian Associations. Will not friends of Christian reform have the objects and claims of the National Christian Association presented wherever practical? The blessing which might come to the Association through the prayers of God's people, the future alone can reveal.

—Next week we begin an attractive temperance story by Mrs. J. T. Michael, of Millford, New Jersey. Begin your subscription with the first number of the year and read the whole of it. We hope to arrange soon for an attractive series of historical articles for our young folks.

—Our special religious intelligence is of great interest from Greece this week in news from the missionaries in the lakes. the mission on the

Topics of the Time.

The farmers of the Northwest may realize in a small degree what it costs to keep up the swarm of secret orders, if the present strike in the packing houses of this city interferes with the price of pork. A while since the men employed in these establishments demanded more pay and got it. The proprietors discharged a few of the more impertinent men who belonged to the secret union, and continued to employ non-union men. For this the leaders of the union ordered a strike last week. Most of the houses are closed and 8,000 men turned out. The difficulty is chiefly between lodge and anti-lodge, with the balance turning in favor of the latter, since hundreds of the men who lately joined the union are disgusted with its management and are anxious to return to work. The Chicago houses have a capacity for packing over 30,000,000 hogs in a year and such a delay at this season of the year must if prolonged affect the producer's pocket materially in the end.

One of the stupid movements for which the Democratic party has occasional credit was set on foot last week in Congress through Dan Voorhies of Indiana. By his effort a commission was appointed to inquire into the negro exodus and learn if it is a black Republican scheme to import voters from strong Republican States to those where the party is weak, as for instance from N. Carolina to Indiana! So long as the exodus ended in Kansas nobody cared, but when Mr. Voorhies own State began to be darkened by the human tide, and he saw political defeat in the black faces, he grew desperate. His commission will only extend the excitement among colored men and bring them in greater numbers North. The movement has again begun toward Kansas, several hundred passing through St. Louis last week. In the spring thousands will be on their way to the land of freedom.

JOSEPH COOK, in a recent address on "Romanists and the Common Schools," in the Old South Church, Boston, Mass., speaks as follows: "You are asking that all women shall have a vote on matters of education; and for one I endorse your earnestness in that particular, and am glad that Massachusetts has given to all women [illegible] to vote on questions [illegible]cation. But here [illegible]ades of sisters in the [illegible]urch. They are under the [illegible] of the hierachy; and the que[illegible]b ther we can safely widen female suffrage as long as the broadening of it in Roman Catholic female circles means little more than the enlargement of the power of foreign priesthood. I think I am not altogether wild in standing on Edmund Burke's doctrine, that wisdom can be attained only by experience in these large, novel matters, and that we cannot very accurately theorize in advance concerning so practical a change as female suffrage. I am ready to try the experiment of woman suffrage as to education and temperance God speed all enterprises that seek for freedom to any woman to express herself as to the education of her children and the protection of her home. But I expect some difficulties that we do not now foresee, and one of them may burst out of the confessional."

Miss Frances E. Willard, Evanston, Ill., who has in a number of instances showed a warm sympathy for the Anti-masonic reform, is elected President of the National Woman's Christian Temperance Union. This Union held its sixth annual convention in October, at Indianapolis, Ind. Reports of work done in twenty-three States, Indian Territory and District of Columbia, were many of them very cheering to the friends of temperance. They showed an aggregate of 1,117 auxiliary Unions, (many, it is believed, have not reported) with a membership of 26,599; 307 juvenile organizations with a membership 57,997. Among the resolutions passed was one in favor of temperance literature in public schools, another requiring assurance of total abstinence from all teachers, and another that the patronage of literary institutions surrounded with saloon influences be discouraged, that unceasing efforts be made for the prevention and punishment of Sabbath desecration; gently and firmly to warn persons against the use of tobacco; that the use of cider be protested against by a pledge and tract; that total prohibition is the end to be labored for continually. The Good Templars and Sons of Temperance have some friends (and probably members) among the ladies of this great Christian Union. But the majority of those with whom it has been our privilege to converse are opposed to the secret orders.

[Editorial.]

GRAND RESULTS IN MINNESOTA.

Bro. Fenton, Professor Paine, and the other friends in this State who have put their shoulders to the wheel of reform, must look with the greatest satisfaction upon the results of their State convention, held in St. Paul from the 10th to the 12th inst. The daily papers fill columns with their reports of the meetings, and the story of the initiation as enacted by Elder Rathbun. The hall was crowded, and with a simple ten cent fee from men only, the goodly sum of $105 was taken at the door, which will nearly or quite cover hall rent and other expenses.

Bro. Fenton should not be disheartened that Major Whittle does no more. His was a grand testimony. Hardly one man in a hundred now known as Anti-masons would have said as much fifteen years ago. We have known Bro. Whittle's sentiments on this question for years and rejoice that he now puts himself beside Moody, Pentecost, Needham, Graves and Jacobs in his public testimony against the lodge. An interesting item of this meeting is the letter of the editor of the *Sendbote*, a German Baptist paper of Cleveland, O., which speaks volumes for the truth, and is herewith presented:

CLEVELAND, O., Dec. 6, 1879.

REV. WM. FENTON—Dear Brother:—The notice of your convention has duly appeared in our paper. It's on account of expenses and nearness of Christmas brethren from far away will hardly be able to attend. I have especially urged our Minnesota brethren to be there. Unfortunately but a few understand English sufficiently to be benefitted.

Although there may not be many from our churches there to meet with you, let me assure you that our churches and ministers are in full sympathy with you. Our German Baptist churches are thoroughly anti-secret society churches, and no one who is a member of any secret society can become a member of a German Baptist church. We believe that a Christian and a member of a church has no right to bestow any of his time, talent or means upon societies which are largely composed of enemies of the cross; he owes all to Christ and his church. She and she alone is the true channel through which his beneficence is to flow so as to benefit mankind. Christians are called to go out and separate themselves from all such connections, and it is a disgrace to our Master that Christians and even Christian ministers can be members of such societies, where they must find themselves in closest fellowship with those who despise their Master.

In our next issue a good article against secret societies appears in our paper sent in by our brother Rev. C. Schoemaker of Concordia, Lafayette county, Mo. He is one of our foremost champions against them.

May God bless you and the convention in your work is the earnest prayer of your brother in Christ. J. C. H——.

Masonry Acting the "Grand Sovereign of Sovereigns" against the Holy Ghost.

BY REV. C. C. FOOTE.

The fable of the monkey using the cat's paw to scratch the chestnuts out of the fire has a vastly wider range of application than is found in the "moral," or in its ordinary interpretation.

If the devil were to make an *open show* of himself as he works out his designs on the "trestle board" of wickedness, his workmen would flee in terror never to return to his service. But his brimstone majesty is too cunning to be foiled in the achievment of his purposes by any such "strike" by his employees. Hence the old prince of darkness simulates an angel of light, and thus robed he has not the least embarrassment in luring his operatives anywhere and everywhere around the globe; more silly than the fabled cat to volunteer their hands and heads and hearts for the accomplishment of his nefarious and fatal schemes. And the foolish dupes seldom discern their folly till they are burned past cure.

From the beginning of the anti-slavery conflict slavery found and used its chief supporters in the Northern States. When Henry Clay was asked where he would find means of capturing fugitive slaves, he replied, "*Our dogs are in the North!*"

Take now the Anti-masonic war of fifty years ago that proved so disastrous to the craft as to leave hardly a known lodge in the Northern States. Who were the Masonic rear and vanguards? Who its right and left flanks, and who bore the brunt of its hard-fought battles? The "Mason jacks" everywhere and every when! And the final overthrow was more ruinous to them, politically, if not socially, than to their masters by whom they were Satanically inspired.

But Masonry in the South was guarded and shielded by slavery; and after the lapse of years "while men slept," it has stealthily and in the dark crept back to the North. Once more, therefore, we are summoned to face and to fight this old foe. But who are these that stand between us and the enemy we would reach? The offspring of the same old allies that have well earned the unenviable title of their ancestors. But how changed their tactics! Of old they were loud-mouthed and defiant, but not until too late did they find that to argue and defend was to be defeated. Now Masonry and its servants have learned to "keep their jewel," and they demand even in the house of God, sepulchral silence concerning their deeds.

And this brings me to the subject of this article. It fell to my lot to be present at a religious service where the right and duty of exposing the evils of Masonry from the pulpit were under consideration. The church had heretofore refused to receive to their followship adhering Masons. At this meeting it was declared by the representative speaker of the disaffected party, numbering near a score of persons, that "from principle" he could not and would not ever again walk with the church, unless the discussion of Masonry were wholly excluded from the pulpit and the minister's lips sealed on that question.

Here then is a position deliberately taken that challenges the profoundest consideration.

1. What is the pulpit? It is the Gospel tribunal, where the lives and character and actions of men are tried by the immutable and eternal law of God.

2. Who and what is the minister whose lips Masonry demands shall be sealed? He is God's embassador, receiving his commission and credentials from God. He stands in the place of God, and is God's mouth to those to whom he speaks. He receives his message from the Holy Ghost "in the words which the Holy Ghost teaches."

3. What are his orders? "Preach the preaching I bid thee; whether they hear or forbear." "Thou shalt hear the word from my mouth and shalt warn them from Me." "If thou dost not warn the wicked, his blood will I require at thy hands." Now let heaven and earth listen! These devotees of Masonry and their allies demand the right to reverse these solemn orders of the Holy Ghost, and that "on principle!" They claim the right to take the place of the Holy Ghost; and that God's embassadors shall receive orders from *them* as to what they shall preach and what they shall not preach. Not the Holy Ghost, but themselves are to be the custodians of the minister's conscience. His messages from the Lord must pass the ordeal of expurgation at their hands ere they may reach the souls to whom they are sent. What they approve may pass, but nothing more. The inspirations and the orders of the Holy Ghost are subject to their orders,—and that "from principle!" When they have spoken their minds and given their orders, as the grand sovereign of sovereigns the Holy Ghost can speak; provided always that it be not on questions concerning which they have a made vow "on principle" not to hear.

I challenge the world to show if they can by fair, logical reasoning that all this is not involved in this demand of Masonry.

It is nothing less than an attempt to throttle the Spirit of God speaking through his ministers! Words fail to portray the wickedness of this audacious infatuation. It is a revival of the slaveholders, demand to be "let alone" in their infamous deeds. And if the voice of the Holy Ghost may be thus stifled at the dictation of the secret craft and its friends, then may this demand be made concerning all crimes, and the Holy Ghost may be remanded back to heaven, and the Gospel of the Son of God go down in the moral wreck of the world, leaving the devil-inspired lodge to sing—

"Genius of Masonry! both priests and kings,
With silv'ry locks and flowing rings;
Now send us grace—seraphic rays,
To 'lume our eyes and purge our ways."
—See Masonic Ritual.

Alas that pulpits not a few have yielded obedience to this Masonic order, which is nothing less than a betrayal of Christ to his enemies. And what will they do when he "makes inquisition for blood?"

I have just seen a paper containing an assault on the above-mentioned church by a well-known "Anonymous," for refusing its fellowship to Masons, that may challenge the whole world of newspaper literature to produce its equal in scandalous ribaldry and falsehoods. It is within the range of charity to believe the writer has sold his soul to "the father of lies" that in him lies may be "made to order." Such a calumniator is to be pitied and despised.

Jesuitical Innocence.

There is a peacefulness of look, a quietness of demeanor, and a serenity of countenance about the Mormon devil, as well as about the Christian saint. So there is a certain innocence and simplicity about the Jesuit that is perfectly "child-like and bland."

To see the American statesman putting on the innocence of the Jesuit, whether consciously or unconsciously, is anything but a pleasant sight. We picked up a newspaper the other day, and our eye was arrested by the following pregnant paragraph:

"Secretary Evarts telegraphed to the Czar of Russia the President's congratulations on his escape from assassination."

Now both Secretary Evarts and President Hayes favors that great hot-bed of assassination, the Masonic lodge, which forces men, under the penalty of intimidating oaths, to commit murder as a virtue. Most, if not all the attempted or executed assassinations of kings and rulers during the last thirty or forty years, numbering upwards of thirty, have been instigated or committed by members of secret societies, which are outgrowths of Freemasonry.

With what face then, unless with a Jesuitical one, can our statesmen who favor Masonry congratulate sovereigns on their escape from assassination at the hands of secret society men? Is this the result of diabolical hypocrisy, or is it from mere unthinking shallowness? The only class of men in the United States who could give such Christian congratulations any force or rational character, are our Anti-masons; but they are in no way represented by Secretary Evarts and President Hayes. On the contrary, the movements of these "statesmen" are inimical to us.

Do not the European secret society men fancy that when they assassinate their rulers, they are striking for Republican liberty, and are striving to follow our example? They look to us for moral support, and they find that our leading politicians give countenance to Freemasonry. How then, can these leaders encourage Masonic regicides, and in the same breath congratulate the intended victim on his escape?

This murderous institution of Freemasonry comes to us in the old, diseased, cast-off garments of Europe; our statesmen pick it out and make political uses of it, for getting and holding office; and then, when European sovereigns are struck at from it, these statesmen, like good, benevolent men, pour into their wounds the oil and wine of consolation! Is this republicanism; or is it not Masonry?

The leading Masons of the rebellion were more consistent in maintainig their bad cause than our servitors of the republic are in supporting their good one. When President Lincoln was assassinated (by a Mason it is said) only one of the rebel leaders, so far as we know, ever expressed any regret at the foul deed, though it was done in their name. Their silence seemed to give consent. And strange enough, the only rebel leader that ventured to express becoming horror at the act, was sent as Minister to Russia, where his Masonry might encourage the Nihilists to exercise their *religious creed* upon the life of this same emperor whom our Masonic authorities now congratulate! Men who favor Freemasonry cannot represent the character and the dignity of the republic with any firmness, fairness or consistency.

It is time for the American citizen to inquire which rules this country, the Constitution of the United States, or the Constitution of the Masonic lodge. No man can serve them both without being more of an acrobat than he is of a republican statesman.

When, after the close of our Revolutionary war, the Barbary pirates demanded tribute of powder and ship-timber from our navy, they were told that if they called for powder thereafter, they must take the ball with it. The idea of making powder, and sending our timber, tar, pitch, turpentine and cordage for the use of pirates to prey upon our commerce, did not appear exactly right or proper to the minds of our navy officers. So balls were sent *with* the powder and *by* the powder to the pirates; other nations followed the example, and nothing is now left of the "Barbary powers" but a name of the past.

And so, at the close of our war [illegible] Rebellion, these land pirates of [illegible] lodge should be told that if th[illegible] must mand office any more, th[illegible] To take our ballots against [illegible] con- be ruining the repu[illegible] as Ma- stitution of the co[illegible]mand of- sonry does, and the[illegible]

fice and emolument for its work, shows an amount of brass that has never been excelled, even by the Mohammedan pirates of northern Africa.

Of one thing the American citizen may rest assured, that any man who rigs himself out in the fuss and feathers of Knight Templarism, is better fitted for office in some circus or raree show, than for one under republican government. He is lacking in the first element necessary for maintaining a republic, viz, honest pretension. If the real, *bona fide* Knight Templar ever had any value at all, except to serve the war policy of the Pope, it was because of his opposition to the "Barbary Powers;" and in that value he became, like our modern, sham Knight Templar, so intolerably overweening and arrogant, that he was destroyed, as a more dangerous foe to Christendom than to the "Powers' themselves. It took the worshipers of Hiram Abiff to resurrect him for modern political uses. AMERICAN.

How to Put an End to Freemasonry.

First. In all that is done, let the truth, the whole truth, and nothing but the truth be spoken. Let all the world know as soon as possible, the old and the young, women and children, just how they make Masons. How they look while being made; with the left leg, foot, arm and breast bare; with the hoodwink over the eyes, a rope or cable-tow around the neck. They come seeking for light with three tallow candles before them. Then hear them take that awful oath!

Second. Not only tell all this truth to all; but tell it in love. Tell it with tears in your eyes to the wives of deacons, ministers and others who are Masons. Let their children know all about it, and their fathers who are not Masons. Tell them all about it in love,—how a minister looks while being made a Mason. Let every class know all about secretism. Let the whole truth be in love spoken.

Third. Let all be done for Jesus' sake. Let all the powers of secretism know that they reject Jesus and and his word; that the household of faith alone demand our special aid. Let all Masons know that Jesus sends us out to rescue them from their cruel bondage.

Finally, will not these very same weapons which are used to overthrow Masonry, break down all partition walls between God's dear children?

1. Let all that is done and said by the various denominations for themselves, and against others, be fully posed (or how sects make con-

2. Let t all this be done in love. out. 3th, the whole truth, come must res and confusion of face and hear tn many who preach rd.

3. Be sure and let all that is done and said be in the name and for the sake of Jesus Christ, who died, who rose from the dead, who prayed on earth, yes, who has gone up to the eternal throne to plead for the oneness of his people.

What can we do? What shall we do? To brethren Moody and Sankey in St. Louis, and Pentecost and Stebbins at Salem, Mass., with eight denominations united, let me say, keep the walls down!

Yours in the one Name,

RUFUS SMITH.

The Sermon.

FREEMASONRY OF THE DEVIL.

A Sermon delivered in Hollister, San Benito Co., California, Mar. 9th, 1879, by L. B. Lathrop.

But if our Gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them that believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.—2 Cor. 4: 3, 4.

The expression, "our Gospel," does not imply that the Apostle originated it; but the gospel with which they were identified. It implies, also, that there were other "gospels" or systems of religion. There were secret orders with religious claims; the spiritual descendants of ancient Egyptian mysteries, or heathen idolatries, which Paul refers to in verse 2nd, as "*hidden* things of dishonesty," and "walking in craftiness" which he had "renounced." By way of contrast they (the apostles) preached openly and "by manifestation," or making everything known, "commending it to every man's conscience in the sight of God." St. Paul intimates that such secret craftiness was *dishonest*, and he had renounced, and here denounced it. They would have no fellowship with it, and he would leave a written protest against every thing of the kind.

The apostle calls their Gospel "the glorious Gospel of Christ," who, he says, "is the Image of God." There is something glorious in this system of religion which cannot be found in any other. It not only gives laws, but enables the subject to love that law. It changes our moral impulses. It regenerates. It gives "joy unspeakable, and full of glory." It has for its model Christ, who is the "Image of God." He assumed humanity and acted out God before us, in our own form, so that we can comprehend it; as he says to Philip, "They that have seen me have seen the Father!"

But to see him, was more than to see his physical form. It was to see his divinity; and no man could see that except God aided his vision. As himself says, "No man can come unto me except the Father, who hath sent me, draw him." "And no man knoweth the Father but the Son and he to whom the Son will reveal him." That is, there is no real knowledge of God in the world except that which comes through the Son. Hence all boasted worships of one God, ignoring Christ, have no just conception of God; and those who practice them, worship an image of their own creating, as really as if they carved his imaginary likeness on wood or stone.

The apostles had made all the truths of that "glorious Gospel" so plain, that every one would understand and embrace it, if their minds were not "blinded by the god of this world," lest that glorious Gospel should shine unto them. Here the devil is spoken of as the "god of this world," holding such a controlling power over men of this world, as to prevent them from seeing this Gospel when it shines in its glorious fulness on their vision. He has blinded them that he may secure them to himself.

The text presents the greatest conflict the world ever saw, namely, two religious organizations both claiming the world as their field of operation; with two of the greatest leaders the earth ever bore up.

One is no less a personage than the Eternal Son of God, who "thought it no robbery to be equal with God." He created the world; he redeemed it, and he will judge it.

The other, the devil, with all his force of fallen angels to aid him, is opposing Christ's progress, and claiming all for himself. And these two religions are all there are in the world.

God "made man upright, but he sought out many inventions" and the god of this world has helped him. God gave man a holy law to keep. The devil induced him to break it. He told our first parents that beyond the quiet and the sunshine of the garden of Eden there were great *secrets* and light such as they had never seen; and if they would eat of the forbidden fruit God did know that they would "become as gods—knowing good and evil." They listened to the charmer, and the fruit being fair to look upon they took of it and *did eat.* And they died, a moral death, at once. Oh the shame and horror that filled their souls! And how was it aggravated when God called to them again in the garden. But Christ plead their cause with the Father, and promised to die in their stead, and on that promise the penalty was stayed.

The devil did not appear to help them out of the trouble into which he had plunged them. He next appears when Abel's sacrifice of a lamb recognized Christ. His wrath was roused and he induced his brother Cain to take Abel's life. I can imagine the blow he struck, and oh! how revengeful. It may have been in the darkness of night that he stole upon him, but Abel's blood cried to God from the ground, for the "darkness and the light are both alike to Him."

The devil's course through the world ever since has been marked with revenge. Darkness and deception are the elements in which he has chosen to work. I am aware that in this age some men are found who spurn the idea of a personal devil. But in spite of their philosophy he is here still, as of old, "going about like a roaring lion seeking whom he may devour." His success in holding his position for nearly six thousand years, against the odds which were against him show him to be a mighty power. So great that Michael the Arch-angel, when contending about the body of Moses, durst not bring a railing accusation against him, but said, "The Lord rebuke thee, Satan."

On one occasion, Rev. 12th, Satan is mentioned in connection with a war in heaven, and we see abundant manifestations of his malice and power in Christ's day. It seems strange that when Christ came into the world and "came to his own," that they "received him not." The scribes and the Pharisees, the most learned and zealous representatives of the true religion, who had the oracles of God and who were looking for the promised Messiah, were his bitterest opposers and persecutors. Our Saviour explained it in John 8th. They were controlled by the god of this world. He had blinded their minds that they could not see that Jesus was the Christ. Hear what Christ says, John 8: 39–47.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45. And because I tell you the truth, ye believe me not.

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

In these verses Christ gives us a clue as to how the devil controls the world. From these we may infer that his peculiar manner of controlling men is by possessing them; internally filling the place which was prepared there for God to dwell in and control us.

The man who is mesmerized, does the will of the mesmerizer, feels his emotions and passions, and is controlled by his will. I have often thought that the mesmerizer worked through the same nervous arrangement through which God can communicate with us, and strengthen and comfort us. And that when we refuse God a lodgement there, the devil comes in and takes the place designed for God, and seeks to control us by working on the same faculties that God does, and in the same way; and thus is called "The god of this world!" And we are responsible for our actions, because we choose the one who shall be our father or leader. Hence, says the Bible, "His servants ye are to whom ye yield yourselves servants to obey, whether of sin unto death or of righteouness unto life."

The wicked or worldly man does not need to call on the devil to possess him; but only so to grieve the Holy Spirit that he leaves him, and the devil comes in of his own accord, greedy to control. That is the influence which controls the minds of of all men alien from God. Thus Christ himself teaches:

43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished [furnished].

45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

His control is terrible and from this Christ came to rescue and save sinners. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested that he might destroy the works of the devil." In this text there is a glance over Christ's whole work from the beginning. He that sins

is led by the devil, controlled by him. It has been so from the beginning, and Christ came to destroy his works in men. The remedy is described thus: "Whosoever is born of God doth not commit sin: for his seed remaineth in him and he can not sin because he is born of God."

The devil may also be called "the god of this world," because he employs this world as lures and inducements, having nothing beyond from which to draw motives for those who serve him. He offered the whole of it to Christ if he would fall down and worship him. I suppose he merely wanted Christ to make him his leader. The Saviour had just closed forty days fasting preparatory to entering upon his public ministry; and if Christ had consented to his will, his mission and atonement would have been defeated. The same malignant cunning which led him to endeavor to get Christ, leads him to give great prices for young ministers through whom he can get a strong hold on the people. The work of the Gospel is to plant, cultivate, build up, enlighten and elevate. His work is to pull up, cast down, cover up, blind, obscure and destroy. For like the buzzard he gets all that dies.

Of all the schemes Satan ever invented to bewitch, bewilder and hide the Gospel from men, the one we have to do with is the worst. Having failed of success by open opposition, persecution or defiant infidelity, Satan has resorted to stratagem; to cover up the truths of the Gospel, and satisfy the religious cravings of the human soul with something short of a change of heart as taught in the Gospel.

To blind the people, he starts another religion which has no Christ in it; no real change of heart; no power for a resurrection; and no heaven in the future.

This he claims to be as good or a little better than Christ's religion. To make it take he proclaims one God as superior to any other, and to the exclusion of all others, thus excluding and hiding Christ from view. He teaches a resurrection of the soul, the resurrection of the dead, and a "grand lodge above;" and for Christ, he substitutes the death and resurrection of Hiram Abiff.

Next, to secure the confidence of the people he must have Christians in his church; and to get the membership of the churches he must get the ministers. To achieve this, he must not shock their strong regard for Christianity. He sends out his agents who take ministers by the arm and say: "My friend, it would be greatly to your advantage to become a Mason. It is against the rules of our ancient and honorable institution ever to ask a man to join us; but I wish you were a Mason, it would be so greatly to your advantage." This is the devil's offer of the world in vague terms to that minister. "It will increase your influence; be a means of support. You will find friends everywhere, and it will be so good for your widowed wife and orphan children in case you should be taken away first." So, as a rule, ministers are made Masons without charge.

The bait being thus before his eyes, and his mouth watering for it, he is told they will not meddle with his religion or his politics; only he must say nothing about either in the lodge. The victim finally consents; enters; and is drawn on through with so much sophistry, ceremony, and deception, carried on in secret and covered by the darkness of night, that he seldom realizes what he has been doing.

AND WHAT HAS HE DONE?

He has denied Christ by voluntarily and intentionally setting aside his name in the presence of his enemies. He has consented to join in prayer without a Mediator, thus insulting the dignity of Jehovah; an act of contempt to the whole court of heaven, and a violation of a positive command of Christ, which says, "Whatsoever ye do, do all in the name of Christ."

Our courts punish a man severely for appearing naked on the open streets, as a contempt of wholesome public sentiment. But here sinners "full of wounds and bruises,"

"Naked, wounded, sick and sore,"

rush into the court of heaven, and before the majesty of their Judge, without a mediator or a preparation! What insult! What contempt!

In the ante-room he acknowledges himself in darkness, and comes seeking light. This is a flat denial of his testimony in the church, that Christ is the light of the world, of which he is a living witness, for he has lit up his own soul. Oh, what denial of Christ!

When he enters he joins in making men holy and fit for heaven through the death of Hiram Abiff, instead of Christ. And through that death and resurrection borrowed from a heathen mythology, he professes to secure the resurrection of the body and a home in heaven without Christ, and with an agreement that his name shall not be mentioned in the work.

When the regeneration is complete, and the soul fitted for the "Grand Lodge above," the Master presents him with a white apron and white gloves, as emblems of innocence and purity, which is the meaning of them when worn in our streets. These emblems say for the wearer, "I am innocent and pure, (*i. e.*, holy) made fit for heaven by the death and resurrection of Hiram Abiff." What daring presumption! What bigotry! What folly! What desperate wickedness!!

The fact is, they do meddle with every man's religion who joins them. They have a religion of their own; and they teach it, and enforce it on every member of the lodge. They all have to pass through the same ordeal; all make the same profession and confession and wear the same badges, which mean the same things. All join in the same prayers; and all, at least for the time being, surrender all other religions to that of the lodge; which Mackey says, "is pure theism," that is, deism. "This is the only religious qualification required of a candidate, but this is most strictly demanded."

This is the religion of heathens taught by symbols or images, which the Bible put down, but which Masons revive and teach. It is nothing more nor less than the idolatry taught by priests of Baal and condemned by Elijah.

Such worship practiced one night in the week, and the worship of Christ one day in the week, will not long live together. If Baal be God, let us serve him. But if Christ, then let us serve him! The Holy Ghost who is in the world, on whom churches depend for spiritual power, and whose mission is to testify of Christ, cannot smile on such things. Hence the churches are barren and unfruitful.

I know that Masons claim to have changed the use of those symbols, and so worship the one God to which they point, while they say the heathen worshipped the images themselves. But in that they misrepresent idolatry. Only the most ignorant heathen worshipped the images while their leaders worshipped the god beyond the images and to which the symbols pointed, as Masons do now; and their creed was "pure theism," the avowed creed of Masonry.

CONCLUSION.

This discourse fully sustains the proposition in the title, that Masonry belongs to Satan, and, if so, the life of the American churches and States depends on its being understood and cast out.

Reform News.

The Connecticut State Meeting.

Brethren from various parts of the State met in Franklin Hall, Willimantic, Dec. 9, at 2 P. M., for a conference session and opening meeting of our State Association. Elder Stoddard being present, read from the Gospels with remarks from himself and others.

At 3 P. M. convention was convened by the president, J. A. Conant. Elder Stoddard and the secretary were appointed a committee to arrange an order of exercises and business for the convention. Report of last meeting called for and read by the secretary. Accepted. Adjourned to meet at 7½ o'clock.

In the evening we listened to Elder Stoddard, followed by J. S. Perry of Thompson, Conn. Elder S. spoke in a very earnest manner upon the religion of Masonry, and was listened to with marked attention by an intelligent, although small audience.

Bro. Perry occupied an hour, speaking upon the outside workings of Masonry, showing its interference with the administration of justice and the punishment of criminals; also that it is the greatest hindrance to the temperance cause.

WEDNESDAY.

Brethren met at 9 o'clock for a prayer-meeting, led Bro. Collins. An hour was thus spent, and much liberty in Christ was manifested.

At 10 o'clock letters from brethren in different parts of the State were read by the Secretary. An epistle of greeting from the Wisconsin Association, by the hand of Elder J. L. Barlow was especially interesting; also a letter from A. W. Paull of Providence, Rhode Island, who is working enthusiastically for their coming first State meeting, asking for our earnest prevailing prayer for success. He makes the statement that "Little Rhody" is the greatest stronghold of Masonry, for its area, of any State in the Union.

Voted, that the Secretary prepare a paper of greeting and sympathy for the Rhode Island meeting, to be held in the city of Providence, in January next.

Voted also, that the Secretary prepare for publication a synopsis of letters received, and read at our meeting.

In the afternoon session after prayer by Elder Stoddard, Elder D. C. Sterry of Norwich, who took one degree in Masonry and left it at once in disgust and horror, gave his experience of initiation and how he saw and realized its anti-Christian character. Elder Sterry gave a good account of himself, and we rejoiced at his earnest and outspoken manner, and for his wonderful escape from the bondage of the lodge.

Elder Stoddard followed in a short lecture in his usual earnest manner.

The election of officers resulted as follows:

President, John A. Conant, Willimantic.

Vice-Pres., Philip Bacon, Weatogue.

Secretary, D. J. Ellsworth, Windsor.

Treasurer, C. T. Collins, Windsor.

Vice President for each county:

Hartford, P. Bacon, Weatogue.

New Haven, I. J. Gilbert, Derby.

New London, D. C. Sterry, Norwich.

Litchfield, C. R. Williams, Terryville.

Fairfield, L. J. Gilbert, Fairfield.

Middlesex, W. A. Pratt, Deep River.

Tolland, L. S. Goodale, Staffordville.

Windham, J. S. Perry, Thompson.

For finance committee: J. A. Conant, D. J. Ellsworth, J. S. Perry.

For committee on resolutions: J. P. Stoddard, J. A. Conant, D. C. Sterry.

At evening session after opening prayer by Elder Sterry, Bro. Conant, after a few remarks, introduced to the audience Elder Stoddard, who gave a powerful lecture upon the Landmarks of Freemasonry.

Thursday evening Elder Stoddard continued his lecture upon the subject of the previous evening. Our meetings were much enjoyed by the brethren, but the attendance of the people of Willimantic was very slim. There seemed almost to be a studious and unanimous determination to stay away from the meetings of the convention. But we were by no means discouraged, for when we are weak, then are we strong; and having in the name of the Lord tried to do our duty, and do good to the evil and unthankful, we leave the result with our God, well knowing that he can turn our weakest efforts into mighty results for good.

D. J. Ellsworth, *Sec.*

The following resolutions were prepared by the committee:

Whereas, Freemasonry is confessedly and as frequently asserted in their standard books of pagan origin; and

Whereas, The very name of Jesus Christ is excluded from the religion of the order; therefore

Resolved, That Freemasonry is a revival of ancient Baal-worship under modified forms and that inasmuch as it rejects Jesus Christ from its forms of religious services, it should be rejected by all who love the Lord Jesus, and unfellowshiped by every church that is founded upon the true foundation, Jesus Christ.

Whereas, Freemasonry is despotic in

its government, anti-social in its influence, and in the practical workings of its oaths a dangerous order in society; and

WHEREAS, Its oaths are extra-judicial and in conflict with the administration of justice in our courts, and the equal rights of American citizens; therefore

RESOLVED, That we hold it to be the duty of our State Legislature to prohibit the administration of such oaths, and to dissolve all lodges thus banded together, as in other cases of secret conspiracy by the few against the many, to the great injury of the general good.

RESOLVED, That we re-affirm our confidence in the Christian Cynosure as an able and trustworthy exponent of the reform work in which we are engaged, and most heartily commend it to the friends everywhere as deserving of patronage and support.

RESOLVED, That we commend the American Freeman, American Wesleyan, New York Witness, Religious Telescope, and other papers that have spoken out boldly and truthfully against the terrible sin of secretism, and look with deep interest for the appearing of another star in this galaxy of light, in the advent of the Christian Witness, edited by Prof. S. C. Kimball, Centre Strafford, N. H. Our prayers and our co-operations are with this enterprise, that the Lord will make this star a beacon to guide many aright.

FATHER HOOBLER ON THE FAIRMOUNT EXPOSITION.

FAIRMOUNT, Ill., Dec. 12, 1879.

DEAR EDITOR: — This morning finds us well and on our way to the better world. I have been looking for some news from Bros. Browne and Starry and their work in this place in the *Cynosure*, but have seen none yet. These brethren were in our town and worked the Masonic degrees on the 17th and 18th of November, and did it in good style. Both nights the church was filled, and it made the devil mad and his friends; but the large majority of the people were well pleased, and said it was the best thing that ever had been brought into Fairmount. The brethren honored themselves and the cause. The people have got light on the secret orders and would be glad to have them come back again. The Masons are angry and put all the blame on me. I am able to bear it, thank God. I am not ashamed to let people know that I hate secretism as I hate the devil. May God bless Bros. Browne and Starry and give them great success. Amen. Your brother in Christ,

JOHN HOOBLER.

FROM DR. COOK.

NEW PARIS, Ind., Dec. 13, '79.

DEAR CYNOSURE: It is some time since the friends in Indiana have heard from me. To-night will make sixteen lectures in Elkhart county, and although the weather has been most forbidding, yet I have had good audiences and an active degree of interest in our work. I have received less than $16 for this work, yet I believe that much good has been done.

I must give our Dunker friends much praise for their kindness and active co-operation. This will always be the result when such ministers as Elder Daniel Shively gives courage to public sentiment by every moral reform work. If with us in this county, who is in sentiment, would boldly assert his sentiments, secretism would be driven not only from the church, but from the country. I have now several calls and am awaiting more. Friends, keep me busy, and once more, will you remember me at New Year's day as requested a few weeks ago? Yours in a good work. S. L. COOK.

THE GENERAL SECRETARY IN NEW ENGLAND.

FARMINGTON, N. H., Dec. 13, '79.

DEAR K.—I have just arrived and run up the anti-secrecy flag. One opponent and two friends have come to the front in the hotel. I find the meeting is known and Rev. Smith of this place marked by the craft as a disturber of the worshipers of Diana. I shall rest and refresh myself a little and then look about. Physically I have been quite unfit for active duties for more than a week, but am still better than dead Hiram in the blanket.

Our route this morning lay through rocky, rugged regions, with occasional banks of snow piled on the lee side of interminable stone walls. People seem to live here, but it would be a hopeless task for one of our Western boys to wrest a subsistence from the very narrow interstices between the sterile granite that covers the surface, and is apparently hundreds of feet in depth.

WORCESTER.

I saw a few of the special friends and workers in Worcester and was greatly cheered by their kindness and helped by their prayers. Lack of physical vigor prevented me from calling on Pres. Cheever and others, but Bros. Pratt, Manning and others whom I did meet were very cordial and are planning for work. Bro. White, with whom I spent the night, and to whom with his excellent wife I am indebted for many kindnesses, accompanied me to the depot for the 7:30 A. M. train.

PUTNAM.

I spent an hour and a half at Putnam, Conn., yesterday, taking dinner with Hon. Geo. Buck, whose estimable wife most heartily seconds her husband in his reform views and efforts. I also called on George Williams, a veteran who dares and does for God. His hearing is some what impaired, but he thinks with clearness and speaks with effect. I learned of a very interesting state of things in the Congregational church at P., but as I do not feel sufficiently posted in details, to avoid possibility of misrepresentation I prefer, for the present at least, to leave others to report from personal knowledge what at best I could give only second-handed.

WILLIMANTIC.

A full report of the Connecticut State meeting has, I understand, been forwarded by the efficient secretary, Bro. Ellsworth, and it is fitting for me to congratulate the friends in that State on their progress, and express my regrets at not having been able to contribute more aid in the work of the convention. I reached Willimantic on Saturday at 5 o'clock P. M., Dec. 6th, and was warmly greeted by Bro. Conant, wife and family, who did everything possible to comfort and mend up their invalid guest. For nearly a week their efforts in my behalf were unremmitting, and it would be a sterile and vicious heart that would not respond with gratitude to such attention as I received in time of need. My prayer is that "the ever blessed," who had compassion on the sick and sorrowing, may reward them a hunderd fold. Rev. Winslow, pastor of the Congregational church, permitted me to present the blessed truth of the Gospel to his flock on Sabbath morniug, and also attended two of my lectures during the convention. He has the many cares and responsibilities of a large congregation, and could not, on that account, devote so much of his time as he otherwise would to special reforms. I was greatly cheered to meet this warm-hearted brother at the depot when about to depart. He came with words of sympathy and valuable suggestions about our work. If our brethren in the ministry or out of it, or those in the lodges or out of them for that matter, would follow this brother's example in attending so far as they

(Continued on ninth page.)

THE ST. PAUL CONVENTION— MAJOR WHITTLE TAKES HIS STAND FOR CHRIST.

DEAR BROTHER K.:—Jesus speaking of John the Baptist said, "They who wear soft clothing are in king's houses." One day last week there stopped at my humble domicil in West St. Paul, a great, rough-looking man, with a great stick in his hand. Notwithstanding I was expecting a certain person about that time, I wondered who he was until he told me his name; then I knew him at once, for I had read a great deal about Elder Rathbun, with whom I was then standing face to face.

Well, now the State Convention is over and the delegates have returned to their homes. And we think it may be said that the meeting has been a profitable one. Bro. Rathbun stripped the bloody harlot and exposed her demonical blasphemies to the gaze of the people of St. Paul.

The meetings were well attended, although none of the Ameriacn Christian leaders, and but very few of their followers, came near. The question forces itself upon me, Does God require that his people shall abandon the deluded Masons and other secretists to those Masonic purlieus of hell, their secret lodges, while they, led captive to Satan's will, go into them "voluntarily of their own free will and accord?"

As surely as heaven is a place where none but the true can enter, it does seem that the gates of heaven are shut against these secret worshipers while hell is yawning beneath their feet. And as surely as the Word of God declares that Christ hath no concord with Belial, so surely, if Elijah on Mount Carmel, when he came near the altar to call upon God for the fire, had called upon one of the prophets of Baal to lead him in prayer, except in irony, he would have been confounded before the Lord. That was a test case, and those prophets of Baal must all be slain as an example for future generations and the punishment of the ungodly in the world to come.

In the prayer meeting this morning Major Whittle expresses himself as opposed to all secret societies, and prays for the success of those engaged in direct opposition to them. And yet throughout the meetings he has held here for the past six weeks, Masonic pastors have labored with him, and he calls upon them to pray in public, even one who wears the badge of the Knight Templar, which according to the testimony of 103 ex-Masons in convention of 8,000 people, indicates that he is sworn under penalty of double damnation in the world to come if he betrays the Baal-worship of Masonry. The fact is these secretists are very happy in their worship while let alone; they imagine that something delightful awaits them in the world to come; and pleased with their lying rituals, they are led on by Satan until they awake in everlasting torments. There is no reason to think that God is less angry with Christians joined to Baal-peor than he was with Israel joined to Baal-peor.

The utmost good order prevailed at all of the meetings, except that after Elder Rathbun had reminded the Masons present at the work of the third degree that they were sitting in a clandestine lodge, about a dozen of them left in a body in great haste, slamming the doors in the outer hall and overturning a table in the entrance. Upon this Elder Rathbun said, that he was reminded of a minister who while preaching from the text, "Thou art weighed in the balance and found wanting," remarked to his hearers who got up and went out, "Pass out as fast as you are weighed."

We feel assured that at this convention seed has been sown that will bear good fruit. Let us follow it up with prayer to Almighty God for his Holy Spirit on the truth, until secretism is driven from all the churches and the entire land. Elder Rathbun will be wanted here again next month.

We were cheered and aided by the attendance of friends from Menomonie, Wis. Brethren Barlow and Wilson and sisters Ames and Heller being present. Some one will give you a full report of the proceedings.

A letter from the editor of the *Sandbote*, a German Baptist paper

published in Cleveland, O., expressing sympathy and encouragement with the objects of the convention was read and ordered published.

Yours truly,
WM. FENTON.

FROM LYNN COUNTY, MISSOURI.

How to do county work—A new feature of the Bill Young hanging near Keokuk—The lodge takes revenge in barn burning.

UNIONVILLE, Mo., Nov. 25.

DEAR CYNOSURE: In September the committee of arrangements gave notice through both of our county papers that I and Mr. Lipp would canvass the county, addressing the people on the subject of Anti-masonry in each township. We went through four townships before our State Association met, on the 8th, 9th, and 10th of October, at which meeting there was a great manifestation against secret oath-bound ring powers.

As we came back on the 11th, we got to Linneus, the county seat of Linn county, about dark. We were solicited by one of the citizens to give them a lecture in the town hall that night. We consented, and soon we had the lecture well advertised. The hour arrived and about thirty came and were quietly seated, while the Baal-worship of Masonry was thoroughly explained. Before the lecture there were threats of egging us; while speaking was going on there were about 100 came and peeped in at the door as though some wild animal was on exhibition, but such thundering appeals to their common sense on the subject made them forget the egging.

On the 20th we commenced our tour over the county. On the third night, to our discourse was given great life and interest by a Mason of the third degree, who had been our county judge, getting up and denying every word we said. He said many good things about Masonry which we were able to prove false, and many of them by his own words Our speaking lasted about four hours, and the large audience appeared as eager as when we began. We gave our opposer justice, which, of course, was hard to take; but after the meeting I approached our ex-judge and gave him a hearty hand shake, and told him there was one thing I wanted him to learn yet before he left, and that was, we were not fighting any man but the principle of Masonry; and if he would present himself we would fight it through him. We parted in a friendly manner. I find it is best to treat our opponents as men, although they act like dogs; kindness mixed with justice certainly does affect them.

On the next evening our crowd was not so large, but they were equally interested. After the speeches we called for any one assurance that the God I serve will that would wish to speak for or against the orders. A gentleman from Iowa rose and said in all his life he never heard as much truth told in as few words. Appealing to the grangers, of whom there were many present, he said he was once a lecturer in their order, and in good faith; but he soon saw that Masons and Odd-fellows got it up for their own profit and to our shame. He said he was a detector of a murderer, who murdered the Spencer family [in southeastern Iowa] for their money. He had found out the murderer to a certainty; but the Masons told him never to tell it, or it would not be good for him. He said he dared not tell it for fear of losing his life, but he knew the time would come when he could tell it. The time did soon come, and the murderer was arrested and tried; the trial lasted three weeks, at an expense of about four thousand dollars to the county. The jury hung fourteen hours and then cleared the man. At the reading of the verdict the criminal shook hands with the court, lawyers and jurors, and thanked God that justice had been done once more in his county. He was married right off, and the next evening about five hundred honest men went in and took him out of his house and hung him to the arch over his yard gate.

We know this much of the gentleman's story to be true. He spoke freely to the people, and asked them to leave off their clanism and be free and independent American citizens, which made quite an impression on their minds.

There is one thing I would recommend to be stirred up in your paper, and that is, in my experience in this reform the ladies are more or less kept back at every lecture. I think if we could get the ladies to thoroughly understand the nature and tendency of Masonry it would certainly shorten its life many days; but the Masons make it appear as much as they can that it is no place for women. Now let every worker in this reform turn his attention in this direction for a season, and see if there is not a wonderful increase in our army.

But alas! I must now relate my own experience, a sad one if there was no God; but as there is a God, we obtain relief through his mercy in our worst distresses. On the night of the 15th of November, 1879, between eight and nine o'clock my barn was set on fire by some secret enemy. (I say secret, for I had no hard feelings with any man, nor has any one towards me, unless it be a lodge man.) It was 34x41 feet, and contained 575 bushels of corn, 150 of rye, and 40 of fall wheat, all of my machinery, farming utensils and mechanical tools, with some little exceptions. The entire loss was a little over $1,000 at cash price, with no insurance on it. I am unable to meet the demands against me and refit myself. But I have the full not let me suffer, and the whole family seems to rejoice that we are counted worthy to suffer for Christ. I could make good use of more tracts and supplements if I had them. I expect to send you a subscription soon myself or through some one.

R. A. CULLOR.

Correspondence.

BRO. BUFKIN'S WAYSIDE NOTES.

LYNNVILLE, Ia., Dec. 15, '79.

DEAR EDITORS: While my pen has been idle, as far as matter for the columns of the *Cynosure* is concerned, yet I have been improving every opportunity in working for Christ in this anti-secret reform. I have distributed supplements and tracts in Jasper, Polk, Dallas, Guthrie, Audubon, Shelby, Marshall, Mahaska, Poweshiek, Keokuk, Marion and Jefferson counties in this State, sent them in wrappers and in letters to other States, with the prayer that each one dropped, handed or sent, might be the means in the hand of God of doing good.

Oh! how my heart yearns for the Christian everywhere, and especially the minister who claims freedom from sin; yet with many the case is plain, their reputation has never been laid upon the altar. There is a minister in our town (a Mason) who is so wilfully ignorant as to say he believes Christ was once a Mason. Not long ago, when a brother was distributing supplements and tracts, this minister would not take them; but I saw him with a small crowd around him *mad*, and declaring them a lie, and the man distributing them a fool who knew nothing about Masonry, when I and others there knew he—the distributor—had more than once had the cabletow and hoodwink on. Not long since a respectable gentleman and a Master Mason of Lebanon lodge, No. 227, told me in a conversation that he was aware I knew the Masons denied the exposes now out, "But," says he, "I know of Master Masons in this town, who, instead of giving the work orally when initiating, as they should, had used these exposes in the lodge-room." No wonder then that the Baal worshipers of Iowa, numbering over 18,000, with these false teachers, ministers and laymen, have had a gain of only five members in the Masonic ranks the past year. Eyes are being opened, thank God.

While traveling some time ago I stopped all night with an old farmer. In our conversation he (wanting to find out whether or no I was a Mason) commenced talking about Rob Morris, the great Masonic traveler and writer. I told him I had Webb's Monitor revised by Morris. He made a few passes. I asked him what number he belonged to. He told me what he thought it was. I turned to my package, took out the Grand Lodge report for 1879, looked for his number, and told him he was mistaken, that was an extinct lodge. He, knowing the name of his lodge, we hunted it up. I told him one thing certain, he must learn the number better than that, before he visited a strange lodge. He replied, "That's so." I then handed him the "Ecce Orienti," the Iowa work, No. 11, written in cypher, got at the Masonic bookstore in DesMoines. Seeing what it was he took it for granted at once that I was a Mason. He could not read it very well, but said they had them in their lodge. I commenced reading it for him; he often cautioned me not to read so loud, "Or the women will hear it; and if they hear it they will go for me, and of course I cannot say a word!" I thought, O what bondage! to be under an oath so that when truth came up one must sit like a dumb man, or lie about it.

After reading more in the cypher book and talking on the ritual and monitorial work he remarked, "One thing I admire in you, that is that you are learning Masonry well as you go." He said Rob Morris lectured at their lodge, Oskaloosa lodge and others, and they paid him $50 a night. I finally so gained his confidence that he would answer any question I asked him on the subject of Masonry. When we parted in the morning we gave each other the grip. As he turned away, he said, "We part upon the square." He knows not to this day but I am a regular made Mason, yet I did not tell him I was. This is not the first Mason who has taken me for a "straight brother." Masons say we know nothing about their order. My object in passing on to them, is not to deceive, but to prove the correctness of their own works and the exposes. I have done this beyond the doubt of successful contradiction.

I want to tell the readers I vote as I pray, never knowingly vote for a Mason, Odd-fellow or an intemperate man. I have letters from some of the principal men on our State and county ticket this fall who have politely answered letters of inquiry on this point, stating that they are not and never have been Masons. But ask our Masons here if such and such an influential man is a Mason the answer is, "Yes, of course." They would make the world believe if they could that all influential men are Masons. But many of our best men are finding out the strange, but certain fact, that if they would be free men, and get the votes of those who are truly interested in the best welfare of our republican government, they must keep free from the contaminating influence of Baal-worship.

More anon,
T. K. BUFKIN.

NOTE.—While friend Bufkin's method with the old farmer may be maintained on the detective principle, he will allow us to doubt whether the information gained was worth the cost; and to ask whether, after having shown his host that he knew

all the secrets, he might not have proclaimed his Anti-masonic principles and have so displayed the folly and wickedness of the lodge, as to have convinced the old man and induced him to renounce. We think it would have been worth trying. This work of getting men to openly give up Freemasonry is much neglected.—ED.

OUR MAIL.

Rev. Isaac Bancroft, Monroe, Green county, Wis., writes:

"I wish to have a hand in that Southern expedition spoken of by J. T. James of Iowa, in a former paper. I have always felt, or at least for a good many years, that the reason of our failure to put down Masonry in Morgan's time, was that while we effectually put it down in the North, we failed to do anything in the South, and so it kept on growing until now we see its legitimate fruit in that it to-day has supplemented every State government of the South, and it will do the same for the North in time, if not subdued. I want to say at this late day one word about our State convention opposed to secret societies, held at Evansville. I have been accustomed to attend Christian conventions of almost all kinds all my life, and yet I can say that I never attended one so completely filled with the Holy Ghost, and that from beginning to end, as that was. It did seem that all the speakers were so filled, and all the meetings, and such harmony prevailed, notwithstanding Christians of five or six, and perhaps more, different denominations took part in the exercises. Oh, it was a glorious meeting and I shall never forget it. I believe that all our lecturers should be required to form in every place they lecture a regular auxiliary society. The enemy is well organized, and we must be if we would succeed."

Lecturers what say you? Can you do this?

John Lazenby, Sr., Jacksonville, Ill., writes:

"I want five copies of the Cynosure again, same as usual. I pay for five myself and give four away. I am trying to destroy the works of the devil."

John Cox, Hamlet, Ind., writes:

"The Cynosure has been a welcome visitor to me in my spare hours. It is read with care. I am surrounded with the works of the devil. They are at my front and rear, right and left, but I fear none as I have enlisted for life, with God for my Leader and his commandments to follow. My prayers shall be for the leaders of this reform. Press onward and the victory will be ours. Volunteers are forming a large army all over the land. Cheer up comrades, we are coming with Jesus our Captain. We will surely win. I shall try to get a few subscribers for the Cynosure."

C. W. Zorn, Plymouth, Ind., writes:

"I feel it a pride to be called a seceder. Though I live among a crowd of Masons, there being two blue lodges, two chapters (I think) and one commandery here in a town of 4,000. I feel quite alone among them. But Christ is now with me, and I believe he will always be with me, and with our good work."

C. W. Loney, Fennimore, Wis., writes:

"I am selling books and talking Anti-masonry to the people, especially the young men. I expect to do all I can for the cause of reform while I can get around."

A. M. Paull, Providence, R. I., writes:

"I feel compelled to devote all my spare time to working up the State meeting, and I only have my evenings to give to any outside work. Where it is possible I also drop a word for the Cynosure. The State meeting I feel will be a success. There is a strong undercurrent of opposition to the lodge, the extent of which will be only known at the State meeting. Bially crops out now and then, and especmajor long the clergy. Then, too, our favored his clique and ring are in dis- strongly a great many, and that ring is week the panic. At the election this 800 majority was victorious by only (two candidates vote cast of 5,000 odd, of Masonic de His high-handed acts known. Facts a m are quite well be given at the me ures will probably n January. This meeting I trust will bring in many subscribers to the Cynosure."

A. S. Lathrop, Wyanet, Ill., who has been confined to the house for six weeks with the erysipelas, writes:

"I lived near Batavia when Morgan was murdered and want to write something that I know about the matter, but cannot, my nerves are so weak."

Moses Ferrin, Ellington, N. Y., writes:

"I feel that I am working in a good cause. I was asked to-day to help a minister. I said I did not think it my duty to do so, because he would not have anything to say against secrecy. We have three such ministers in this place. I expect to take the paper as long as I live and have my senses, if it is still published."

Joshua Dunbar, Banks, Minn., writes:

"I am well pleased with the Cynosure. I lived in western New York when Wm. Morgan was taken out and murdered. I was then twenty-four years old and of sound mind and good memory, and the events that took place at that time made an Anti-mason of me from that time to this. I bid you God speed."

Richard Smith, Nashville, Ill., writes:

"I think the Cynosure is a splendid paper. I am a worker for Christ and reform."

James Robinson, Aurora, Ill., writes:

"I find men are afraid to have their names appear on any paper in favor of your cause. Men that you would think were strong friends to the cause of Anti-masonry, when it comes to the point dare not say their soul is their own. These same men will be all hand and glove with Pres. Blanchard, but will deny him, like Peter, behind his back."

Mrs. S. G. Reed, North Hannibal, New York, writes:

"I was very glad to see Rev. George Thompson's name in the Cynosure. I have often thought if he was living he must be an Anti mason for he was such an active abolitionist and earnest Christian brother. I had the privilege of seeing him in Ohio while he was there lecturing for the African race. I never knew an active abolitionist to be a Mason. Daer laborers in the warfare of giant sins in high places and in secret combinations, I am thankful that all who love our Saviour can meet on the Rock Christ Jesus, which is broad enough for all his true followers. And we can all meet at the throne of grace, whether male or female, halt or blind, bond or free. If Christ has made us free, we are free indeed, and have no right to become entangled by a yoke of any secret society, or engage in any idolatrous worship, for we all shall have to give an account of our stewardship at the judgment day. Oh, how careful we ought to be not to lay stumbling blocks in the way of others to cause them to fall out by the way, in serving Christ the Redeemer."

Geo. Cowley, Rio, Wis., writes:

"Our cause is making sound progress in these parts. There are now mouths, eyes and ears open that were formerly closed to the subject of Masonry, and we intend to keep them open. Masonry is discussed about as freely now in public as religion or politics. Friend Barlow was at Rio a short time ago and gave us three lectures, which were very well received."

Mr. Cowley proves and emphasizes the above statements by sending a good club for the Cynosure.

Sabbath School.

LESSON I.—Jan. 4, 1880.—THE INFANT MESSIAH.

SCRIPTURE.—Mat. 2: 1-12.

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT.—For unto us a child is born, unto us a son is given.—Isa. 9: 6.

[From The Scholar's Quarterly.]

HOME READINGS.

Mat. 2: 1-12. A Saviour recognized.
Isa. 9: 1-7. A Saviour forenamed.
Luke 2: 8-20. A Saviour announced.
Luke 2: 25-39. A Saviour welcomed.
Isa. 60: 1-12. A Saviour rejoiced over.
Ps. 130: 1-8. A Saviour needed.
Mat. 11: 25 30; 12: 46-50. How to find him.

[From Bible Class Scholar.]

INTRODUCTION.

At the time of Christ's birth the Jews were ruled by Herod. His reign was characterized by cruelty and wickedness. The people were morally degraded, and under the yoke they gave signs of restlessness and riot. But among the heathen, as well as among the Jews, were those who were looking for a change. They expected that one would very soon appear whose coming would be a blessing to the world. Our lesson to-day tells of his birth and of the homage paid him by the Gentiles, of the evil intentions of Herod, and of the manner in which God defeated his plans. The wise men followed the star which guided them to the Saviour. They as faithfully followed the directions which God gave them in regard to their return, although in doing so they were obliged to goback a different way from the one by which they came.

NOTES.

A slight knowledge of Herod's cruelties will show how capable he was of any wickedness which he deemed necessary to his security on the throne, or to advance his purposes. His domestic life was embittered by a continuous series of acts of malice and vengeance. He put to death Hyrcanus, the grandfather of his wife Mariamne. Soon followed the execution of the queen herself. Although the king had been devotedly attached to her, a paroxysm of jealousy led to her sacrifice. Two years before the birth of Christ he put to death his sons Alexander and Aristobulus, and only five days before his own decease he gave the order for the execution of his oldest son, Antipater. In his last moments he called together a company of nobles and ordered that they should be murdered as soon as he ceased to breathe, that the nation might at least have some cause for mourning at his death. It is not strange, then, that such a monarch should plot to destroy the "King of the Jews." Probably the minute inquiries which he made really limited the number of children slain in hopes of cutting off Jesus, for they gave him a clue to time and place, and thus prevented him from desolating a much larger number of homes at haphazard.

[From the Baptist Teacher.]

Verse 12.—We naturally feel an interest in these men of whom we know so little, but of whom the little that we do know is so engaging to our sympathies and our imaginations. Who were they? of what nation? of what region? of what religious faith? No one can tell. But God cared enough for them to warn them in a dream, and they cared enough for God to understand and obey the warning. When they come from the east and from the west and from the north and from the south and sit down in the kingdom of God, let us hope that among those mustering millions will be found these oriental sages. Of course, they may even have been Jews (the Jews were widely dispersed in those days, and Daniel, we may remember, presided over the "wise men" of Babylon. See Dan. 2: 48); but the language more naturally implies that they were Gentiles. The care exercised by God in warning them may have been not at all for their own sake, but exclusively for the sake of the infant Jesus. Still the whole narrative makes the impression that here was a case, of men not of the chosen people, who yet were chosen by God in a gracious manner to perform an act implying a believing and obedient heart. So regarded, it forms one of the most grateful hints supplied in Scripture of the largeness that will in the end appear to characterize the distribution of God's saving grace.

LESSONS.

1. The incident of the visit of the Magi from the East may teach us a lesson in the infinite variety of God's ways of revealing himself to men.

2. The method of his revealing himself to these Magi through a star, may teach us how God condescends to accommodate himself to the several conceptions of men in the medium of his communication to them, though, of course, not in the matter of such communication. The wise men were professional observers and students of the starry heavens.

3. The inherently improbable nature of this narrative may teach us at the same time, to enlarge the comprehension of our faith, and to resort to the key-stone fact of the resurrection of Christ for our proof of what, unsupported by that, might stagger our belief.

4. We are not to impute power of revelation to dreams in general, simply because God, in certain cases, chose to reveal himself in dreams.

5. We may learn from the case of the wise men, to prepare ourselves for surprising future disclosures of God's grace to souls unenlightened by express revelation, while yet we ought on this point to be reverently doubtful, since it is not quite certain whether these sages were more than mere instruments of the divine will.

6. Let us frankly confess that this lesson contains nothing whatever expressed or implied in the way of practical inculcation whether as to conduct or as to belief, conveyed either in command or in example. Let us beware of irreverently ingenious accommodations of Scripture that really wrest God's words from their true purpose.

7. The star seen by the wise men in the East may, with great propriety, be rhetorically used to represent influences that point to Jesus Christ. Henry Kirk White has so used it in a well-known hymn,

"When marshalled on the nightly plain."

Likewise Heber in—

"Brightest and best of the sons of the morning."

This rhetorical accommodation is to be distinguished from that audacious allegorical interpretation which, under the guise of great reverence for the Word of God, often so violently perverts its sense.

8. In the same rhetorical way, the gifts brought by the wise men may be allowed to suggest the gift of the heart due from every one to Jesus.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 25, 1879

PRESIDENT BLANCHARD'S health had not on Monday visibly improved, any gain of strength being dissipated by the exertion of seeing many friends who called during the week. The necessity of rest and quiet must forbid our readers the pleasure of hearing directly from him for the present, but let this make us more earnestly pray for his speedy recovery.

THE FREE MISSION MEETING.

The "Christian Commission" was organized in connection and by the vote of the Illinois State Convention a year ago, to assist those Christian friends, in the disbursion of their missionary funds, who could no longer support Masonic missionaries through the mission boards The meeting of this committee last Friday evening at Wheaton was held as noticed. The attendance was not large but the brethren were earnest in the matter and are confident that God has for the churches of Jesus Christ a great work in this direction.

The meeting was opened with prayer by Prof. E. D. Bailey, who in the absence of President J. Blanchard was elected chairman *pro tem.* Several new members were added to the committee: A. Austin, H. H. Hinman, C. C. Foote, O. F. Lumry, Samuel Plumb, G. A. Coleman, Moses Pettengill, Miss A. J. Carothers.

President Blanchard was chosen chairman for the ensuing year, and Bro. H. H. Hinman, secretary. Bro. H. L. Kellogg of the *Cynosure* was requested to report in the paper all donations, and to keep beside a memorandum of all missionary funds so far as possible.

It was further decided unanimously that Bro. Hinman should be commended to all the churches and people of God to preach the Gospel of our Lord Jesus Christ as opposed to the lodge worships wherever the way may be opened. In addition to this work he will urge the reform mission work as he may have opportunity. Bro. Hinman enters on this work relying for his support on the contributions of friends whose hearts the Lord may open to assist in this evangelical labor.

The resolution of the committee reads thus:

WHEREAS, Bro. H. H. Hinman feels called of the Lord to devote his time to the work which this commission desires to further,

RESOLVED, That he be recommended to the churches of Christ as a missionary evangelist to proclaim the pure Gospel, free from the contaminations of the lodge, and to present the claims of this freemission movement; and we further recommend that all Christians aid in his support, sending funds directly to him, or if more convenient, through the Cynosure office.

If any fear that too much may be contributed for this mission, Bro. Hinman agrees to retain but $2 per day and his expenses, and whatever is more than this he will place in the hands of the committee to use in other missionary work. When friends remember that Bro. Hinman has been laboring with much acceptance for months with hardly any remuneration, no one can complain that he is following Christ for loaves and fishes.

The committee heartily endorsed the proposed Southern missionary tour, and also adopted the following:

RESOLVED, That we approve of the proposition to send four evangelists and reform lecturers to the South next year, and recommend the contribution of one thousand dollars for this specific object.

Also, as an explanation of the method adopted for the guidance of the committee in the disposal of such funds as may be sent to missionaries through their agency, the following was adopted:

All money given for the mission work shallbe appropriated to the purpose specified by the donor. If such specification is not made, the commission shall appropriate it according to the needs of the different workers, provided, that no part shall be appropriated for fees of agents for collecting or of a treasurer for disbursing the same. If any missionary is known to have received a disproportionately large sum, the fact shall be made known in order that donors may be governed accordingly.

We shall endeavor to place the objects of this commission more plainly before our readers hereafter, together with a weekly summary of donations, so that what has been done may be comprehended at a glance.

CHRISTMAS.

An esteemed exchange, which opens its weekly issue with a Christmas carol, follows with a Christmas sermon, writes its first long editorial on Christmas, stating that Christmas is "the gladdest day of all the year," and closes with a Christmas story for the children, writes "Those are to be pitied who can find no reason to bid it (Christmas) welcome," and that the children "do not care a fig for the morose reasonings which are designed to crush the dear day's life out of it"

We hope every reader of the *Cynosure* welcomes every one of God's good days, the 25th of December included, with grateful joy. We "rejoice in Christ Jesus" (Phil. 3: 3) "with joy unspeakable" (1 Pet. 1: 8) every day in the year. The "gladest" days of all the year to us (should they not be to all?) are those first days of the week which commemorate the resurrection of our Saviour from the dead; that event without the record of which the account of Christ's birth and life would be one bitter, melancholy comment on the total depravity of the human family.

No one we hope pities those who do not welcome Christmas, as a day whose observance as Christ's birthday puts it in company with those contrivances of Jeroboam, who made Israel to sin. Even Jehu with all his zeal and excellence still tolerated those religious inventions which proved a curse not only to him but also to his sons' sons. No "morose" reasonings designed to crush the life out of the twenty-fifth of December have been found in the *Cynosure.* We cherish that day with God's other good gifts and expect to treasure up every sunbeam which comes to us during its glad hours. Still we wish to show our love for our readers and our love for their dear little ones by leading all to conform their lives to the will of God. "By this we know that we love the children of God when we love God and keep his commandments" 1 John 5: 2.

Christ said to the scribes "Ye reject the commandment of God that ye may keep your own tradition." Christmas claims no foundation but tradition, and how is it kept? Are not the commandments of God rejected or frustrated in its observance?

Come to the Christmas entertainment of a large mission Sabbath school. The majority of the children come from the homes of beer-drinking, infidel Germans, saloon-keepers and day laborers; few of whom have accepted Christ. The exercises consist of hymns of praise to God, of an earnest speech about Christ and his love, followed by telegrams from Santa Claus stating that he would soon arrive. At length Santa Claus appears and the children yell with delight at his strange costume and his buffoonery, the smart boys group the exercises, and, aided by older heads at home, put Christ, Christmas and Santa Claus altogether as one grand farce.

Now turn to a religious journal where refinement and intelligence professes to lead the adults and children of a large, intelligent, Christian denomination to observe the day in the most desirable manner. Look at the *Christmas exercise* for children. It opens with some choice selections from the Bible in regard to Christ; is followed by rhymes put into the mouths of children representing the different months of the year. This is the way they offer praise to Christ: "To-morrow's the maddest, merriest day of all the glad new year." "I'm to be queen of the May, mother," etc. When this medley is over Santa Claus appears, and in about twenty lines of doggerel poetry tells the children what a great friend he is to them, etc., after the distribution of presents, if there are any, all unite in singing "All hail the power of Jesus' name!"

Which of the two mixtures is the best, do they not all show the fingermarks of Satan? Yet you will seldom find better Christmas entertainments than these. Must not Christ, grieved and insulted, withdraw from such gatherings?

But the fundamental trouble is not with the exercises. Whatever they are, the observance of the traditions of Christ's birth are not Scriptural. In vain is it to worship Christ teaching for doctrines the commandments of men. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8

THE DUTIES OF HUSBANDS AND WIVES.

A good friend has sent us an article on this subject, which contains some good thoughts, and some which God's Word will not justify.

The Bible is explicit in regard to the duties of husbands and wives. The husband is to be reverenced as the official head of the family; the wife is to be loved and honored as the helpmeet. If a husband feels that his wife comes short of doing her duty, let him prayerfully review his own duties as revealed in God's Word to ascertain whether in every respect he is fulfilling them. If he finds that he is not, let him first cast the beam out of his own eye, Matt 7:4-5. Let him confess and forsake his sin, seeking the forgiveness of God and of his wife. God may then be able to use him in restoring his erring wife.

So, if a wife sees sins in her husband, instead of condemning him in public or in private, let her study her own duty as revealed in God's Word, let her compare her conduct with God's revealed will concerning a wife's duty to her husband; and if she can find any respect in which she has failed, let her confess her sin to her God and to her husband and forsake it, then she will be qualified to tell him his fault in private, Matt. 18:15, and God may permit her to restore him. Gal. 6:1.

If an unconverted husband or wife is tempted to say, "The commands to Christian husbands and wives do not bind me, for I do not profess to follow Christ;" we reply, "Friend, you are mistaken. God's law is binding upon you. You are a rebellious child." Acts 26:20.

The command is: "Harden not your hearts," Heb. 3: 8; "Seek ye first the kingdom of God," Matt. 6: 33. Similar passages may be multiplied, showing that God owns and claims the allegiance of all. Hence the rule laid down for Christian husbands and wives applies with equal force to those who are not Christians.

Let us each be silent in regard to the sins of others until our own hearts are filled with the Holy Spirit. Eph. 5:18. The Apostle Paul, 2 Cor. 10:12, dare not make himself one of the number of those who measure themselves by themselves, or compare themselves among themselves; who are not wise.

Looking unto Jesus, let us compare ourselves with him. He is the perfect pattern. Let us each measure ourselves by him. "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4:13.

Reform News—(*Concluded.*)

could our meetings, and then kindly suggest, condemn or approve, it would be an inestimable blessing to us, and I think good would thereby come to their own souls. By carefully husbanding my strength, I was able to speak at each evening session of the convention, but I did very little else.

With Bros. Bacon and Ellsworth I called and spent a short time in conversation and prayer with Miss Lizzie O. Smith, who has been an invalid for over forty years, and whose history is truly remarkable. Unable to move hand or foot, or to turn herself upon her little couch for over four-tenths of a century, with her jaws set so that her front teeth had to be removed to admit her food, she has nevertheless been instrumental in bringing scores to Christ. Her face has a sweet, child-like expression, her voice is clear, her language good, her trust in Jesus is implicit, and she seems like one passed beyond the unbelief and disturbing forces of time into the calm and untroubled repose of the "blessed made perfect." I learned that her father was a Master Mason, and asked if the fraternity had aided her in her battle with poverty and affliction. She said they had not, unless in the case of one man who was a Mason. She then said that on the erection of a monument at her father's grave they (the Masons) caused the square and compasses and the letter G to be cut on the stone "free of charge." At my lecture in Franklin Hall in the evening I related the above facts, and urged upon the "fraters" the propriety of keeping their covenant to care for the orphan of their deceased brother, and thereby escape the perjurer's doom. What they will do remains to be seen, but I hope friends in that region and throughout the country will give these benevolent sons of the "blessed Tyrian Widow" no rest until they wipe this stain from the Masonic escutcheon. Masons of Willimantic, should you allow this poor woman to be neglected by your charity, as you did that poor, deformed man whom you expelled because he did not pay dues up to time, and who climbed over the wall and died one cold night in the graveyard, your intelligent Christian neighbors will say it is a shame. You initiated the poor man, took his money while he had any to give, and when his morals gave way under the debasing influence of your night meetings and the pernicious example of your drinking members, you turned him out into the street, and left the town to bury him like a dog. Miss L. O. Smith's father paid his money into your lodge or some lodge of your order, and you indorsed him as a worthy brother by putting your symbols on his tombstone after his death, and now it remains for you to support his helpless child, or to leave her (so far as your "blessed charity" is concerned) to die in wretchedness as other victims of the craft have done. Which will you do? Continue as you have been, or turn a square face about, and open your benevolent hand to the orphan? This thing has not been done in a corner, and since the facts are beginning to find the light the public generally and the people in Windham county in particular will await "further light" with interest. Bro. Campbell is still faithful and has many reminiscences of the lodge to recount. Bro. Smith has abated nothing of his zeal in the good cause, and Bro. Conant will cease his work only when the Master calls to a higher sphere.

I wanted to say something of Bro. Harrison and of the brethren in New York city, and also in Rahway, N. J., but the length of this communication forbids. God willing, I will report at some subsequent time. I am feeling pretty comfortable and must put on "Capt. Wilson's buffalo" and start out in search of kindred spirits. God bless you, brother, and all who love our Lord and wait for his appearing.

J. P. Stoddard.

A Sabbath in Farmington, N. H.

Farmington, Dec. 15.

Snow has fallen to the depth of six inches here in the last twenty hours. It is now melting and will probably be gone by evening. I am feeling the benefit of a day of rest and bless God for the Sabbath. I was not wholly idle, but relieved of care and responsibility.

I attended church at the Congregational house in the morning and remained for Sabbath school. Rev. Darling's text was, "He showed them his hands." (Luke 24th.) I learned much of the structure of the human hand, of its bones, of its muscles and its uses. It rounded the dome of St. Peter's, covered the oceans with ships and continents with the habitations of civilization, etc., etc. I learned that labor is honorable; that Christ received instructions and wages and was directed by the plans and wishes of others. I learned that his hand was hardened with labor, that it was a strong hand, a benevolent hand, a healing hand, a helping hand, a pierced hand and a saving hand, and an outstretched hand that whosoever would might grasp. The sermon like the music seemed to excel in *organism* rather than in spirituality. Not being well, I may have been in fault. Dea. Hay was our Sabbath-school teacher, and his teachings were mechanically faultless. This is a mechanical town and seems to be largely run by machinery. I exchanged a few words with the pastor and S. S. superintendent on the subject of our reform and learned that the man chosen by the church of Christ to lead the children to Christ had sworn allegiance to a secret order that rejects Christ.

I met some earnest disciples at the Advent church in the afternoon. The pastor, Bro. Smith, was absent, and his place was filled by Bro. B. An opportunity being given I made a few remarks, and at the close learned that some in this church are adhering Odd-fellows. The preacher said as he lived several miles away he could not attend our meetings, and when I asked him to pray for God's blessing on our meeting, his manner indicated to me a want of sympathy. I may be, and hope that I am mistaken. Some of the brethren were very cordial, and only one attempted a defense of the order. Even he claimed not to be an adhering member, but thought the O. F.'s had done more for the poor of Farmington during the hard times than all the churches. The bird that fouls its own nest is not supposed to wear a spotless plumage, and if there are many in the churches of this city who, like the brother, traduce the Bride of Christ, I can understand why the "Hand" of Christ is more extolled than "his Blood."

At the Free Will Baptist church I met in a conference and prayer-meeting in the evening Bro. Bickford, who talks and acts like an earnest Christian. He is a young man of pleasing address, and his remarks and prayer were spiritual and deeply impressive. He presented salvation through Christ's blood not merely as a theory but as a *fact*, and urged all to accept it *now*. No one responded to his invitation to rise for prayer, but good and lasting impressions were evidently made. At the close of the meeting the pastor, with a number of his active workers, gathered around me and after introducing myself I was in turn introduced to Bros. Varney, Sandford and others whose names I do not recall. I stated very briefly my special mission to F., and was much cheered by the responses.

Returning to my hotel, I had a few words of religious conversation with some young men who had gathered for an evening's chat and smoke, which I pray God to bless to their good. Going to my room I finished reading the narrative of Miss Lizzie O. Smith's eventful life, and then felt impressed to prepare a "Bible Reading" for the opening session of the approaching convention. Opening my little Testament, the New Year's gift of my sainted wife, Jan. 1st, 1870, I read the accounts given by the four evangelists of Christ's entering and cleansing the temple; of Peter's preaching and reply to his accusers on the day of Pentecost; of Stephen's defense of the Gospel, and of Paul's way of dealing with the wicked and wickedness of his day, and my conviction was strengthened that work must begin in the house of God, and be pressed with faith and uncompromising zeal.

I trust we shall have this faith and zeal, and that prayer will unceasingly ascend for a constant and powerful baptism of the Spirit on our work and its workers. We can find no safer models to imitate than the Master and inspired Apostles. Many who are not yoked with us directly are praying for our success, and I can scarcely conceive that one enlightened soul, born of the Spirit, is praying for the consummation of that animating purpose of the secret empire, which is expressed in one of the poetic stanzas sung in the ceremony of the lodge baptism of infants:

> "Onward! and all earth shall aid us
> Ere our peaceful flag be furled,
> Masonry at last shall conquer,
> And its altar be the world."

No Jesus the Mediator then. No blood speaking better things than the blood of Abel then. No salvation for the poor, the unfortunate, and the women then. No Bible, but such as is consistent with the faith of the Jew, the Mohammedan, the Buddhist, and the Mormon, with Ben Butler's creed and Bob Ingersoll's blasphemies, then. The world, even the unregenerate, sin-hardened world, is not ready for such damnable heresy yet. There are Lots, even in the Sodom of secrecy, who if ready to sacrifice their daughters under terrible pressure, are not ready to surrender the messengers and the Son of God to a beast insatiable in lust for pleasure, for place, and for power. More than 100,000 have left the ranks of the opposition. Courage heroes! Onward, for the kingdoms of this world shall become the kingdom of our Lord and his Christ. Amen.

J. P. Stoddard.

A Horse for the Indiana Agent.

Albion, Ind., Dec. 15.

Dear Friends in Indiana:—Three of the friends have responded to my request and sent their contributions, one of whom I have never seen. Now, friends, the first week in January I will publish the donor's names and the amounts, and when my horse is paid for I promise not to be so troublesome in the future. I have just concluded sixteen lectures in Elkhart county, and feel much encouraged by the interest manifested. Yours truly,

S. L. Cook.

—Bro. Stoddard writes after the New Hampshire meeting that it closed grandly on Thursday evening last. A full report may be expected in our next, from the ever-prompt secretary, Prof. Kimball.

—An efficient clergyman whose labors are owned and blessed of God has for a long time wanted a Bible to aid him in his work, but as yet his finances will not admit the purchase. A Bagster or Oxford Bible or something just as good will cost probably five or six dollars. If any of our readers would like to give this servant of God such a book, he can obtain this friend's name and residence by addressing Ezra A. Cook on the subject. What an acceptable New Year's present this would be!

Home Circle.

"*It is I!*"

BY A. S. FISK.

Matt. 14: 28-34.

'Twas night on the water,
And wild was the sea;
All weary of toiling,
The wind contrary,
Sad and heavy-hearted,
A spirit they fear;
A loving voice answers
"Be thou of good cheer."

Then eagerly Peter
Cried: "Lord bid me come
To thee on the water."
Ah! white was the foam;
And the crested waves high,
So lashed was the sea.
He saw and he doubted,
He cried: "Lord, save me."

Close clasped by the Saviour
His uplifted hand,
In the tempest-tossed bark
With brethren they stand.
In faith's holy triumph
All now bend the knee,
Joy reigns in their bosoms,
And peace o'er the sea.

O Lord of the tempest!
Thou see'st the storm,
And our frail little bark,
Our faithless alarm.
Lord, save us, we perish,
We sink 'neath the foam,
O clasp us and keep us,
We perish alone.

Reaping the Whirlwind.

For ages the people of Great Britain have been noted for their generous convivial hospitality. All classes have indulged in alcoholic beverages of various kinds. The custom has been almost universal in public and in private life, the British public occupying upon this question a position quite similar to that occupied by the American public fifty years ago, before the agitation of the temperance question, when drinking was universal. This practice was held to be innocent, healthful, proper, and Scriptural. The best men indulged moderately in the use of strong drinks.

What has been the result? To-day the vice of intemperance permeates the nation, and the statesmen and philanthropists of England are roused to a sense of impending national peril, and are seeking to hold the people back from the gulf of drunkenness. Terrible as are the ravages of intemperance in America, they seem much greater and more universal in England. We have very rarely seen a drunken woman in an American city, but a friend of ours, an Englishman, reported that, in walking the streets of London for an hour or two one night, he met forty-six drunken women upon the side of the street on which he walked, and that after an absence of some twenty years, on revisiting London and walking its streets by night as he had often done before, he judged that intemperance had increased more than two hundred per cent. We have hardly ever seen a woman entering a dramshop in America; no doubt there are many who do it; but we have seen such places in London crowded and thronged with men and women who are drowning reason and virtue in the cup. Mr. William Saunders writes to the London *Daily News*, that having obtained from the chief of the bureau of statistics in Washington a detailed account of the consumption of alcoholic liquors in the United States, he found that it amounted to ninety-three million pounds sterling per year, or about fifteen dollars for each of the forty-five millions of the inhabitants of the United States, and that, at the same rate, Great Britain, with a population of thirty-three millions, should consume liquors amounting to about sixty-eight millions pounds sterling per annum. "Whereas the consumption is actually one hundred and forty-two million pounds sterling, showing an excess of seventy-four million pounds sterling, and that the consumption of alcoholic liquors in the United Kingdom is more than double that of the same population in the United States. Since 1870 the consumption in the United States has diminished, whereas during the same period, that of the United Kingdom has grown from one hundred and eighteen million pounds sterling, to one hundred and forty-two million pounds sterling."

These terrible statistics tell us the dire results of the popular convivial habits of the British people. They have sown the wind, they are reaping the whirlwind. Not only are the working people, the bone and sinew of every nation, becoming demoralized, but the extremest poverty is grinding them into the very dust. The bread that is given by a bountiful God is turned to poison by the deadly process of distillation, and the food which he gives to supply the wants of the people and preserve them in strength and virtue, is used to debase them and incapacitate them for labor, and sink them in the depths of vice. Says the London *Times:* "There is something exceedingly irritating in the fact that a great part of the harvest, raised with infinite care and pains, instead of adding to the national wealth and bringing rich returns, is poured, in shape of liquid fire, down the throats of the nations who produce it, and, instead of leaving them wiser and happier, tends to impoverish them by vicious and debilitating indulgence."

Besides all this, crimes of a most brutal description, directly caused by the use of strong drink, are continually on the increase, and every vice which rots down physical, moral, and national life follows in the wake of the intoxicating cup. It is high time for Christians, both in Great Britain and the United States, to lift up their voices, and in trumpet tones warn men of their danger and their sin. Let those who are yet free from the dire enchantment of drink beware of the tempter's wiles; and let those who are taking the first steps on this downward course, turn at once to secure their own safety, and avoid leading others to their ruin.—*Christian Safeguard.*

The Minister's Horse.

An intelligent foreigner, visiting New England a hundred years ago, would have noticed two prominent traits characterizing the people. One was a singleness of purpose; the other was the resoluteness with which everything interfering with the attainment of that purpose was put aside.

If a young man proposed to be a farmer, or a sailor, or a merchant, or a physician, or a clergyman, he went forward to what he made up his mind to be, in as straight a road as circumstances would permit. He might not travel as the crow flies—man is seldom allowed in this disciplinary life to take the shortest line—but he went, jogging doggedly along, up hill and down hill, over streams and through marshes. Like the Roman soldier, he lived frugally, and carried as little *impedimenta* (the significant Latin name for baggage) as possible. He laid aside every weight and did one thing.

An anecdote of an old-time minister illustrates how these two traits gave character to the religious life. Rev. Noah Benedict was one of the three pastors whose united service in the church at Woodbury, Conn., covered the long period of one hundred and fifty years. He was a good man, and of high rank as a preacher, and next to his pulpit and family, loved a first-rate horse. But his pulpit was his first love, and everything which was likely to tempt him to withdraw his mind from that was put out of the way. He had a young horse, sound, gentle, graceful and fast. Everybody in the parish admired the minister's horse. But one day, to the surprise of his friends, Mr. Benedict sold his favorite. One of his astonished neighbors asked the reason.

"He was growing unruly," replied the pastor.

"But I thought him a very orderly horse."

"No; he was growing quite unruly," answered the minister; "he once got into the pulpit, and I thought it was time to part with him."

The zealous clergyman would allow nothing to interfere with his purpose of life. If any of our readers would understand our Lord's injunction as to cutting off the hand, plucking out the eye, let them read Matt. 18: 8, 9, in the light of this anecdote.—*Youth's Companion.*

The Decay of Seriousness.—One of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive action or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put off as to put on. In politics they go with a party; in religion with a sect; to which they give up their own independent thinking, content to have it done for them.—*N. Y. Evangelist.*

The Courtesies of Life.—Wm. Wirt's letter to his daughter on the "Small sweet courtesies of life," contains a passage from which a deal of happiness might be learned:

"I want to tell you a secret. The way to make yourself pleasing to others, is to show them that you care for them. The world is like the miller at Mansfield, 'who cared for nobody—no, not he—because nobody cared for him.' And the whole world would serve you so if you gave the same cause.

Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls the small courtesies, in which there is no parade, whose voice is too small to tease, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting or standing."

I may faint and be weary, but my God cannot. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeable, the same. I might utterly fail and come to nothing if left to myself; but I cannot be left to myself, for the Spirit of truth hath said, "I will never leave thee nor forsake thee."

Dean Stanley told a good story recently. He said a minister of one of the younger branches of the church was calling the attention of a member of the Established Church of Scotland, to some of the great abuses in that venerable church, to which the Scotch minister replied, "When your chimney has smoked so long as ours, perhaps it will have as much soot in it."

Childrens' Corner.

What the Snow Flakes Did.

Over the great broad prairie
The snow-flakes, soft and light
Began in the early morning
To carpet the ground with white.
Softly they fluttered downwards,
And some of them paused to rest
On two little threads of iron,
That tie the East to the West.

But one little snow-flake whispered,
"Alas! how small am I!
On this cold, hard bed of iron
What can I do but die?"
Her sister snow-flake answered,
"Yes, I know that we are small,
But that needn't worry you, sister,
We've nothing to do but fall!"

Then every listening snow-flake
Went steadily on and on—
Falling and falling and falling,
Till the wintry day was gone—
And then, why—the rails were hidden,
And everywhere the eye
Saw only the spotless snow-drifts
Under the cold gray sky.

In vain the panting engine
With snort and scream, essayed
To pass—the tiny snow-flakes
A giant barrier made!
Came hurrying men and engines,
While frantic whistles blew
Till at last eight "iron horses"
The train in safety drew!

Now if every little snow-flake
Had paused that stormy day,
To muse and sigh despondent—
To melt upon its way—
They never could have wrought the chain
That link by link they threw
Around that monster engine,
And held it captive too.

This story of the snow-flakes
Is more than idle verse—
It points you to a moral
Which I need scarce rehearse;
That any thought, word, action,
However light and small,
May aid you in your heavenward way,
Or bind you here in thrall.

—Christian Intelligencer.

Why I am not a Farmer.

I was born and brought up on a farm. My father was a farmer of limited means, living in a country town in New England. Perhaps in those days, for that was some forty years ago, farmers and their boys did not fare as well as they do now. My father was a good, upright, honest man, though unfortunately for his boys, he sometimes forgot that he was once a boy himself. So we worked hard. To be sure we had enough to eat and wear, although the play, and fishing, and hunting days were rather far between. But we had plenty of good reading, for my father was an intelligent man, and my mother a woman of rare intellect, and we children inherited their tastes, and as we grew older we managed to add to our little stock of literary matter.

I went to school in the winter, entered the high school in my "teens," and as I was a fair scholar, I acquired a respectable education. So it appears that I had a good home on the whole, more than an average home, indeed, but the spirit of unrest possessed me. I hated the farm. I hated its confinement, its drudgery, as I called it, and the slowness with which money was accumulated. Surely the world was large; in it was much brain work to be done. I would fit myself to be one of these workers. I would make a name for myself. I would not be just plain Ed. Hudson, farmer, but Prof., or Hon., or Rev. Edward Hudson. So I slipped away from the old farm, for my parents would not detain me against my decided wil, and I slipped also from many good restraining influences. But somehow, though for a while I enjoyed fair prosperity, and was spoken of as a rising young man, yet I never attained to eminence in any thing. Sometimes the reason of my non-success was obvious, It could be traced to my own mismanagement or want of judgment, or to the falsity of others, and again it seemed to befall me by direct interposition of Providence, no doubt to show me that I was out of my sphere, had run away from the work I was best fitted to do. I liked teaching and was successful in country schools, and as assistant in academies. For some time I taught one or two terms per year, employing my means and the remainder of my time in further study, but I was never able to fit myself for a high and permanent situation; so the profit of the year was small and insufficient to support a family, for by this time I had married. I tried writing for the press, but soon found that I had nothing to write that was acceptable or helpful. It is those who know how to do some definite part of the world's work, and who are doing it, that are wanted for writers.

While puzzling as to my future, an opportunity offered as junior editor on a newspaper which promised well. Having no capital I put time and work against the other man's money, but after a few years of hard work and poor pay, the senior partner gave up the thing for more profitable business, and I was again afloat.

Considering "brain-work" for me a failure, I took to clerking it in a dry goods store, when after a few months' trial, I was discharged, though I may add in justice to myself from no fault of mine. I got a chance as "drummer" but did not prove a popular salesman. Then I tried peddling and called it "canvassing," but not having the "cheek" to urge people against their will to try my wares, I gave it up. The same reason hindered me from becoming a successful book agent. Being naturally ingenious, I turned my hand to parts of several trades, but not perfect in any, and feeling that I had not time to spend in rendering myself skilled, I could not earn enough as mechanic to support my family. I might perhaps have found employment in some large city, but I had no means to travel. I could have entered the army, but friends held me back, as well as my own feelings, as I questioned who would provide for my wife and little boys if I should never come back.

I cannot accuse myself of idleness; I have taken whatever work I could get for many years, and done my best with it. But let me whisper to you, young friends, that after forty-two years of my life have gone, and all its best opportunities, I have come to the conclusion that my place is on the farm, and that if I had bent one-half the energies to that profession—I speak designedly when I call farming a profession—that I have devoted to my hodge-podge life, I might be a man of greater influence to-day, and a man of means, if not a man of wealth. As it it is I simply own a small house over my head, and a small garden at my feet. I am dependent for other means on what I can earn from day to day in any way that opens. Now I have an ambition to own a farm; I ask no higher station for my boys than to be gentlemen, Christian farmers. I am trying to educate them to it. I am glad and thankful to send them as opportunity offers back to the old farm, for "grandpa," who is still vigorous, to train into farmers, and "grandma" to mould into noble boys.

If you think it has cost me nothing, my boys, to show up to you the errors of my life, you mistake; but if I can save any of you from regrets like mine over unsatisfactory years, I shall not be sorry to have told you my story.—*Edward Hudson, in The Household.*

A Penny, and a Prayer, Too.

"Was that your penny on the table, Susie?" asked grandma, as the children came in from Sunday school. "I saw it on the table after you went, and I was afraid you had forgotten it."

"Oh, no grandma; mine went into the contribution box all safely."

"Do you drop anything in with it?" inquired grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No ma'am."

"Do you care?"

"Oh, indeed I do, a great deal. I want to do good somewhere."

"Well, then; every Sunday when you drop your penny in, why don't you drop a prayer in, too, that your penny may be blessed in its work and do good service for God? Don't you think, if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the great ocean, some away off among the Indians!"

"I never thought of that, grandma. The prayer would do as much good as the penny if it was a real true prayer, wouldn't it? I'm going to remember, and not let my penny go alone again"—*Child's Paper.*

How to Play "Go to Albany."

The players sit is a row, and the first says: "I am going on a journey to Albany," or any other place beginning with an A. The one seated next to her says: "What shall we do there?" The verbs and nouns in the answer must begin with the same letter, so on through the alphabet. The one who asks the question, 'What will you do there?' continuing the game. But as an example is better than directions, we will relate to you how a party of children played it:

Ellen: I am going on a journey to Albany.

Louisa: What shall you do there?

Ellen: Ask for apples and apricots.

Louisa (to her next neighbor): I am going to Boston.

Frank: What shall you do there?

Louisa: Buy bonnets and buns.

Frank: I am going to college.

Susan: What shall you do there?

Frank: Cut capers.

Susan: I am going to Dover.

Sarah: What shall you do there?

Susan: Dress dolls.

Sarah: I am going to Erie.

Russell: What will you do there?

Sarah: Eat eggs.

Russell: I am going to Fairhaven.

Grace: What will you do there?

Russell: Feed fawns with frogs.

The party goes through the alphabet in the above manner. Whoever cannot answer readily, after a due time is allowed, must suffer a penalty.—*Pacific Rural Press.*

Home and Farm.

Table Manners.

The table is the place at which the family meet, and where there should be the freest and most unrestrained social intercourse. We eat to live; but the mere animal necessity is lifted up and glorified when the charms of pleasant conversation and of mutual courtesy surround the custom. So far as the sustaining of life is concerned, that object might be reached if each took his bread and retired to a closet to eat alone. But there is a spiritual life that is to be fed and sustained, and it is starved where there is no grace, not only before, but during a meal.

The great trouble with our American life is that it is too gloomy. We take no time to entertain and amuse each other. Not seldom does it happen in some houses that a meal progresses in dead silence, except when it is necessary to speak about the dishes, or to help some one to potatoes or pie. This is almost as bad as rudeness or quarrelling. There ought to be bright, genial, sparkling talk, in which the children should be allowed to join. There is no sense whatever in compelling an intelligent child to sit like a deaf mute at the table; though, on the other hand, children should not monopolize the conversation, nor be allowed to ask strings of irrelevant questions. Every one should prepare for the table by some simple process of dressing. The hair should be smooth, the hands washed, the general appearance of each individual inviting, and each should try to be as agreeable as possible to each other. It is quite wonderful how a little freshening of the toilet freshens up the soul as well as the face. So far, we ought all to be luxurious. If the mother sees to it that her school-boy sons always come to the dinner with clean hands and nails, and that her daughters never dwaddle into the room in tawdry finery or soiled wrappers, she will do more than she dreams of in the work of making them grow into real gentlemen and ladies.

The table itself ought to have a festive look. Flowers have a special grace on the breakfast board. A dish of fruit nicely arranged pleases the eye as well as the palate at dinner. Clean linen, even though coarse, and whole plates and cups, with bright glass and silver, help appetite along. A few well cooked dishes, however plain, nicely served, will promote health and happiness better than a great variety ruined in the preparation.—*Christian at Work.*

Beds and Bed-rooms.

Beds and bedding need especial care; on fine days leave your sleeping room windows open several hours, if possible, and if not too conspicuous, leave your beds unmade, and let pillows and mattresses air in the sun. Thoroughly examine the bedsteads—take out the slats, which you probably will find covered with dust—(accumulated dust will also be found on the slats of spring beds.) Wipe this off with hot salt and water. Salt dissolved in a very little water, should be put on with a small paint brush, in all the corners of the bedsteads to prevent vermin finding a place. If, by any chance, they are already there, this must be repeated as often as twice a week, until they are exter-

minated. Also, wipe the edges of the mattresses well with a cloth wrung out of salt and water. You must meet this matter promptly, and give it your supervision, for, if not attended to at once, they will get the better of you and cause you great annoyance.

If there should be any spots on your mattresses, try spreading a paste of starch, mixed with a little cold water—let it remain until quite dry, then brush off; if the spot still remains put a teaspoonful of borax to a pint of cold water, with a little soap; enough to make good suds. Scrub the spot with it, using an old nail brush or small scrubbing brush; afterward wiping dry with a clean cloth.

A Remedy for Diphtheria.—Mr. Shishkin, the Russian minister at Washington, desires to make generally known, for the possible benefit of people here, the fact that great success has attended in Russia the treatment of diphtheria with the benzoate of soda. Recently many parts of Russia have suffered as from an epidemic of this malady. Only a few days since we published a statement of its widespread ravages and remarkable severity in Russian towns. Diphtheria is a disease due directly to foul emanations, but which attains its maximum of activity in a humid atmosphere. In the wretched homes or hovels of the demoralized poor, where there is general indifference to cleanliness, and where drainage and ventilation are unknown, it flourishes most; but it also flourishes in the homes of the rich and invades the palaces of princes whenever ignorance of sanitary science results in the production of those conditions favorable to its development which are always present in filthy tenements. Dampness, however, is as important a factor in its production as are poisonous gases, and an atmosphere surcharged with moisture has the same distinct relation to its prevalence as the heats of summer have to intestinal troubles. Perhaps its ravages in Europe this year may be fairly regarded as attributable in great part to the saturated state of the soil, due to the unusual rains and the extensive inundations of low districts. But, let sanitary science do what it may, the time is yet very remote when it can hope to extirpate diseases whose cause is distinctly known, and consequently the knowledge of an effective remedy is of the very greatest value to the people. Our doctors should give a fair trial to the remedy of which Mr. Shishkin writes. Little has been said of it, though in fact a full catalogue of the medicines that have been tried in this disease would include almost the whole materia medica. Gum benzoin and the benzoate of ammonia have been used in England, the former in a solution which was applied to the throat as a varnish to prevent the access of air, and the latter on the general principle that all the combinations of benzoic acid have a stimulant effect on the mucous membrane. It is very probable that the combination with soda may have some specific influence.—*Herald.*

To Prevent Chapped Hands.—Chapping of the hands, which is one of the most disagreeable inconveniences of cold weather can be easily prevented by rubbing the hands with powdered starch.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879,

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Free Mission Fund.

There have been received since last report from:

J. Blanchard, Wheaton, $10 for Bro. Hinman. This is half of a $20 subscription for the year.

From Mrs. S. Gilkey, Kansas, Ill., $20 for Bro. Tapley.

From Rev. W. I. Phillips, Lindenwood, Ill., $5 for Bro. Tapley.

There has been sent to Rev. G. M. Elliott, of the Reformed Presbyterian Mission, Selma, Ala., $1, the contribution of the Pleasant Ridge, Ala., church; to Bro. Eli Tapley, Columbus, Miss., $32; to Bro. Hinman, Wheaton, $35, the contribution above noted and of S. Plumb, Streator. Next week we shall begin a weekly summary of these funds.

Baptist.

Brother Kellogg:—Please say through the *Cynosure* that my labors as pastor of the Spring Creek Baptist church will close with December, after a two years and nine months pastorate. I am now at liberty to correspond with any Baptist Church of Jesus Christ that desires a pastor, or evangelical labor.

I desire at once to enter upon a field of labor where a revival is needed, and will be glad to find a people of God that feel an earnest desire for the advancement of the kingdom of Christ.

I wish further to say that my relation with this church is fraternal, and that my change is from a mutual desire by pastor and people for the advancement of the cause of Christ; trusting that upon the introduction of a pastor against whom there may not have been wrought up so much prejudice, that much good may be done through a change. My earnest prayer to God is that he will send to this church some minister of the Lord Jesus full of faith and the Holy Spirit, believing that he will find here a people of the Lord that seek to worship him in spirit and truth, who have willing hearts and ready hands to aid the work. Joel H. Austin.

Burlington, Iowa, Box 580.

Presbyterian.

—Beside being prelate of St. Bernard Commandery, Rev. James Maclaughlan of the Scotch Presbyterian church is chaplain of Washington Royal Arch Chapter, No. 43, in this city.

—Rev. Wm. Schorsch, a graduate of the Presbyterian Theological Seminary of Chicago, and for several years missionary to western Africa, has become insane, and it was necessary lately to remove him to the State asylum at Elgin.

—Mr. Talmage, of Brooklyn, instead of leaving the presbytery at the request of his trustees, to escape the continued prosecution of his eccentricities, decided to remain and fight the battle through. The case came by appeal from the Brooklyn Synod before the Presbytery of Long Island last week, and that body acquitted him of the charges by a vote of over two-thirds.

—The Presbyterian church at Morrison, Ill., has a new pastor, Mr. Weller, a devoted young man from Ohio. He has been provided with Anti-masonic literature and is studying the subject.

Captain Bundy's Mission.

Captain Henry Bundy, the sailor missionary, returned to his home in this city and put up his Gospel ship, the "Glad Tidings," Nov. 20th. He started from Buffalo, June 14th, on his fourth missionary voyage among the neglected lake ports. He stopped a few days at five different harbors on the way to Mackinac, preaching in churches or on docks, or visiting the people. From this point he coasted around to Duluth and then to the Apostle Islands. Of his work here and on to St Ignace the Captain says in his report:

"There are nineteen of these islands, and but few inhabitants, and they are widely scattered. These people were exceedingly kind to us and seemed desirous to hear the Word of God and have us pray for them. We fell in with one family to whom the Gospel seemed to be entirely new. They received it as good news, unexpected news, and they inquired what they should do? We said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; and the whole family repented and requested to be baptized. There were nine in all, and we baptized them in the name of the Father and of the Son and of the Holy Ghost. We stayed at these islands until we had carried the good news to all that lived on them. At Portage Range Lights we worked among the fishermen all we could and then to Huron Bay, where we found a number of people settled, and a number of government men employed in building a lighthouse on the Stannards Rock. We worked with these people, and have reason to hope that our labor was not in vain. Captain Bean, a Swede, who has settled there, was very kind, as was also his wife; they were Lutherans, and good ones indeed.

September 16th, we left this place for Grand Island, and there worked in every way we could among the people for their salvation. Here we stayed five days and then went to Grand Marais, where, from what we could hear among the men in the camp, they were rough but kind; from there we made sail for Whiskey Bay, and thence on to Lake Huron and Mackinac. Made a short stay at this place, then took a run to Point St. Ignace, at which place we found much that needed to be done. We began to inquire if we could get a place in which to hold meetings. We found the owner of the mill, Mr. Halesenton, who was willing to do what he could to help us, so we secured the largest place we could get for services. There were very few professed Christians; I could only find one woman that had ever belonged to a Christian church, Mrs. Chamberlin, who had very recently moved there. The meetings were literally crowded. We started a Sunday school, though it seemed almost impossible to do any such thing; but as we pressed on, God opened the way for us, and caused a young man to rise up by the name of O'Brien, one of the common hands in the saw-mill, who served as S. S. superintendent. He confessed that he knew nothing about it, but was willing to do all that he could. When we asked him to open the school with prayer, he made a very humble prayer for God to help them. We found ourselves very short of teachers; we could only get two to take hold the first Sunday, one of whom was Mrs. Chamberlin. We started a Bible class, and as we had no Bibles left we had to leave Testaments instead. We left Sunday school papers enough for three months. We did a good deal of visiting and praying with the people, and one of the saloon keepers, when it came to meeting time, would turn all of his customers out, calling them heathens, and, locking the door, would invite them to come to meeting. This place, for the last 200 years, has been a Roman Catholic mission. I visited the priest, Father Yacker, and asked him to join with us in union services, but he declined. We had a good season of prayer with him, and he was very sociable and kind. At one of our meetings a very base fellow stood outside of the door and raged and swore so terribly that he stopped us from proceeding; so we started that beautiful hymn, "When I can read my title clear," with chorus, "We will stem the storm, it won't be long, we will anchor by and by." We kept on singing until the audience worked itself up into a perfect furore; until the very building seemed to shake, until at the close of the hymn some rushed out of the house and the poor fellow was silenced, and we never had any disturbance after—glory to God who always giveth us the victory through the King of kings and Lord of lords."

Captain Bundy's mission is supported by contributions largely from the lake ports. He will need about $2,000 the coming year to maintain the mission.

[From the Christian Harvester, Cleveland.]

—Those catch-penny, lust-of-the-eye affairs, named Sunday school Christmas trees, possibly are looking for the luster of your holy presence, ye sanctified of the Lord. Can the children who attend truthfully sing, "Perish every fond ambition?" No.

—The *Herald of Gospel Freedom* commends the rules of The Holiness Alliance against intemperance and secret societies. *Highway Papers* says the rules are "well backed up by proof texts," and, "By-and-by, when we get more room, we intend to reprint them."

From the Missionaries in Greece.

Incidents of the Journey of Mr. and Mrs. Zaraphonithes and Prospects of their Work.

ANDROS, Oct. 18, 1879.

TO THE CHRISTIAN CYNOSURE—*Dear Friends:* We reached our home here on the island in safety on the 20th of August. Found our mother alive and well, and she and all the friends glad to see us, and gave us a very hearty welcome.

The fruit here is very nice and the fresh figs really delicious; but they are most gone and then we will eat the dried figs. The grapes are quite large and very sweet; but the dry weather this year has made them small and the corp much less than usual. Many are able by turns to conduct a stream of water through and about their gardens, so that the vegetables grow very nicely, and several crops are raised. The people living above the springs do not have this opportunity, and every thing is dried up.

The gardens on the sides of the mountains are in the form of terraces by means of a stone wall, built every few feet. So you must climb these walls to go about your garden.

The paths up the mountains are a series of irregular stone steps. Sometimes the path is very narrow. The children would laugh to see the little donkeys with packs on their backs, picking their way up the mountain; but then you would feel sorry for them, for many times they are very heavily laden. When we first came up on the mountain, I rode upon a donkey for a short distance. It was very nice riding, but I felt sorry for him and walked. I enjoyed it very much, for it was quite cool and nearly sundown.

We have such delightful weather here, and in America I suppose that you suffered with the heat.

We left New York on the third of July, and it was so warm that we felt almost suffocated. Then we had to wait on the steamer from 3 P. M. to 11 before we started; but when we got out on the water we were cool enough. The sea was not very rough, but before breakfast the next morning we were nearly all sea-sick. This lasted about a week, and we had no very rough weather throughout the voyage. The air was very damp and cold with the exception of two or three days. So we had in all quite a pleasant journey, but we failed to find any real pleasure in being on a steamer. We crossed in the steamer *Denmark*, of the National Line, and were sixteen days making the passage. Saw the Isle of Wight and sailed through the channel and up the Thames River, and landed in London. It was a pleasant day, but they had rain every day for eighteen months. There were several pleasant days during our two weeks stay. Business kept us from going round much, but we saw something of London. It is such a large city that we were almost lost in it. We were disappointed in some places that we visited, but very much pleased with others. If you ever visit London I am sure that you would like to see the Houses of Parliament, the Zoological Gardens, the Crystal Palace for its beautiful flower beds, Westminster Abbey, which I am sure will be new to you, although so very old. The British Museum is a very large building, and contains everything almost in the shape of relics, stuffed birds and animals. You will need to spend some time here, and also in seeing and examining Madam Tassand's wax works. The figures are so life-like that you may be deceived, especially by that policeman who stands there with his sword, ready to direct you where to go, or to keep you in order if need be.

Come and see London, but put a plenty of money in your pocket for you will need some very often and for everything except water. The incessant rain made the fruit there almost tasteless. The vehicles of London look very strange; they are mostly small, with two wheels, are drawn by one horse, and the driver sits on behind. Sometimes the horse falls down, and then whatever baggage may be on top and perhaps the driver, tumbles into the muddy or dirty street. The first Sunday we listened to Dr. Parker, and the next, went and heard Mr. Spurgeon. We had a letter to Dr. Parker, also one to Mr. Spurgeon. The former was very kind, and he and his wife helped us in many ways. The latter gave us a very hearty welcome, and said that he would remember us in the future.

We left England at New Haven, and crossed the channel to Havre in France. We were favored with pleasant weather and a calm sea, but we were "crowded in the cabin," so that only a few of us were favored with a chance to sleep a little. I will tell you about the remainder of our journey in my next letter.

It was reported that when we arrived here, we sent word up to our mother to burn all the pictures, and it created quite a sensation. But mother denied that we sent such a word, and as she has a picture and a bottle of holy water in the room with our pictures, the feeling has gradually subsided. It was also said that Mr. Zaraphonithes is a Roman Catholic; but that was denied by some. Others say that he is a Freemason, come to teach those doctrines. Mr. Z. has told our mother that we are not, and that the Bible is our only law and guide. The priest who was once the great antagonist of Mr. Z., is now our best friend, and is the only man who comes to see us every day. The bishop is eight or ten miles from us. We do not know whether he has heard anything about us.

Just before we came here, the richest man in this town, together with another man, got drunk and went out on the water and were drowned. The body of the rich man was never found. Then we came and put total abstinence before the people, which is something entirely new to them, and it makes a good deal of thinking. Wine and spirit are used with the meals and the friends are treated with it. It is a light kind of wine and is not adulterated.

When Mr. Z. puts total abstinence from drinking before the people, they laugh as they did in the days of Noah when he built the ark. They think that it is impossible. The priest says to Z., "I will teach you to drink," but Z. says, "I have faith that I will make you not to drink." Many of the people and the priests are drunk very often. Z. tells them that drinking is the mother of all evils, and when they see from time to time, the fights, deaths and troubles which it occasions, they cannot help but acknowledge that he is right. We have put before the people these things: Total abstinence from drinking and smoking, no holy days and the observance of the Sabbath. They say that we have an oath to the Freemasons and for this reason we do not drink.

As yet the people are ignorant, blind. They do not know anything about what we are trying to do. There are no persecutions yet; but much talking outside. But they call on us and we have begun to call on them. They treat us very kindly and some of them have arranged in some way with the custom house, so that we do not have to pay any duty on our things. We do not understand why or from what motive they did it; but we are very thankful for this great favor. We pray and sing every morning with the organ and some of the people know it. Our congregation now on the Sabbath is only my husband and myself; but we hope and pray that the future is not far distant when many will be added to our number.

The cloud which went before the Israelites seems to have stopped here in the Island of Andros. It appears that the Lord does not want us to start a school for the present, as it would scare the people. We had thought to begin a little school here at home, but the way is not open We can work by visiting the people at their homes and talking with them, and by welcoming them here.

Some time we will tell you about the Island of Andros. In our next letter we will speak of the holy days and how they are observed by the people. From your correspondent in Greece,

MRS. A. D. ZARAPHONITHES.

P. S. We received three copies of the *Christian Cynosure*.

Five States have now given women the ballot on the school question—viz: New Hampshire, Massachusetts, Minnesota, Kansas and Colorado.

News of the Week.

—Cable dispatches last week indicated that the situation of General Roberts' command is growing more critical, as is that of other British forces in Afghanistan. It is quite manifest that Roberts is entirely cut off, and the chances of massacre and of being starved out seem about evenly balanced in case he is not shortly relieved. London advices disclose that something like a panic prevails as to the situation, and the Cabinet meeting yesterday to consider the question of sending reinforcements to Afghanistan denotes that the gravity of the situation can no longer be concealed

—In the Prussian Diet last Friday, the Minister of Finance acknowledged that the distress caused by the famine in Upper Silesia during the last month had increased, and was intensified by typhoid fever. After the holiday recess he said the government intended to demand a vote of credit for relief works and the distribution of provisions. It was the duty of the government, he said, not only to relieve the distress but to prevent its recurrence by improving the communications. The famine threatened territory of Silesia forms that part of the province wedged in between Austria and Russia, comprising the districts of Ratibor, Kosel, Rybnik and Pless, with part of Gleiwitz and Bulinitz, covering an area of 97 German square miles, and inhabited by 400,000 persons, of which 85,000 are destitute.

Illustrated Supplements.

Our new eight page illustrated supplements, which show by engravings the signs, grips, and ceremonies of seven degrees of Freemasonry, and also Odd-fellowship and Knights of Pythias, are furnished free to canvassers for the *Cynosure*, and for general distribution, at the extremely low rate of three cents each, or $2 per 100 post paid, and by express charges not paid, at $6 50 per 1,000.

MARKET REPORTS

CHICAGO, Dec. 22, 1879.

GRAIN—Wheat—No. 2		1 81½
No. 3		1 14½
Rejected		98
Winter		1 83
Corn—No. 2		40¼
Rejected		38½
Oats—No. 2	36½	40
Rye No. 2	79½	80
Bran per ton		10 00
Flour—Winter	4 00	7 00
Spring	3 75	6 00
Hay—Timothy	11 50	14 50
Prairie	8 50	11 00
Mess Beef	8 75	9 50
Tallow		6¼
Lard per cwt		7 40
Mess pork per brl	12 00	13 15
Butter medium to best	18	30
Cheese	7	12½
Beans	1 00	1 75
Eggs	20	22
Potatoes per bu	50	65
Seeds—Timothy	2 40	2 55
Clover	4 50	5 40
Flax		1 47
Broom corn	8	8
Hides—Green to dry flint	8	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 40	5 37
Good	3 90	4 30
Medium	3 40	3 75
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Hogs	4 10	4 60
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New York Market.

Flour	$5 25	9 00
Wheat—Spring	1 29	1 40
Winter	1 52	1 58
Corn	61	65
Oats	48½	50½
Rye		93
Lard		7 70
Mess pork		12 50
Butter	14	28
Cheese	7½	13
Eggs	19	22
Wool	18	58

Miscellany.

—The Cincinnati brewers have been holding secret meetings recently. It is reported that they have determined to merge all separate interests in one gigantic brewing company, with a capital of $8,000,000. It is stated that such action is necessary on account of the great competition between the different breweries.

—In Boston it was fifty-four years after the earliest public school for boys was established before girls were allowed to attend them at all. For the next thirty years girls were to attend for the six warmer months (from the middle of April until the middle of October), for the nine years following they were allowed to attend eight months, and ninety-three years after the first boys' public school was established girls were admitted to a full and equal share in all the privileges of the public schools.—*Report of Boston School Committee, 1866.*

—There was a decrease of five in the number of school-houses in New Hampshire during the year ending June, 1877, and a decrease of six during the year closing last June. We are not able to refer to the returns of 1878 to see whether there was a decrease that year. There were enrolled in the public schools in the first year named, 68 035, while last year the enrollment was but 52,870. What is the matter with the "Old Granite State?"

—Adolph Sutro, of tunnel fame, declares that the Comstock lode cannot be exhausted for a century. Chicago experts show that by breaking new ground, the wheat crop of the great Northwest can be doubled in a few years. Thus from the bowels of the mountains and the surface of the plains there is a promised increase of material wealth, which, under good government, ought to make us the richest, as well as the most comfortable and busy people of the earth.—*Boston Globe.*

—It is intended to erect shortly on Mount Ætna an observatory for astronomical, meteorological and seismological purposes. The site selected is at an elevation of 9,652 feet above the level of the sea. The purity of the atmosphere at this place is so great that Venus casts a perceptible shadow, and the naked eye acquires a power of vision which can be exercised elsewhere only with the help of a small telescope. The expenses will be defrayed partly by the Italian government, partly by the University of Catania. This observatory will be the second highest in the world. The signal station at Pike's Peak, in Colorado, is the highest building in the world.

The Hudson River Tunnel.—Since the resumption of work after the recent removal of legal obstacles, on the Jersey City side the shaft has been sunk to its entire depth (65 feet) and the horizontal drifting of the tunnel proper been commenced. It is contemplated by the Tunnel Company to work from both sides of the river and prosecute the work day and night without intermission, so as to finish it in two years. The entrance to the tunnel on the Jersey side will dip from Jersey avenue and Fifteenth street to the Hudson River, a distance of 3,400 feet; thence under the river to the foot of Morton street, about 5,400 feet; thence curving slightly southward about 3,000 feet to a point in the city to be selected by the New York Board of Aldermen. The entire length of the tunnel with approaches, will be about 12,000 feet, or about one mile under the river and three quarters of a mile on each shore. The tunnel walls will be constructed of brick and cement three feet in thickness, and will be of nearly circular section, 26 feet in width and 24 feet in height. The interior will be painted white and lighted with gas, and will be provided with a double-track railway of steel rails laid upon a foundation of stone ballast five feet from the bottom. It is believed that the tunnel will be able to afford transit to 400 trains daily.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Dec. 20, 1879, from J M Allen, G Brokaw, W Barnlund, T K Bufkin, N Bourne, O C Blanchard, S Brink, P B Bates, C W Core, R M Conway, M Carnes, G C Clark, J Craig, W Fenton, D Forman, I J Gilbert, L Griggs, T Gibb, B T Grove, C H Gillett, J M Henderson, A H Hamilton, R J Hathaway, D Jones, I Jackson, O F Lumry, Mrs J M Leighton, J W Lewis, J Martin, J R McDowell, H A Markham, F Morath, W K Morley, J Mathews, A Mussleman, W Macher, T B McCormick, W I Phelps, B T Pettengill, A M Paull, Mrs J Parish, C Quick, S Reynolds, G Richey, J Russell, C Schomaker C M Swan, A F Standish, J P Stoddard, G Scuddamore, J W Thompson, A Teter, S L Tipton, S Wilder, J S Yaukey.

Books and Tracts sent during the week ending Dec. 20, 1879.

By Express.

A W Guillod.

By Mail.

W Sherman, P Gustavson, J M Flanagan, A W Glick, S Reynolds, A F Hosker, J Hulst, F E Schrom, L Seltzer, C H Hanson, J Collins, O C Blanchard, E B Scott, J B Stinespring, A Hamilton, C Koerner, D A Kay, J Kay, W Perkins, G W Layman, D G Rush, C L McClung, N A Glidden, J Shaw, T M Wilson, Rev N D Lanphear, C Van Reyendam, J B Maynard, J C Burke, F P Hartwell, W C Cornell, A E Lightfoot, D E Hardy, E D Flagg, A Lee, N Sumner, T H Cahoon, S L Tipton, J G Welsh, J Mathews, F Wells, B T Gove, H Vincent, S L Miles, A J Strain, G C Clark, O D Warner, I W Grimes, S I Robb, C H Gillett, I H Keyes, L Wolf, P C Showacre, W C Kinyon.

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CHICAGO, THURSDAY, JANUARY 1, 1880.

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Notices.

—The Rhode Island State Convention will be held in Providence, January 27th to 29th.

EXPOSITIONS at Lena, Ill., by brethren Browne and Starry on the evenings of January 2nd and 3rd.

Topics of the Time.

Hon. George R. Wendling, who is lecturing in reply to the fallacies of Robert Ingersoll with an eloquence which the celebrated infidel hardly surpasses, and a logic which thrusts, like the spear of Ithuriel, through his disguises and untruths, was lately interviewed by a reporter of the New York *Witness*. He gave this emphatic testimony in favor of the servants of the churches and unsectarianism: "The clergy constitute the most humane and self-sacrificing class of men to be found on earth to-day. I have been in the last year, in nearly every Northern State, from Maine to Nebraska, and everywhere the clergy are doing the most for humanity, not only in the way of religious ministration, but I mean, in caring for the poor, the wretched, the homeless, the sick, the weak, the intemperate. They are the men who are at the front in movements designed to alleviate human suffering, working by sunlight and by starlight; and four-fifths of them half paid, having poor fare, poor libraries, poor homes, and a portion of every community prejudiced against them. The men, I say, who are doing this, are the same preachers whom Ingersoll would cast out. Robert Ingersoll may make pretty speeches about humanity, but here is a class of men whose hats neither he nor I are worthy to hold. Denominational lines are becoming every day more imaginary then real. Let about three more Ingersolls come to the front to attack Christianity as a whole, and these lines will become almost invisible to the outside world."

Seldom had a joke so sad and fatal a termination as one in this city last Saturday. A young man named Gould, the head of a thriving firm, went with a friend to the rooms of the latter. Finding the colored serving man out they conceived the plan of alarming him on his return with the appearance of a burglary. Throwing the rooms into confusion they shut themselves in the bath-room. The servant in his hunt for the supposed thieves and not able to force the door of their retreat, ordered them out, and getting no reply fired through the door. The bullet pierced Gould's brain, and he died in a few hours without a word. The "practical joker" so often barely escapes such a fatal end of his fun that, if we did not know human nature, it would astonish us that such risks are run for the sake of a boisterous laugh.

Secretary Schurz and thousands who sympathized in his effort to settle the difficulty with the Ute Indians without war, are grievously disappointed with the news from southern Colorado. Instead of bringing in the Indians engaged in the massacre at the White River agency, there is a positive refusal to give them up, and a war of extermination is ready to be declared on the hostile tribe. The failure of the commission and the departure of the commissioners from Los Pinos will be the understood signal of war among the savages, and great anxiety is expressed lest the agents of the government and their small escort cannot escape. This failure of peace negotiations is disastrous. It will set back the efforts for a change in our Indian policy, and weaken the opposition to the unjust and cruel demands of some of our Congressmen, who are working for a gradual extermination of the Indians in Colorado, because their interests are hostile to the rapacity of the miners.

Public approval, after trembling for a month in the balances of expectation, promises to be thoroughly captivated by the success of Edison's electric light. At one time the promises of the great inventor threatened to come so far short of fulfillment that even his previous reputation was hazarded. But the actual exhibitions of his light must dissipate all doubts. Edison has devised a method of dividing the electric current almost without limitation. He has invented an electric burner admirably adapted for domestic purposes and of simple construction. The electric current, which will give light by night, is a motor by day, and will run a sewing machine or propel any other light machinery. The expense of all this is about four cents per day. The stock markets, the quickest and surest indicators, are responding to the facts accomplished and gas stocks are falling with few buyers, both in New York and London.

All election frauds must make obeisance to Maine. Down south they stand up and shoot one another to carry elections; in Maine the Greenback Democratic Governor and his committee are guilty of the ridiculous meanness of throwing out whole districts because i's are not dotted or t's crossed. By the laws of Maine, Gov. Garcelon and his council form a board of canvassers to declare the vote, but not, as in Louisiana, to go back of the official returns to hunt for fraud. But, in order to overcome a republican majority of thirty-six in the State Legislature, and keep the State government in their own hands, this board has thrown out whole districts, where the vote was fair and unquestioned, for the simple reason that the official reports were made with some trifling errors, such as spelling Clark with an additional e, leaving the h out of Burnham, and carrying out a report with ditto marks ("), instead of rewriting the name. The effect of their work is to disfranchise a large part of Maine, five cities included, and the State is in rebellion, not against law, but a rascally governor. It is even feared that blood will be shed, so great is the rage of the people. Anticipating this, Garcelon ordered the removal of arms from the arsenal at Bangor last week to the State capital. The citizens of Bangor stopped the wagons, and, to prevent a bloody fray, the arms were returned. The whole State is petitioning that the matters in question be turned over to the Supreme Court, which will provide a peaceable solution of the difficulty.

WORDS OF LIFE FOR EVERY DAY OF THE WEEK.

Would not our readers like a weekly calendar in the *Cynosure*, with a text of Scripture for each day? A verse that would be a key note to pitch the tune for the toils, cares, joys, or sorrows of the day?

It seems to us that such a calendar would be very desirable, and, with the opening of the new year, we open with such a calendar, and expect to continue it for every day of the year.

If any would like to contribute verses for publication which seem to them especially appropriate for any day of the year, they will be thankfully received.

WORDS OF LIFE FOR EVERY DAY OF THE WEEK.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Mat. 4: 4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night." Psalms 1: 2.

Jan. 1st, Thursday.—We will rejoice in thy salvation, and in the name of our God will we set up our banners. Ps. 20: 5.

2nd, Friday.—Fogetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3: 13-14.

3d, Saturday.—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom. 6: 12.

4th, Sabbath.—If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Is. 58: 13, 14.

5th, Monday.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8: 32.

6th, Tuesday.—Jesus said unto him, If thou canst believe, all things are possible to thim that believeth. Mar. 9: 23.

7th, Wednesday.—For to this end also did I write that I might know the proof of you, whether ye be obedient in all things. 2 Cpr. 2: 9.

Some Letters to Masons.

BY REV. J. T. JAMES.

Two years ago, while the writer was in a certain city which President Finney said was "doomed" and which has been avoided by the great evangelist, a city lying right between Sodom and Gomorrah, full of breweries and beer-drinkers and slop wagons carrying the swill from the breweries to the drinkeries and crowded with high Masons as its preachers—while in this place it fell to his lot to have a little Masonic experience.

The spirit of our Master, Christ, speaking in his servant and prophet David, says, "But the sons of Belial shall be all of them as thorns thrust away," 2 Sam. 23:6. When the Belialites then come up into high places in Zion it is a mistake to suppose they are sent of God to bring forth all the charity-garments of his saints to cover them and make them appear as fit for fellowship; the Lord has permitted the devil to send them in that he may bring forth his ancient David-spearmen, for David said they were to be "thrust away," and thrust away "as thorns," by men "fenced with iron" and armed "with a spear." Israel gets so soft at times that it is as Deborah said it was in her day, not "a shield or a spear seen among forty thousand in Israel." Judges 5:8. They all are carrying such "good feelings" towards their oppressors, they are hoping and praying for their Masonic, world-seeking, pleasure-taking, Christ-rejecting ministers and church-rulers to become converted, or hoping that maybe they are good Christians after all.

What is needed at such times is what God called for in Deborah's day—"War in the gates." Judges 5:8. John Baptist was no truculent to church authority contrary to the Spirit of the church, and carried no servile bow and smile for the sons of Belial when the wicked rulers of the church came around. He carried Scriptural arms, "the staff of a spear," (2 Sam. 23:7) for the Lord to put a spear-head on, a word of testimony to thrusth them awey with. "But when he saw many of the Pharisees and Sadducees come to his baptism," he had his spear-staff ready and the Lord put a fresh head on it for him to thrust them with, and "he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come?" Mat. 3:7. Here was a man who carried a spear staff for God to put heads of testimony on against "the spiritually wicked in high places."

If we cannot "thrust" the wicked in high places, we may at least inherit the blessing pronounced in Psalm 40:4: "Blessed is the man that maketh the Lord his trust, and respecteth not the proud nor such as turn aside to lies." We can withhold respect from the Belialites if we can't thrust them away, and pray and wait until the Lord sends along some that can thrust them away. And if we thrust and get thrust out ourselves, it will turn to us for righteousness in some better place. The Lord delivers many of his dear children in this way, by letting them thrust at "spiritual wickedness in high places," to the offence of the carnal Zion sustaining such "wicked spirits," and they themselves are thrust out, to find a pure fellowship.

During this year, in said city, one of the high Masonic preachers got a lady revivalist to come and hold revival services in a church so run down, as to piety, by "kettledrum festivals" and other church debaucheries that he and his church had been openly reproved by a sober Presbyterian minister of the city for the scandal this Methodist Masonic was causing religion. During the progress of the revival services, the Masons held a high festival in open hall, several hundreds attending, with their wives. It was on Saturday night. Both this Masonic preacher and his presiding elder, another high Mason, were present, with their wives, and the papers announced them accordingly as being on hand and speaking with wit and adding to the agreeableness and humor of the occasien. The poor evangelist was left at the church that night to pull away at the unbelief of the sinners. It was just after this that the writer felt it on him to write a couple of letters, one to the evangelist, sending a copy to the pastor, and another to the presiding elder. The following are extracts from them, containing their substance:

[*Concluded next week.*]

Christian Union.

BY REV. H. H. HINMAN.

The covenant sworn to and subscribed by the members of the Synod of the Reformed Presbyterian church of Pittsburgh, Penn., May 27th, 1871, is a most remarkable document. I would like to call attention to one clause, and wish it might be impressed not only on all Reformed Presbyterians, but all who love Christ:

"Art. 4. Believing the church to be one, and that all the saints have communion with God and one another in the same covenant; believing moreover that schism and sectarianism are sinful in themselves and inimical to true religion, and trusting that divisions shall cease and the people of God shall become one catholic church over all the earth, we will pray and labor for this visible oneness of the church of God in our land and throughout the world on the basis of truth and Scriptural order—and to gather into one the scattered and divided friends of truth and righteousness."

The foregoing must commend itself to all thinking Christians. It is but a transcript of our Lord's prayer, "That they all may be *one*, as thou, Father, art in me, and I in thee, that they may be one in us: that the world believe that thou hast sent me." I propose to notice some of the obstacles to this visible oneness.

1. The low state of piety in the religious organizations is both a cause and a result of the divisions. The sins that separate us from God separate us from each other. Union in Christ can only come from union with him.

2. A false estimate of the importance of human organizations as a means of building up the kingdom of Christ. It is true that it has pleased the Great Head of the church to work through human means, but when the building up of a human organization comes to be the end rather than the means, then such an organization is a curse rather than a blessing. It is greatly to be feared that many are working for the church (sect) rather than for Christ, and that while they value true piety and wish to promote it, they wish still more earnestly to build up their organizations. It is this mistaken estimate of the value of sects that leads so many good people to resist every effort to purge out the iniquities of their churches lest haply they shall be distracted, divided and weakened.

3. Pecuniary interests. The large sums invested in denominational colleges, seminaries, missionary and tract societies, are so many strong bonds binding the sects to separate and independent action, and blunting their moral sense of the sin of schism and sectarianism.

In the future I will speak of the remedy.

Mormons and Masons.

Mormonism does not derive its name from the Greek word Mormoo signifying *a woman of frightful appearance; a witch; a goblin or specter; a mask;* though it has come to imply all these things and more too. It is simply and essentially an amplification of Freemasonry, applied to the government of an entire community of men, women, and children. Its three highest degrees, which inculcate polygamy, were derived from the Arch-angel Gabriel, in a communication to Joe Smith of the Aäronic High Priesthood, by him transmitted to Brigham Young, and so on down the hierarchical chain of descent.

Both Joe Smith and Brigham Young were natives of Vermont, it is said, a State where Masonry is almost as much in the ascendency as Mormonism is in Utah; and they may be suspected of having derived their Masonic inspirations from that quarter, instead of from the angel Gabriel. We would remark, by the way of evidence, that Freemasonry, like Mormonism, does not regard adultery as a moral wrong. It becomes a Masonic offence only when a Mason's own women are parties to it.

This Masonic institution, so adverse to morality, to Christianity, and to the laws of every State in the Union, is now rearing its head in Utah as a State's right doctrine; and Utah proposes to come into the Union as a Grand Masonic Lodge, above the reach of all laws except those prescribed through inspiration from the Angel Gabriel.

With respect to this movement, United States Judge Boreman has recently written an excellent letter, from which we propose to make an extract. We shall copy the judge's own words, precisely, in every particular, except that in the place of Mormon terms we shall put their exact Masonic equivalents. With this preparation of the reader for a real understanding of the issue, we proceed to give the judge's words in Masonic phraseology, as follows:

Under a Masonic State government for Utah, the election laws, the elections, and the courts, would all be used, without reserve, and without conscience, to foster the lodge power, to build up Masonic interests, to favor Masons in all civil contests, and to screen them in every prosecution. And these same agencies would, likewise, be used to cripple and crush every Cowan enterprise, to destroy Cowan interests, and to drive out Cowan residents. The lodge would dictate the election laws, and rule in the elections. An independent judiciary could not exist; it would be an impossibility. An asserted inspiration would dominate and overshawow every other power. Every branch of the civil authority would be forced to prostrate itself before the exacting despotism of the Grand Masters of the lodge. The rights of Cowans [the people] would, with impunity, be violated and disregarded at the polls, and in the courts; and there would be no redress.

Such is the real force of the words of Judge Boreman, when extended and applied to the United States, as well as to Utah.

Four thousand men, including two batteries of artillery and one regiment of horse, were once sent to Utah to restore Federal officers to the posts from which they had been driven by the Mormons, and to establish the authority of the United States. That was twenty-two years ago, and the rebellion of Utah is stronger to-day than ever before.

Twenty-six hundred thousand men and billions of money have been devoted to suppress the slave-power rebellion, and still the spirit of that rebellion is perhaps more formidable now than ever before. We try to hide the fact behind pompous pageants to General Grant, but such efforts will only encourage it more and more.

What, then, are we to do? We must be manly, truthful, open, sincere, as becomes freemen, and strike boldly at the root of the evil, which is the Masonic lodge. Mormonism is but a mere cutaneous manifestation of the real disease that is afflicting our body politic. The real disease is Freemasonry, the virus of which now reaches to every part

the system, from the President of the United States and his Cabinet and secret advisers, down through Congress, the Judiciary, State Legislatures, the Courts, the church, the press, to the smallest postmaster of the country village. It is folly to suppose that Mormons will give up their servile submission to their church, as they call it, so long as we American citizens generally submit, as we now do, to the Masonic lodge.

No greater or more unmanly guile and insincerity than the Masonic lodge ever existed.

Can we expect the ignorant, degraded, deluded Mormon to rise up and assert the rights of the American citizen, so long as we, Americans, elect to office presidents, judges, members of Congress, bishops of churches, who have sworn to serve the foreign institutions of Freemasonry and Odd-fellowship? The mean, belittleing institution of Mormonism, the cunning device of two apostate New Englanders, is in no respect worse than the Masonic lodge, which owes its perpetuity in America almost entirely to the efforts of one single unworthy son of New England.

Reform, and the vindication of the law and the morals of the United States, and the restoration to the citizen of his independence of character, and its concomitant rights and privileges, objects so desirable, are utterly impossible of attainment, so long as Freemasons and Odd-fellows become our Presidents, and the shapers of our political destinies. They are sworn slaves to a power as degrading as that of Mormonism.

AMERICAN.

HOLIDAYS.

A holiday, in the modern sense of the word, signifies a day of pleasure, in contrast with a work-day. There is no virtue attributed to the day itself, but it may be chosen with reference to some historic event, either personal, as a birthday; national, as Independence Day, or the Fourth of July; or religious, as Christmas and other church festivals in vogue among Episcopalians, and church communions of a similar class.

The word "holiday" is compounded from the two words "holy" and "day," and was, in its original form, written "holyday," but as it has come to be applied to other days beside those that have a religious antecedent to mark them, it has been changed in form, and as now written and used, it has application to customs and observances that are far from being holy.

In ancient Jewish times, certain days were set apart out of each year as days of sacred festivities, and upon those days the people refrained from common toil and joined in religious rites and ceremonies that were either typical of God's promises yet to be fulfilled, or memorial of his providences in the past. On such occasions the people were to rejoice before the Lord and to worship him in gladness. These were not mournful days, but days of especial thanksgiving and praise.

As these days were also days of rest from common toil, they were called "Sabbaths," although the religious ceremonies performed upon such holydays were often wearisome to the flesh, as people often become weary in their pleasures, but those ceremonies were always gladsome. Thus David writes; "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday."—Ps. 42: 4. The weekly Sabbath, as well as all others, was a holyday, but it was not intermingled with rites commemorative of national existence, as were the rest of the Jewish holydays. It was commemorative of the old creation, when God rested on the Seventh day; but in the Christian dispensation there is the beginning of a new creation in Christ Jesus, and as there is no earthly toil to the "new creature," but all labor of the Christian is "in the Lord"—Col. 3:17—hence the old rest day, pertaining to the old creature and old covenant, is passed away, and the church enters upon a new one by the resurrection of the "second man," her Lord, from the dead. And as is the first day of the week to the Christian, so are all the remainder, "holy unto the Lord."

Yet still there is much of legality in the professed church of Christ. Clinging still to forms and ceremonies, to church memorials and to carnal relations, the church in an early age sought to ally herself with the nations of the present world. Leaving the simplicity of Christ for the swelling pomp and fleshly satisfaction of temporal power and display, the church has sought to impress the world with her sanctity and history by setting apart certain days as "holy days," but the world has only seized upon these signs of carnal obligations to improve them as opportunities for revelry and excess of pleasures. Christmas, instead of being a church "holyday," has become a holiday for the world's carousing. What cares the world for Christ? If through his long suffering their lives are spared to them, it is not that they honor him, but instead they improve it to "eat and drink with the drunken," and the last of all desirable events to them is his second visit to the earth. Christmas holidays, indeed! For what? To honor Christ? Far from it; but to feed the flesh. To honor Belial, the god of the belly. Amid the gay festivities of the world, let the child of Bethlehem appear today—would he be crowned "Lord of all?" Would he sit among the banquetings of idolatrous festivities carried on in his name?

Oh, professed church of the living Christ, where is the "new creature in Christ Jesus?" Where is the "holyday" of the people of God? Where is that Christmas of the new creation in thine heart? Put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness. Let thy holydays be those of the risen Lord, and thy worship be in the Spirit of him who raised up Christ from the dead. Then shalt thou see the perfect day of eternal life and joys just before thee, and thou shalt "rejoice before the Lord; for he cometh—for he cometh to judge the earth." (Ps. 98:13.)—*Advent Christian Times.*

[From the Lutheran Standard.]

LUTHER AGAINST ROMANISM AND SECRET SOCIETYISM.

A sermon, preached October, 1877, by Rev. H. Sieck, translated by Rev. L. A. Detzer.

I beheld the transgressors and was grieved; because they kept not thy word. Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness. Psalm 119:158, 159.

Three hundred and sixty years ago on the 31st of October, Dr. Martin Luther took the first step to reform the church. He nailed on the door of the Castle church in Wittenberg, ninety-five theses, in which he spoke mainly against the abomination of indulgences; but by which he undermined, unknown to himself, the very foundation wall of papacy itself. At that time he looked upon the Roman papacy as the true Christian church, and upon the Pope as Christ's vicegerent. The 71st thesis reads: "Whosoever speaketh against the truth of papal indulgence, on him be a curse and God's wrath." And in the year following, 1518, Luther writes to the then Pope, Leo X: "I fall at your holiness' feet, and submit myself and all I am and possess. Whatever comes to pass, I shall not know otherwise, but that your voice is Christ's voice, who speaks and acts through you." Even when Luther had gained, in the course of years, by means of his disputations with Miltiz, Sylvester Prierias, and Dr. Eck, an ever deeper knowledge of the abominations of the papacy, he had the good opinion that the "holy father in Rome" disapproves these abominations, and wrote in the year 1520, three years after his first reformatory act, a respectful letter, wherein he says: "Meanwhile thou, O holy father Leo, sittest like a sheep among the wolves, and like Daniel among the lions. What availest thou alone against so many?" And what did he do, the so-called holy father? Did he plead his innocence? No, in his bull he condemned Luther's writings, and threatened to excommunicate him, if he would not recant within sixty days. Thereupon fell the scales from Luther's eyes. He writes: "Never has it been heard heretofore, that any one has cursed the openly confessed Christian faith, as this hellish and accursed bull does. Now I am much more confident, knowing for certain, that the Pope is clearly found to be the anti-Christ and Satan's throne." He who has read any of his books, knows how zealously Luther thenceforth assailed the papacy. He hardly preached one sermon, scarcely wrote one book, wherein he did not fight against the Pope and his followers. He never since then looked upon the Pope otherwise than as upon the anti-Christ, who sits in God's temple and pretends to be God. A year before his death Luther wrote the powerful tract: "The Popedom in Rome founded by Satan." No wonder that to-day yet papists call Luther *the* heritic, and condemn him to the lowest depth of hell. No wonder that they spread the most shameless lies in regard to him among the credulous people.

Concerning his battle with the papacy, Luther stands unrivalled in the history of the world. Never was there a more heroic, more valiant, more invincible, and, to the papacy, more formidable wrestler, by word or pen. But how? Would Luther have to fight only with the papacy, which is, on the whole, the same to-day as it was in his days, if he reappeared to-day? Assuredly not! There have been formed, since then, many branch societies, which embrace the same fundamental errors as Popery does, and yet, which are in opposition to the papacy, namely: secret societies, with religious ceremonies and tendencies. Let me endeavor to prove that Luther, if he returned to day, would raise his voice, as he opposed Popery, against secret societyism. Also:

1. Because secret societies, like the Papal church, not only despise God's holy word, but misuse it also to confirm their errors.

2. Because secret societies, like the Papal church, embrace the doctrine of man's justification by his own good works.

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"I beheld the transgressors and grieved because they kept not thy word." Thus, with bleeding heart, laments the psalmist in Psalm 119, seeing how universally God's holy word was despised. This same contempt of the written word of God by Papists made Luther so zealous in his fight, and it is even this despising the written word of God which is manifestly done by secret societies. Thereupon I say, if Luther would return to us to-day, he would raise his voice the same against secret societyism as he did against the papacy.

What was the cardinal point in Luther's contest with Popery? Was it not, first of all, the question whether the Bible, the holy Scriptures, should reign supreme over people, bishop, and priest, or not? The Pope would fain be higher than God's word. Luther thought that the Pope, as a true Christian, would hear God's holy Word. But he was greatly mistaken in that. Never was the Pope against anything more than against the Bible. Pope after Pope issued the prohibition to have and to read the Bible in the vernacular tongue. They have condemned all Bible societies, and Pio Nino has done this several times. There is, as far as I know, not one Roman Catholic Bible society upon the globe distributing God's holy Word among the people. There existed one seventy years ago, but it was suppressed after a short life of ten years. In every country where papists predominate, the Bible, even the Roman Catholic Bible, which overflows with errors, is prohibited. Only where papists live in Protestant countries, viz., here, in the United States, etc., are Romanists allowed to read their own error-filled Bible, to keep away from them, as much as possible, the Bible of the heretics; but no priest, bishop, or cardinal is empowered to encourage the laity to read the holy Scriptures, although Christ has said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And not otherwise was it at the dawn of the

reformation. God's Word was hidden under a bushel. The people knew naught of the Scriptures, save what the priests told them, and priests and monks were very careful not to lay before them the whole word of God. They did not touch what spake against the papacy, they knew it better themselves. On the contrary, they perverted the Scriptures and misused them shamefully to confirm their popish ordinances, and do it yet to-day. What made Luther so powerful in confuting the papists? Why, in all his disputations, was victory on his side? Because his only foundation was God's Word, the whole Word of God, naught but the Word of God, and the papists sought to set their traditions, papal bulls, and council decrees above God's Word, and failed.

* * * *

But, dear hearers, is this not likewise done by secret societies? They also have the Bible; they lay it upon the altar at their communications; they carry it before them in solemn procession. But do they believe that the Bible is God's own Word? Not in the least! They declare the Bible to be merely a book containing good moral doctrine. They accept in the Bible only what suits them. This they read; but what will not suit them, they put aside. The Bible teaches: God the Father, God the Son, and God the Holy Ghost, *i. e.*, a triune God; but nay, that suits them not; they do not want to hear of a triune God; they believe in naught but in a supreme being. Christians are exhorted in the Bible to pray in Jesus' name, and all the faithful who are mentioned in the Scriptures are filled with praise of Jesus Christ, the Son of Almighty God and Saviour of the world; but nay, this suits them not; for Odd-fellows pray to a supreme being, Freemasons to the great architect of the universe. It is written in the Bible: "Abstain from all appearance of evil." 1 Thess. 5: 22. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 20, 21; but nay, this suits them not, for then they would have to abandon their pretended mysteries. It is written in God's Word: "But I say unto you: Swear not at all.... but let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Mat. 5: 34-37; wherewith it is said that Christians should not swear in uncertain things, so as not to bind themselves to anything, the nature of which they have not yet examined; but nay, that suits them not; for whosoever joins them must, after being conducted into the lodge with bandaged eyes, promise, yea swear, never, never to make known aught he hears or sees in the lodge.

* * * *

But this is not yet all wherewith the lodges give expression to their contempt of God's Word. The Bible says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Corinth. 6: 14. But nay, that suits them not, and therefore believers and unbelievers must commune as brothers. And yet more, yea even a great many holy sayings are put aside by secret societies. They even go so far as to misuse God's Word, to indorse their errors. How often do they abuse God's Word, prattling the same in their ceremonies! How frequently do we hear their abuse of Christ's words: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35: as if Christ said, "Through loving one another ye shall become my disciples," while the Scriptures teach throughout, "Alone by faith one becomes a disciple of Christ, and love is proof of one's discipleship." How often a wrong application is made of the Word, 1 Tim. 5: 8: "But if any provide not for his own, and specially for those of his own house, he has denied the faith and is worse than an infidel," trying thereby to persuade people to put their trust in the lodge instead of in God alone.

Are not the secret societies of our days like the papists in the time of Luther, who not only despised God's Holy Word, but also misused it to sanction their errors? In truth, if Luther returned to-day, I avow that he would raise his voice against secret societyism, as he raised it against the papacy. He would have to lament in the words of the psalmist: "I beheld the transgressors and was grieved, because they kept not Thy word."

II.

But the Psalmist adds: "Consider how I love thy precepts; quicken me, O Lord, according to thy loving kindness." The holy singer would say: Although I am no despiser of thy Word, nay, thou knowest, O Lord, how I love thy precepts; yet in fulfilling thy commandments to my best ability, and in continually doing good deeds my heart does not find rest, and assurance that my transgressions are forgiven cannot be mine thereby; before thee, Lord on high, I cannot appear clothed in my own merits and virtue; therefore quicken me, O Lord, according to thy loving kindness; thy grace alone can save me, Lord.

But what did Luther, enlightened by God's Word, find to accuse the papacy with? It was the erroneous opinion that one can be justified and saved by his own merit, by good works. Ever has this been the fundamental error of popery, that the poor sinners were not directed to Jesus Christ, who alone has made us just in the sight of God, and saved us through his meritorious blood, but to their own works. Many thousands have been made unhappy through this ungodly, wicked doctrine; by it the greatest harm has been done on earth. Who has not heard of the wickedness which prevailed in the midst of the so-called holy church at the time Luther commenced in God's name to reform it? Even honest Roman Catholics concede that the church had at that time sunk back into heathenism. The Jesuit Bellarmin, the most zealous upholder of popery ever living, said in his celebrated book: "Some years prior to the Lutheran heresy, no discipline was exercised in regard to morals, no knowledge of holy science, no reverence of divine things, hardly a trace of religion was alive." Such testimony has certainly great weight. But what was the cause of this? The dangerous doctrine that man may open the gates of heaven by his good works. The Gospel of Jesus Christ, the Saviour of the world, was not preached, but he was spoken of as a severe judge. Without cessation was taught the holiness of a monastic life, the efficacy of the mass-offering, the meritoriousness of pilgrimages to holy shrines, the unconditional obedience to Pope, bishop and priests, the invocation of the virgin Mary and other so-called saints, the reverence due to relics, abstinence from eating meat on fast days, the papal indulgence of sin for money, the ransom of souls out of purgatory, etc., etc. These works, it was taught, could finally secure heaven; by fulfilling these miserable papal ordinances, although forbidden in the Scriptures, men could earn eternal life. This was taught, and that doctrine it was which Luther opposed to his last breath. He proclaimed with great power the glad tidings. "O ye sinners, ye cannot earn heaven, but Christ, the Son of God, has gained it for you out of pure grace and mercy; ye cannot pay ransom for your sins, but Christ, the Son of God, has paid it long ago through his bloody death on the cross."

This doctrine of the justification of the poor sinner by God's free, loving kindness in Jesus Christ, and not by man's meritorious works, is the golden thread which is discernible in all of Luther's writings. He saith: "In my heart reigns supreme, and shall forever reign, this article of faith, namely: the faith in my dear Lord Jesus Christ, who is beginning, middle and end of all my spiritual and holy meditations." The anti-Christ had denied this faith and murdered many thousands who confessed the same—John Huss, Jerome of Prague, etc. In its stead, he taught justification through works.

And what do secret societies do, beloved hearers? Is not justification by works their foundation stone also? Do they not teach that man can enter heaven by his good works? Do they not deny God's holy Word, upholding this false doctrine that man may be reconciled to God through the fulfillment of his duties, through his own virtuous life and rectitude? Did you ever hear of one secret society which confesses the Christian faith that alone through God's free grace in Jesus Christ, without the least merit of our own works, we shall be justified before God and shall have eternal life? Nay, all and every one strives by degrees, but finally, to gain heaven by their works; all and every one deny the word: "Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28. They contradict the plain word: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast."—Eph. 2:8, 9. I will prove what I said by their own publications, lest one might think that I said too much. We read, in the Masonic Trestle Board, by C. Moore, page 24: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as F. and A. M., use it for the more noble and glorious purpose of divesting our hearts and consciences from all the vices and superfluities of life, thereby fitting our minds as living and lively stones for that spiritual building, that house not made with hands, eternal in the heavens." Furthermore, we read, in the Craftsman, page 34: "The rough ashlar represents man in his rude and imperfect state, by nature; the perfect ashlar also represents man in that state of perfection to which we all hope to arrive by means of a virtuous life and education, our own endeavors, and the blessing of God." There are a great many other sentences in Masonic publications teaching justification by means of works.

Furthermore we read, in the Odd-fellows' Text Book, page 152: "When the time has arrived to leave this world and to enter the great lodge above, we may look back upon a well-spent life, and are prepared to meet him who has taught us that to love our brethren is a duty of all children to the heavenly Father." You see, Odd fellows build not their hopes of eternal salvation upon the foundation of faith, but upon the foundation of a well-spent life. Again we read, page 154: "Virtue alone is great." And why alone great? "Virtue gives true happiness on earth and prepares us for the life to come, which we are going to meet."

Is this not abundant proof of their endeavors to gain heaven by their works? Do not these secret societies also, like the Papists, attempt to merit heaven by means of the deeds of the law! If Luther were to return to-day, would he not have to raise his voice against secret societyism, as he did against the papacy? Would he not have to tell them:

Ye will be lost, with all your love and virtue. Before God availeth no work, be its appearance ever so fine. You must believe in Jesus Christ and his merits, neither is there salvation in any other, not even in the greatest work of love; for there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ. Well, then, ye Christians, let us not look indifferently upon secret societies, which reject both fundamental doctrines of our Lutheran church, namely, that the Scriptures are God's revealed Word, worthy of our highest reverence and acceptance, and that we shall be saved, not by the deeds of the law, but alone by faith, through grace. Let us testify against them, that true Christians may shun them, and that their captives who yet love truth may be freed from their blindness.

Let us confess with cheerful heart, as Luther has done, our Saviour, Jesus Christ, in spite of all his enemies, and Christ's word of promise shall be fulfilled: "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven." Amen.

Reform News.

New Hampshire Annual Meeting.

The Fourth Annual Meeting of the New Hampshire Anti-Secret Christian Association was held at Farmington, Dec. 16, 17, and 18. the following officers were elected for the ensuing year:

President, Benj. M. Mason, of Moultonboro.

Vice Presidents, Dea. T. T. Cotton, Carroll Co.; Dea. S. B. Gray, Strafford Co.; Eld. E. G. York, Rockingham Co.; Dea. F. S. Wood, Chesire Co.; Prof. J. K. Lord, Grafton Co.; Dea. Simon Rowe, Belknap Co.; A. H. Brown, Merrimac Co.; Dexter Rowe, Hillsboro Co.; Rev. F. L. Willey Cooss Co.

Secretary, S. C. Kimball, Center Strafford.

Treasurer, E. E. Willey, Center Strafford.

Agent and Lecturer, L. D. Bryant, Center Strafford.

Executive Committee, Benj. M. Mason, Eld. J. G. Smith, Dea. E. Smith, Eld. E. E. Willey, Eld. S. C. Kimball.

Short addresses were given before the day meetings by Eld. J. G. Smith, Benj. M. Mason, E. E. Willey, L. D. Bryant and S. C. Kimball, upon the various topics connected

with the work of the Association. Rev. J. P. Stoddard addressed the evening meetings with convincing arguments and rare eloquence. The attendance of the day sessions was not large, but the evening sessions were crowded. The attention was excellent and the order good. A large number of tracts were given away, and a considerable quantity of Anti-masonic books and New Testaments were disposed of. The devotional meetings were blessed by the Lord's presence and grace. The hospitality of our Adventist brethren was truly apostolic. The Congregational and Free Baptist people closed their doors against us.

It will be remembered by some that our State Association held its first informal meeting in Farmington, five years ago, when the New Hampshire yearly meeting of Free-will Baptists trampled under foot, suppressing debate, an anti-lodge resolution coming from the committee of which the late Elder Hosea Quimby, D.D., was chairman. "Behold what hath God wrought!"

"Truth crushed to earth shall rise again,
The eternal years of God are hers,—
But error wounded, writhes in pain,
And dies amid her worshipers."

Our meeting was more successful than any previously held by our Association, and the truths uttered shook Farmington to its moral center, and the whole State will be favorably affected. The following resolutions were adopted:

1. We commend the Christian Cynosure of Chicago, as a sound and able anti-lodge Christian paper of established reputation.
2. We commend the White House, a new anti-lodge political paper, to be published at Washington, D. C., to the favorable notice of the public, and regard it a cheering sign of the times.
3. We adopt the Christian Witness published at Center Strafford, N. H., as our official organ, and pledge to it our vigorous support and earnest prayers so long as it maintains its testimony against all sin.
4. We recognize the favor of God upon our reform work in providing the means of diffusing knowledge uncontaminated by lodgism, and we are devoutly thankful for the prosperity of the N. C. A., by which we are enabled to secure the aid of experienced workers in our annual gatherings, and we approve the labors of Rev. J. P. Stoddard, the General Agent and Secretary of the N. C. A., in this our fourth anniversary, and while we bid him God speed we also heartily commend him to all desiring a thorough Chris.. n discussion of secret orders.

S. C. KIMBALL,
Sec'y N. H. C. A.

MICHIGAN STATE ASSOCIATION MEETING.

The Michigan State Association, opposed to secret societies, convened at Fenton Hall, in the city of Flint, Oct. 28, 1879. Bro. Stoddard occupied the time of the first evening in a lecture upon the practical workings of Masonry, which was pointed, and, by its interesting features, held the attention of the audience assembled for over an hour.

Wednesday morning at 9 o'clock there was a very good show of faces from different parts of the State, although we expected to have seen more. Br. Stoddard and Bro. Rathbun were present, Bro. Rathbun occupying the evenings in working the degrees. More good can be accomplished by working the degrees than in any other way. Impressions made by object lessons are both lasting and powerful. Rev. J. Levington gave a telling address upon the "Treason of Masonry." Among other committees appointed for present and future work, was one on State work, consisting of J. Liscomb, J. P. Stoddard, J. Levington, C. Quick, and R. Faurot. Verbal reports from various workers gave us encouragement.

Among other plans was one for sending a printed address from the association, upon the subject of secret societies, to all the pastors and churches of the State of Michigan; and, with the address, a request to all ministers who are anti-secret to forward their names to the corresponding secretary. The preparation of this address was left to the executive committee. Bro. C. Quick was appointed as delegate to the National Association. The corresponding secretary is to send letters of greeting to other State associations when and where they meet. The association indorsed the work of Rev. D. P. Rathbun. The claim of C. B. Remington was left to a committee consisting of L. I. Wicker, W. M. Beden, and M. Liscomb.

The meeting of the association was both pleasant and profitable, devoid of jarring discords, which sometimes attend such conventions, either from within or without. But Michigan is not doing her duty in the great work of reform. It may as well be spoken, for we are not among those who "conceal and never reveal." Michigan is a noble field, and has sturdy and true men in it, men of unshrinking fidelity to the cause of truth, freedom and justice. Among our greatest men in Michigan, one has gone, Father Wilcox, of Jackson. Great in bodily powers, great in heart, great in moral virtue, and great in all those characteristics that go to make the genuine reformer, of him it may be justly said, he lived to reform, and died at his post. Peace to his ashes. But the work need not pause. Some one will fill his place. And now—

"Let each man here strike hands,
And, with his fellow, in God's strength, resolve,
I'll hie me to my home and find some work
Or works, that I, myself, can do, to hurl
The oppressor, Secrecy, from off his throne,
And let the oppressed go free."

H. A. DAY,
Secretary M. S. C. A.

FREEMASONRY EXPOSED.

CARTHAGE, Mo.

EDITOR CYNOSURE: I had the pleasure, a few days since, of listening to a lecture delivered by Mr. John K. Glassford, on the above subject. He no doubt did it justice, occupying from 7 to 9 o'clock of Tuesday and Wednesday evenings. I knew nothing of Masonry previous to this, but if our lecturer spoke the truth, and I believe he did, it is a humbug, a lie, and a shameful perversion of Christianity. It is an institution that pretends everything and does nothing. Foolery should be its name and "Base Fraud" its motto.

Just to think that the Masonic order has men for its members whose heads are silvery white—but hold! the very ministers of the Gospel occupy seats in that anti-Christian pit of iniquity. What! they tell me it is from God. Yes, and a long way from God. It is of the devil; not a semblance of Christianity in it. Every lover of truth and purity will hail with delight the time when this and other kindred institutions will be shown up in their true light. W. C. YOUNG.

FROM NEW ENGLAND.

BOSTON AND NEW HAMPSHIRE.

CHELSEA, Mass. Dec. 22, '79.

I am seated at the desk of our worthy and much esteemed friend Samuel D. Greene, who is now approaching his 92d year, and to whom the cause of truth and freedom in America is greatly indebted. He is in better health and spirits than at any time I have previously met him. His faithful companion, Mrs. Greene, is wonderfully sustained in health and strength for her labors of love, and the two are awaiting the Master's call to the awards of the "just made perfect," with a well-grounded hope.

I attended Joseph Cook's lecture in Old South Church from twelve to one o'clock to-day. My conviction is that he is fully deserving of the great reputation he has attained.

I called at the Scriptural Tract Depository on Corn Hill, where Bro. Hastings greeted me most cordially, and bade me a hearty God-speed in Christian reform. At the noon meeting I met Bro. I. P. Langworth, who feels a deep interest in our work, and whom I hope again to visit before leaving the city.

At Rev. David McFall's I found a home and friends such as a pilgrim likes to fall in with in this rough world. With him I spent the Sabbath and was rejoiced to find abundant evidences of the Master's favor upon himself, his very estimable and model family, and upon his labors. The Lord has enlarged his sphere of usefulness, by placing a house of worship within the reach of his people in a very desirable locality, and now pastor and people are united in successful labors to build up a church, a Sabbath school, and a society free from lodge rule. I accompanied Bro. M. to the prison at 8 o'clock Sabbath morning, where I spoke for half an hour to the occupants, between three and four hundred in number. A part were males and a part females in separate apartments. Among the former was a large percentage of young men, and some of fine appearance, while the features and bearing of others indicated familiarity with crime and a love of it. The women were much less promising in appearance than the men, but some of them seemed quite tender and expressed their feelings with tears.

I listened to two excellent discourses by Bro. M. in his church, and enjoyed a brief talk to the Sabbath school. In the evening Bro. M. and myself attended a prayer and conference meeting in East Cambridge Baptist church. The pastor read from Luke 21, and made quite a number of assertions in reference to the birth of Christ, etc., which in my opinion wou'd be hard to prove. A free conference followed in which many good things were said and earnest petitions offered. Bro. McFall's remarks were especially interesting to me, showing how four great lines of prophesy converge in the central fact of Christ's birth, followed by appropriate conclusions as to his second coming. A severe storm prevented us from attending the ministers' meeting at the Congregationalist House, as we had intended this morning.

NEW HAMPSHIRE STATE MEETING.

When I reached Farmington I was quite unfitted for work, but three days rest with excellent care and accommodations at the Wilson House resulted in a very happy change.

Bro. Kimball and his corps of aids had thoroughly informed the people of what was to occur, and they responded in numbers sufficient to fill the hall the first evening. The day meetings were not so largely attended, but the evening audiences were all, in numbers and deportment, that could be reasonably expected.

I wish to say word about the men and prospects in N. H. Bro. Kimball is leader of the Lord's host, and is already so well known that I need say but little of him. He is indefatigable in labors and fruitful in devising, and very skillful in enlisting others and setting them at work. Bro. J. F. Browne I suppose to be in some sense one of his converts, and he has proved "a workman that needeth not to be ashamed." Bro. Willey has engaged in this movement, and with a well balanced mind and clear insight into the secret system, is destined to strike blows that will be felt. While Bro. Bryant, with the boldness of a lion and a memory of facts seldom surpassed, with an address of marked ability and capable of improvement, is, in my judgment, to be the man whom the secretists and sinners generally in New Hampshire will have abundant reason to respect and to fear on the platform before he is five years older. Rev. Smith, pastor in Farmington, who looks for the soon coming of our Lord, is a most godly and devout man, whose pure life gives him great influence, which he will use for Christ against Baal. With these and others under the organic leadership of Bro. B. M. Mason, and with the *Christian Witness* as a means of intercommunication, the N. H. Association starts out with every prospect of success the coming year. J. P. STODDARD.

Correspondence.

Major Whittle Calls for Separation.

St. Paul, Minn., Dec. 20, 1879.

Brother K.: Major Whittle held a farewell meeting this morning in the hall known as "Summer Garden," a former vile drinking place, but now used for prayer meetings, and called the Gospel Garden.

In his admonitions to the converts he testified clearly against the theater, dancing, and secret societies, and urged them to stand boldly against the sins of the churches, bearing the reproaches of Christ without the camp, and gave them the following verses to remember: Heb. 12:1, 28; 13:13.

This would seem better if he did not call upon pastors, who wade through the bloody blasphemies of the Mason's lodge to serve their master, Baal, to lead in prayer, and commend the converts to fellowship with them. It seems to be one thing to preach separation, and another thing to separate.

Yours truly, Wm. Fenton.

A Wonderful Testimony from a German Political Paper.

Addison, Ill., Dec. 18, 1879.

Editor Cynosure:—The following is a translation, in part, of an editorial leader which appeared in the weekly edition of the *Germania* of the 10th inst. The *Germania* is a German paper published in Milwaukee. Its circulation is extensive and its influence great among the mass of Germans in the Northwest. Such being the paper and the article in question bearing directly upon the subject of reform agitated by the *Cynosure*, the readers of the latter may be interested in its perusal, if for nothing else than to compare some thoughts of two great nationalities on one vital subject:

TRANSLATION.

"A reader of the *Germania* challenges us to answer the question why a Christian can not be a member of a secret society, as, for instance, Freemasonry? The answer to such a question hardly belongs to the columns of a political paper, and we can of course not presume to approach completeness in a short leader, although we doubt not a moment that the question, whether, a Christian may be such a member must be answered with a decided NO.

"The genius and tendency of the societies under consideration, *i. e.*, orders and lodges militates against Christianity, These societies themselves (we generalize and refer to no particular lodge) vaunt it as their peculiar calling to "ennoble man's character and inculcate the idea of his own ability to do good." This surely is no more nor less than saying that man may work out his own salvation, and hence needs not the Saviour who has procured for him the righteousness valid before God by his life, suffering and death in his stead. In this one view may be seen the wide gulf which must once for all separate the Christian (we speak not of hypocrites) from orders and lodges. When, morever, these lodges exhibit their ostensible good works, such an exhibition only serves as an additional reason—at least for evangelical Christians—to shun their pharisaical and popish doctrine of salvation by so-called good works ("infallibly happy here below in death and in eternity," says an Odd-fellows manual, page 24). If we further briefly adduce that the secrecy-vending in which orders and lodges impale themselves is wholly unchristian and against God's command. "He that doeth truth cometh to the light," says the Bible, and our Saviour spoke openly and said nothing in secret (John 18: 19), and if we finally remind of the Scriptural text, "Be ye not unequally yoked together with unbelievers," we believe, though this disquisition is not even approximately exhaustive, already to have answered more fully than the limits of a political paper allow." F.

From a Little Reformer.

Silver City, Owyhee Co.,
Idaho Territory.

Editors Cynosure:—We have taken your valuable paper for over four years. Mother reads it in preference to any paper; she says it is the best paper in the world, and I think some of the best men in the world write for it. Masonry is strong in Silver City. Mr. Trask is very much opposed to them. There is no justice in the courts of Silver City; it is a very wicked and uncivilized place. I am twelve years old; I hope to live to see Masonry done away with. My prayer is that God will be with you in your work of reform. I am going to write to you every week and tell you of all their wicked acts. A few days ago there was a man that belonged to the Masons cut a man's body in several places; he was cut very bad; do not know whether he will live or not. They only put him under three hundred dollar bonds. This took place in Silver City.

Ada Norton.

[All our readers, and especially our young people, will want to hear often from Ada. If they will find Silver City on their maps and trace the long stage road leading to the place, they will be more anxious to hear from the brave little girl who lives so far away.—Ed.]

Another Brother Comes to the True Light.

Spring Arbor, Mich.,
Dec. 22, 1879

Dear Editor: I chanced to get hold of some your of papers through Mrs. Harlow, and was glad to hear that Masonry is being exposed. I have taken three degrees in lodge No. 30, Concord, Jackson county, Michigan. I once helped sustain the order, but now it seems as though enough could not be said against it. When I began to seek Christ I was determined to know whether there was anything in religion or not. But the Lord called on me to give up my Masonry. He held me two days and nights, when I gave it up he wonderfully blessed my soul and gave me an experience of his love that I could not doubt. After I had received this change, my Masonry came back, and I did not know what to do at first, for I had promised God that I would give it up. So I determined to leave it to God in prayer to know whether it was right for me to take it up again or not. After praying God gave me some chapters from the Bible, first the 52d of Isaiah, then Matthew 10th, 26th to 34th verses. God says in the 27th verse, "What I tell you in darkness that speak ye in light." The night I was converted I seemed to hear a voice saying, Now put your trust in the Lord and he will save you. In the same verse he says, "What ye hear in the ear that preach ye upon the housetops." The passwords and Master's words are thus given. Other passages were Luke 8:17 and 12:2-9; John 18:19, 20; Ephesians 5:9-12; Leviticus 5: 4. I think these passages ought to convince any one. I have felt it my duty to reveal Masonry, but the Masons are very angry with me. You can use my name.

Jasper J. Tucker.

On Oaths.

Lev. 5:1-4.

Editor Cynosure: Your late lesson, on verses 4 13 of this chapter was quite interesting. Can you allow room for a few remarks on the verses preceding yours, and inclusive of the fourth?

Verse 1. Shows that a person is guilty if he hear the voice of swearing and don't tell of it when he is a witness. That seems clear enough to pass without question.

Verses 2 and 3. Show that to "touch any unclean thing," even if the thing was hidden, requires an offering. This is probably only ceremonial guilt, one of inadvertence or accident. Sins of ignorance are provided for at the close of chapter 3. But the law demanded the offering for all uncleanness.

Then comes the famous fourth verse, the offense in which requires the offerings prescribed in common for any of the offenses in verses 1 to 4 inclusive.

What, then, is the sin specified in the 4th verse? Simply anything sworn to that is HID, whether "to do good or to do evil" matters not in this case, for the sin here is the same, whatever may be the moral quality of the object of the oath. When oaths are rash, they are generally profane, and all such oaths are sufficiently met by the command not to take the holy name in vain. The oath here seems to be a deliberate one, but sinful. Allow it to be either rash or deliberate, the guilt is the same, and the offering was required.

The specified character of this oath is in the word HID, not merely as a rash or inadvertent act, such as touching an unclean thing, but it meets precisely the character of the Masonic or other secret oaths, as taken now-a-days by thousands of good people who are snared by the allurements of the lodge. Truly this form of the "Hid" oath is very "ancient!" But by whose authority did it exist when it was condemned by the Divine Law?

The best cause in the world is the Gospel of Christ. But Christ imposed no oath on his people nor obligation of secrecy in spreading its blessing through the world. Hence no other good cause can ever need oaths that are hid, or of things hid from him who takes them. When the secrets are told to the oathtaker he is guilty, and then there is no right course but to confess and come out of such brotherhoods as use them. The great atonement is ever open and ready for them. No longer are offerings—which were the mere shadows of it—necessary.

It is the duty of Christians to warn their brethren against this common sin. As a Glasgow poet says:

"All that's lovely is not truthful,
Glowing idole, gilded snares,
Gorgeous Temples lure the youuhful,
Be not taken unawares."

Querrist.

Proving the Book.

Burlington, Ia., Dec. 22, '79.

Editor Cynosure: Whenever Freemasonry shows its head in the light of day, it fully demonstrates that the oaths published in "Freemasonry Illustrated" are correct. Witness the following in the Burlington *Hawk-Eye* of last week:

"Rev. W. G. Veal, a well known clergyman of Waxachatchie, Texas, has been expelled from the Masonic order for attempting to seduce Mrs. E G. Griffin, the wife of a brother Mason."

How nicely this tallies with the oath of a Master Mason as published in the above mentioned book:

"Further, that I will not have illicit intercourse with a Master Mason's wife, his mother, sister, or daughter."

How nicely also it agrees with the "Seventh written law of Masonry" as published in Mackey's Jurisprudence, page 46: "No Mason shall debauch or have carnal knowledge of the wife, daughter or concubine of his Master or Fellows." What does all this show to a reflecting mind? Evidently this clergyman was expelled because the woman upon whom he made the attempt "was the wife of a brother Mason." Had she not been the wife, sister, mother, daughter or concubine of a brother Mason, there is no Masonic law by which he could have been expelled from the order, even had he succeeded in his hellish attempt. Shame on an institution that gives license to its members to debauch every woman, except the wife, mother, sister, daughter or concubine, of of its members. Yours, etc. F.

Our Mail.

J. B. Stinespring, Cowan's Depot, Va., writes:

"The lodge-goers are beginning to tremble. Three cheers for Mr. Langhorne and the White House."

William Shepherd, Tilsonburgh, Ont., writes:

"Masonry in this country is very much dreaded by the people generally. You cannot expose it through the press. The only way that I can see to cripple its power is to reject Masons at the polls."

Joseph Catterlin, Kewanee, Ill., writes:

"I have taken the Cynosure ever since its birth and paid in advance, and I cannot do without it. I have lost my sight to so great an extent that I cannot now see to read or write, but some of my family read it to me."

J. N. Norris, Birmingham, Ia., writes:

"Our good brother Hinman was with us the 4th, 5th, 6th and 7th insts. Lectured and preached for us."

Ira Mettler, Creston, Ill., writes:

"I like the Cynosure and the principles it advocates, and if I was able would like to take several copies to send to friends. If we could have a good lecturer who could work the degrees, it would create an interest."

G. L. Frizzell, Porter's Mills, Wis., writes:

"I think vastly more importance attaches to the subject of the secret orders than most people, who have not investigated them, imagine I would be very glad to see the iniquitous system torn up root and branch, but I suppose it will be necessary to root it out of the churches first, though the churches may be the last to give it up as they were with slavery. May God bless and crown your labors against secretism with abundant success is my ardent prayer."

R. A. Stewart, Molino, Lincoln county, Tenn., writes:

"Editors of the Christian Cynosure, friends of the reform: Onward, Banner of Reform! It is truly grand to see the progress of the anti-secrecy movement. It is extending the truth with an impetus too powerful for lovers of error and darkness. Truth is mighty and will prevail, although crushed to earth it will rise again with tenfold splendor. The seed of truth is being disseminated in America to-day. Every Christian heart beats to the tune, 'There is a better time coming.' And those who have wielded the sword of truth giganticly shall feel the approbation of heaven, and the applause of the blood-washed throng who worship him day and night. Friends of reform, as we are mounted on the stage of action, and as there is much for us to accomplish, and a very short time for us to work, we should heed the admonition of heaven: 'Work while it is called to-day for the night of death cometh when none can work.' And when we pass off the stage let us feel that the world is better because we have lived in it, and say with Paul: 'I have fought a good fight, I have finished my course; henceforth there is laid up for me a crown of righteousness which the Lord shall give to me at that day, and not to me only, but unto all those who love his appearing.'"

S. M. Good, DesMoines, Iowa, writes:

"Freemasonry is the quintessence of all villainies."

L. Birge, Farmington, Ill., orders one hundred supplements and writes:

"I assure you that I will send the illustrated supplements where they will tell on generations yet unborn. Were I able I would fill the country with them. I am eighty three years old, and cannot do much, but will do what I can."

James Robinson, Aurora, Ill., writes:

"I find Freemasonry to be a very formidable foe to stand against, and I dare not undertake it in my own strength, but in Christ's strength I will do what I can, and you know one with Christ is a great majority."

S. E. Orvis, National Home, Wis., writes:

"I read with interest of the grand progress of the anti-secrecy reformation every week. I am glad to hear from active workers East, West and South."

E. W. Smith, Kawkawlin, Mich., writes:

"I have read your valuable paper for some time, and I look for its coming with interest, for I could not do without it. I am an Anti-mason all the way through, glory to God, and you have my prayers that you may succeed in destroying the strongholds of Satan in the shape of secret lodges. I hope and pray that you may push the battle to the gates. I am glad that there are so many who dare come out from among them and be separate, and expose to the public view the abominations which are done in secret."

Samuel C. Taylor, Wellington, Kansas, writes:

"I have been an opposer of secret societies all my life. I have read everything I could get on the subject, and have but very little desire to read more, but for the benefit of my neighbors and for the good of society I will enclose five dollars for books exposing secret societies."

Andrew Mitchell, Philadelphia, Pa., writes:

"We are always glad to see the Cynosure."

H. Johnson, Delevan, Wis., writes:

"I am now past four score, and cannot do much, but am not altogether idle. I lend my paper to introduce our reform, hoping to induce people to take the paper, also scatter tracts. I can say with many others, I cannot do without the Cynosure. Gen. Phelps' suggestion to call a convention to nominate candidates for president and vice-president meets my view fully."

A friend from Eau Claire, Wis., sends $2.20 for a year's subscription to the Cynosure and writes:

"I cannot think of sending less money for such an invaluable weekly visitor."

A Christian father at Emporia, Kansas, writes:

"Almost every person here belongs to some secret society. My own boys, against my will, have joined, one of them the Good Templars, the youngest the Patrons of Husbandry, and will read nothing against them. But I am relying on the promises of God, believing that when I am gone to glory, they will then, if not before see their error and turn to God and be saved from sin and all secret societies."

We are sorry to learn that our friend A. Mantle of Arrowsmith, Ill., has been confined to his bed with lung fever. We hope he is now improving.

Mrs. Jane Liggett, Mt. Ayr, Iowa writes:

"I do wish some of our State missionaries would come our way, for I think there is no place needs one more than this."

Sabbath School.

LESSON II.—Jan. 11, 1880.—THE FLIGHT INTO EGYPT.

SCRIPTURE.—Mat. 2: 13-23.

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into Egypt:

15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21. And he arose, and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

GOLDEN TEXT.—"Flee into Egypt, and be thou there until I bring thee word." Mat. 2: 13.

[From the Baptist Teacher.]

HOME READINGS.

Mat. 2: 13-23. The flight into Egypt.
Luke 2: 40-52. Childhood of Jesus.
Mat. 13: 53-58. Early associations of Jesus.
Gen. 37: 23-35. Refusing to be comforted.
Job 33: 14-30. How God instructs.
Gen. 22: 1-14. A father's obedience.
Rom. 8: 28-39. Working together for good.

DOCTRINAL THEME.

Q. How did the Son of God become our Saviour?

A. The Son of God became our Saviour by taking upon himself the nature of man, yet without sin; by living a holy life; by dying for our sins and rising again from the dead; by ascending into heaven to intercede for his people; and by sending the Holy Spirit.—Heb. 2: 16, 17; 7: 26; 1 Pet. 3: 22; 1 Cor. 15: 3, 4; Mark 16: 19; Acts 2: 33; John 15: 26.

SPECIAL TOPICS.

The journeys of Joseph, with outline-map and estimate of distances traveled; the condition of Egypt in the days of Jesus; the character of Herod and of Archelaus; the slaughter of the innocents—its extensiveness, etc.; angels; dreams as a means of religious instruction; the prophecies fulfilled in the events of this lesson.

HOW TO TEACH THE LESSON.

In the last lesson, Judea rejects and the Gentiles seek the infant Messiah. In this, Judea's king desires to kill him, and his only refuge is among the heathen. Wicked men cannot thwart God's purposes. God takes care of his word and of his people.

I. The warning (v. 13). Herod's profession of piety (v. 8) might deceive the wise men, but God searches the heart. A twofold warning is given. First to the wise men (v. 12), then to Joseph.

1. The method. By a dream, by which God sometimes made known his will (Gen. 20: 3; 28: 12; 37: 5; Num. 12: 6; Joel 2: 28), accompanied by an angelic appearance.

2. Specific directions. God's commands are plain and urgent. Joseph is to hasten, to go into Egypt, to remain there until bidden to depart (Ps. 37: 23). "Duties are ours; events are God's."

3. The reason given. God always has a reason behind a command, though he may not always reveal it.

II. Into Egypt (vs. 14, 15). Notice Joseph's prompt obedience—"by night," or the same night. Egypt is made their refuge for two reasons:

1. It is near, a Roman province, but out of Herod's jurisdiction, accessible; the home of many of Joseph's countrymen, and a safe retreat.

2 Prophecy is thus fulfilled. See Hosea 11: 1, spoken first of Israel, but reaching to Israel's king. Christ lives over their history of bondage and rejection.

III. The great mourning (vs. 16-18). Herod's cruelty is set forth in a startling light. See the lengths to which anger will go! Infants are first in the roll of martyrs. Male children implied, and probably not a large number. Herod's crowning sin fruitless, for Jesus has escaped. Herod, like the chief priests in crucifying Christ, is unconsciously fulfilling prophecy. Though this prophecy was fulfilled in the scenes connected with the destruction of Jerusalem by Nebuchadnezzer, yet every Old Testament prophecy finds its full solution in events connected with Christ. See God's wonderful care for his Word, "not a jot or tittle," etc.

IV. A Nazarene (vs. 19-23). Joseph is not forgotten. God is true to his promise, and brings him word. The dream and the angel come once more. How vain were Herod's ambition and crime! He is dead, dying with a dreadful disease. Joseph starts for Bethlehem. But a cruel son sits in his father's seat. The dream and angel come once more, and he turns obediently into Galilee. Why?

1. For safety, as Galilee is not in the dominion of Archelaus.

2. Prophecy must be fulfilled. Not a specific prophecy now, but numerous general ones referring to his humiliation. To be "called a Nazarene," was a reprocah; it put a blot on his reputation. Thus early he humbled himself. The Scriptures cannot be broken.

[From Bible Class Scholar.]

NOTES.

Out of Egypt have I called my Son. In Ex. 4: 22, the Lord says, "Israel is my son," referring to the nation as a whole. In Hosea 11: 1, he says, "When Israel was a child, then I loved him, and called my son out of Egypt." The saying is here applied to Christ as the representative head of the true Israel. The New Testament often speaks of prophecy being fulfilled. Sometimes such language refers to a specific prediction of one special event. When that event has come to pass the prophecy has been fulfilled once for all. Such a case is the prophecy, for instance, "They part my garments among them, and cast lots upon my vesture." Ps. 22: 18. This was fulfilled once and perfectly, when Christ was crucified, and could have no other fulfillment, if regarded as a real prediction. But there are other prophecies which must be viewed in the nature of general sayings having a future reference. Such may be fulfilled many times, or their fulfillment may be partial at one time and complete at another. Of this latter class is the one cited in the text; Israel had been called from Egypt at the time of the exodus. Now, the "head of the church," Jesus, the representative of the true Israel is called from the same country. Further, this literal event is undoubtedly applied to something far higher than any merely political or national deliverance. Egypt figuratively stands for the ancient enemy and oppressor of God's people; that is for Satan and his forces. And Israel's being called from under his power indicates the release of the followers of Christ from spiritual thralldom forever.

[From The Scholar's Quarterly.]

HOME READINGS.

Mat. 2: 13 23. A Saviour opposed.
2 Cor. 11: 18-33. A disciple persecuted.
Ps. 2: 1-12. Opposition in vain.
Ps. 67: 1-13. Comfort in confidence.
John 7: 40 53. Captious opposers.
1 Cor. 1: 18-31. God's plan of triumph.
Rev. 7: 1-17. Opposition ended.

AN OPENING TALK WITH THE SCHOLAR.

We go on with the story of the child Jesus. We find that as soon as he came into this world he had enemies that sought his life. This shows the folly of claiming that if one will be good and do good he will be loved by everybody. There are those who hate Christ and his religion. Whoever would be in Christ's service must expect to have enemies. We find also that God watched over the child Jesus, and kept him from harm. God is as ready now as then to act for the protection of the humblest and the weakest of his children on earth. Now read over the lesson. Look out answers to the questions. Commit to memory at least verses 16-20.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 1, 1880.

A Happy New Year

to all the readers and friends of the *Cynosure*. This is the eleventh time we have had the pleasure of thus greeting you. As we enter on a new decade, in view of the victories and trials of the past ten years, who dare lack courage for the future? Many who were with us in the foremost rank of reform January 1, 1870, have "fallen on sleep," and before 1890 many more will be called to glory. Ten years ago to-day the *Cynosure* was a small four-page paper, published but once in two weeks; shall it be a strong paper, with 100,000 subscribers and a daily edition in 1890? If so we must redouble our efforts. Let us begin to-day, editors, publishers and friends, both to make it worthy of and to secure it such a patronage.

Political Secretism.

The Union League, another name for Freemasonry in politics, is again reviving. A national meeting was held not long since in Philadelphia, and we see that a club has been organized in this city. Its articles of association are as follows:

"1. The condition of membership shall be absolute and unqualified loyalty to the government of the United States.

"2. The primary objects of this association shall be: First, to encourage and promote by moral, social and political influences unconditional loyalty to the Federal government, and to defend and protect the integrity and perpetuity of this nation; second, to inculcate a higher appreciation of the value and sacred obligations of American citizenship, to maintain the civil and political equality of all citizens in every section of our common country, and to aid in the enforcement of all laws enacted to preserve the purity of the ballot-box; third, to resist and expose corruption and promote economy in office, and to secure honesty and efficiency in the administration of national, State, and municipal affairs."

This all reads very smoothly, but, in their very first step, the formation of a secret organization, these gentlemen are violating the foremost principles of good government. They seek the peace, the honor and the perpetuity of the Republic, but begin their work by unsettling her foundations. They wish to elevate the nation among men, but they are attempting to do it with kegs of powder.

Of the individuals active in forming this political lodge, there are a number of prominent Masons, some of the highest degree, which fact answers for the character of the League club. It is notorious that if any one cares to hold a position in government employ in Chicago (and, no doubt, the same is true everywhere), he must be an extraordinary man if he can maintain himself without going into the Masonic lodge or Grand Army of the Republic. The servant of a "free" government must swear away, into the hands of unknown superiors, that liberty which it is our boast, as a nation, to perpetuate. These secret lodges are thus undermining the basis of our American institutions and breaking down that conscious integrity of free and honorable citizenship which it should be our glory to maintain in every department of domestic and public life.

The Gift of Power.

Bro. Hinman has furnished the following for our readers which contains some thoughts of the highest excellence and importance. We print it in this connection in order to add a few words respecting his position and that of some of our brethren who are engaged in what is commonly known as the "holiness" work.

BRO. HINMAN'S ARTICLE.

"But ye shall receive power after that the Holy Ghost has come upon you." Acts 1: 8. This gift of power was communicated at the day of Pentecost and is the unfulfilled promise due to all God's people who meet the conditions on which it was made. Manifestly some have, and some have not this gift; and some have it in a greater degree than others.

Now there are not two kinds of Christian experience, an experience of justification and an experience of sanctification, for no man is justified until he has consecrated his entire being to God and trusted in the mercy of Christ; nor can he continue in a state of acceptance with him any longer than he wholly submits and wholly trusts; and nothing more than this can be said of the wholly sanctified. To be justified is to be "in Christ." He is our justification, and to be in Christ is to be free from sin, (see Rom. 6: 18–22; 1 John 3: 6, 8, 9; also 5: 18.) Our Father in Heaven does not do his work by halves, and he has told us that if we say we have fellowship with him and walk in darkness we lie, and do not the truth, but if we walk in the light as he is in the light, the blood of Christ cleanseth from all our sin. Every one who is in the exercise of faith in Christ is thus cleansed. All who are not trusting in him have no ground for hope in his grace.

But while this is true, it is equally true that all have not this gift of power, and like the Apostles they need to tarry at Jerusalem until endued with power. What is implied in this endument of power.

1st. Power to abide in Christ. "He that abideth in him sinneth not." Peter was doubtless in Christ a new creature. The Lord said to him and to the others, "Now ye are clean;" but Peter had not this gift of power. He lapsed in his faith and fell at once into sin. After the day of Pentecost he had strength to abide in him and he was saved.

2d. It is implied that in our Christian work we are directed by the Holy Spirit, and that we sustain such a relation to him that every suggestion meets a response in our hearts, and hence that he can and does work in and through us for the salvation of men. This is not true of all. We are often too slow of heart and dull of hearing to listen to all the Spirit says and wisely obey it.

3d. It implies an especial blessing on our acts or words—a divine efficiency. Peter's words on the day of Pentecost had wonderful power, not because they were remarkable words, but because divine power was in them. Luther, Whitefield, Edwards, Finney and Moody, have all possessed this same power in a greater or less degree. This gift of power is something that all Christians greatly need, and for which they should seek as a special blessing. Especially we need it in our reform work. Unless God gives the victory we fail.

Remarks.—The expression of a like sentiment a year since respecting justification and sanctification drew out a number of controversial articles which promised to fill our columns to the exclusion of other important matter, without helping to perfect the faith of the readers. This difference of opinion was on the question whether sanctification and justification are one work or no.

To spend time arguing this point, while multitudes have neither, and while other multitudes of Christians professed are almost literally in the condition of the brethren Paul found at Ephesus, who had not even heard of the Holy Ghost, seems most unwise. Of one thing we are positive, there is too little study of the Scriptures and too much depending on the experience of others in this all-important matter.

In the first place, though there are not two kinds of Christian experience, yet there may be different degrees of it. Do we not learn this from the case of the disciples? After the resurrection of Christ we cannot doubt of their acceptance with God, but when they had received the Holy Ghost they received a Christian experience which was certainly different in degree from their former state. So Corneilus at Caesarea (Acts x.) and the Ephesian brethren (Acts xix.). We know of nothing in the Scriptures from which it can be understood that any Christian in any age may not also receive the Holy Ghost. Nay, we are commanded to receive him. That many do not may be explained by the answer given Paul by the Ephesian brethren. They have not exercised faith, they have not asked for his abiding; they have believed for their pardon, they may also believe for the continual presence of God by the Holy Spirit by which they may be set free from the power of sin, may "walk with God," may live a holy life, being sanctified, that is, consecrated wholly to God and his seal put upon them. Such a blessing is by faith as surely as is forgiveness.

On the other hand we do not read that Paul had such degrees of experience, nor is it necessary to think that they must always be found. To do so would be limiting the Holy One, and so dishonoring him. We know several who manifest continually the love of God in heart and life, who cannot tell when they passed from death unto life. By faith their parents may have "experienced religion" for them. The Spirit is able to justify and sanctify at once. This is called "Zinzendorfism" and heresy by some brethren; but we certainly think them mistaken in requiring two distinct experiences of every individual. Bro. Woodruff Post lately wrote excellently on this point in the *American Wesleyan*.

But while we all believe that "this is the will of God, even your sanctification," we too often forget "sanctify them through thy truth. Thy Word is truth." Many err by making *holiness* an object for which they seek and an end in which they rest. Having received a great blessing of Divine grace they rest in it, are satisfied with it as if nothing more was to be gained, and thus halting they "grieve the Spirit," and lose the comfort of his companionship. If a man is honest because that is the best policy he is likely to cheat to-morrow. He must *be honest* anyhow, and the "best policy" will follow of necessity. If we seek after happiness as an end it always eludes us. The whole world is thus seeking. But if, forgetting self, we have peace with God through Christ and love others as ourselves, happiness comes in, like the sunshine, at every window and door of the soul. So if we pray for the indwelling of the Holy Spirit, to walk with God, to have the Word of God within us (John 15: 3–10; Eph. 3: 17; Col. 3: 16); then we have power with God and men, power against the devil, Eph. 6: 16; 1 Cor. 10: 13; our love will be made perfect, 1 John 2: 5; also our faith, Phil. 4: 13, and we shall be holy as a natural and necessary result. But if we rest in such a state, as having received all the grace that can be attained, we displease God, and in a degree lose his favor. Phil. 3: 12–21.

Without question multitudes of church members are living as though they had never heard of the Holy Ghost; they can worship before God's altar in his house, or before Baal's in the lodge, with indifference. Dropping controversy respecting indifferent matters let us continually urge every child of God to the highest attainment in the Divine life, and an entire separation from the world. K.

—With thankful hearts, we are able to say that President Blanchard continues to gain strength, slowly, but surely. This is the Lord's work, and a fulfilling of his promise which must be acknowledged to his glory.

Seceders' List (Continued).

It is with great satisfaction that we can present again a good addition to the lengthening list of conscientious men who have absolved themselves from the oaths of the Masonic lodge:

Richard H. Kelley, St. Charles, Ill.

Seth White, Los Angeles, Cal.

Dr. I. Wayne Snowden, San Jose, Cal.

Orin Belknap, Sutton, Neb.

Rev. W. B. Golden (3) Martin, Wis.

Rev. G. B. Stewart, Wakarusa, Ind.

—— Norton, Tonawanda, N. Y.

C. Y. Otwell, Elgin, Iowa.

T. W. Jones, Wheaton, Ill.

Jas. Furguson, Clarence, Iowa.

Cyrus Fanning, Murrayville, Ill., from Murrayville Lodge, No. 432.

Jeremiah Watson, Allegan, Mich.

A. C. Watson, Avery, Iowa.

Rev. Beale, Avery, Iowa.

Rev. Jones, Delta, Ohio.

Jasper J. Tucker, Spring Arbor, Mich.

Rev. J. D. Gehring, (1) Young America, Wis.

This addition of seventeen names to the list published July 31 makes a total of 280, a noble company of men who have been led of God, out of the darkness into the light. What struggles of spirit, what cries to God for help, what buffetings of Satan, what persecution and loss from evil men does this list of 280 names represent! Every one of them should be remembered often in our prayers, that abundant grace may be given them to be true to Christ and his kingdom.

The Free Mission Movement Essential to the Success of Our Reform.

We can succeed in our efforts to purge out of our land the corrupt influences of secretism only as we labor in harmony with the divine Word.

The duty of separation from the workers of iniquity, as declared in 2 Cor. 6:14-18, and to "have no fellowship with the unfruitful works of darkness, but rather reprove them" —Eph. 5:11—constitute our warrant for the work of agitation in which we are engaged. To ask worldly men to renounce the lodge while we are in church fellowship with its active promoters, or to ask ministers to preach against its false worships while we help support other ministers who practice them, is neither good policy nor consistent Christianity. The professed Christian minister who selfishly clings to the lodge is unworthy of support, and the missionary society that commissions such ministers is not doing the work of Him who came to "destroy the works of the devil." While we directly or indirectly support such ministers the world will never give us credit for consistency, and scarcely for honesty. Had all the churches of the North continued to support pro-slavery ministers and missionary societies, the nation would never have been prepared for emancipation, and the slaves would not now be free. The free mission movement was an essential and vital element in the Anti-slavery struggle. Missionary societies that are free from the corruptions of the lodge are just as essential to our reform. They are the step forward that we must take or lose all the ground that we have already gained. H.

—A card from Bro. Stoddard dated at 3:45 P. M. Saturday, informs us that he is on his way to Chicago. He expected to stop on the Sabbath either at Bedford or Oberlin, O., and afterward s at Pittsford, Mich. He does not expect to reach this city until Friday.

—In our notice of the Minnesota State meeting we were not correctly informed respecting the admittance fee, which was 15 cents the first evening and 25 cents the second, for men, ladies and children free.

—Bro. E. Mathews, of Michigan, sends the unpleasant news that his wife is again confined to her bed from a relapse. For ten weeks Bro. Mathews has been compelled to decline the frequent calls upon him for work, not willing to leave the sick-room; and in various ways the trial is proving a severe one. But his faith is unshaken, and his zeal for the truth of Christ unabated. May the Lord both sustain him and hear prayer for healing.

Hiram Abiff Expires to the Music of Cow-bells, Smashing Eggs and Whizzing Bullets.

Clarence, Iowa, Dec. 1879.

Dear Cynosue: On the evenings of the 16th and 17th of October the first and third degrees of Blue lodge Masonry were worked in Wyoming, Jones Co., by Brn. James Furguson and S. E. Starry, and explained by Elder Browne. The opening ceremonies were gone through with and Margaretville Lodge, No. 389, was declared regularly opened and ready for work on the first degree. This was Bro. Furguson's second attempt, we believe, in working Masonry, nevertheless the degree was worked to perfection. Bro. Furguson is a whole-hearted Christian, and one of those noble souls who dares to throw off the cable-tow and be a free man, standing up for right and truth, notwithstanding the bitter persecution he may have to suffer. We know by experience that Masonry will do everything it can to blacken and defame the character of one who dares to fight the institution.

While the degree was being worked the alarm of "Fire" was given by some of the fraternity in order to break up the meeting. It is said the bonfire was built by a prominent doctor of that place, and *a Mason!* A few Masons were present when the alarm of fire was given, and they rushed to the door immediately. Through the united efforts of the speakers telling the audience it was only a Masonic dodge to break up the meeting, they were soon quieted and the work proceeded.

On the second evening the Masons were determined the third degree should not be worked. The first thing they did was to procure all the cow-bells they could find and march around the hall making a great noise. They were not satisfied with this. They climbed on the roof of the hall lowering their bells down to the windows, ringing them as loud as they could. Still the work went on, and the next thing the fraternity did was to take a small wagon up on the roof and run it back and forth very rapidly. About the time Hiram was being raised the eggs came thick and fast. The windows were open, but they threw their eggs a little too high, thereby smashing out the lights. The eggs were intended for Mr. Starry, who was standing directly in front of the window at the time. When the eggs began to come he stepped aside and they missed him entirely; the audience got a few of them. While the candidate was being prepared a bullet came whizzing through the window, but no harm was done. This is Masonry, and men professing to be followers of Christ claim that it is a religious institution!

The explanations given by Elder Browne were excellent. He showed the religion of Masonry to be a false religion and anti-Christian throughout. Shame on ministers of the Gospel and professing Christians who will stand by and uphold this Christ-rejecting, soul-destroying, and God-defying institution of Freemasonry.

If ever there was a time when God called men and women to stand by his truth it is now. Then let each and every one of us who love him do our duty. Let us be united in this great reform work, for where there is union there is strength.

Yours for right and truth,

Alice G. Starry.

Books and Magazines.

—The Sunday School World, published by the American S. S. Union, has for nineteen years been one of the standard publications of the country. It begins the twentieth volume in magazine form. Dr. John Hall of New York, continues his explanation of the lesson, which are among the very best published. Price by mail, 60 cents per year.

—The Union has also begun the publication of a quarterly help to lesson-study which compares favorably with the very best publications of the kind. It seems admirably adapted to the comprehension of the intermediate classes.

—Vick's superb monthly opens its third volume with its birds and trees and flowers, like the wealth of midsummer dropped down by a winter fireside. In a comparison with the numerous story papers, such publications as these are of the greatest value. As a reminder of the beautiful things of God's earth, and an inspiration to love and study them, such a magazine is a great educator. It impresses no false and vicious views of life, but adds to the true enjoyments of home life. James Vick, Rochester, N. Y.

—The *Illustrated Annual of Phrenology* contains a fair representation of the work of the *Phrenological Journal*, published by S. R. Wells & Co., New York. This company has issued a vast amount of matter of value in educating the people in ways of good health and self-knowledge.

—The *North American Review* for January adds another contribution to the inter-oceanic ship canal scheme, from the pen of De Lesseps himself. The great engineer pronounces the Nicaraugua route as impracticable because of its length and its locks, which will, in his judgment, almost entirely shut out the long and heavy steam vessels which are coming more and more into the use of commerce. A second article by Francis Parkman on woman suffrage, is an able reply to the five reviewers of his first article on this topic in the October *Review*. The historian Froude gives a review of the the English rule in Ireland in the last part of his article on "Romanism and the Irish Race in the United States." That history is, according to him, a succession of blunders on the part of the successive English governments. The one English ruler whose policy might have resulted in good, both to England and to Ireland, was Oliver Cromwell. If the Irish people had been subject to such a ruler as he for two generations, they would in all likelihood have followed the example of the Scotch Highlanders, and become Calvinists. Henry James, Jr., writes on the life and letters of the eminent French critic, Sainte-Beuve, one of the most interesting figures in the annals of literature. Prof. Alexander Winchell, in "The Metaphysics of Science," demonstrates the existence of a realm of thought deeper than the deata of physical science, and on which the principles of science are dependent for their validity. Mr. Cuthbert Mills, in his closing paper on "The Permanence of Political Forces," considers the question of the currency. His conclusions are: first, that so long as financial questions are an issue in national politics, no resting place will be found till it is finally determined whether coin or an inconvertible paper currency is to be the money of the country; second, that the greenback organization will never be any thing but a third party, and as such will go to pieces; third, that the result of the agitation will be a decision, either by constitutional amendment or otherwise, that the national government shall not under any circumstances issue an inconvertible legal-tender paper money. Richard Henry Stoddard reviews three volumes, viz: Arnold's "Light of Asia," Dr. Joyce's "Blanid," and Bayard Taylor's "Poetical Works."

—We invite special attention to the advertisement of the the Orange Judd Co. The subject of fencing interests every one, and much valuable information on this and many other subjects, with about 900 engravings, are to be given in the 39th volume of the *American Agriculturist*. See what the publishers offer.

Home Circle.

The New Year's Lesson.

O New Year! teach us faith;
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point thou to him whose visage was more marr'd
Than any man's, who saith—
"Make straight paths for your feet"—and to the oppress'd—
"Come ye to Me, and I will give you rest."

Yet hang some lamp like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while it is day.
But if that way must slope
Tombward, oh! bring before our fading eyes,
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind,
Love special, close—in which, like sheltered dove,
Each weary heart its own safe nest may find.
And love that turns above
Adoringly, contented to resign
All loves, if need be, for the Love Divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend—
We'll hold out patient hands, each in his place,
And trust thee to the end;
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.

—Georgiana Craik.

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Chapter 1.

George Winters entered his father's handsome home the morning after the election, and, as the door closed behind him, he tossed up his cap and gave a prolonged cheer. His sister Edith left her music and came out to learn the cause of his glee.

"Why, George, what possesses you? Why are you so jubilant?"

"Over our triumph at the polls yesterday. I have just heard the good news that we have carried the election and entirely defeated those wild fanatics who tried to bring our town under the local option law and to shut up every saloon from Green to High street. I met Harry Lawrence at Gray's and we had some good old wine in honor of our victory."

"O, brother, I do wish you would not associate with that young man I do not believe his society can improve you. His father keeps a saloon in New York, and I have reason to think that his training has not been the best. You have been raised so differently."

"Edith, that is inconsistent. Father and Will both voted in favor of keeping saloons, and if they want to see them kept for other people's sons, why should I shun the society of those men of whom father and brother are in favor?"

Edith, at a loss for a suitable answer, was about to return to her practicing, when she heard her father's step at the door. He was followed by her brother William, who came to her side, and, bowing low, said, playfully, "Congratulate us, sister Edith. We have gained the election and defeated those who wanted to take away our rights. They looked very crest-fallen, and I heard one old man mutter, when he heard the news, 'It's all over for us this year, and God only knows where my poor boy will be before another election comes around.'"

The countenance of old Mr. Winters changed as his son told this, and something like a look of fear crept into his eyes as be turned them upon his two handsome sons, of twenty-two and nineteen. Their faces were flushed with wine; and their manner was not as gentlemanly as on other days, but just then the dinner bell rang and his fears were forgotten.

* * * * *

Edith and her father were spending an evening alone in the library of their city home, to which they had removed shortly after the election. William was with his betrothed, and George was—well, that is just what neither his father or sister knew. Edith loved her brother fondly, and of late she had felt very anxious about him, as night after night found him away from his home. Thinking of him, and of the temptations to which he was exposed, brought a sigh to her lips, and she closed the book she had been reading and laid it away. Mr. Winters looked anxiously at his daughter. He was an affectionate parent and very tender toward the motherless girl, whose fair, sweet face, and gentle manners reminded him of his lost wife.

"You are troubled, my child; can you trust me with your sorrows?"

"Father, I am concerned about George. Can you tell how or where he spends his evenings?"

"No, but with some of his young friends, I suppose."

"Do you know anything of the moral character of these friends, father?"

"Now, Edith, don't bother yourself about George; he has been too well brought up to seek the low or vicious for his companions."

"I am afraid not, father, for he frequents saloons."

"Well, I do not know that they will materially injure him as long as they are well-kept, respectable houses; I feel sure he would visit no other kind."

"Oh! my dear father, I wish you thought differently on this subject. I dread these *well-kept* houses more than the lower class, for George, now at the beginning, would be too proud to be seen in a place that was not considered *respectable*. He is learning to drink. Do you not notice that his face is often flushed from wine?"

"Fudge, Edith, there is no cause for your solemn looks or foolish fears."

"Father, what did you think of Dr. Harris' sermon last Sabbath?—you remember the text, I suppose."

"Yes; 'With what measure ye mete, it shall be measured to you again.'"

"Father, I trembled while I listened, for God is just as well as kind, and it seems only right that we should be rewarded according to our deeds."

"You think I did wrong, Edith, to vote in favor of selling liquor in the town? Well, daughter, you are too young to fully understand such matters. If you had more age on your side, you would see that business men cannot afford to go against their interests. I am quite as much opposed to the *immoderate* use of liquor as you can possibly be, and I would rather my sons had died in their cradles than to live and let drink master them; but, as I said before, I cannot afford to go against my interests. I am thought to be a wealthy man. So I am: and I make this wealth by selling to all classes, and the saloon and public house keepers are my very best customers; indeed, I have a larger custom among men of this class than any other. Would it be wise in me to deprive them of their livelihood, and thus injure my own business?"

"If you were a Christian you you would not ask this question. Even as it is, you must feel some compunction of conscience. Father, had we not better starve or spend our lives in an alms-house, than to lift a finger to help a cause that is sweeping the manhood of our country down to dishonored graves? Honest men are in duty bound to oppose the selling of liquor. You have boys of your own. Suppose you use your influence to place temptation in the way of our neighbor's children; suppose you countenance those gilded houses of iniquity—those quicksands of society, could you blame God if he turned the knife into your own bosom? Excuse me, dear father, if I seem too vehement, for this very afternoon I saw the fruit of your respectable, well-kept houses. You remember Katie Clyde, and that she married that thrifty young mechanic, Milford Mills. There was not a more energetic man in the township. Everybody spoke well of him, and he and Katie started in life with as fair a prospect as one could desire. This afternoon she came to me for work. Her story is short but bitter. In the way home from her husband's shop there stood one of these 'man traps,' as T. S. Arthur calls them. It did not look like a trap, for it was very neat, and inside were newspapers, cards, &c., a slick, oily gentleman behind the counter, and always a party of respectable loafers. At first Milford used to stop for a glass of lemonade. That did not hurt him, and he little dreamed that it was a bait to draw him in. Sometimes he would chat with the decoys that are kept about for that purpose. There was always something new to hear. The town is just large enough for gossip. If there was a choice bit of scandal, any half fledged story, it was sure to get its first issue from that company of *gentlemen*. There was plenty of light, sometimes music, and often a king's fool to spice up the entertainment. It was so alluring that Milford forgot to notice how fast time sped, and very frequently waiting Katie ate her supper alone. After awhile he went later and later to his work, and in a few months he forsook the shop altogether. Sometimes it was deep midnight before he left the card-table or billiards. The *boa constrictor* had him in its coils, and he had not the strength of will to break away. To-day Katie brought her two little children, and told me all this with tears that could almost have melted a heart of stone. Father, I ask you as a man of judgment to refute my argument if you can. Where did Milford Mills get his start for ruin? Was it not at one of these *respectable* houses you have helped to license, and which my dear brothers frequent? I tell you, father, *God will hold you responsible for the way you have used your influence.* You had as much weight as ten men in unknown circumstances."

"My dear Edith, you feel and speak too strongly. I could excuse it in Katie for she has suffered; but your life has been sheltered; you have never seen one of your relatives intoxicated. Your brothers are promising young men, with a fair prospect for years of usefulness."

Just then William Winters stepped into the library and the conversation ended.

[*To be continued.*]

What Was the Puritan Sunday?

What is called "The Sunday Question" is likely to have free and full discussion, even its political bearings. It finds its place in a "platform" constructed by some of our fellow-citizens, who, while they call themselves Americans, still frame resolutions as a nationality, and propose that we have no legislation or restraint as to the keeping of Sunday or Sabbath day.

They do not see that there are two sides to that question, and that, if every man may keep the day as he pleases, my day of rest and quiet may be utterly destroyed if he chooses to have music and dancing and all the attendant noise next door. As a people, nationally, the day has been to us a day of peace and rest, and many of us believe, you know, that God so ordained it, and made us so that the repose is necessary, not only morally, but mentally and physically. Even animals hold out better who rest one day in seven. I began by asking a question. There is much outcry about the Puritan Sunday, with apparently no definite idea about it, except that it was everything that was sour and harsh

and disagreeable. Many of the ideas are taken from the old Connecticut "blue laws," a burlesque which has been quoted and exploded hundreds of times. I saw a copy once somewhere; and it carried its absurdity on its face. It had a rough woodcut for frontispiece. A little boy cries out: "Mam," dad's ketched a man chawin' tobacker," and the woman's answer is: "My child, he will have his deserts."

But what was really the Puritan Sabbath? The name simply means "day of rest," and, of course, opinions could differ as to rest. There was a devotion of the day to religious duties; but when men find their higher duties, attention to the needs of a spiritual nature, most conducive to their happiness, who shall gainsay them? It was a day of restraint, was it? And these are days of license. Who shall say that a little restraint is not happiness? The men who had seen the evil effects of a Sunday spent in sports and games and dissipation went quietly to a place where they could live as they pleased and make their own laws. Those who did not like their laws were not in the least bound to go where they held sway. The world was before them. Why go there and then complain? In all these things one is tempted to imagine a trace of what some of the sects call "total depravity." Men talk as if religion, the effort for a higher and better nature and life, were a hardship and a penance, a restraint and a bitterness. Is not a day of rest a privilege? Suppose men quarreled because they had to sleep at night and take repose. Suppose they preferred to be kept awake by trumpets and drums and all the uproar of torchlight processions. They know better than that. They know that a man cannot live without quiet sleep. Neither can the better nature live without rest. But, even for the sake of argument, allowing all that was said of the Puritan Sunday in its exaggeration, which system turned out the best and most useful and sturdy and independent men and women? Which system made the most thrifty nation, the fewest paupers and criminals?

We are beginning, as a people, to wake up to the mischiefs and evils of strong drink, the destruction of soul, body, and estate; the diseases, the crimes that attend its progress; for progress there has been. One has only to read of "whisky frauds" and the revenue returns to be convinced of this. Now, to a wonderful extent, "Sunday recreation," as it is called, and drinking go together. Give the day of rest to the indulgence of the lower nature and you take away one of our last hopes. In the name of humanity, let me have a chance to rise. If it must be by law, if men must be taken care of, let us care for them. Finally, no man, be he workman, business man, politician, can work seven days in the week. It was a thing to be marked that a public man recently, who was suddenly stricken down, had written letters, read the papers, and sent telegrams on Sunday. His tired brain and nerves had no rest. There was a better law written in his nature; there is in the nature of every man. It is the law of *rest*. It was instituted in the beginning, when the day of rest was set apart. It is no Jewish or Puritan institution, and, like all the laws of God, no man breaks it with impunity.—*Lex, in N. Y. Tribune.*

Childrens' Corner.

Frankie's New Year's Gift.

"Mamma," said Frankie, New Year's morn,
I had a dream last night
Which waked me, O, so long before
The coming of the light!
While lying on my bed I thought
It really must be true,
And longed to have the daylight come,
To tell it all to you.

You said last night you were too poor
A New Year's gift to buy
And when you gave a good-night kiss,
A tear was in your eye.
You need not sorrow any more—
An angel brought one down
Last night, that's better far to me
Than all I saw in town.

I fell asleep while looking at
That pretty, golden star,
Which twinkles at me every night
From its blue home afar.
When all at once upon its rays
A white-winged angel came,
And, standing by my little bed,
She softly spoke my name;

Then handed me a golden sword—
'This, Frankie, is for you.'
I read upon the sheath, 'The Good,
The Beautiful, and True.'
I drew it out; upon the blade,
'Fighting against the Wrong,'
In large, raised letters, met my eye;
And then she said, 'Be strong.'

'I'm but a crippled boy,' said I;
'This sword is not for me.
I am not good or beautiful,
My scar-marked face you see!
And very much, kind one, I fear,
That I'm not always true;
I'm not the boy the sword is for,
I'll give it back to you.'

Then mamma, dear, she sweetly said,
'Your ill-scarred face I see,
But if you're good and true, my boy,
Then beautiful you'll be.'
She put the sword in my weak hand,
Said, 'Fight against the Wrong!'
And then, mamma, I promised her
I would the whole year long."

—Mrs. S. T. Perry's Poems.

Eric's Discoveries.

Columbus died without knowing of the widespread changes wrought by his discovery in 1492. But he was not the first European who visited these shores. Five centuries before, Ericssen, the first European, visited New England. There are traditions that previously the Irish had come here, and some maintain that the Phoenicians discovered the Canaries and then came to Florida; but these claims may be dismissed as futile. The simple and interesting narratives of the Northmen form a consistent part of Icelandic history. It was in the sixth century that an aristocratic republic was formed in that island, and when the rest of Europe was sunk in barbarism there literature flourished. In 876 the first settlement was made in Greenland, and in 896 Eric the Red-haired, who had before been banished from Iceland, took a colony of settlers to Ericsfiord. It was in the year 1000 that Leif Eric, with one ship, sailed down the coast of what is now Labrador and Nova Scotia, and rounded Cape Cod, of which he left an accurate description, and wintered in Mount Hope Bay. It must have been the Indian summer when he first came there, and the land seemed so fair that he called it Vinland. Even the winter seemed mild and pleasant to those voyagers from the north, and they did not fail to remark the long days. Leif Eric returned in 1002. In 1007 Carl Lovna came to the new land, and his son Snorro, born there, was the first European born on this continent of whom there is any authentic record. By these explorers parts of Massachusetts and Rhode Island were visited. Here it is worth remembering that from this Snorro were descended many famous Northmen, and of his line were the famous antiquarian, Magunsson, and the sculptor, Thorvalsden. The maps depicting these discoveries were current in the middle ages, but they were very incorrect. Greenland was supposed to be a part of Europe, and the American coast likewise. Some even put down Vinland as joining Africa. We find no traces of permanent settlements by the Northmen, and they could hardly have all disappeared. It is not strange that there was no colonization in that time. There were many practical difficulties in the way, and the state of Europe was not such that surplus energy could be spared. As we see those times, they are not devoid of promise, but then there was no light. Nowhere were the outlines of kingdows or the rights of crowns defined. The common people were most degraded; there was no commerce; famines were frequent and severe; and even cannibalism appears in the history of those times. In all lands were anarchy and misery, and about the year 1000 the day of judgment was looked for. The world, old in sin, was deemed ripe for destruction. All energy in Europe was devoted to the adjustment of affairs. The mercantile spirit had not been developed. Romantic adventure was mere brutal buccaneering. The fashionable method of getting rid of creditors was, not to pay them thirty cents on a dollar, but to inveigle them into your castle and broil them over a slow fire.

The great event of these four centuries was the crusades, and the ends they unconsciously achieved justified them. They rid society of some bad elements in taking the robber baron off to the wars and killing him. They made way for the thirteenth century renaissance. Meantime other plans had been developing. After eight years' trial he managed to carry out his plans. I need not rehearse the familiar details of Columbus' voyage. His heroism was great. It is its position in history, shown by its results, that gives his voyage its grandeur. No voyage now can ever equal it. That era is closed forever. But Columbus never knew that he had discovered a new continent. In 1498 he reached the mainland of South America. It is still an open question whether Amerigo Vespucci had landed on it before. He did, however, in 1499, and in 1507 he published an account of his discoveries. It was still, at that time, thought that only another Indian peninsula had been found, and it was proposed to name it America, after a man, as Europe and Asia had been named after women. In this curious complication of mistakes the names were given to this continent and its inhabitants which will cling to them forever.—*Prof. John Fiske.*

A New Year's Morning.

A TRUE STORY OF ANSWERED PRAYER.

One New Year's morning, some few years ago, a widow and her three children—two boys and one girl—sat round the breaktast table. There was a small piece of bread on the board—the only food in the house. Snow was on the ground, and the little girl had hard work to keep the tears from forcing their way down her blue cheeks. There was no fire in the grate and no fuel to kindle one. For several years this poor widow had struggled against poverty. Her beloved husband had been very suddenly called up higher, leaving her with a baby girl just two months old. At first, her grief was so great that she was unable to look after anything in the house. Relatives and friends were kind and did what they could, but the spare money was spent, and when she was able to see to her household she had only a few pounds in the bank.

* * * * *

Various expedients were tried to maintain the family, but one after another failed, and thus we find them on this particular New Year's morning, as we introduced them to the reader.

A blessing was asked and the crust divided between the children. Neither of them murmured, only begged their mother to eat some, which she, poor creature, was unable to do. The meal over, the children gathered round for family prayer. The eldest sat on his mother's left hand, the second son on her right, and the youngest on a stool at her feet. "My children," began the widow, "you know we have just finished our last bit of bread, and I know not where our next is to come from. Our Saviour says that the sparrows are not forgotten before God, and that we are of more value than many sparrows (Luke 12: 6 7).

He also tells us to take no thought for the morrow—what we shall eat or drink (Matt. 6:25). Knowing this, let us believe that he will provide for us. Let us ask the Holy Spirit to direct us to a portion of his Word for encouragement and strength." All heads were bent, and the widow offered a short but fervent prayer that they might learn a lesson from this trial, and be guided to a special promise for comfort. "Now, my son," speaking to the eldest, "read where you open." And he began the 41st chapter of Isaiah, "Keep silence before Me, O islands, etc." Nothing was said until he read the 10th verse, when the widow clasped her hands and exclaimed, "There it is! There is the answer! Read it again, and read it very slowly." And the lad read again: "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' A third time the mother asked for it, and again it was read. "Listen, children, these are the words of our heavenly Father, the Almighty God, Jehovah, and he says, 'Fear not; I am with thee'—that means us. 'Be not dismayed, for I am thy God.' So he has all power to rule our affairs, and do for us far more abundantly than we can ask or think. 'I will strengthen thee,' 'help thee,' 'upuphold thee with my righteousness.' What more can we possibly need than he has promised us here? Finish the chapter, and then let us thank him for this special message."

The chapter ended, the widow

again drew the attention of her little ones to the 13th verse, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not." Here the Lord says he will hold our hand with his right hand, he will lead us, guide us, and protect us. Then the 17th verse seems so suited to our case, for we are indeed 'poor and needy.' These promises are given us; it just remains for us to ask. 'Ask and it shall be given you'" (Luke 17: 9). The four knelt down, and the widow opened her heart and told it all to Jesus. She reminded him of his promise to be the Husband of the widow, and the Father of the fatherless. She told him of their sore distress, and she went on to thank him for his wonderful promise in the portion of Scripture they had just read. Before she had finished, a knock was heard at the door. She ended her prayer with the Lord's Prayer, the children joining in.

They rose from their knees, but not before the knock had been repeated. The widow opened the door and saw a butcher's man with a large joint of meat on his tray. "Are you Mrs. —?" the man said. "Yes," replied the widow. "Well, master hopes you will accept of this with his compliments." Tears started to her eyes, and she caught hold of the door for support. She could not believe that her prayer was so quickly answered. She knew God had said, "Before they call I will answer; and while they are yet speaking I will hear" (Isa. 65: 24). Yet, like Peter's friends, she could hardly believe. "I think there must be some mistake," she said at last; "your master has never sent me anything before; are you sure this is the house?" "Yes, ma'am, I am quite sure, here's the address written down—look, and see for yourself." She saw there was no mistake, so she took the meat, and, as soon as the man had left, she fell on her knees, thanking her Father in heaven, and asking him to forgive her momentary doubting. Not long after, another messenger arrived with a notice that he had been ordered to leave a ton of coal there; then another with a bag of flour; and the afternoon's post brought a letter from an unknown friend, asking her to accept the enclosed postoffice order for herself and children. "Truly our God is a hearer and answerer of prayer," she said, when they had met together once more for family worship before retiring for the night. This time a bright fire was burning, and all their faces wore a happy, cheerful look.

This was the hardest trial the widow was called to go through at that time. As soon as she could she returned thanks in person to her kind benefactors. They were astonished to find their neighbor so very poor. As she had always looked respectable they never dreamed she had been without bread. When she told them how wonderfully God had given her a promise from his own Word, and how he had answered her prayer, they rejoiced to know that God had used them to answer her prayer. As soon as the facts were more generally known, a draper asked for the eldest son to be apprenticed in his house. He would allow a few shillings a week. It was not his custom to pay apprentices—they usually paid him—but he wanted to help the widow. The mother and son talked it over and prayed about it. It was a trial for the son to leave school so young, but they considered it an answer to prayer, and accepted the draper's kind offer. Very soon after, a grocer, hearing of the quickness and perseverance of the eldest son, applied for the other on the same terms. Thus was the widow helped with their wages, and not burdened with having to provide food for the hungry lads, both being boarded in the house. They went home on Saturday nights, returning on Monday to their work, stronger, better, and happier for the Sabbath spent with their mother and little sister.

—Elder Browne and Bro. Starry report good meetings in the vicinity of Freeport, Ill., where they are now laboring. This week they hold three meetings in that city, closing up the year. They have a very urgent call from Michigan, which they may fill after the Lena meetings, which are held on Friday and Saturday of this week. Prof. C. A. Blanchard, of Wheaton College, was called to Freeport on Wednesday evening (31st), to speak in connection with the expositions.

FREEMASONRY ILLUSTRATED.—An estimate of its value, from Rev. George Wishart, D D., of the United Presbyterian church, Ontario, Ohio:

"I have examined the new book, entitled 'Freemasonry Illustrated,' with a good degree of care, and I wish to say that, in my judgment, it is the most full and complete exposition of the Blue lodge and chapter that has ever been given to the public. If there are those who wish to know what Freemasonry really is they should get this book and read it, and if there are those who doubt whether Freemasonry is the wicked and abominable thing that it is represented to be, let them get this book and read it.

It contains an exposure of the *formerly* secret ritual of Freemasonry, as it has been revealed by seceding Masons. This exposure is accompanied with monitorial quotations from the exoteric portion of the ritual, and with pertinent notes from standard Masonic authorities; which quotations and notes, in the clearest manner, confirm the truthfulness of the exposure, and thus, what Masonic authors themselves reveal is made to authenticate and confirm the exposition of what they wish to conceal.

Beside the above, there is a most interesting historical sketch of Freemasonry, and a critical analysis of the character of each degree. This analysis we regard as really the most important part of the work. It evinces, in the clearest manner, the iniquity of the system. We hope that this book may have an extensive circulation, and our prayer is that the God of light and truth may give it abundant success in accomplishing the end for which it is intended.

Very truly, your brother,
WM. WISHART.

—The doctrine of papal infallibility has received an interpretation from the Archbishop of Mechlin, Belgium, which differs very widely from the conception of the late Pope Pius IX. The Archbishop says that the Pope is infallible only when he determines "questions which rest upon the testimony of God and that of his revealed truth or revealed law." This would dispose of some of the most formidable pretensions of the Vatican in dealing with matters which relate more to the State than to the Hierarchy. The school question has compelled liberalisic even among the Belgian Catholm clergy.—*Witness.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879,

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

FREE MISSIONS.

We promised, last week, a summary of this fund, but as our files are yet in the hands of the binder, the matter would be one of some difficulty. We have, therefore, thought best to postpone it till next week.

The contributions unacknowledged are $2 from Mrs. Lucinda Hubbard, of Oberlin, for Bro. Tapley, which has been forwarded, and $1 from Mrs. S. Williams, Warren, Ill.

Bro. Hinman left home last Wednesday morning, for Sharon, Wisconsin. On the previous evening a number of brethren and sisters of the College church remained after the students' meeting for special prayer, one object being the favor of God upon Bro. Hinman's mission. The Author of faith gave that grace to the supplications, and Bro. Hinman started upon his work with such confidence as Paul and Barnabas felt when they left Antioch for their great work among the gentiles.

Friends who are laying by the Lord's money for spreading his true Gospel can help Bro. Hinman, either directly or through this office. We have no hesitation in saying that no more faithful or self-denying missionary has of late years been sent to preach the Word of Life.

REFORMED PRESBYTERIAN.

—Bro. Boxley, agent for the colored mission of this church, at Selma, Ala., of which Rev. G. M. Elliott is superintendent, visited Chicago and Wheaton last week. He is endeavoring to raise $5,000 for the erection of a school building in Selma large enough to accommodate at least 400 pupils. The mission has some 200 already in its charge and is very much straitened for room. Bro. Boxley has raised already some $3,000. The College church at Wheaton gave a collection of some $15 00. This mission stands firmly against the encroachments of the secret orders, which are being introduced largely among the colored people. Very often Methodist colored teachers are the agents in this abominable work. The school of the American Missionary Association at Selma, while under the charge of Rev. Geo. Pope, was also firm in its position against the lodges. More lately, however, several members of the colored Congregational church have been coaxed into the Masonic and Odd-fellow lodges and the church rule against such sin has been neglected and the evil winked at. How can it be expected that the churches of the American Missionary Association shall stand firm when the parent society is run by men who fear or favor the lodge.

—In his appeal for funds to support the Chinese mission in Oakland, Cal., Rev. Dr. Milligan, secretary of the mission board, says: "The mission is increasing in importance, and, as the work enlarges, the need of contributions for its support is the greater. But, owing to their limited means, the missionaries have been without many of the appliances which give power to other missions, and which are essential to successful work. Mr. Johnson and his family have hitherto labored with little remuneration, and are compelled to work with their hands for their own support while doing the work of the mission and teaching its schools. And yet, in two years of this voluntary and unrequited labor, with only a few hundred dollars of outlay, they have gathered a congregation of twenty-two members, twelve of them being converts from the pagan Chinese. Seldom, if ever, have better results been secured in the same time, and among the subjects of mission labor. With a fair outlay in California, there is every reason to expect that our Chinese mission would soon return a rich reward in the harvest of souls gathered."

THE BULGARIAN FAITH MISSION.

—We have received from Dea. O. M. Brown of Oberlin, a most interesting pamphlet on the above work, republished from the columns of the London *Christian*. The first part is a sketch of the life of Mrs. Mumford previous to entering upon this particular work, written by Mrs. Mahan, wife of President Mahan: part second is Mrs. Mumford's report of her self-denying work for two years, from July, 1877, to July, 1879. Mrs. Mumford was the wife of Col. Mumford, who was killed by a sharpshooter near Petersburg, Virginia, in 1864. Just as his body reached her home in Pennsylvania for interment, her infant son died in her arms. For two years or more the bereaved woman was distressed with grief. Says Mrs. Mahan's narrative:

"Although she had for many years been a Christian, yet her afflictions did not seem to have been sanctified to her good. She felt that God was calling her to work in his vineyard, but still cherished the thought that he had dealt hardly with her in her great bereavement. This sentiment seemed to constitute an almost insuperable barrier to further progress in the divine life, especially for entrance into the full liberty of the sons of God, upon which her thoughts were constantly dwelling. Finally, she set her whole being upon knowing her spiritual state as it was, upon understanding what was the will of God in respect to her, and upon attaining a ful

fruition of what God had in reserve for her. The struggle was a short one. Her will she completely surrendered to the will of her God, and under the baptism of the Holy Ghost she received even more than she had ever asked or thought. A greater transformation in character we never witnessed. In respect to past afflictive providences, there was the most sweet and perfect aquiescence. Her joy was full. One inquiry alone occupied her whole heart, namely, What can I do for the kingdom and glory of Christ?"

Under the American Board of Foreign Missions she went to Bulgaria, spending five years. She was then ordered to the South Sea Islands, but could not believe it the will of God that she should leave the work with which she was familiar; she determined to return to Bulgaria; "and that she might be the more free to teach, and live out fully her present Scriptural ideal of the Christian life, she decided to go out as the Apostles did in ancient times, without purse or scrip, trusting alone in the living God and his precious promises, 'that her bread should be given, and her water should be sure,' and that her 'God should supply all her need according to his riches in glory by Christ Jesus.' While these exceeding great and precious promises were given her to strengthen her faith, in their strength, and constrained by the love of Christ, she turned her face towards Bulgaria."

After two years of this work of faith this devoted woman is able to write in her report:

"Thus we have gone on by faith and prayer, asking aid from no one but from God; and we can say, to the praise of his grace, we have lacked nothing. Our means have kept pace with our constantly increasing necessities, sometimes in a very remarkable manner, and from sources the most unlooked for, while from quarters where aid might reasonably have been expected none has come—teaching us not to trust in horses or chariots, but in the living God."

Any Christian friend who desires to know more of this work and assist in it, may apply for the above pamphlet to Bro. Brown.

News of the Week.

—The severest weather reported for years prevailed last Wednesday throughout Minnesota. St. Vincent, near the British line, reported the spirit thermometer standing at 58 degrees below zero. At Crookston, Minn., it stood 56 below; at Grand Forks, 50, and at Breckenridge 39. These places are in the Red River Valley, and the cold wave seems to have come from the British Possessions.

—At midnight last Thursday the Kansas City night express, on the Chicago & Alton railroad, which left St. Louis at 9:15 P. M., was thrown from the track one mile north of Berdan, Ill., by the breaking of a rail while the train was passing over it at the rate of thirty-five miles per hour. The Pullman sleeper, an elegant new Horton chair car, and the smoking and baggage cars, were precipitated down a twenty-foot embankment, killing two persons, and wounding twenty-six out of thirty passengers on board the train, only three escaping with but slight bruises. To add to the horrors of the situation, two of the coaches took fire and burned up.

—Congress met in the second session of the Forty-sixth Congress on the first day of December. The Senate met on thirteen days and the House on fourteen days. The Senate devoted exactly twenty hours and thirty-six minutes to business, and the House thirty-five hours and four minutes. Over 200 bills and joint resolutions were introduced in the Senate, and over 700 in the House. There were nearly 200 petitions presented in the Senate and 500 in the House. During the time it was in session Congress accomplished very much more than is usual in the brief time between the assembling in December and the holidays. The history of Congress has not before shown such a record as the passage, by the House, of three appropriation bills in this brief space of time.

—The packing houses of this city have resumed work, some of them employing only men who have not belonged to the secret order of the butchers or those who have renounced it; others employing men indifferently, but with the understanding that the "union" shall not control them. The strike is, therefore, at an end, and the leaders have the satisfaction of knowing that they have been the means of defrauding hundreds of poor men.

—Two men, Sam Woodruff and Joe Seminole, the latter a half-bred Indian, who murdered R. B. Hayward, a farmer of Colorado county, on the 10th of last September, were taken from the jail at Golden and lynched at 1 o'clock on the morning of the 28th, by 150 masked men.

—Cablegrams Monday morning contain portions of a letter from the Bishop of Sligo, Mayo, and Achonry, which disclose that the suffering in Ireland is appalling, and that a famine is imminent, the people being in numerous localities reduced to the last stage of destitution. It is indicative of the stolid indifference of the government to the sufferings of the Irish population, that the cable dispatches of Monday also announce that the official plans for relief will be deferred, in the hope that private charity may prove sufficient.

—A portion of the bridge across the Frith of Tay, in Scotland, was blown down while the train from Edinburg to Dundee was crossing at 7:14 o'clock Saturday night. The gale was so strong that the steamboats were unable to reach the scene of disaster, but several mail-bags have been washed ashore four miles from the bridge, and there is no doubt that the train is in the water. The passengers, who are certainly all drowned, are variously estimated at from 150 to 200 in number.

—The Steamship Borussa from Liverpool for New Orleans was abandoned at sea on December 21, with over one hundred persons on board. After leaving Corunna, Spain, on the 24th of November, the Borussa experienced terrific weather, and sprang a leak on the first of December. The severity of the weather increasing, the vessel was abandoned on the second about 350 miles southwest of Fayal. The captain and second officer remained with the sinking steamer. The crew and a dozen passengers left her in eleven boats. The survivors have no hope for the other boats. Before they were separated, one boat had capsized and all the occupants drowned. About 100 were left on board with the captain.

—Considerable anxiety is felt at Berlin relative to the prolonged illness of Prince Bismarck, and it is generally beginning to be understood that he will never be able to resume his heretofore important position and active participation in affairs of state. His condition is reported worse, and while his physicians claim they are not apprehensive of a fatal result, they give little reason to hope for his early convalescence. It is almost impossible to get at the exact facts of the case, but there is every reason to believe that the state of his health is much more precarious than the bulletins would indicate.

—In a letter from Professor Nordenskjold, the arctic explorer, to the Russian Geographical Soceity, he advocates the establishment of a regular navigation line to the mouth of the river Jenisei, in Siberia. He even believes that the mouth of the river Lena may be regularly reached from Russia and America, and, with a view to this end, he proposes the establishment of life-boat and hospital stations on Siberian shores.

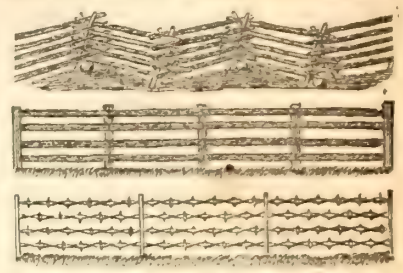
—The famine in Upper Silesia is assuming serious proportions. The districts of Ratibor, Plesz and Rybnik are in the worst condition, where out of 298,000 inhabitants 150,000 are next door to starvation. The loss through failure of crops in Ratibor alone is computed at 12,000 000 marks, and from 2,000,000 to 2 500,000 marks are required to provide for the most immediate necessities of the people. Of this sum the Silesian Provincial Landtag has voted 1,500,000 marks for immediate use, and 800,000 for the construction of roads and other relief works, but this, unfortunately, cannot be commenced until the intensely cold weather stops. In the Prussian Landtag, Herr Richter, while speaking of the fresh taxes which will be enforced after January 1, said it would be crying shame if the new corn laws came into operation, and that these laws should stop the exportation of such enormous quanties of vegetables, potatoes, etc., to England.

—A correspondent at Lahore reports that a suspicious movement is noticed. Proceeding from the Afghanistan frontier, Afghans, in small parties, are traveling to different parts of India. Every train for the interior takes from 25 to 40 Afghans. The authorities are on the alert and will watch travelers. Another curious circumstance is the fact that large numbers of Arabs are constantly arriving at Bombay, and, although they are stopped at the railway stations whenever there is any ground for suspicion, they make their way to the various cities of the interior by by-roads. The matter is attracting the earnest attention of the government.

—The Spanish minister at Washington is in receipt of a telegram from Havana, stating the Villas rebellion is nearly at an end. The insurgent chiefs Gomez, Dias, and Los Cayos have surrendered, with their forces, and Peratta Almeyro and Guerra are preparing to follow their example. The provinces of Puerto Principe, Guana and Holquin are completely pacified. Only a few small detachments of insurgents remain hidden in the depths of the forests, and their number is being daily diminished by surrenders. The complete pacification of the whole island is looked for at an early day.



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CHICAGO, Dec. 29, 1879.

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No. 3		1 18
Rejected		99
Winter	1 20	1 34
Corn—No. 2		40
Rejected		38
Oats—No. 2	36	37
Rye—No. 2	79	80
Bran per ton		10 50
Flour—Winter	4 00	7 00
Spring	3 75	6 00
Hay—Timothy	11 50	14 50
Prairie	8 50	11 00
Mess Beef	8 75	9 25
Tallow		6
Lard per cwt		7 50
Mess pork per bbl	12 25	13 00
Butter medium to best	18	33
Cheese	7	12
Beans	1 00	1 75
Eggs	20	23
Potatoes per bu	50	65
Seeds—Timothy	2 40	2 50
Clover	4 10	5 60
Flax		1 47
Broom corn	8	8
Hides—Green to dry flint	8	17
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
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Butter	14	28
Cheese	7½	13
Eggs	15	23
Wool	19	58

Home and Farm.

WALL POCKET FOR A BEDROOM.—Cut a piece of stiff pasteboard eighteen inches broad and twenty inches high, rounding off the lower corners, and cutting a large scallop out of each side above, which will form a point in the center and at each end. Cover all with bright pink or blue cambric, to correspond with the color of the toilet cushions and other toilet articles of the room. Line the back with strong white muslin. Cut a piece of white pique to fit the lower half of the pocket, after gathering in one-fourth its size; also a piece of the same, fitted in the same manner, to the upper part, and upon this arrange three small pockets, cut in small half-circular pieces, the center one arranged as a watch pocket. Ornament the edges of the pockets with full ruffles of the cambric, with the edges pinked or trimmed with white narrow lace edging. Run elastic in the edge of the two larger pockets. Fasten the upper pocket to the card board back along the sides and bottom; then the lower the pocket, which should extend two inches above the upper one; sew the ruffling around the entire edge and ruffle the cords used for hanging the pocket, which in length may suit the taste—thirty inches is a proper length. Make a rosette of the ruffling for the top where it hangs on a picture nail, as also for the sides where the cord joins the pocket. Worsted cords and tassels, instead of ruffled cords and rosettes, may be used, but must correspond with the cambric used in color. These pockets are very stylish as well as convenient, hung near the bed for holding nightclothes, watches, collars, neckties, handkerchiefs, etc., removed at night from the person.

WALL POCKET FOR PAPERS.—This may be made on the same first principles as the "bed-room pocket," that is, using the two large pieces of pasteboard, covering each with woolen rep, and braided or embroidered in any fanciful design, both in front and back. Lace up the sides with heavy woolen cord to match the rep, after having strongly fastened the two pieces together at the bottom. The cord for hanging should be long, and hung on a strong picture nail, driven in the wall close to the ceiling. The paper holder looks handsome in this way, and will better bear the weight of papers. A wall pocket for papers is extremely useful and convenient, indeed, more than one will not be found in the way, and, after once possessing this convenience, one will wonder where all the papers were kept before it was made.

BROWN BREAD.—Two cups of Indian meal, two cups of rye meal, one cup of molasses, two cups of sweet milk, one cup of sour milk, one teaspoonful of soda, pour into a tin pudding dish or two quart pail, shut a cloth in under the cover to make it tight, set it into a kettle of boiling water and let it boil steadily four hours.

INDIAN APPLE PUDDING.— Pour three pints of scalded milk over one pint of sifted Indian meal, stir in two large spoonfuls of molasses, two teaspoonfuls of cinnamon or ginger, and one teaspoonful of salt; add a dozen apples, pared and sliced very thin. Bake in a yellow nappy for three hours. Serve with a sweet sauce.

OMELET.—Take four eggs and beat as lightly as possible. For every egg add a teaspoonful of milk. Put a piece of butter in the omelet pan, and when hot pour in the mixture. With a fork scrape the egg very lightly toward the center of the pan as it cooks, and when done fold it together with a pancake turner.

CORN STARCH CUSTARD PIE.—Very nice pies are made with two eggs and two large tablespoonfuls of cornstarch, to a quart of milk. Sweeten and spice to taste. The cornstarch should be mixed smooth, with milk and eggs beaten up in it; then thin out with more milk; sweeten, season pour into pans lined with paste, and grate a little nutmeg over the top.

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Notices.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P. Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, an. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England. A. M. PAULL.

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Topics of the Time.

The case of the Ute Indians is not yet settled. Though there is much less hope of bringing the murderers of Agent Meeker to trial than three weeks ago, the prospect is much more hopeful than was represented last week. Secretary Schurz is in communication with General Haight the commissioner yet in the Ute territory, and the original purpose of the government will be adhered to so long as possible. In General Sherman's annual report of the army he gives a history of the Utes. They are divided into four tribes, the Uinatah, with 430 souls; the Los Pinos, 2,000; the Southern Utes, 934, and the White River Utes, 800. They are of the first class, and occupy the western and southern portion of Colorado, the roughest part of the United States for farming, grazing, or military operations. Their management is complicated by the fact that their country is known to be rich in mineral deposits, which attract a bold and adventurous class of white men. The Utes are very warlike, well supplied with the best arms, and so long as game lasts are unwilling to work unless compelled.

In our news columns may be seen a dispatch from Panama announcing that De Lesseps has actually begun the preliminary surveys for the inter-oceanic canal on the route decided upon by the French Congress. If that decision was based upon a packed vote and political intrigue, as our American representatives in that Congress declare, the great enterprise will lack the co-operation of the United States, which seems absolutely essential to its success. If not, the determination of the excavator of Suez will overcome all prejudice against his big tunnel through the Cordilleras, and we may take a share in his canal constructed without locks and at tide level. De Lesseps article in the *North American Review* for January, is a most able plea for his scheme against all objectors. The direct route near the line of the Panama railway, he argues, is the most feasible for the large vessels by which our commerce is now carried on. The length of the Nicaragua route would require immense delay and expense in making the passage with its twenty-one locks, and its liability to disturbance by earthquakes will be always threatening its destruction. Our government has already expended five million dollars in surveys for this canal and it is with no feelings of indifference that we see the French stealing a march on us.

The second attempt to assassinate the King of Spain, last week, has turned attention again to the secret organization of regicides, whose ramifications extend throughout all Europe, and who have for their first object the assassination of all the reigning sovereigns of the world, not excepting queen Victoria. It is thoroughly well established that this association furnished the men who have made the attacks this year upon Emperor William of Germany, King Humbert of Italy, the Czar and King Alfonso, and it is believed that they also were the cause of the recent extraordinary precautions taken to secure the life of Queen Victoria. These desperate men are servants of a master whose power and character they little regard, but who is upon the throne of the secret lodge system throughout the globe. By this vast scheme of "demoniacal possession," he is unceasing in his efforts to subvert the three institutions founded by Almighty God: the family, the state and the church. The Spirit of God has lifted up a standard against this enemy of all righteousness, and under this banner peace, justice and truth will be established.

Spain has an abolition party which has been for some time agitating the sluggish blood in that priest-ridden peninsula. They worked at a disadvantage. The slaves were held in Cuba, which has been in a state of chronic insurrection for years, and they have not been able to appeal to a high standard of morals and intelligence. They have gained, however, a partial victory. Before adjournment of the Cortes for the holidays a bill passed the Senate providing for the gradual emancipation of the slaves in Cuba in 1886 to 1888, they being in the meantime in a condition of provisional servitude to their present masters. Severe laws against vagrancy will accompany this act, which to Americans seems like getting all that can be out of the slave before turning him loose. The delay may be partly excused on account of the unsettled condition of Cuba, and the great opposition of the planters to the scheme.

Mr. Talmage, of Brooklyn, has vouched for the honesty of Gov. Garcelon, of Maine, in his grand effort at counting in and counting out. Mr. Talmage is a man of strong nerve, as his presbyterial relations attest, but he cannot say as much for the natural ability of the Governor. The decision of the State Supreme Court promulgated on Saturday is unanimously and decidedly against his method of filling up the State legislature. Every point is decided against him, and there is now presented an interesting dilemma, on one horn of which hangs the privelege of recalling the certificates of election already issued to a number who were out-voted by the people, and on the other disregard of the judgment of the Supreme Court—a step no Governor of Maine has ever dared to take.

Reports of famine are coming from the old world with fearful frequency. Ireland, northern Prussia, southern Russia, Persia and last a part of Armenia are suffering from this dreadful visitation. Ireland, Silesia, and the districts about the Volga and Don in Russia are accessible to relief, and there should be no needless suffering allowed. In the more remote parts of western Asia, if the stricken districts are extensive, great suffering must follow. With a kind of instinctive acknowledgement mankind regards these judgments as God's warning or his penalty. They must also teach us again and again the unselfish lesson of the Good Samaritan.

Another victory has given the control of the Afghanistan capital to the British troops, but there is no appearance of decision in the British cabinet concerning the disposal of this bloody prize. The political complications are untouched by the recapture of Cabul. No one wants annexation, but no one suggests another course. Permanent military control means a powerful army and vast expense which must be met by the home treasury. The present popular discontentment would blaze out at such a decision. Mr. Spurgeon has written an impassioned appeal to the Christian sentiment of England, beseeching the nation to listen to Gladstone as a call to seek the ways of righteousness and peace. He declares that England is wantonly trampling Afghanistan under foot, and warns the people that under such tutors as the London *Times* they are fast becoming a nation of demons. May the day hasten when England, so long the bulwark of Protestant Christianity, shall listen to the appeals of her Christian ministers and statesmen who are pointing the nation to the ways of peace.

Is the Family a Secret Society?

This paper was read before the Dodge county, Minn., Christian Association, by W. F. Hillman, and was by vote requested for publication in the local paper and the Cynosure.

We often hear remarks implying it. If made in jest such remarks are frequently regarded as in a measure true. Many a lie is spoken in jest. Jesting is serious business, seldom free from evil, and often causing immense mischief. "Every idle word that men shall speak, they shall give account thereof in the day of judgment," says the Word of God.

But we frequently hear it directly asserted that the family is a secret society. What is the ground for such assertion? Simply this: some things are known in the family which are not told outside, as in secret societies some things are known, or supposed to be, which the uninitiated cannot know. With just as much propriety might we call that man a thief who takes goods from a store after having fully paid for them. In one respect the thief and the purchaser are alike. Both take goods from the store. The not disclosing of all that is known in the family is as different from keeping the obligations of secret societies as taking one's purchases differs from thieving.

The family is a God-ordained institution. Secret societies are not of divine origin. The family includes persons of every age and station in life. Secret societies exclude on account of age, poverty, sex, mental debility, physical infirmity, etc., etc. So exclusive are some secret orders that only a very small minority can ever possess the requisites for admission.

Secret societies are held together by their secrets. Were these generally known, thejr existence would cease. Not so is it with the family. The bond of union of secret societies may be likened to a string tied about a package containing a dozen nutmegs. Break the string and how the nutmegs scatter! The bond of union of the family is like the principle of gravitation, by which the sun and planets all form one solar system, needing no string tied about them.

Are family matters kept secret because each member (the confiding child or the aged sire) has promised, perhaps on his knees with hands upon the open Bible, "under no less penalty than" a horrible death, that he will not divulge? How absurd?! No person has a moral right to bind himself to any thing till he knows what it is. He is not a free man who promises he knows not what. His own judgment, not that of another, must decide the propriety of his pledge, and what he pledges must be known to him before his judgment can act. In the family what is to be secret is left to each one's judgment; in the society to the judgment of others. I speak more fully on this point because I believe it to be most important.

Again, secret societies hold their sessions generally, or always, with not only closed doors, but with some doorkeepers to guard against intrusion, and entrance, especially by a stranger, can only be had after some grip or password has been given.

The family a secret society! That a horse is a rattlesnake would be a truer assertion. Both of the latter have vision; both propel themselves over the ground; both live on food masticated and assimilated to their respective needs; both have nutritive, circulative and nervous systems. In short, both belong to the animal kingdom. The family is no more a secret society than a sheep is a cabbage. These both require food, though of different kinds; both grow, though in different ways; both have a life principle, though essentially unlike; and both may be killed by excessive heat or cold.

That the family is a secret society is not true because they are completely and fundamentally diverse in origin, membership, bond of union, method of admission, object of existence, and I know not how many other ways. In short, as different as a vegetable is from an animal.

What shall we say of those who make such assertions as that the family is a secret society? If they know no better we ought to pity them. If knowing better they maliciously state a falsehood, they are guilty of lying—a crime kindred in character to perjury, and deserving of similar punishment. The assertion is doubtless generally made partly in jest, and without thinking or caring much whether or not true. How careful we ought always to be of our statements—yea, of all our speech!

Some Letters to Masons.

BY REV J. T. JAMES.

(Concluded from last week).

"*Mrs.*——

Dear Madame:—When a lady assumes position as public teacher in the things of God, she puts herself where she has either to conduct herself as becometh the Gospel of Christ in doctrine and labor, or she must expect to be set aside as an intruder in such office by all who hold to God's unchanging truth.

Your present fellowship in the work is a very suspicious thing. How can it be to the glory of God for you to be conducting religious services, in the church and in the interest of a man who is so notorious a Mason that he must attend a grand Masonic reception and concert and help make sinners laugh, while he has engaged, in another place, to make them feel sorry? Is he not a wonderful man who has learned so many ways to make things pay?—who makes capital as minister of a church by a show of religion and getting people to take on church airs at certain times and occasions, and then in another relation and at another place he makes capital out of Masonry in helping souls to forget in fun and frolic, that they are in their sins and on their way to hell. And now he is making capital out of you.

It is quite a nice thing after such a reputation as he and his church have got in this city for carrying on the works of the devil,—so much so that they have been publicly spoken against by a sober Presbyterian minister—to hitch you up to the concern to pull it up into the light of a seeming revival. What sort of church does the Word of God stand [the Word she was preaching] in a church presided over by a man joined in fellowship with one of the blackest institutions of the land? How can you make separation between light and darkness, and distinctions between saints and sinners, and lines between the righteous and unrighteous, in a church whose ruling spirit has nothing of such separation, distinctions or lines? while you yourself are in close working fellowship with him?"

The letter to the elder was this:

Rev. S. P. H.:

Dear Sir: You have lately been guilty of a performance which nothing but the intense spiritual darkness in the church prevents being seen in its true light. A minister, and a ruling one, too, in the Gospel, and, according to Wesley's holy doctrine, you not only encourage the building up of the church with just such creatures as the Son of God and John Wesley built against, but worse than all this, you can go to a Masonic festival and drink in the spirit of such a place, and make sinners laugh with your fun. Heavens hear it! A Methodist presiding elder a member of a Masonic lodge, and in attendance at a Masonic festival, and helping on the devils' fun, lending a hand to swell the tide of humor that drowns human spirits in inattention to spiritual things; those very things in which alone is your true and proper work—to try to open them to the hearts and consciences of poor sinners! And then, after this devil performance, you can wake up, a saint and servant of God on Sabbath morning, and defile the sacramental feast of our beloved Redeemer in using the same lips that had made fun for sinners the night before, in consecrating the emblems of him whose "sincere" and "serious" love for sinners made a tragedy in his own life, rather than let them go on unatoned to hell. [He had held a quarterly service in a church in the same city the morning after he, in his representative character, gave the church to a public debauch with Masons]. Man, you are dreaming right over the mouth of hell, in thinking you are a minister of Jesus Christ when you are a servant of the devil, and no ordinary one, either. You have allowed your spirit to sink into the spirit of this world so much that if you ever had any of the positive fruits of the Cross in you, you have not only lost them, but your spirit is bearing the fruits of the wicked one. May God in mercy awaken you to a sense of the enormity of your sins and give you speedy repentance and reformation of life, according to the standard of the New Testament. Your sin is public, published in the papers, and some in your own churches are ashamed of you, though perhaps they will not have grace to tell you so. Some of us feel it our duty from God to try to awaken the people from sitting under such rulers of darkness as you and Mr. M. and others are. Surely there is cause."

—Paul says, "If, speaking after the manner of men, I have fought with wild beasts at Ephesus, what advantageth it me, if the dead rise not? Let us [rather] eat and drink, for to-morrow we die."—1 Cor. 15:32. So what advantage is it now to wrestle and fight with Masonic beasts, and get the killing such fighting brings on us in the flesh, unless the "dead in Christ," those slain in battle with his enemies, are to rise in a glorious resurrection? We had better join the lodge and eat and drink with the Masons in their belly religion. But if there is a glorious resurrection in Christ for all who fight in his cause and are wounded or killed, as to their life in this world, in battle with a beastly, devilish religion, then we say, for thy sake, dear Lord, let us still be killed all the day long;" let us still be "accounted as sheep for the slaughter;" as partakers of all the slaying that true religion receives, rather than fatten with Masons in the devils' shambles.—Rom. 8:36.

Winona, Iowa.

Doctors Differ, Yet Agree.

A treatise on Freemasonry, or, to be exact, on "Masonic Jurisprudence," was issued in 1864 by Macoy & Sickels, the well-known Masonic publishers of New York. The author, John W. Simons, was a Past Grand Master of New York.

This treatise was written before our civil war, and one point of importance at that time was whether the Masonic landmarks allowed men not free born to be candidates for the mummeries of the lodge. Simons presents the fourth landmark as fixing this point, and stands up for free born men only, and charges English Grand Lodges as guilty of "double iniquity" in striking out "free born" and inserting "freeman!" The secret of this Past Grand Master's wrath is, no doubt, that the stupid, guilty English Grand Lodge would by the alleged change admit the colored men, even if he had been under the lash of a Southern grandee of any kind, while this arrogant Past Grand Master would have scorned any one on

whose limbs the chain had ever clanked. Where are the Masonic Simonses of the present day? Gone to the years beyond the flood; yet even now we fear that Grand Masters and others are busy re-enslaving their poor colored fellow-citizens into a bondage of soul, if not of body also, as bad as that from which they have been so recently delivered.

We have, however, learned something from looking over this volume. Not that Freemasonry has "Mystery" inscribed over its dark cavern door, not that the candidate is taught to distrust his own mind, and to be receptive of anything which may be secretly whispered to him, not that the despotic characcer of its grand and other officers are indicated, not that it excludes Christ from its body proper, not that the brotherhood are thus being initiated and trained up into principles and habits which are only compatible with despotic or monarchical government, and which are utterly subversive of our republican form of government and of our Christianity,—not all nor any one of these points surprise us; we knew all this before; but we were surprised to find that this Past Grand gentlemen censures by his mighty pen the renowned Masonic authority, Thomas Smith Webb! and also, in a general way, that he utters his caveat against all modern rituals and forms of words! Yes, he would teach true Masonry orally, by men so perfect in it that their word would be better than written books in which uniformity is not desirable (p. 280). Poor Simons, he came into the world five hundred years too late! People must read in these days, even Masonic rituals, and judge for themselves. But he quotes Mackey with some approval, and adopts his definitions of duty "on Religion," etc., and so in criticizing Mackey we are not very far from fixing Simons too, but meantime we shall keep to the latter.

Another thing that surprised us was the differing opinions of Grand Lodges about *landmarks* as alluded to by one author, so that while he gives us fifteen (one of which fixes "freeborn"), Mackey gives twenty-five, of which he says "it is not in the power of any man or body of men to make the least innovation," and Simon's Fourth Landmark is not among them!

It is the old story, "doctors differ." There have even been competing popes, and in the subterranean or hidden regions of Freemasonry which "the profane," by the fact of being found at the door of entrance, competing Grand Lodges and competing Grand Masters—all competing for authority over the votaries who have shut their eyes and opened their mouths to see what Masonry would send them!

Well, now, let us hear a few words from our author himself. He says, "for all practical purposes the charges and the thirty-nine articles of Dr. Anderson are sufficient."

That's good! The thirty-nine articles of Freemasonry might come up as a grand set-off to articles of the Church of England in some minds. He gives also, as if from "Ancient Records of Lodges Beyond the Sea," an, intrusive curious modern turn of expression, thus: "*It is* NOW *thought more expedient only to oblige them* (*Masons*) *to that religion in which all men agree*," &c. Thus Masonry aims to be, as he says, "The Center of Union" for every religion. Thus, reader, it naturally says that your Christianity is an inferior religion.

He says: "The consecration of the Lodge is for the greater glory of God;" and page 29 says, "prefer a poor brother that is a good man and true, before any other poor people in the same circumstances."

This rule, of course, supercedes, in the mind of the Masonic Christian, the law of his Bible, "to do good to all, especially to those of the household of faith in Christ," or have such men found out the way to serve two masters? The religious tendency of Masonic teachings thus subverts Christ as Lord and Master of the soul.

The temporal tendency has also its cloven feet and is plainly confessed by one author to be monarchical, in these words, page 253: "Like the king in monarchical countries, the Grand Master never dies. That is to say, the office, its power and prerogatives remains intact, whatever may become of the individual who for the time being is their custodian; and hence the acts of a Grand Master survive his tenure of office, and pass to his successor, to be by him maintained or revised as circumstances may to him appear to require."

Americans! are you justified in nursing among your people an institution which trains its members to a blind obedience to a despotic form of government, and to deistic and idolatrous forms of worship? Voters! Do you regard your vote as an idle toy or as a sacred trust? Do you feel responsible for its use to your conscience, to your country, and to your God? Are you doing right to vote for candidates who are Freemasons, sworn to each other in preference to every other person in the land?

Christians! are you doing your duty in reference to this anti-Christ? Are you justified in supporting ministers who are members of such a brotherhood? or in holding them in church fellowship? When ought Christians to come out and be separate from darkness if not in such a case as now revealed, no longer concealed? Masonry teaches its salvation by works, but not by Christ! and, alas, as we have seen, it professes that her delusive teachings are all "for the glory of God!" Christian citizens! is not the issue Freedom or Bondage; Christ or anti-Christ?

T. H.

The Jacobins Reviving.

Dennis Kearney, the labor agitator, is at work again, and is now determined to accomplish by secret organizations what his open-handed and outspoken threats of plunder and of murder failed to accomplish. The cigar makers' union of San Francisco held a meeting in Horticultural Hall on the evening of the 6th [Nov.], during which Kearney made some very bold assertions, and was cheered by the excited crowd, who seem as eager to catch a word from his lips as ever were the Jesuits to hear the voice of a Roman pontiff.

Secret clubs are being formed in the city, and unless checked by the strong arm of the law, will spread throughout the State, and murder some of our best citizens. They have resolved to hang all cigar makers and manufacturers who persist in employing Chinamen. When a vote was called to ascertain how many would "risk their lives in secret to kill Chinese-employing merchants," a general showing of hands gave proof to the plot through which the work of blood may soon commence. Some of the leading papers of the State are beginning to see that there is great danger existing, and are urging the authorities to take proper steps to avoid murderous assaults upon employers and men of capital.

The Jacobins of France secretly organized in 1789, for the purpose of opposing the government, and by violent measures projected a revolution, the influence of which, under another name, is still felt and greatly feared. The power of Jesuitism is now to be feared in our midst. A majority of the followers of Kearney are Catholics, and, like the Mollie Maguires, they need but one word to stimulate them to commit deeds the most daring and violent. Like the Jesuits, their legitimate father, they owe allegiance to no other power than the Pope. What the society of Ignatius Loyola was to prevent the spread of the reformation in the sixteenth century, these secret conclaves in various parts of this State are to our civil and religious liberties.

The time has come when forbearance toward all secret societies has ceased to be a virtue, and when it has become absolutely necessary to disband and forbid them. The Chinese secret tribunals are publicly denounced, and the police are closing them up and bringing their members before the police courts, where they have meted out to them the penalty of a violated law and a court in contempt. Mormonism, the secret cloister for the protection of the baser passions, is declared to be contrary to the law and the spirit of our republican institutions. A refusal to reveal matters of fact necessary to corroborate statements criminating Mormons has been declared to be "a contempt of court," and has been made punishable by a heavy fine. Shall the court be silent in this instance?

Any society that attempts to conceal its deliberations from a fair investigation, whether the allegations be false or true, ought at once to be forbidden, and it be made a high crime to be in any way connected with it. Just as long as leading officials of this State hold membership in secret orders, wherein the members are sworn to protect each other against their enemies (that is, anti-secretists), how may we expect to rid ourselves of midnight assassins? There are men in the "Jacobin Club" of San Francisco who have practised upon the watch-word and drilled in the manual of arms in institutions encouraged by some who must sooner or later reap the whirlwind and suffer the sad consequences of the sweeping maelstrom that is coming fast upon them.

How may the State break up these conspiracies, when her legislators, her judges, her juries, and her attorneys at law, are themselves banded together by oaths the most binding and horribly awful? We venture the assertion that should the authorities arrest some of the agitators and attempt to bring them to justice, they would be confronted by men who could and would indicate that "mercy for the widow's son" is more necessary than protection to peaceable citizens from blood-thirsty rioters.

We raise the voice of warning to the law-abiding citizens of this State. An awful time is upon us. An incited mob, bending forward to catch the murderous command from their villainous leaders may disturb our midnight slumbers ere a fortnight has passed. The recent election put a damper on the communistic agitators which we had hoped would have defeated any further attempt at mob violence; but it seems not. Perhaps the Chinese clause in the new constitution is the mandate they are obeying. It declares, "That any corporation employing Chinamen shall have their charter taken from them." The late meeting above referred to seems to add to the penalty the following words: "And the Chinese employers hanged by the neck until they are dead." The sooner the Supreme Court decides the clause to be unconstitutional the better it will be for this State, and the sooner we may hope for peace and prosperity.—*H. J. Becker in the Telescope.*

Let every business man consider the fact that every poor drinking man in the country would buy more clothing for his family if he did not drink. The wealth of our liquor dealers is the wealth that belongs to our business men, for it is wealth taken from men who would otherwise have spent their money for articles that are beneficial, and at the same time, the men that are now poor would have been in good condition.—*The Anvil.*

Bible Readings Against Masonry and Secret Societies.

"And God said: Let there be light, and there was light."—Gen. 1:3.

ARRANGED BY REV. STEPHEN WRIGHT

TESTIMONY OF THE PSALMIST.

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" Ps 27:1 "Light is sown for the righteous, any gladness for the upright in heart." Ps. 97:11. "I am a companion of all them that fear thee, and of them that keep thy precepts." Ps. 119:63. "Thy word is a lamp unto my feet, and a light unto my path," verse 105 "The entrance of thy word giveth light, it giveth understanding to the simple." Verse 130. "The darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike unto thee." Ps. 139: 12

TESTIMONY OF THE PROPHET ISAIAH

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Ch. 5:20. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Ch. 8:20. "Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness."—Ch. 59:9. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—Ch. 60: 1.

TESTIMONY OF JESUS CHRIST, OUR LORD.

"Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."—Mat. 5: 14 15.

"No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."—Luke 11:33.

"For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the housetops."—Lu. 12: 2 3.

"Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels. But he who denieth me before men, shall be denied before the angels of God."—Luke 12: 8, 9.

"In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not. There was a man sent from God whose name was John. The same came for a witness to bear witness of the light that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world."—John 1: 4-9.

"And this is the condemnation—that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved (or discovered). But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."—Ch. 3: 19-21.

"Then spake Jesus again unto them, saying: I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." "And because I tell you the truth, ye believe me not." "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?"—John 8: 12, 45, 46.

"Jesus answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world. But if a man walk in the night he stumbleth, because there is no light in him.—Chap. 11: 9, 10.

"Yet a little while the light is with you, walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—Chap. 12: 35, 36, 46.

"Jesus answered him, I spake openly to the world. I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret I said nothing."—John 18: 20

TESTIMONY OF PAUL, THE APOSTLE.

"The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."—Rom. 13:12, 13.

"Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."—1 Cor. 4: 5.

"Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty—not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—2 Cor. 4, 1, 2.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:14-18.

"Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

"For ye were sometimes darkness, but now are ye Light in the Lord; walk as children of the Light, and have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the Light; for whatsoever doth make manifest is light. Wherefore he saith Awake! thou that sleepest, and rise from the dead, and Christ shall give thee light."—Eph. 5:8, 11-14.

TESTIMONY OF THE APOSTLE JOHN.

"This, then, is the message which we have heard of him, and declare unto you, that God is Light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:5-10.

THE OLD TESTAMENT AGAINST SWEARING.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."—Exodus 20:7.

"And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these; and it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing; and he shall bring his trespass offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin."—Lev. 5: 1; 4-6.

"For the land is full of adulterers. For, because of swearing, the land mourneth. For both prophet and priest are profane; yea, in my house I have found their wickedness, saith the Lord."—Jer. 23:10, 11.

"Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying and killing and stealing and committing adultery, they break out, and blood toucheth blood," etc.—Hosea 4:1,2.

THE NEW TESTAMENT AGAINST SWEARING.

"Again, ye have heard it said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."—Matt. 5:33-37.

"But, above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation."Jas. 5:12.

REMARK.—Do not these Scripture passages from the Bible condemn entirely the affiliation of Christian men, and women, too, with all the secret and oath-bound societies of our age that work in the dark, away from the public eye, and in close fellowship with ungodly men, where their fellow disciples can not watch over them? What does conscience say in reply? In reaching the "exaltation" of a Master Mason, the initiate has to repeat: "Furthermore, I do promise and swear," about twenty-five times, to bind his conscience in the meshes of this arch-adversary of souls. Does not the word of God condemn such things, especially in the children of God? And does not conscience echo and re-echo the voice of the holy apostle: "Come out from among them and be ye separate, and I will receive you, saith the Lord Almighty."

Let all Christians pray and labor until the churches of our Lord Jesus Christ are cleansed of this foul leprosy, and all kindred associations with the ungodly.

Glen's Falls, N. Y.

The Irishman had a correct appreciation of the fitness of things who being asked by the judge, when he applied for a license to sell whisky, if he was of good moral character, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whisky!"

Reform News.

The State Convention of Minnesota.

St. Charles, Minn., Dec. 27, '79.

Dear Bro. K.:—It seems almost useless for me to attempt a report of our great annual meeting at this late day, after the St. Paul papers have reported it so fully, and Bro. Fenton has given you so good an idea of the result. I should have reported sooner, but being obliged to leave the convention before it was through, waited to get the proceedings of the last day.

We started for St. Paul on the morning train, Dec. 10, with the expectation of having a glorious meeting, although we could but think it a great undertaking to hold our second State convention in a city containing 2,500 members of secret societies and only one member of our association. But Bro. Fenton was equal to the emergency. He had advertised largely, and the foreign population (which is numerous) became much interested.

The president did not arrive in time for the opening meeting, on account of some casuality on the railroad, but a telegram informed us that he would be on hand in the morning.

The hall was crowded. Elders Rathbun and Barlow addressed the audience for three-fourths of an hour each, giving telling arguments against Freemasonry.

On Thursday morning exercises were conducted by Elder Barlow, who spoke at some length of the importance of prayer and how our county, State and National associations depend upon our devotional exercises. He also spoke of our universal brotherhood to which all of Christ's children belong, showing that all other brotherhoods are a sham. In the afternoon Elder Barlectured upon the origin, history and despotic character of Freemasonry. The next day he read a splendid poem entitled, "The Masonic Minister's Lament."

The next morning the meeting opened with devotional exercises, followed by discussion of the question "Are the oaths of Freemasonry binding?"

In the afternoon session the following resolutions were adopted:

Resolved, That we greatly appreciate the ability and Christian spirit of our brother, D. P. Rathbun, in his exposition of Freemasonry in this convention, and most heartily recommend him to Christian people everywhere as one who will give great satisfaction wherever he may lecture in the interest of this reform. His success in working the degrees of Masonry fills his house with eager listeners and makes the small fee that is sometimes charged go far towards defraying all expenses.

Resolved, That we thank the Lord for the reports of the press of St. Paul of the proceedings of this convention, for both their fair and unfair representations, as a powerful aid in the dissemination of light in regard to Masonry, and thus a means of greatly advancing the interests of our Association.

Voted to strike out the word "State" from the name of this association.

The following officers for the ensuing year were elected:

President, Prof. E. G. Paine, Wasioja.
Vice Presidents.
1st. W. F. Hillman, Mantorville.
2d. F. L. Garrison, Fountain, D. T.
3d. Rev. F. Heisig, St. Paul.
4th. S. B. Patterson, Worth.
5th. Wendell Vine, Viola Center.
Cor. Sec., Rev. J. E. Gould, Wasioja.
Rec. Sec., Rev. S. P. Sjoblom, Red Wing.
Treasurer, Wm. H. Morrill, St. Charles.
Our Constitution makes the Executive Committee consist of President, 1st. Vice President, Cor. Sec., Rec. Sec., and Treasurer.

In the evening session a letter was read from the editor of the German Baptist paper of Cleveland, O., expressing sympathy with our efforts in opposing secrecy. Also a letter from C. S. Beaubien, of Concord, a reformed French Mason. Closed with a lecture by D. P. Rathbun; subject, "Masonic conspiracy."

It should be mentioned that the success of our meeting was largely due to our Scandinavian friends, among whom was the Rev. S. P. Sjoblom, representing a large church at Red Wing, and Rev. S. Heisig, whose church in St. Paul numbers over four hundred communicants. These two ministers propose to canvass for the *Cynosure* among their members, and want some extra copies contaning a report of the State meeting.

We also owe a debt of gratitude to our Wisconsin friends, (among whom was the noble-hearted Capt. Wilson, of Menomonie) for their timely aid and sympathy.

W. H. Morrill,
Retiring Secretary.

From Bro. Stoddard.

TRAVELING WESTWARD.

Bedford, Ohio, Dec. 27 1879.

I reached this place at 6:30 P. M. to learn that Rev. Bro. Brown had removed to Canton, O., and that Bro. Hathaway lived two miles in the country. I reported at the "Temperance House" for entertainment, but was told by the landlord that he already had two lodgers, the extent of his ability to accommodate. I repaired to the "five-point star" house, where I find neat and ample accommodations with "liquor in the background." I hope to meet Bro. H. at church to-morrow, and to make the acquaintance of others whom I have known but never seen.

I met on the cars to-day an M. E. minsister who had never heard of our reform, but who was much interested. His convictions and sympathies were all with us, and I gave him tracts and a copy of the *Cynosure*, which he said he should read, every word. Another gentleman hailed me as an Odd-fellow, showed me his traveling card from a lodge in N. Y. city, but when I showed him a supplement and explained to him what I was doing he soon relapsed into silence.

As the train neared Albany last evening, a gentleman handed me an apple, which I took, and thinking of Bro. Rathbun's experience, looked carefully over and then began to eat it. The man then asked if my name was Stoddard, to which I replied in the affirmative. He then said, "I thought so when I first saw your coat. I read about it in the *Cynosure*." We were soon acquainted, and passed the time very agreeably until we reached Albany, where we took different routes. Before parting Bro. M. renewed his subscription, bought a seven-degree Illustrated, and said he would himself give $25 to have the degrees worked in his town, and others would contribute if called upon. Such incidents are refreshing and as our work increases are growing more frequent.

I feel that my visit to New England has not been without results and hope to follow up the feeble beginning with still better effect on my return in January Nothing is too hard for the Lord and his truth, and even New England, with the great bulk of its population in factories controlled largely by Masonic capitalists and superintendents, will yet receive and walk in the light and liberty of men who love the truth.

Let no friend be discouraged but press the battle to the gates. Use the best means you have and pray God to send more and better workers into the vineyard. Let us have a rousing campaign, beginning with Rhode Island Convention and continuing until the lodge power shall loose its grasp upon the industries of New England.

PERSECUTION.

Cleveland, O., Dec. 29, '79.

I spent Sabbath at Bedford, and preached in the Disciple church, where Rev. Bro. Brown renounced "the hidden things of (Masonic) darkness" over two years ago. The desperate and dangerous character of the lodge is clearly revealed in its merciless and seemingly vindictive following of this brother, who is now at Canton, Ohio. I spent the night with Bro. Hathaway, who fearlessly and intelligently opposes the sly craft. In this Bro. H. is enthusiastically seconded by his wife and children, the latter though young in years are not ignorant of this device of Satan. The evenings were previously occupied, so that there was no room for additional appointments during this week.

I came to this city by private conveyance, in company with Bro. H. and an adhering member of Bedford lodge of F. and A. Masons. He was very much more communicative than members of the order generally are, and seemed to be as candid and truthful and even more so than the absolutism of this order would warrant.

In speaking of Bro. Brown's case, which he knew from the inside of the "wicket," he disclosed facts fearfully damaging to the "Handmaid." Like hosts of others, he joined the craft with the impression that it was a harmless social institution, and he had no just conception of its *real* power and purpose until he saw it revealed and exercised to crush a man who dared and did disclose its secrets. Seemingly awed and intimidated by the disclosure of the relentless spirit in which it pursues, and the iron hand by which it would crush a man who *reveals* the truth, he shrinks from a personal encounter with a foe so heartless and desperate. May God grant repentence and courage to the "fearful and unbelieving," that they may cease to dishonor Christ by casting their crowns at the feet and doing obeisance to the "red dragon" of Masonic persecution. This good but "halting" brother is but a specimen of thousands whose "fear of man brings them into a snare" and binds them upon the lap of this Philistine harlot until they are overcome and their spiritual vision is "put out" so that they do not see that they are the sport of their captors, and the betrayers of him whom their ungodly seducers reject.

To me this is one of the most serious evils of the whole system of secretism. It takes the "bride of Christ" and her ministers and members by the throat, and says: "Accede to my demands, or I will cast you out and leave you despised and rejected." And instances like that of Bro. Brown show that these threats are not merely "idle tales." It is a painful sight to witness, but one which is often forced upon the notice of active opponents of the lodge, when the midnight conclave formulates a government, and lays its restrictive rule upon the pulpits of our country. It is high time for the ministry and for the churches to awake out of sleep and proclaim the era of universal emancipation when men dare not preach and teach the truth for fear of persecution.

Who will join the army, rally around the standard, and take the field for an open contest! The alarm is sounded, the issue is joined, the ranks are filling up. Reader, will you enlist for the war?

J. P. Stoddard.

Northern Illinois.

Editor Cynosure:—Freemasonry was exposed at Davis, Ill., by Elder Browne and Bro. Starry on the 19th and 20th inst. They were greeted with full houses and gave entire satisfaction to all present. Some of the ladies whose husbands are Masons were crying and sighing audibly during the raising of "Hiram," seeing what fools they must have been in going through such disgusting ceremonies. The Masons were true to their oaths, not to attend a clandestine lodge, not one of the craft being present.

Bro. Starry understands his business, and I believe some good was accomplished in Davis by revealing Masonry as it is. The Masons here dare not say he is no Mason, as Mr. S. carries his demit with him, and has it read to the audience when so desired. Our little town was considerably excited over the meetings, even the young ladies and gentlemen discussing the subject, and the schoolboys making signs and calling to each other the mystic words, "Boaz," "Tubal Cain," "Mah-hah-bone," etc. J. A. B.

Correspondence.

Secretism Anti-Christ.

Bro. Kellogg: In our first article we laid down the premise that where Christ had made duty plain, all Christians ought to be so far agreed. We took the ground that his work was an open work, both in preaching and practice, and that all Christians are bound to follow his example. It would seem the matter is settled that what he did for men was wholly an open work, and that, in the great work of doing good, Christians should work openly, that their doings may be "known and read of all men."

Now how can we know when, where, and how to do the work needed to save and bless our fellow-men? We read: "To as many as received him gave he power to become the sons of God"— yes, sons of God. That power puts a new heart in the man who was before an alien. Now a new-born son, he says "Father." "He hath sent forth his Spirit into our hearts, whereby we can say Father." No man can with filial affection call God "my Father," or Jesus Christ "my Lord," until sonship is established; until he has become a son and is in possession of the true Spirit. We know our sonship by the Spirit given us. "For as many as are led by the Spirit of God have become the sons of God." That Spirit will guide us into all truth and lead us in the way to do good.

Applied to the question before us, we ask, Does the Divine Spirit lead us in the way of secret organizations to do good, or for the accomplishment of God's work? Let us make a little practical application of the question.

There has recently come to light a secret oath-bound society in Indiana, organized for the purpose of carrying elections by colonizing, importing and buying up voters. Does the Divine Spirit lead the Christian there?

A "Trades Union," another secret, oath-bound society in Chicago, dictates to the packers whom they must hire to do their work and the price to be paid for their labor. The thing is so abominable that the packers prefer to close up their works. The result is thousands are thrown out of employment. Pork falls sixty cents per hundred on the market and the producer is robbed of his hard earnings that should be the reward of honest industry.

Again, like societies forbid a contractor hiring a stone or brick mason, be he ever so skilfull and worthy a man, unless he is a member of their society. And necessity often compels the contractor, be it ever so iniquitous, to submit to their dictum.

Time and space would fail to speak of the hundreds of secret orders whose objects are a selfish clanship to benefit their own members only, and the carrying to success their wicked designs even unto the death of those who conscientiously oppose them. What were the "Molly Maguires," the "Ku-klux," and multitudes of like ilk, but synagouges of Satan himself? It would be insulting his reason to ask if a Christian has any call to such a work.

But the opposer will say, All secret societies are not like those mentioned; some are moral and benevolent. How do we know until we are oath-bound what a society really is? for I hold the members of a given place can turn such a society to a wicked purpose, provided the majority say so, and the oath-bound members must not reveal their doings or designs. How can equal and exact justice be enjoyed, while a part of the community are bound to each other by solemn or wicked oaths, while the other is ignorant of their doings? We have often seen surprise on the countenance of free citizens over the result of an election which has been run under the cover of secrecy, and as it were a mine sprung under their very feet, of which they had not the least intimation. American society is honey-combed already by these liberty-destroying societies and more are coming into existence.

Are any of them necessary? If some of them are professedly to promote temperance, I ask: Christian, is it not dangerous at least to sustain the principle of secretism as a means of doing good? Does God's Spirit lead you to work where the divine Saviour has not placed his approval, but has forbidden by example and precept any other than open work for the salvation of men? H.

The Secret Empire.

Flint, Mich.

I believe Freemasonry, with all its creations, form a secret empire, covering the world; and that the time has come when this fearfully constructed, artificial superstructure, should bear the character Christ in his prophetic Word has given it, that the people of God may escape the dangers to which it exposes them. Ever since its birth speculative Freemasonry and the Roman hierarchy, the power from which it received life, have been governed by the same principles, those of secretism and intolerance of all outside their own organizations; working in frightful harmony for the same end —that of civil and religious supremacy. Within the organic action of these two powers lurks the dragon spirit with which Satan designs to complete his work of devastation. Through the secret element that controls the one and forms the basis upon which the whole fabric of the other rests, these powers have advanced with wonderful rapidity in their work of usurpation. The United States as a nation suffers most acutely, from the fact that it furnishes more natural substance in which to mold pagan tradition.

I believe we are living under the sound of the third angel's message, hence how important that we understand its symbolic utterances, that we catch no uncertain sound, that its component parts become symphonious. This message really embodies every "God-ordained reform work" that is in progress at this time. The great issue of the present age, that which causes all this political and religious agitation, is the final contest between the Kingdom of our Lord and that of Satan. There are in reality no side issues; there is no neutral ground, no medium course. We are by the course we pursue either co-workers with Christ in the building up of his kingdom, or we are aiding Satan in his attempts to overthrow that kingdom, "and dethrone our King." Although there is no uncertainty as to the result of this struggle, still, as it is designed in the wisdom of God to be the test by which his true people are to be separated from those who have a form of godliness and yet "deny the power thereof," our acceptance depends upon which side of this controversy we are engaged when Jesus comes to claim his own.

Our greatest danger arises from our inability to discern between the true and the false. So skillful a counterfeit is Satan that it is only by correct theories respecting the prophetic portion of God's Word that we can be sure that we occupy safe ground. In the Word of God all these wicked powers are revealed, located, and characterized by appropriate symbols, and by patient investigation and the help of the Holy Spirit, we find that the image, symbol, and its work are found in Freemasonry; that the two-horned beast symbol and the work ascribed to it are found in Roman Catholicism; and that the original of the image power may be found in the ten-horned beast, or Roman empire:

The image has heretofore elicited little attention, from the fact that this subject has been so identified with the work of the two-horned beast as to have lost its individuality, having no separate existence in location or action. And as there are so many conflicting theories with regard to the application of this symbol (two-horned beast), the origin, character, action, etc., of the image is somewhat vague, and as, of itself, it is a skulking phantom of all that is devilish, and behind which all that is fiendish in all other Satan-corrupted institutions "lie in wait" until the "fullness of time," when the restraining power of God shall be withdrawn and these hellish powers break forth, and, by their combined action, bring upon the world those sharp, fiery trials by which the saints of God are to be made white in the blood of the Lamb. Nina Gregory.

A Surrender.

"A little leaven leaveneth the whole lump." The old and substantial lodge of the Independent Order of Odd-fellows at Denmark, Lee county, Iowa, I am credibly informed has disbanded and surrendered its charter, and the hall reverts back to its former owner. Thus dies, after a hard struggle, one of the world's charitable institutions, an institution that as a whole expends nearly two dollars of its funds in bestowing one. It has been often claimed that it was better than the church; many have said its religion was good enough for them. But alas! for the institutions of man, they are mortal; however much loved, they pass away. But the church of Jesus Christ, the gates of hell shall not prevail against it.

Joel H. Austin.

Our Mail.

Thos. Johnston, Dickson, Tenn., writes that his neighbors ask, "What would the American party do for us if they were in power? Would they reduce those outrageous salaries of our public officers and do away with about one-half of their number?" We hope the American party will be wide awake and give a foretaste of what they would do if in power, by their wise and efficient efforts in connection with local elections at home next spring.

Mrs. L. S. Buell, Middlefield, O., writes: "I would like your illustrated supplements to put into the hands of those who are likely to become secretists. If we would win souls to Christ, we must labor and pray that Satan's snares may not entangle them. A little over a year since my aged husband was called hence to be with us no more on earth. Our children all have for years professed to love the Lord, and grand-children give heed to serious things. Three different men have lectured in Middlefield, years ago, to good audiences. How good to feel that the Captain of our salvation is stronger than all the hosts of the adversary, though their name is legion. Their triumph is their own destruction. Dear friends, let us go on with courage. Strength will be given to outride the storm of man's indignation. 'What a friend we have in Jesus.'"

B. Williams, Warren, Ill., writes: "There has been, and is yet, a hard fight going on in this city, and we think the craft is decidedly the loser, although the Free Baptist church passed a resolution prohibiting any remarks on secret societies under penalty of expulsion. Their Masonic pastor was so completely demoralized that he had to leave before his year was half up. Some of the brethren tried to get me out of the church, but I hold the fort yet."

M. S. Drury, Western, Linn Co., Iowa, writes: "I am glad the cause is moving. The Lord bless you and the cause for which you labor."

Rev. T. F. Blair, Marengo, Ia., writes:

"I entered on this new field over a year ago. Have been working hard for reform. Secret societies had things about their own way, but the reform is taking root."

F. M. Seabourn, Lake Mill, Tex., writes:

"I am proud to see your paper speak so plainly on Masonry. The papers you sent me have opened the eyes of several. I have to go slow here. I am doing all that I can for your paper and publications."

C. W. Zorn, Plymouth, Ind., writes:

"The 'Thirteen Reasons' tracts were received, with which I am doing all the good I can. People ask me, 'Is that so?' I tell them that it is, for I have been there. Heaven help you in your good work, and bless Enoch Honeywell for his gift."

A. J. Ford, Raub, Ind., writes:

"I have been making some inquiries around in regard to getting a lecturer to come and tell us something about our great national blot, Masonry, and lo and behold I found our minister an apologist for Masons. I told him one great thing out of the many things wrong in Masonry, was the omission of the name of Christ in the prayers. He said it was not so, for he had prayed many times in their meetings, just as he would any where else: and that their oaths are nothing but passing of confidence that they will not reveal the secrets, passwords, etc. I was twelve or thirteen years old, living in York State, when Morgan was kidnapped."

Would it not benefit this pastor to read the analysis of secret orders as given in "Freemasonry Illustrated."

We were recently informed of the death of our friend and subscriber to the Cynosure, John Chapin, Palmyra, Wis. He died on the 20th of August, 1879.

We have also learned that James Norway of Lisbon Center, N. Y., another Cynosure subscriber, died last May. How often are we admonished of the brevity and uncertainty of life. Let us improve it while it lasts.

Mrs. S. Durkee, Glenwood, Iowa, write:

"I am deeply interested in all the reformatory causes, and be assured they have my daily, sincere and earnest prayers. I have been able to scatter some light, and while my life is spared I intend to keep doing so. Oh, may God bless and prosper this much needed reform and the workers in it."

Mrs. Sarah A. Proctor, who has recently moved to Gibson City, Ill., writes:

"The Cynosure I value very much, and I hope I can scatter copies of it among my new neighbors, and get them interested in the cause. I have not been here long enough to know whether they ever heard of such a paper."

G. Crook, Elgin, Pa., writes:

"We have but few Masons or Odd-fellows here, but our churches are tinctured more or less with secrecy, and are willing to fellowship it. My prayer is that the Lord will send his Spirit this way and show them their sins. I will keep trying to get subscribers for your paper."

Davis H. Seamans, Factoryville, Pa., writes:

"We are fighting on. I expect to do so while I live, which may not be long, as I am in my seventy-seventh year, and feel the effects of old age."

E. B. Cunningham, Mulberry Grove, Ill., writes:

"I have been a member of the M. E. church for about thirty years. Have never seen the time when the church was so divided. If there was a good Christian minister among us he would reap a rich harvest. I hear a great many say that they will not pay a minister that is a Mason."

Jarvis Gage, Green Oak Station, Mich., writes:

"I have succeeded in getting one new subscriber, and wish I could get more. I like the Cynosure very much, and calculate to be a life subscriber. I am an old man. I lived in Morgan's time, and so did the subscriber whose name I send you."

Isaac Preston, Lockport, Ill., writes:

'Mrs. Preston is improving moderately, but beyond our expectations. She has been out to dinner with us several times in her wheel chair."

Sabbath School.

LESSON III.—Jan. 18, 1880.—JESUS BAPTIZED BY JOHN.

SCRIPTURE.—Mat. 3: 1-17.

1. In those days came John the Baptist, preaching in the wilderness of Judea.
2. And saying, Repent ye: for the kingdom of heaven is at hand.
3. For this is he that was spoken of by the prophet Esaias, saying. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6. And were baptized of him in Jordan, confessing their sins.
7. But when he saw many of the Pharisees and Sadduces come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8. Bring forth therefore fruits meet for repentance.
9. And think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stomes to raise up children unto Abraham.
10. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.
11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire:
12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14. But John forbade him saying, I have need to be baptized of thee, and comest thou to me?
15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.
16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, lighting upon him:
17. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

GOLDEN TEXT.—"And lo, a voice from heaven, saying, This is is my beloved Son, in whom I am well pleased." Mat. 4: 17.

[From International Quarterly.]

HOME READINGS.

Luke 3: 1-22. The preaching of John.
Acts 2: 22 47. Three thousand baptized.
Acts 8: 26-40. The eunuch baptized.
Acts 10: 30-48. The centurion baptized.
Rom. 6: 1-23. Significance of baptism.
Acts 2: 1-18. Baptism of the Holy Spirit.
Mat. 3: 1-17. Jesus baptized by John.

SUGGESTIONS AND QUESTIONS FOR SCHOLARS.

At the close of our last lesson we find Joseph and Mary dwelling at Nazareth (chap. 2: 23). We learn no more about Jesus until, at the age of 12, he went with his parents to a feast of the passover at Jerusalem; and from that time until his baptism, we only know (from Luke, 2: 41-52, which please read) that he was an obedient and faithful son, and that "he increased in wisdom and in favor with God and man."

RULERS.—Tiberius Caesar, emperor in Rome; Pontius Pilate, governor of Judea, and Herod Antipas, Governor of Galilee.

PERSONS.—John the Baptist, son of Zecharias and second cousin of Christ. He was the last of the Jewish prophets and the forerunner of Christ. He preached but about a year, was imprisoned by Herod Antipas, and (after a year and a half) beheaded by Herod's order. For account of his birth, read Luke 1; his ministry, Mark 1; Luke 3; John 1 and 2; his imprisonment, Mat. 11: 2-19; Mark 6: 17-20; Luke 8: 18-35; his death, Mark 6: 21-29; Mat. 14: 3-12.

In Dr. John Hall's notes in the S. S. World, the following is written on John's less, and to be thus identified to John, and to others, and solemnly set apart to his work with the commendation of him to the people, so that they were without excuse.

Any attempt to settle definitely why or how Jesus was moved to this must be mainly conjecture. He was an Israelite, did what any true Israelite anxious for the kingdom should do, thus, as he said in reply to John's modest and natural remonstrance (v. 14), "fulfilling all righteousness," being a true loyal Jew, and carrying out implicitly his Father's will. the iron and the sand, as a fan or winnowing machine divides the chaff from the grain, so the coming one would divide, giving his comforting spirit to his sincere followers, but inflicting divine anger on his enemies. That the "fire" is not the mode of the Spirit's coming or purifying, but the figure for terrible punishment, is clear from the tone of the whole, the nature of the antithesis implied in the figure, which the country people would well understand. Some great names, indeed, are ranged on the side of counting the fire the Holy Spirit's, as elsewhere sometimes used. But "unquenchable fire" is not such a use of it (v. 12).

His crowning act, the baptism of our Lord (vs. 13 17), who came from Galilee (see chap. 2: 22), led of the Spirit, doubtstyle of preaching and the crowning act of his life:

"He warns against the idea that his baptism is final and saving. It is only committing of them to repentance. His work is temporary, and to give place to another's which will be deep and thorough and different in kind. He comes for mercy and judgment—mercy to those who receive him (John 1: 12), judgment on those who reject him (Mat. 13: 40). This is a greater than John—one of whom John thought himself unworthy even to give menial slave's service, in taking off or putting away his sandals. His work was, unlike John's, a judging work. He distinguishes among men (John 1: 48-49, and 2: 25), for which he has the power. He comes "for judgment" (John 9: 39). As a magnet put into a box of sand and iron scraps draws out and distinguishes Why should John baptize Israelites to prepare them for the Messiah's kingdom? They were impure by sin. (See Hag. 2: 14.) Jesus owns that by coming, without any reference to his own personal purity. He once again identifies himself with his people, shows at the outset how he is "made sin for" them (Cor. 5: 21).

Soon as Jesus—whom John must have known from all the previous history (see Luke 1)—utters his mind, John obeys and baptizes him, and though, as John 1: 33 shows, he had no divine light upon the subject, as he goes up from the river the Spirit comes down in visible form from the opened heavens, with a motion and appearance like that of a descending dove, and rested on the Messiah (v. 16). Accompanying this, which the Baptist saw (John 1: 32), the voice from heaven said, "This is," etc., (v. 17). This is the Old Testament language (Isa. 42: 1); it was repeated at the transfiguration (chap. 17: 2). It assured John of Christ's standing, and emboldened him to point him out as the Messiah (John 1: 29), for we must remember that John had learned like Peter and the rest.

1. Let us imitiate the modesty of John before Jesus, his courage and faithfulness before the ungodly.
2. Let us catch the spirit of Jesus—"Now," in the work I am to do, "it becometh us," you and me, fellow-helpers, at our Father's bidding, "to fulfill all righteousness." So we are fellow-laborers, and so bound.
3. Let us seek revival of religion and the kingdom of Christ by true penitence.
4. And, finally, let us trust, obey, and serve the Son of God, our Saviour and Master.

A Turk on Peace.

An Armenian Christian residing in Constantinople, who has lately joined the society of Friends, wrote recently:

"I am not surprised that these Greeks have found place in the hearts of at least a few; but I was greatly astonished when I heard a Turk in Rudosta say that if he wanted to become a Christian he would be a Quaker. I asked him what he knew about them, whereupon a very interesting conversation ensued, the Turk concluding by saying: 'Your professed Christianity does not establish peace; Judaism offers no peace; Mohammedanism knows no peace; but there is peace among the Quakers.'

"I never heard such a thing before. It is equally interesting and encouraging."

A Word to the Young.

Always use your strength for the protection of the weak, for children, the aged, the afflicted, and God's dumb creatures, as horses and dogs, for even animals are his creatures. Remember that his eye sees you and them always, and if you try to do some service to any of his creatures for his sake, he will observe it and will bless you for it. Remember, too, that he, your gracious heavenly Father, is everywhere present, day and night, and that if you are tempted by others to use bad language, or to indulge in evil acts, even if no person hears or sees you, God hears every word and perfectly knows your every thought and action. There are no secrets from him. He is a God of love, and will not forget to reward you sometime, or in some way, for every service done for his sake. His justice is a merciful justice, and his mercy lasts forever, through Christ, who died for all.

A missionary in India writes: "You would laugh if you should go into our school. We have neither desks nor benches. The boys sit in three long rows, cross-legged, on our earth floor, and before each one is a piece of board. They sprinkle some sand on this, and then, with a sharpened stick, they make letters and figures very nicely. In the heathen schools boys worship their slates. They put some red powder on them. The teacher tells the scholar that his slate is a god, and that if he worships him he will learn very fast. Boys in these schools also worship their teacher. Each one, as he goes out, falls down and kisses the teacher's feet. He tells them he is holy, and that worshiping him is the same as worshiping a god. My schoolboys know better than to do this."

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me!"

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 8, 1880.

THE CHRISTIAN WITNESS.—The new year adds one to the list of reform papers—a Witness for Christ, and as Mr. Moody says, "out and out for Jesus." With all who seek the advancement of truth and Christian reform, we heartily wish the new comer a "Happy New Year," and many of them, and congratulate Prof. Kimball upon the favorable inauguration of his enterprise. The *Witness* will, we hope, before the close of 1880, be testifying in ten thousand New England homes, strengthening the hands and cheering the hearts of parents and children whose faces are Godward; helping every sincere minister of God's Word to proclaim a whole Gospel; and pressing on the churches to receive the blessing of the Spirit of God in its fullness. Brethren Kimball and Willey have furnished a neat four page paper of the size of the *Cynosure*, excellently filled, for 25 cents per year. How many will be tempted to spend as much to-morrow on some vain trifle! Save the money and send it to Bro. E. E. Willey, publisher, Center Strafford, N. H.

SAVE THAT YOUNG MAN! — The veteran tract publisher, Enoch Honeywell, sends a note, which he humbly asks may fill some corner. It deserves a first place. Read it: "My object in getting 600,000 reformatory tracts printed and laid before our grown boys, (which is now mostly done), is to show them that it is their God-given right and imperative duty to investigate, analyze and scrutinize every popular sin that is now cursing the earth. This 600,000 tracts is only one to six of our grown boys. Who are now the patriots that will supply the rest? The fact is already demonstrated that not one in twenty can be duped into a lodge after reading them, and each distributor is an active patriot. When such plagues as slavery, the tobacco nuisance, dens of oath-bound conspirators, and drunkenness legalized by the legislatures of our States, all become popular, then none but the moral hero dares to peep above his breath when in the presence of those four vicegerents of Lucifer. Remember that God said: 'Cry aloud, spare not, and show my people their transgressions.'"

—These tracts are for general distribution. Apply to E. A. Cook & Co., publishers of this paper.

WESTFIELD COLLEGE.—Our exchange from the *Telescope* office for December 17th, failed to reach us, and it was not until last week that we saw President Allen's last appeal for the $25,000 "Relief Fund" for this institution. At that time nearly one-fourth of the amount required was yet to be raised—$8,000 in two weeks. We had in preparation a word of encouragement for the Westfield brethren when the mail brought the cheering news from Bro. Weller that WESTFIELD IS OUT OF DEBT. Ten thousand smypathizing hearts will unite with President Allen and his self-denying co-laborers in praise to God for this deliverance. Let also pray that this victory for the truth and the people of God against the principalities and powers and rulers of this world's darkness may be followed by others more signal and glorious. Churches and colleges set for the truth against the "world, the flesh and the devil," must not expect to have quiet waters, so long as they have one for an enemy who is fittingly described as a beast going about seeking prey. But, blessed be God, "they that be for us are more than they that be against us."

THE M. E. CHURCH AND SLAVERY.

The *Telescope* and *Wesleyan* notice at length a remarkable discussion between Oliver Johnson and S. W. Coggeshall, D. D., the latter defending the Methodist Episcopal church from the criticisms of Mr. Johnson in his published reminiscences of Wm. Lloyd Garrison, and maintaining that his denomination was from its earliest history in America "on record as an anti-slavery body, and hundreds of its preachers have made noble sacrifices for the sake of freedom."

The *Wesleyan* acknowledges the ant-islavery principles of Asbury and Coke, the first bishops of the denomination, but shows that these were not maintained in after years. The testimony of bishops, editors and conferences to prove this omits, however, some of the most striking proofs.

In 1836 the General Conference expelled two ministers, George Storrs and Orange Scott, for the sin of being active abolitionists. The board of bishops, at the same time, as quoted by the *Wesleyan*, exhorted Methodists to keep clear of abolition movements and associations and buy none of their publications. In 1846 such sentiments as the following were popular in Methodist pulpits of southern Ohio: That church was represented as a man-of-war, pouring broadsides, on the one side, into slavery, and on the other into abolitionism.

The separation of the Wesleyan churches about this time and the Free Methodists a few years later, was an undeniable testimony of the standing of the Methodist Episcopal denomination.

But the darkest part of the record was made when every opportunity was presented to put the church into an honorable, Christian standing before God and man. The war had wiped out slavery and abolitionists were no longer unpopular. At such a time when the cringing conservatim of former years was seen to be wrong, dishonoring the Christian profession and denying Christ in the person of the slave, in 1868 the General Conference met in the First M. E. church, on Clark street, Chicago, and the old record, written in dark and bitter lines, came up for consideration. Instead of meeting it fairly, and confessing the wrong and putting it away by repentance and restitution, the Conference voted on motion of L. C. Matlack, to *expunge the action of 1836 from its records.* As if the memory of it could be also obliterated from the minds of men, or the record of from God's book.

It is the working of the same spirit in this new champion of Methodism which leads to his gross misrepresentations of the history of that church. The same principles are now working in the Congregational, the Methodist, and other churches with respect to the reform against the secret worships of the the lodge. These denominations are making up a record which in years to come they will will find too disgraceful to be endured. May God grant to the churches wisdom to discern the signs of the times and grace to stand against popular evils. They may thus, standing between the living and the dead, be like the "ten righteous" of Abraham to save our nation from future calamity when God shall judge us in righteousness.

THE SHAMEFUL USE OF CONFERENCE MINUTES.

We have received the minutes of the thirty-ninth annual meeting of the Congregational and Presbyterian Convention held at Ripon, Wis., Sept. 30th to Oct. 3d, 1879.

We notice the obituaries of several deceased ministers, two of whom were Masons, and one was buried with Masonic honors. Now this same convention in 1868 declared that all secret societies are contrary to the spirit of the Gospel, and that Freemasonry is an "unfruitful work of darkness." This may be presumed to be the conviction of a large majority of Congregationalists in Wisconsin. But special pains are taken to speak of the exalted piety of these two ministers and their *Freemasonry.* Instead of dropping the mantle of charity over their Masonry, treating it as he did their tobacco habit and other infirmities, the writer manifestly parades their Masonry with no other apparent purpose than to break down the Anti-masonic convictions of Congregationalists, and to use the minutes *to advertise the lodge!* We cannot believe that the convention, as a body, lent itself to any such special pleading for Baal. If the statistical clerk did or did not he can rise and explain.

—George W. Clark, the veteran "Liberty Singer," has left his "Cottage on the Hillside" at Dansville, N. Y., for a sojourn with his son at 115 Griswold St., Detroit, Mich. He is expecting to publish his reform song book while in Detroit, and we may expect that it will come out about the time the birds return to us with their songs of light, of love and liberty. Let every household have a copy and sing the reform into the souls of the lodge-bound.

—Bro. Stoddard returned from the East last Thursday evening, just too late to spend a cheerful New Year's day with his children in Wheaton. He has gone to Clark county, Ill., on business for the National Association, expecting to return in time for a meeting of the Board of Directors on Friday.

—The Indiana Association is to be congratulated in having secured the services of Bro. J. T. Hobson as lecturer for the southern part of the State. Bro. Hobson is a young man who is commended for ability, intelligence and piety by those who have met him, but, above all, his own efforts in the reform vouch for him. Like Paul, he needs no letter of commendation to the Indiana brethren. With Dr. Cook and Bro. Hobson, they should put their State in the front rank of the movement. We hope that Bro. Hobson will be able to get across the lines into southern Illinois and southwestern Ohio occasionally, and visit communities that are seldom or never reached.

—The Chicago packing houses are now at work as usual, having filled the places of the strikers with non-union men. Some of the establishments require a promise of their men that they will not join the secret lodge of the butchers while in their employ. Last Friday there was some excitement from a report that a bloody attack had been made by the lodge men on those who were proceeding quietly to work. The assault was, however, not so serious. Some of the men were pelted with stones, but no serious affray occurred. It is said that a while since, to head off any attempt of the secret orders to annoy their business, the South Side Street Car Company of this city presented an obligation to its drivers and conductors, binding them not to join any secret organization or any strike this winter. The attempt was not made opportunely, and was not very successful. It proves, however, that business men find it necessary to protect themselves by extraordinary measures from the encroachments of the lodge power.

—Rev. J. B. Stewart, a renouncing Mason of Wakarusa, Ind., writes of a late visit of Dr. S. L. Cook and his lectures given in the Baptist church in that place:

"Mr. Cook came here Friday, Dec. 19th, and opened fire on Masonry to an audience of about two hundred, and on Saturday evening to about four hundred. It was a masterly effort upon the part of the speaker and was well received by the people here, for they have seen some of the evils of Masonry in this place. It has been but a short time since Ma-

sonry has shielded a professional abortionist in this place, and the evidence was sufficient to convict any man, but Masonry said no, and so it was. At some future time I will send you the evidence in the case."

Words of Life for Every Day of the Week.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night." Psalms 1:2.

Thur. Jan. 8th.—"For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84:11.

Fri. 9th.—"In all thy ways acknowledge him and he shall direct thy paths." Pro. 3:6.

Sat. 10th.—"Trust in the Lord with all thine heart and lean not to thine own understanding." Prov. 3:5.

Sab. 11th.—"Yet ye bring more wrath upon Israel by profaning the Sabbath." Ne. 13:18.

Mon. 12th.—"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10:28.

Tues. 13th.—"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

Wed. 14th.—"All that the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out." John 6:37.

Pray for Oberlin.

Butler, Ind., Dec. 31.

I want to ask prayers for the First Church of Oberlin, Ohio, and for its pastor, Rev. Mr. Brand, and the faithful in this once stronghold of reform.

The "cancer-planter" is at work, and after years of effort more or less successful, he has succeeded in getting one of his infected fangs into the heart of the "Bride of Christ." A Mason of three degrees, who considers his "cut-throat oath" binding, and who sees nothing inconsistent with the Gospel of Christ in Masonry, has been received with the approval of the pastor and by a majority vote of the church, and is next Sabbath (Jan. 4th) to be announced as a member in full fellowship! May God pity and rebuke those who insult the memory of the sainted Finney and trample his dying testimony under their feet, in the same sanctuary, and at the very altar where this man of God denounced the "man of sin!" Can those who voted to receive, as a "brother beloved," an unrepentant disciple of a system that rejects Christ, expect that the rejected Christ will be their advocate when they stand face with that record in in the judgment?

I need not say that brethren Clark and Burr, from whom I received the above facts, along with other co-workers with Finney who still linger, uttered their solemn protest, but as in a former trial *involving the same issue* (see Luke 23), "the voices of them and of the chief priests prevailed," so the major part decared their approval of Masonry by receiving one who held his secret vow biading, and by this act they have welcomed the "cancer-planter" into the believers' fold.

This beloved pastor need not expect those for whose souls he is set to watch will escape the infection, and parents may be sure the leprous spot will appear in due time upon their children. "Can a man take coals of fire into his bosom and his clothes not be burned?" Did not the present secretary of the Oberlin Lodge of Masons promise when he was received into the Second Church to leave all active connection with the order? I am so informed,—and where is he now?

The train is due, and I close in haste as I began by asking prayers for the First Church in Oberlin and for its pastor; for one to whom so much has been given God will not allow to repose in the embrace of his enemies, but with great tribulation will he visit, for "he is a jealous God and his glory will he not give to another nor his praise to graven images."

J. P. Stoddard.

Grand News from Westfield.

Westfield, Ill.

Dear Bro. Kellogg: It is with great pleasure and sincere gratitude that we have the opportunity of making known to the many readers of the *Cynosure* that Westfield College goes forward with renewed vigor and life in the cause of Christian education. Notwithstanding the hopes and expressed wishes of some lodgemen and pro-secretists that this outspoken college would sink into oblivion, the appeal to the good people of the Illinois Central and Lower Wabash Conferences for a relief fund of twenty-five thousand dollars, to liquidate the debt standing against the College, met a noble response.

On the evening of December 31, 1879, the whole sum was rounded up, Bros. Willhoit and W. L. Shuey having brought in the last large donations, to bind the sheaf gathered by dint of many hard toils and sacrifices. The agents, Bros. Smith, Mills and Chittenden, for eighteen months labored with commendable zeal and perseverance, to get, as one of them put it, "the boat to shore," and fasten it with unbreakable cables.

When the final report reached the table and the announcement was made that the summit was gained, members of the executive committee, the agents, President, two professors and other brethren who had taken an active part in the work of saving Westfield College, all at this sweetly solemn moment joined in a season of thanksgiving and praise to God for his tender mercies and wise providences in directing as he did the affairs of the College; sustaining by his grace all who helped to bear the various burdens through the financial pressure, and giving the agents courageous hearts to again and again appeal to the good people of the co-operating conferences for the necessary aid.

Words of encouragement coming from several sources were also read. One good brother, writing from Ohio and sending his donation, said, "I have carefully read Pres. Allen's appeal for aid in the *Telescope* of Dec. 17th, and have been impressed that I ought to throw in my mite, small though it be, toward securing the $8,000 yet to raise at that date. I feel that Westfield College ought to be sustained, if for no other reason, because of its testimony against the lodge. * * My prayer is that Westfield College may triumph over its enemies and do a powerful work for the Lord."

Another from Indiana on the same day with a spirit touched with sympathy for a College which holds its colors to the breezes and declares itself to be on the side of opposition to anti-Christ in all his protean forms, and is a faithful and true exponent of the principles of the church which nurtured it spoke also "of the object that lies near his heart," and gave his obligations for a nice sum of money to be paid within a year.

The pulsations of the College heart meet with responsive throbs from all the lovers of true light and knowledge. The debt being provided for by obligations of men and women noted for their uprightness in all their dealings and the interest in Christian education on the part of our people being greatly increased, Westfield College begins the New Year with a fresh impetus. The number of students attending is greater for the present than for several preceding years. There are on record in all departments about one hundred and twenty students for the winter term and more are coming. The endowment fund, I am informed, is in the neighborhood of $75,000, and the hope is this will soon be raised to $100,000.

Friends of this institution wherever they may be, are asked to give it their support and aid in furnishing it with increased facilities for carrying on the work of thorough education. Let there be a uniform movement all along the line.

P. W. Weller.

Jan. 3, 1880.

The Work in Indiana.

I have just received information from Rev. J. T. Hobson, that he accepts the appointment of the State Anti-secrecy Association of Indiana to the lectureship and agency of southern Indiana. He informs me that he will be ready for work about the last of January. His territory embraces all that part of the State lying south of the National Road. We hope that the friends of the reform in southern Indiana will keep Bro. Hobson busy by calling him to lecture for them. His address is: Leesville, Lawrence Co., Ind. He is a worthy Christian gentleman, and a good lecturer. He needs the sympathies of friends of the reform, their prayers, and their material aid. We should make the lecture work popular by disconnecting public collections from it as much as possible. In each community where lectures are wanted, some friend of the cause should take it upon himself to secure the means necessary to defray the expenses of the lecture before sending for the lecturer. I would insist upon it, that friends of the reform should work up this interest in their respective communities.

Dr. S. L. Cook has the territory north of the National Road. What I have said of Bro. Hobson, commendatory, is also true of Bro. Cook. Now, friends of Indiana, let us rally around these standard bearers, and push the work forward. With two lecturers in the field we may justly hope for a more speedy occupancy of the territory. Forward to the rescue of our fellows from the power and influence of the man of sin! should be our motto.

"In the name of the Lord we will set up our banners."

Halleck Floyd, *Prest.*

—The *Independent* having made the statement that the best schools in our country teach the doctrine that man, so far at least as his physical structure is concerned, was "evolved from irrational animals," the editor of the *New York Observer* sent the statement to the presidents of nine of the principal colleges of the country, and all replied that the statement is incorrect, and that no such theory is taught in their institutions. It would be pleasing to know this to be a correct representation of the facts in the case, but the *Independent* maintains that its original statement was correct, the denial of the college presidents to the contrary notwithstanding. It certainly behooves Christians to be cautious as to where they send their children for education, and only the unwise will think the "best schools" to be those in which it is taught that man is developed from the monkey.—*Lutheran Standard.*

Address of Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Caro, Mich.
Edward Mathews, Brooklyn, Mich.
J. T. Hobson, Leesville, Ind.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Milford, N. J.
H. H Hanman, Wheaton, Ill.
D.P. Rathbun, Clarence, Iowa.
W. M. Givens, Center Point, Ind

Home Circle.

The Watered Lilies.

The Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.
He looked at their snowy blossoms,
And marked with observant eye,
That his flowers were sadly drooping,
For their leaves were parched and dry.
"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head."

Close at his feet, on the pathway,
Empty, and frail, and small,
An earthen vessel was lying,
Which seemed of no use at all.
But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day."
"It is but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
Which is all it needs to be."

So to the fountain he took it,
And filled it to the brim;
How glad was the earthen vessel
To be of some use to him!
He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.
He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure,
That his labor had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But he used the earthen vessel
To convey the living showers,
And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before.
Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

—Selected.

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Chapter II.

"What keeps you up so late, sis?"

"Father and I have been holding a serious conversation; but where have you been—with Linda?"

"Yes, and we expect to be married a month from the twentieth."

"Why, Will, is not this rather premature? I thought you did not expect to marry until you were settled in some paying business."

"Nor do I."

"Then you have made your choice, my son; well, what avocation?" said Mr. Winters.

There was a stillness that could almost be felt. Mr. Winters leaned back in his chair and surveyed the manly form of his eldest born. Edith was looking toward her brother with an indescribable something in her eyes before which his gaze fell. It was a look of intense interest, of eager expectancy. She was deeply interested in the step her brother was about to take, for she felt that he was at a turning point in his history, and that his life's usefulness, and perhaps his soul's safety, depended upon his choice.

The red blood—the badge of shame—blazed on the young man's cheek, and his voice was husky as he answered:

"Linda's brother John and myself have bought out Win Larkman's wholesale liquor store, and are to become partners. The money mother left me is just the amount needed to invest."

This information fell like a thunderbolt upon the hearts of father and sister. The face of the father grew ashy pale, and his lips quivered like those of a grieved child. Edith seemed turned to stone. Neither seemed capable of speech until the young man broke the oppressive silence.

"Speak, scold, lecture, anything but this dreadful silence;" and Will paced the room half angrily, a defiant look in his eyes.

"William, my son, I disapprove of the entire arrangement."

"The young man smiled tauntingly and said:

"Why, father, only a few years ago you used all your influence to sustain public houses, and now, when your son proposes to furnish these houses with the best and purest brands of liquor, you frown as if I had entered into a disgraceful arrangement. What is the matter, sister Elie? Speak, for I see you are full of indignation."

"Brother, I am soul sick. I tell you to-night I would rather see you lying dead defore me, with your hands unstained by your brothers' blood, than to have you live to make this step in life; to become a curse to your kind, the seller of that which is worse than poison, for it possesses the power to destroy all prospect of usefulness in this life, and to send the souls — so valuable that Christ shed his blood to redeem them—to a drunkard's hell."

"You must have been studying oratory from Lawyer Hopeton. It is said that he can gain the toughest cases, but that he is so conscientious that he will take only such as he can honestly defend. You have an eloquent tongue, but this time I am not to be moved—I was going to say—by heaven itself."

"Stop, Willie. Do not add another drop to my cup of anguish. Would to God you had died when you were a child! What is manhood? Something to be bartered for silver and gold? Hear me, brother, and attend to my warning. I believe God will curse you in this traffic. His blessing has never followed, and will never follow it. It is enslaving human souls, and is much worse than the buying of flesh and blood, which you so denounce. A house built upon the sand can not stand. O, brother, brother, would not our mother, were it possible, rise from her grave to warn you from this dreadful undertaking! Why will you embark upon this rudderless, anchorless boat! It will take a strong ship, perfect in every part, to stand the rough sea of life. The storms of temptation will beat upon you in that bark, and you will go down. You can not take manhood and religion into the business. The nature of your surroundings will kill them. They can not breathe in the atmosphere."

"No more, sister Edith; my choice is made."

"Then hear God's curse, Willie, and let it burn into your soul: 'Woe to him that giveth his neighbor drink.' You will not forget these words, and, in the future, when your life has been shipwrecked, the ghost of your lost manhood will point its mocking finger and bid you think of what you might have been, and you will then recall this night and this lost opportunity, but it will be too late."

Chapter III.

Some years have passed since the events of the preceding chapter, and again we still enter the home of our friend Edith. We find her reading a letter. Time had only touched her by developing into greater perfection of heart, mind, and body. There is a womanly beauty that as a girl she had not; just as the matured fruit is handsomer and sweeter than that which has not reached its growth. But to-day Edith's lovely face wore a look of deep sorrow caused by the reading of the letter which she held in her hand. Let it explain itself:

Dear Miss Edith: You must pardon the liberty I have taken. I am sure you will when you know how cruelly a member of your family is treating me. I have been engaged to George for more than a year, and once at his request I invited my friends to witness the ceremony, but he was so much under the influence of drink that it could not take place. If I did not admire him so much I would not put up with his treatment, for I know he is a gambler and—worse. A little occurrence in which I discovered his dishonesty was the cause of our engagement. He promised to marry me if I kept the matter quiet. I know you will have a very poor opinion of me for wanting to marry such a fellow, but he is handsome and smart, and some day will be rich, and I am poor. I bind shoes for my living, and when George is not under the influence of liquor he is splendid company, and all the shop girls envy me. I know he does not want to marry me, and only keeps promising me so that I won't tell all I know, which is enough to send him to State prison for many years. I am a good looking girl. George says that a few years in Europe—I think he calls it—would make me quite a fine lady. He gives me nice things now, but says I have no style, and won't show off. Now, Miss Edith, I write you this letter so that you will hurry up the marriage, because, if you don't, I will expose your brother and go off and marry Billy Green, who owns a butcher shop all himself, and is dying with love for me, he says. George has often spoken of you. He thinks you are an angel. He says it would most 'nihilate you, if you knew how wild he was. I don't want to make you feel bad, but girls that's poor must look to their own interest. I am respectable, and I don't mean to be trifled with any longer, so make George decide what he means to do, and let me hear from you.

Cora McMurren,
No. 44 V— St. N. Y.

[*To be continued.*]

Melody in the Heart.

There is no music-box so freighted with melodious harmonies as is the heart of the Christian full of the promises and of the spirit of the Gospel. The Man of Sorrow has filled the world with songs of gladness and of triumph. His love has harmonized once discordant passions, and caused jarring conflicts within the soul to yield to all the enchantments of faith, hope and charity. It is not allowed a believer to be always on the mount of ecstacy, nor all the while in the shadowed valley. The disciple cannot be exempt from tribulations or distresses. He must have his Gethsemane and his Calvary. For him there is some bitter cup, some piercing spear. Yet, notwithstanding, he shall joy even in tribulation. His soul shall have its templed glory, its celestial peace and its anthems of rapture. His exalted and exalting faith will enable him to catch the notes of the celestial choir, and to hear the strains of the harpers before the throne. Nothing can put so much music into a man as the consciousness of being at one with Christ. Selfishness, of whatever sort, begets moroseness, and faultfinding and distrust. But whoso is is reconciled in heart, mind and will, to the authority of the All-Loving, will be able to testify:

"My life flows on in endless song, above earth's lamentation,
I catch the sweet, though far-off hymn that hails a new creation;
Above the tumult and the strife I hear the music ringing,
It finds an echo in my soul; how can I keep from singing?"

—Selected.

The Sack of Earth.

FROM THE GERMAN.

A rich man had cheated a poor widow out of a field which had belonged to her husband, and which was the only property she had, in order to make his own garden larger. A day or two after, the poor woman met him in that very field with an empty sack in her hand. With tears in her eyes she said to him, "Sir, I wish you would give me just as much earth out of this field as will fill this sack." The man laughed and said, "I can't refuse such a foolish wish as that." The widow filled the sack with earth, and then said, "And now, sir, I am going to ask you to help me to lift this on to my shoulder." The man had no wish to do this, but the widow begged him so hard that he was obliged to give way. But when he tried to lift the sack he found it was too heavy for him to move. He told the widow so, and she said, "Oh, sir, if you find only one sack of earth too heavy, how will you be able to bear the weight of this field, which holds a thousand time as much earth, upon your conscience at the day of judgment?" The man trembled at these words, and gave her land back to her again.

Childrens' Corner.

THE ROAD TO SLUMBERLAND.

What is the road to slumberland? and when
does the baby go?
The road lies straight through mother's arms
when the sun is sinking low.

He goes by the drowsy "land of nod," by the mu
sic of "lullaby,"
When all wee lambs are safe in the fold, under
the evening sky.

A soft little nightgown, clean and white; a face
washed sweet and fair,
A mother brushing the tangles out of the silken,
golden hair.

Two little tired satiny feet, from the shoe and
the stocking free;
Two little palms together clasped at the moth-
er's patient knee;

Some baby words that are drowsily lisped to the
tender Shepherd's ear,
And a kiss that only a mother can place on the
brow of her baby dear.

A little round head which nestles at last close to
the mother's breast,
And then the lullaby, soft and low, singing the
song of rest;

And close and closer the blue-veined lids are
hiding the baby-eyes
As over the road to slumberland the dear little
traveler hies.

For this is the way—through mother's arms—all
little babies go
To the beautiful city of slumberland when the
sun is sinking low.

—Selected.

THE MOTHER—THE SAVIOUR.

A little boy, fearing a merited punishment, in a childish freak, left his home one day, just at evening. He ran first and then walked on and on, till, tired out, he had to sit down and rest. He found a good seat and thought he would stay there all night. But soon the thought of mother and home came so strongly that he could not stay there; he must go back. He turned back and walked till tired, and then sat down again to rest, and then on again till he was in sight of his home, and there, on a doorstep, he passed the long, weary night, longing, O, so much, to go home, yet not daring to, while within that home his mother passed the night in agony greater than that of the birth-night. "O, where is my little boy? Where can he be?" Messenger after messenger was sent to search for him, and when at last they told her it was of no use, she must wait till morning, with restless feet she paced the floor, watching the hands of the clock. They never moved so slowly before; would morning never come? "Lie down and sleep when my boy, my little one, just from my arms, is wandering, I know not where, exposed to I know not what danger?"

He had gone of his own accord, and deserved to suffer, but that only made the mother's heart yearn the more over him. Had he been sick, or even stolen away, she could have felt that he was safe in the arms of Jesus; but a wandering, straying lamb—"O, Father, watch over him. O, God, bring my little boy back to me."

At last, in the early morning, he ventured home. With soft footsteps he stole upon the porch and stood there trembling, not daring to open the door, or even to knock. And there was no need to knock. The mother's ear had heard that footfall, light as it was. With trembling limbs she hastened to the door, hardly daring to hope she had heard aright, but yes, it is true: in the early light she sees his pleading face. Does she stop to chide the culprit? Nay; with a low "Thank God," she draws him in, folds the trembling one in her arms, close to her wildly-beating heart, and covers his little tear-stained face with kisses and tears, till the boy, clinging to her as he never did before, wonders how he ever could have been "afraid to come home to mother."

Sinner, are you not tired of wandering? Weary and heartsick, do you not often wish you could come? And sometimes come almost to the threshold of home, but dare not go nearer. Why not? Within the Saviour waits for you, longing to hear your footsteps. He suffered for you as no mother ever did. He has waited and watched years for you, sending messenger after messenger to tell you how he misses you. You are unworthy; you deserve to suffer, but that makes his heart yearn the more over you. "I come not to call the righteous, but sinners." Come, then, come now. you need not even knock. He will hear your returning footsteps and hasten to open the door and welcome you as the mother did her boy. Many have come, hesitating and trembling, fearing to be turned away, but all have been received with such love and tenderness that they wondered all their lives long why they stayed so long in the cold and darkness, afraid to go home. Hear that gentle, loving voice, beseeching you: "My child, come home." "My son, give me thine heart."—*Advocate and Guardian.*

AN OWL'S REVENGE.

The following Swiss story illustrates the vindictiveness of certain birds when their nests are disturbed. A family in the Canton de Vaud discovered that a pair of owls had domesticated themselves in one of their house-walls, entering through a hole in the gable. One day the farmer and one of his hired men placed a ladder against the wall and inspected the family of owls. They found several young ones of extraordinary ugliness, and, according to their own account, after examining them they carefully replaced them in the nest. The parent birds did not that evening appear to be angered by the proceeding. The next night, however, between nine and ten o'clock, as the young farmer was returning home, followed by his hired man some six or seven paces in the rear, on passing by the wall in question he heard a sound of wings and a violent exclamation at the same time from the servant. The latter, in evident pain and alarm, held his hands clasped over his right eye. He stated that the owl had flown suddenly down upon him, had driven her talons into his chin, and then struck upon the right eye with her beak. The blow, fortunately, did not fall on the eyeball, and was not followed by any mutilation. Upon examination there were to be seen, besides a violent bruise below the eye, two bleeding wounds on the chin, the unmistakable imprint of the talons of the bird of night. The next day witnessed a new act in the little drama. The owl was speedily tried and condemned, and the suppression of the entire brood included in the sentence. Execution followed in the afternoon. The owls were absent or had fled at the raising of the ladder, but the nest was destroyed and the young ones were killed. The death of the old birds was also decreed, and for an hour or more the young man and his friends made vain attempts to shoot them. They were provided with an excellent gun, but the movements of the birds were so rapid that all their efforts were unavailing. Twilight came on, and still the owls pertinaciously hovered in the neighborhood of their ruined home. The friends, becoming impatient, went away, and the increasing darkness at length compelled the young man to give up his purpose. Just then the female owl flew into the dense foliage of a tree. Into this the farmer was about to fire at hazard, when he suddenly heard a violent rustling of wings and leaves. The bird shot like an arrow across the thirty or forty feet of intervening space, and gave the man a fierce blow full on the left eye. The shock and the pain were so violent that he fell backward on the ground. The owls flew away, and only reappeared at long intervals afterward. The eye of the farmer proved to be utterly destroyed. —*Youth's Companion.*

ABOVE HIS BUSINESS.

"I wouldn't do that," said one clerk to another, whom he saw doing a disagreeable piece of work.

"It must be done, and why should not I do it?" was the excellent reply.

In a few minutes, the wouldn't-do-it clerk, ashamed of his remark, was assisting the clerk who was not above his business.

In Scotland there is a branch of the legal profession known as "writers to the signet." A young gentleman was apprenticed to one of these writers. The youth thought himself a very fine sort of person, much above ordinary apprentices.

One evening the master desired him to carry a bundle of papers to a lawyer whose residence was not very far off. The packet was received in silence, and in a few minutes the master saw a porter run into the outer office. In a few minutes the youth walked out, followed by the porter, carrying the parcels. Seizing his hat, the master followed and overtook the porter, relieved him of the packet, and walked in the rear of the apprentice. The lawyer's house being reached and the door bell rung, the youth called out:

"Here, fellow, give me that parcel!" and slipped a sixpence in his hand without looking around.

"Here it is for you!" exclaimed a voice which caused the youth to turn around. His confusion, as he beheld his master, made him speechless. Never after that was he above his business.—*Youth's Companian.*

DIG THEM OUT.

BURIED CITIES.

1. It was for Philip a risky undertaking.
2. You saw Samuel on donkey back.
3. Remember, linseed oil is the best.
4. He stood with arm akimbo, stoning the apple tree.
5. Harlan sings more beautifully than ever.
6. Quit, O quit teasing me.
7. O ma, have you been to town?
8. Can Tony do that alone?
9. Do you think oxygen evanescent in its character?
10. We have letters from every one of them.—Ex.

"Pa," said a little six-year-old, "what makes us grow?"

"Why, the bread and potatoes I feed you."

"Do potatoes make our pig grow, too?"

"Yes."

"Then what makes him be a pig and me be a boy?"

Home and Farm.

TEMPERANCE DIET.

"Temperance workers," says *Good Health*," may find their paths easier when science steps in to their assistance. The theory of Liebig, that liquor drinking is incompatible with farinaceous diet, is corroborated by experiments on twenty-seven drinking men, by an English investigator. A remarkable instance was a man of sixty, who for thirty-five years had indulged in a weekly spree, and had become so wrecked as to obtain life insurance with great difficulty. His appetite for liquor was entirely overcome by farinaceous diet of seven months duration, and although he lost flesh at first, he soon regained it. Among other articles specially antagonistic to alcohol are lentils, dried beans, haricot beans, and macaroni, all well boiled and plentifully seasoned with butter or olive oil. The carbonaceous starch in these renders unnecessary and repulsive the carbon in alcohol. It has been often noticed that excessive meat eaters are among the hardest drinkers. Ordinary garden vegetables will aid in overcoming the pasaion, but are not considered as useful as the farinaceous foods. So comfortable a remedy ought to win friends from its very simplicity, and no harm can possibly result from a trial of it."

The use of one stimulant begets a desire for others. A man who lives on salt pork and salt codfish, will need something besides water to cleanse his throat from the pungent mineral; and a man who abuses his stomach with pickles, pepper-sauce, cayenne, spices, mince-pies and kindred condiments and combinations, will have a faint and "gone feeling" in his stomach which will call for other stimulants for its relief. Watch a drunkard at the table and see what burning fiery compounds he pours and sprinkles over his food before he devours it, and you will not wonder that raw rum tastes good to him.

Mothers prepare their children for a drunkard's career by perverting their natural taste, and so cultivating abnormal appetites; and men who have left off drinking, but still use tobacco and eat the more stimulating articles of food, are quite apt to fall back into the pit whence they were digged.

One great cause of the relapse of reformed men is found in the lack of proper, simple, nourishing food. They eat unhealthful and innutritious articles of food, and then in the morning they say, "I do not want a mouthful of breakfast, but I think I'll take a cup of tea or coffee." They then pour down a pint of hot swash, nibble a crust of bread, and feel as if they had eaten breakfast. The stomach feels full, but full of what? Food? By no means; it is simply full of hot water, with a little tea or coffee to stimulate the nerves. Then they go to work, and about ten o'clock are "all gone," and by night are wearied and discouraged, get tempted, and fall back into the ditch from which they had escaped.

Let reformed men stop filling their stomachs with hot swash, and take good bread and nourishing food, and they will get rid of the "all gone" feeling; and let them put away tea, coffee, spices, condiments, salted meats, salt fish, tobacco, and similar irritating substances, and they will ere long feel like new

men. And if they will put nothing into their stomachs that they would fear to put on a raw sore as a poultice, they will soon recover their tone, and digest food so as to make blood, and they will feel no desire for strong drink, but will feel well and contented without it.

Who ever heard of a man who lived mainly on vegetable food becoming a drunkard? Let a man "Dare to be a Daniel," and live like the Hebrew captives on pulse, *i. e.*, peas and beans, and he will have no inclinations to defile himself with "the king's wine." He will need nothing to make himself better—he will feel well enough without.

Men mistake stimulus for nutrition. A moment's consideration will show that, as it requires hours to digest food, the food of to-day furnishes the strength of to-morrow; and the feeling of refreshment which follows immediately after eating, is not new strength, but rather the allaying of an uneasy feeling resulting from the use of stimulating food.

Another delusion is that which is embodied in the expression "hearty food" as applied to salt pork and other flesh meats. Take the salt out of a piece of fat and not one man in ten would eat it; and we know that a spoonful of mineral like salt can have no nourishment whatever in it. Most of the hard work in the world is done on grains and vegetables. Who thinks of feeding a horse or an ox salt pork with porter or brandy to wash it down? No animal that earns its living uses flesh for food. Lions and tigers eat flesh, and they have tremendous strength for a spring or sudden attack, but yoke one of them to a plow beside an honest ox, and the king of beasts will soon lie down in the furrow. The hard work is done on grasses and grains We have no hobbies or fanatical notions about these matters. We have tried both ways of living. We have lived for months without flesh meats, and we have also eaten almost all kinds of food. We have used condiments, and we have let them alone; we ate of the fatted calf and unleavened bread, as did the angels in Abraham's tent; and we are not afraid of a piece of broiled fish and honeycomb, such as our Saviour ate after his resurrection; but the idea that salt pork and smoked herring is "hearty food" is a humbug, which would be ridiculous if it did not lead so many persons to seek intoxicating stimulants to relieve the stomach of its uneasiness. Soldiers in the army, with only salt pork to live on, soon find themselves in a sad condition. But a man will sit down at the table and eat bread, cake, pie, and vegetables by the pound, and put in with the whole two or three ounces of salt pork, and then say, "Pork is what stands by you," when, if he omitted the other articles of food, and tried to live on pork alone, he would sicken or starve to death in a short time. Men need food, not poison; nourishment and not stimulus; and if mothers will act on this principle their boys will not be drunkards; and if the wives of reformed men will furnish their husbands with plenty of good food, prepared from fruits, grains, vegetables, and unsalted meats, with few condiments or stimulants, they will soon see them cured of this "hankering" after stimulus. They will be too strong to need excitement, and will feel so well that they will need nothing to make them "feel better."

—*Christian Safeguard.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Free Mission Fund.

Bro. Hinman reports having visited Sharon, Delavan and Vienna, Wis., and receiving the following:

Subscription of J. M. Suidter, Sharon	$5 00
Cash from M. R. Hoard, Sharon	5 00
From H. Johnson, Delavan	5 00
From Mrs. L. Parish, Delavan	1 00
M. R. Britten, Vienna	1 00
Dan'l Whitmore, Vienna	1 00
J. W. Wood, Baraboo	1 00

There has been sent to this office by Horace Holbrook, Macedonia Depot, O., and by H S. Limbocker, Reading, Mich., $1 00 each.

Bro. Hinman also acknowledges receiving $12 25 from the Wisconsin State Association for lecture work in that State.

The "Christian Commission" at their meeting January 3, 1879, commended Rev. E Tapley to the churches of Jesus Christ for their pecuniary aid and prayer in his work among the freedmen. In response there were sent him directly or through this office up to January 1, 1880, $105 70 in cash, beside a box of books from Philo Carpenter of this city; a box of clothing, etc., from ladies of the College church, Wheaton; and another from the ladies connected with the Chicago Christian Association.

There has also been sent to Rev. H. H. Hinman, cash, $35; to Rev. J. P. Richards of Fort Scott, Kansas, $1; and to the Reformed Presbyterian Mission, Selma, Ala., $1 The above is a summary of all the donations given in connection with the free mission work up to Jan. 1. The unpaid subscription to the same date amounts to $410.

From Bro. Tapley.

A colored Mason stopped at my house to warm, and from a paper containing the Masonic test questions I read, "From whence come you?" He answered promptly, "From the lodge of the holy St. John." I continued to read the questions, and he answered them correctly nearly through the first degree, when he said, "Stop! Who put this out? He will have to be mighty sly about it and not let it be known or they will get him." I asked him why. He said because he had broken his oath. He thus acknowledged the truth of the revelation. He took the paper and went away, cautioning me not to give out any more.

A man who acted as deacon of the Masonic lodge of which I was once a member, recently fell into conversation with my wife. When he learned her name he remarked that I had exposed Masonry, and that it brought a stigma upon me. He said that he did not now affiliate with the order, but he considered his oath binding. He thus acknowledged the truth of the exposition and showed the prevailing mistake that the oaths of secret orders are binding.

I write this to impress upon the minds of all workers in this reform that it is one of our first and most important works to convince the people and all secretists and their agents, that the oaths and obligations of secret orders are not binding. When this is done great numbers will come out rejoicing.

There should be much lecturing and many papers and tracts distributed on this very subject. Those who have not looked carefully into this fact will be surprised to find how extensively this idea of the sanctity of the oath prevails. Brethren, let us more earnestly endeavor to remove this great stumbling block out of the way of reform. Frequent short articles upon this subject in the reform papers will do much good.

We were recently refreshed by a short visit from Bro. J. E Roy, and from his conversation and prayer took knowledge of him that he had been with Jesus. It is pleasant to reflect that it is not secret orders that has made him great, but Christ.

E Tapley.

From the Reformed Presbyterian Freedmen's Mission.

Selma, Ala, Dec. 30, 1879.

Dear Bro Kellogg:—Yours of the 22 inst., containing $1 00 from "Free Mission Commission," was duly received, and above amount appropriated to the furthering of the work of the Master in this place. I handed the amount to the mission treasurer. How it cheers my heart to see fearless brethren rising up here and there, and going hither and thither in the work of our blessed Redeemer. I am deeply grateful to the believers of Pleasant Ridge congregation, and to Bro. Tapley for the contribution. Blessed are they that sow beside all waters.

Whenever I find one in the ranks fighting against the hosts of darkness, I am constrained at once to give him God-speed. Our efforts here against secretism have set many to thinking, and the evils of this giant institution are being examined into as never before. We feel that much good has already resulted, and the eyes of many have been opened. But there is a wide field here, and few occupying it. Truly "the harvest is great but the laborers are few." We have succeeding in getting some of the other missionaries in this place with us in the fight, but I find many of them timid. Some say it is a small evil, and in fighting it there is a danger of driving people from the cause of Christ and therely doing more harm than good. But to us such reasoning seems very unsound. We can not conceive of any evil being small which is in open rebellion against the principles of the Christian faith. On the part of the members there is usually more devotion to the lodge than to the church. If there is a meeting of the lodge and of the congregation on the same evening the lodge invariably gets the preference. Christ is set aside for man. In this place particularly the lodge is decidedly a stumbling block in the way of the church's progress. If all the pastors would exhort their members to have nothing to do with the "unfruitful works of darkness, but to rather reprove them," the battle would not be so sore; but the majority of the ministers and officers are strong secret society men. But realizing that the race is not to the swift, nor the battle to the strong, and that our labor shall not be in vain in the Lord, we press on. "And let us not be weary in well doing, for in due season we shall reap if we faint not."

Yours faithfully,

G. M. Elliott.

Presbyterian.

—The Brooklyn Presbytery were last week informed that the Casson Avenue church, where their next meeting was appointed, would not be open to them, the session of the church having unanimously resolved against it. The reason given for this is that the church is now without a pastor, and should it allow itself, even indirectly, to be drawn into either side of the controversy between the Rev. Drs. Van Dyke and Talmage, its chances for securing a good man might thereby be injured. It was an open secret that the impetus of the case came from New York, but the Presbyterian denomination as a whole is now tired and nauseated with it all and wants to let it drop. It is not generally thought that it will be carried any further.

Free Methodist.

—Rev. J. D. Marsh, who is laboring at Prospect Park, near Wheaton, writes to the *Free Methodist* of the revival work experienced in that place: "Our siege with the enemy lasted nine weeks. During this time we have achieved many wonderful victories. Twenty-five have professed to become savingly acquainted with Jesus, and four have entered the land of rest from inbred sin. Out of this number thirteen

have united with us in church fellowship on probation, and four in full connection. All glory to Jesus be given. We have organized a Free Methodist church, and are anticipating the time when we shall have a church edifice of our own for our little Zion to worship in. There is a marked change in the religious interest of this place. We cannot but commend the trustees of the Congregational church for their exceeding kindness in granting us the use of it to hold services in."

CONGREGATIONAL.

—Rev. Smith, recent pastor of the Congregational church at Morrison, Ill., was expecting to close his labors in connection with that church January 1st.

—Revs. G. R. Milton and G. A. Coleman, respectively of Geneva and St. Charles, Ill., are expecting soon to leave those churches. They are men of God, tried and proved, who withold not the truth though it be unpopular.

—Carlton College, Minnesota, was burned to the ground, Dec. 23 The origin of the fire is unknown as it was vacation. A small part of the apparatus was saved.

—The church at Kemper, Ill., was burned while being prepared for the celebration of "Christmas."

—Rev. Albert Eshridge who has been laboring at Normal for two years has lately resigned and returned to Marsailles where he formerly labored for four years.

FREE WILL BAPTIST.

—The Free Will Baptist church of Fairport, N. Y., held their quarterly session the 12th, 13th, and 14th of last month. A united interest for the prosperity of the church was manifested during the meeting. The ministering brethren who were present were J. M. Crandall, Isaac Hyatt, C. A. Hilton, J. B. Randall and C. B. Hart. Our pastor, Rev. T. H. Stacy, is devoted to his work. He is indulging in the hope of a revival of pure and undefiled religion in the church ere long. May it cleanse the church from whatever defiles or maketh a lie. May every secret device cloaked in Masonry be wiped away, and all the membership be left to enjoy the full liberty and light of the Gospel of Christ. W.

GENERAL.

—The English Primitive Methodists, through John Bright, presented in October to Parliament a petition three-fourths of a mile long, and signed by 100,000 persons, asking for Sunday closing of the liquor shops.

—Mr. Pentecost, the evangelist, comes from Northfield, Connecticut, to Detroit, Michigan, this month. The churches are making ready for a union effort in connection with his work.

—The New Testament Company of the American Bible Revision Committee held their last meeting on Friday and Saturday, Dec. 26 and 27, and finished the second revison of the book of Revelation. In their next meeting they will consider the final action of the British company on their work. It is expected that the revised New Testament will be finished and published by the English University presses during the year 1880, which is the fifth semi-centennial of the publication of Wickliffe's Bible, the first complete translation of the Old and New Testaments into the English language. The Old Testament Company have, at their last session, revised for the first time the translation of the book of Job as far as chapter 11:14.

—The Rev. J. R. McDougall, of Florence, writes to the *Christian at Work:* The present Pope has been exceedingly active in his crusade against the evangelical work in Rome, particularly the school department. His policy in this matter is sound, for if we secure the education in Christian principles of the young and rising generation in Rome, we have secured the beginning of the end, and that a speedy end. Not only has he roused his clergy to active exertions in visiting from house to house and warning off men and children from us under solemn threats, and stimulated by his voice and example the Roman aristocracy to give largely in order to counteract our efforts, but bribery and corruption have been resorted to by his agents."

—The peculiar religious movement among the churchless and ignorant class in the great cities of England, known as the "Salvation Army," has secured an apparently strong foothold Already it has an annual income of nearly $100 000 and its organization includes 120 corps, 180 officers and 3,256 speakers. It holds 50,000 meetings in the course of a year, in 143 theaters and music halls, beside about 40,000 open air meetings. An estimate of the aggregate of the audiences places it at 2,000 000 persons Another item from England says Miss Louisa Lock, captain of the English Salvation Army, and four of its leaders, have been imprisoned at Cardiff for refusing to pay a fine imposed by the local magistrates for blocking the highways with their meetings.

—The King of Siam has lately issued a proclamation that henceforth every man shall be allowed to worship God without molestation and according to the dictates of his own conscience. Converts to Christianity are not forced to worshjp spirits or to work on Sunday.

—A Mussulman priest has been sentenced to death lately in Constantinople for assisting to translate the Bible into the Turkish language. The following are some of the particulars in regard to his case. In September the police arrested a missionary for distributing religious tracts, but he was discharged, the police retaining a book in the Turkish language, printed in London, containing passages contrary to Islamism, and two manuscript pamphlets of the same character. On the day after the release of the missionary, the priest who is now under sentence was arrested on the charge of being the author of the above mentioned pamphlets, and was remanded for trial. Sir Austin Layard, the British minister, has for the last three months pressed a demand for the restoration of the missionary's papers. He sent at last a communication to the Porte, giving them three days in which to restore the missionary's papers, release the priest, dismiss the Chief of Police of Angora, who ordered the arrest of the priest, and the military commandant of Van, who, as well as the Chief of Police of Angora, had used insulting language toward England and the British consuls in Turkey. Mr. Layard announced that if his demands were not complied with he would ask Lord Salisbury for instructions and would suspend diplomatic communications with the Porte. The latter have replied that the missionary is not a British but a German subject, and the report that the priest has been condemned to death is untrue, as he has only had a preliminary examination. The Porte also informed Minister Layard that the priest will be treated leniently.

News of the Week.

—The public debt statement issued from Washington, Jan 2nd, shows a decrease of the debt for December of $4 250 00. Treasury officials think that this rate of decrease can be kept up through the present year if there is no adverse legislation by Congress.

—The lowest point to which wages have yet fallen is five cents an hour, and the places where this has occurred are Hartford, Ct., and Providence, R. I., two of the wealthiest cities in the country. When the poor of those cities apply to the authorities for relief they are required to earn it by chopping kindling wood in the municipal wood yards at fifty cents a day, and a workingman's day down East is ten hours.

—The awful disaster at the Tay bridge near Dundee, Scotland, reported last week, loses none of its horrors except that the number lost is probably less than over a hundred. This bridge was 52 feet more than two miles long, it consisted of 85 spans, eleven of which were 245 feet long and 88 feet above the water. A half mile of these longest spans are gone with the entire train. Divers have been unable to find the train, but it is rapidly disintregrating and fragments of the cars and pieces of the apparel and luggage of the passengers are rising to the surface. Numerous additional bodies have been recovered, and are in the morgue awaiting recognition by their friends. It is said that the bridge will be immediately rebuilt. It was first opened for travel in 1878. There are bridges in this country where the length of span is more than twice that of the Tay bridge.

—New York telegrams report sales of the Edison electric light shares as high as $4 500, and that inside holders will not accept that figure, preferring to keep the stock on the chance of its reaching higher prices. The bid for the stock on the New York board was three thousand.

—It is authoritatively stated that the attention of the Prussian government has recently been directed towards formulating anti-Socialistic measures. The recent attempt upon the life of the Czar of Russia is said to have the effect of quickening the apprehensions of the powers and some stringent measures will soon be adopted in hopes of crushing the evil

—Cable dispatches from St. Petersburg announce that another vast region in Europe, that between rivers Volga and Don, is famine-stricken, and that numbers of persons have already perished To the horrors of starvation are added those of a typhus, the natural result of privation, which is raging with deadly effect.

—It is also reported that unless relief be speedily furnished to the people of northern Persia great numbers must perish of famine. The entire food supply of the region is not sufficient for more than two months, and seven months must elapse before another crop can be harvested.

—While King Alfonso was driving with Queen Christine to the palace after their usual afternoon drive last Tuesday, a young man, one Otero Gonzales, a pastry-cook, fired two shots from a double-barrelled pistol. The sentry at once seize Gonzales, who confessed that the crime was premeditated. The King was very cool, but Queen Christone showed considerable emotion. Both were unhurt, and attended the theater the same evening Three accomplices of Gonzales were subsequently arrested.

—A dispatch from Cabul dated Dec. 22, reports that among the stipulations presented by Mahomed Jan as a basis for peace, were the return to India of the British force at Cabul, and that a promise be given to send back the Ameer, two British officers to remain at Cabul as hostages for the fulfillment of the promise. The Viceroy of India telegraphs as follows: General Roberts reports, Dec. 30 that the force under the command of General Baker, which left Cabul on the 27th of December, is returning from Kohistan, having destroyed unopposed, the fort of the rebel chief Mirbacha, which was found abandoned. Several Kohistan and Logar chiefs have tendered their submission.

—The late change in the French cabinet is not likely to be inimical to the interests of Protestantism. At the New Year's reception given by President Grevy the papal nuncio presented an address to De Freycinet, the head of the new cabinet, in which the nuncio expressed confidence in the toleration and impartiality with which affairs would now be administered. De Freycinet, who is a Protestant, in reply, disavowed any hostility to the Catholic church, but expressed the desire to remove it from too close contact with political affairs, the significance of which utterance, as a declaration against the church party, is sufficiently manifest.

—The Czar held the usual New Year's reception at the winter palace. There was a large attendance of foreign diplomats and dignitaries. In his conversation with those present the Czar made no mention of politics or the disturbed condition of his empire. His majesty is evidently breaking down under the terrible cares of state, the threats of assassination, and domestic troubles. There is little doubt that the empress is upon her deathbed, though her condition is reported somewhat improved. She is subject to intermittent relapses, any one of which may prove fatal.

—A dispatch from Panama on Friday says that the city is brilliantly illuminated in honor of the presence of M. Ferdinand De Lesseps, the great French engineer and president of the Panama Canal Company. The first survey of the canal route has been intrusted to five of the brigade of engineers, who will complete their work during the present month, at the end of which the excavation will formally commence at the summit of the isthmus. M. De Lesseps Thursday inaugurated in person the work of a definite survey for a sea-level canal. The ceremonies took place on the steamer Taboquilla, at the mouth of the Rio Grande, which is about a mile from Panama, the long metallic roofs of the Pacific terminus being visible through the grove of cocoa trees across the fine stretch of undulating country at the base of Mount Ancon. The functionaries of the Panama and Columbian governments were present. The members of the technical committee took an active part in the proceedings, and the many spectators watched them with interest.

Miscellany.

—*Chambers' Journal* says : The most remarkable leaning tower in Great Britain is that of the Caerphilly Castle, Glamorganshire. Being but between seventy and eighty feet high, it is eleven feet out of the perpendicular. The castle of which the tower forms a part was built about 1221, and the canting of the tower is said to have been caused by an explosion of hot liquid metal used by the occupants of the castle to pour on the heads of their enemies at a siege which took place in 1326. There are also leaning towers at Bridgenorth Castle, in Shropshire, and at Corfe Castle, in Dorsetshire, both caused by the use of gunpowder during the civil war between King Charles and his Parliament. Of churches with crooked spires, the most noteworthy is the famous one at Chesterfield, in Derbyshire. It leans six feet toward the south, and four feet four inches toward the west, and its hight is 230 feet. So peculiar is the distorted appearance of this steeple that it is said to appear falling towards the spectator from whatever point he approaches it. There are several traditions extant respecting this singular architectural deformity. One is that the builder, a native of Chesterfield, having agreed to erect a church, did so, finishing the tower without adding a spire. The authorities of the town, not being satisfied with the structure, appealed to the Attorney-General, who gave his opinion that the spire was as much a part of the church as the tower, and that consequently the builder must finish his contract by its addition. The subject was, however, fully discussed at a meeting of the Institute of British Architects in January, 1855, and it was ascertained that the oak planks on which the framework on which the spire rests are much decayed on one side, which is sufficient to cause the divergence from the perpendicular. The timbers also have the appearance of having been used in a green and unseasoned condition. The action of the sun upon the spire would therefore cause it to become crooked, and this may account for its distortion, without attributing it to design.

—A London chemist, it is announced in the cable dispatches, claims to have discovered the secret which for ages has been as zealously sought as that of the fabled philosopher's stone, the mode of developing the crystallized forms of carbon—that is, of manufacturing genuine diamonds. It will be soon enough to accept the discovery as genuine when sufficient stones of pure water have been turned out by the newly discovered process to demonstrate that neither the process nor the product is fraudulent.

—The total amount of steel and iron produced annually in the world, according to the report of Commissioner Morrell to the Paris Exposition, is, of iron, 13,807,725 tons, and of steel, 2,770,524 tons. Of the iron 45.63 per cent. was produced by Great Britain, 16.67 per cent. by the United States, 13.16 per cent. by Germany, 10.26 per cent. by France, 4 per cent. by Belgium, Austria and Hungary furnish each about 3 per cent., and all other countries 4 per cent. Steel is produced by England, about 40 per cent. of the whole ; the United States furnishes 26 1 2 per cent., Germany, 13 1-4 per cent., France, 10 per cent., and 7 3 4 per cent. by all other countries.

—The annual production of silver is estimated at eighty millions of dollars in value, more than one-half of which is brought out of our mines. Of this amount not less than one-fourth enters into consumption in the mechanic arts. From a report made to the British Parliament in 1876, we learn that in 1871, of the nations under the silver system, the populations aggregated 841 000,000 ; of the gold and silver system 139,200,000 ; of the gold system 85,720,000. At the time of the report [1876] the following changes had been wrought in the three systems : Populations under the silver sytem, 717 600 000 ; under the gold and silver system, 97,800,000 ;under the gold system, 247,720,000.

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It affords us a great deal of pleasure to present so good a report for the first week of the new year. Will not all who love the principles of the *Cynosure* and pray for their establishment throughout the land, push this canvass with unremitting vigor, from week to week, during this winter? We believe that there has never been a more favorable season for securing subscriptions for the *Cynosure* since the paper was started than the present. Let us not allow it to pass away without unusual efforts for the reform so fundamental to the permanent welfare of society. We must show our faith by our works, and no one can boast of great faith without corresponding exertions. "Faith without works is dead."

J. Schoemaker, Albion, Iowa, sends twenty-one subscriptions for one year each and writes: "We like your paper very well in our town. I have been doing the very best I could, and intend to do all I can for the *Cynosure* while I live."

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We hope the faith of each may increase daily, and manifest itself by persevering and successful work. We present our thanks to all the co-workers who have already been so successful in the present *Cynosure* canvass.

Books and Tracts sent during the week ending Jan 3., 1880.

By Express.

J Steel, J A Torrence, H Ashley, P Dunken, M Langhorne, W H Hunt.

By Mail.

W E Gerrish, C F Hall, V T Heffner, E D Olmsted, H P Bradley, G F Junkins, Rev I Jackson, C Blackledge, Rev W Fenton, I T Johnson, S Waite, Rev C Schoemaker, W Holt, D Yant, W David, Brethren at Work, A E Lightfoot, J B McLean, Rev C Bender, J Gingery, J Baker, W L Simmons, R Green, A Williams, T Johnson, J Dorcas, O Emerson, J A Talmage, J F Funk, K A Orvis, P Beck, B Rohrer, N E Nelson, J H Davis, W Knight, C M Hammeal, J Vanfossen; C A Crane, J B Smith, W H Taylor, R G Thompson, B G Stillman, F F French, J A Treat, W C Snodgrass, A C Sheckells, Rev J Todd, S M King, J W Law, C D Hunting, J H Hunting, E P Rose, E S Livingston, H Evans, S Parks, A G Hull, Rev J Shannon, H A Markham, S Simpson, D Whitmore, F Cook, C R Hall, A E Alexander, G W Bantz, A Carlton, S E Orvis, H F Johnson, P Elzea.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Jan. 3, 1880, from G Allen, H Ashley, A Andre, J H Austin, A E Alexander, N Bingham, J F Browne, M Barney, C Bender, J Brake, R Berry, J Bracklin, A I E Borthwick, G Cowley, F Christin, A Calhoon, P B Chamberlain, H Clark, A Carlton, J Dorcas, W David, Mrs J DeLong, O Emerson, J Excell, P Elzea, H Floyd, I Green, J Gingery, R Green, A W Hall, D B Heckert, H Holbrook, J Harrow, J H Hunting, A G Hull, A R Honeywell, A A Johnson, I Jackson, Mrs A E Jenks, H F Johnson, O Jennings, T Kingsworth, A Krum, D Little, H LeRoy, A L Lamphear, J A K Large, I Leadbetter, J Miller J Motter, J C Noe, National Home, Milwaukee, Wis., E D Olmsted, S E Orvis, Z T Petty, J Phillips, W Pontius, I M Rownd, C Rowley, H S Riegel, B Rohrer, J S Rice, C Smith, P M Seely, J G Stauffer, Mrs J G Stearns, D B Sherk, J Steel, J Stuart, C Shoemaker, L Savage, G Swanson, Sr., J Shoemaker, B G Stillman, S Simpson, S F Thompson, D Thompson, Mrs A E Tyler, J A Torrence, J Thyne, R H Tudor, Mrs M H S Truesdell, E Tuttle, J A Talmage, R G Thompson, W H Taylor, J Vanfossen, S Wright, C Witmer, C Winter, T Wilson, L Wood, M L Worcester, D Yant.

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CHICAGO, THURSDAY, JANUARY 15, 1880

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Notices.

THURSDAY, FEBRUARY 12th,

is recommended by the N. C. A. Board of Directors to be observed by all friendly to our reform as a day of fasting and prayer, for the victory of the truth over lodge error and apostacy. Let us humbly confess our sin, and the sin of the churches and the nation in respect to lodge iniquity, praying that success may be given to the efforts to overthrow it, and especially that a signal blessing may be given to the National meeting, soon to be held.

DIRECTORS' MEETING.—An adjourned meeting of the Board of Directors, N. C. A., will be held at 10 A. M. February 5th, 1880, in the Association Building, 221 West Madison St.

ELDER RATHBUN announces that he expects to attend the Rhode Island State meeting, and will visit Parma, Mich., on his return, and possibly West Salem, O.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P. Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, on the 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England. A. M. PAULL.

Topics of the Time.

The United States Consul at Manchester, England, lately made a statement respecting the use of beer in England, which is in the nature of a warning to Americans with whom the indulgence in this form of intoxicating liquor is on the increase, its use being largely among the same classes as in England and Germany. Mr. Shaw says: "Beer is the great curse of the poorer classes in England; it deadens the moral and physical forces, and, at the same time, robs them of much of their hard earnings. This drink question is a serious one at present. In England, once an operative, as a rule, always an operative."

In the fall of 1878 the Hayden murder case began to attract unusual attention, from the remarkable statements of one of the lawyers in the case, that the accused man was being cleared through his Masonry. Hayden is a young Methodist minister, who is on trial for the murder of Mary Stannard, who confessed to her sister, a short time before she was found dead in the fields, that Hayden had had improper relations with her. Hayden's second trial began in New Haven about the 8th of October last, and after three months the prosecution rested their case on the 6th inst. It will be some time yet before the jury will retire to prepare their verdict. It is estimated that the trial will cost the State $60,000. The greatest effort has been made by both the counsel for the State and the defense to trace every clue to its remotest bearings. Experts in anatomy and chemistry have been examined. Among the most facts derived from their testimony was the discovery of a difference in the crystalization of arsenic by means of the miscroscope. The result of the trial will be known probably within the next fortnight. What provisions have been made against the intervention of the lodge has not appeared in the reports of the trial. It is impossible that any influence in this direction, however, should be so manifest in this trial as in the first appearance of the case, where the judge, who was a member of the same Masonic lodge with Hayden, refused to bind him over for trial.

The report of a collision between a body of Irish tenants and the legal representatives of the landlords sounds like the reveille on a day of battle. The condition of affairs in the south and west of Ireland grows continually more desperate. The land reformers, of whom Parnell is leader, have started a fire already spread beyond the bounds they set, and fast coming to demand the severest measures of the government. The abuses of the land system are of such a nature that it can hardly be seen how they can be wiped out but by a successful revolution. This is feared by the government, and the worst districts are closely watched by spies and detectives, while detachments of police and military are distributed over the island. The scarcity of food and poverty doubles the wretchedness of the people. A recent estimate places the number of paupers in all the counties of Ireland at about 400,000, or about eight per cent. of the entire population, while fully double that number will need assisstance to prevent being forced into the workhouse and charitable institutions. The figures have one hopeful feature, however, they show a decrease in the consumption of whiskey during 1879 as compared with that of the year before, of 500,000 gallons, and of beer 84,000 barrels.

Movements designed to facilitate the common business of life, as the decimal system and reconstruction of our orthography, may take warning from the attempt of the New York Produce Exchange to establish the cental system in the grain trade. Last year, in response to an agitation of various boards of trade and exchadges throughout the country, they agreed to adopt a measurement of hundred weight instead of the bushel. The advantages of the change are very obvious. The standard weight of the bushel so varies in the different States that a uniform and natural system would seem to be almost a necessity. The New York Exchange began to use the cental system January 1st, but the good example was not followed. Our keen tradesmen, who despise the phrase "in a rut," found themselves so surely in that very predicament that they preferred to delegate the reform to the next generation. The New Yorkers are vexed men; even a large minority of the board kick against the change, and the managers must yield and reinstate the "honest half-bushel" of song and story. These efforts to facilitate use are good, but they have little power to overcome familiarity and habit. The changes in spelling which have been honored with the title of "reform" are many of them especially obnoxious, since they *de*form the fair faces of our chosen and loved companions, the books. This movement is advocated, too, most strenuously, by persons of a peculiar mental or moral deformity, who can hunt down a silent letter with more zeal and halloo than a slander or a lie. There are changes to be made in our spelling which will come about as surely as our present orthography is vastly improved upon that of Tyndale and Sir John Mandeville; but the extravagance of some of our "spelling reform" advocates tends to make ridiculous even the reasonableness of their measures.

The Maine imbroglio is making history. Gov. Garcelon defied the Supreme Court and would not recall the certificates of election he had issued. His party assembled at Augusta, twelve senators and sixty representatives; they organized the legislature, and the governor retired from office. The Republicans, by absenting themselves, prevented a quorum, and nothing can be done, no new executive elected, and the affairs of the State are at a dead lock. Ex-Governor Chamberlain, Major General of State militia, was put in charge of the State buildings before the retirement of Garcelon, and is really in control of the government. His firmness and wisdom prevent any collision, and the efforts of the Republicans to throw the whole case before the highest court will, it is hoped, be soon realized. The end of this attempt at infamous and immense robbery will react strongly on the Democratic party.

—In the report of the National Association Board meeting it will be seen with regret that three of its prominent members were absent from sickness. On Monday we were glad to learn that both Mr. Carpenter and Mr. Hildreth were improving, though the former was yet confined to his room. President Blanchard is also slowly gaining, though yet too weak to be out. Let all join in the prayer of the board for their recovery.

Strange Bigamy.

"Are you a professed follower of Christ?" "Yes sir."

"You are a member of his church?" "Yes sir."

"Why, then, join another church? Is his not sufficient?" "I have not joined another."

"Have you not joined the Masons?" "Certainly, but that is not a church, or a religious society at all; merely a mutual benefit or benevolent society."

"Then why does the order teach that 'the dead soul can find life in the lodge?' and that the soul can be fitted in the lodge to dwell on high?' and 'from service in the lodge can be raised to the praise in heaven?' and 'is raised thence by mystic secrets sprung from heaven?' This is as much as Christ claims to do through his church. Surely one such church is enough. If you belong to the church of Christ that is enough, and if Freemasonry can do all this is it not enough for your salvation without any help from Christ?" "But, sir, Masonry teaches no such thing and claims no such power."

"Not so fast. The denial has been often made, but let us see. A few days since the Masons dedicated a lodge in Dayton, Ohio. In the hymn of dedication sung occur the following lines: 'Let life divine here seize the dead.' Without any criticism on the word 'seize,' unless the 'dead' mean dead bodies, it surely teaches that in the lodge is the place to expect divine life to seize the dead soul:

"Then, Lord, here the wants of all supply,
(Only all Masons, I suppose.)
And fit our souls to dwell on high.
From service in this humble place,
Raise us to praise thee face to face."

That sounds much as if they claimed the lodge was the place to fit souls to dwell on high! Then the next says:

"Who deigned the human soul to raise
By mystic secrets sprung from heaven!"

"This surely sounds as if it was through the mystic secrets of Masonry the soul could be raised to praise thee face to face."

"It certainly teaches that is the Lord's way."

"If so, the nsurely you have no need of any other church! Here is claimed all Christ promises to do througn his church, and if you have found another just as good as his, "and a leetle better," why bother and burden yourself with the expense and service of his? But then what is to become of the poor unfortunate souls who have not money enough to buy admission to these "mystic secrets," or are too young or too old to be admitted to them, or is yet so much more unfortunate as to be cased in a female body?"

"But the "Invocation was by Rev. Bro. Dr. Thos. Peare, Grand Chaplain," Presiding Elder of that district of the Methodist church."

"Suppose it was, is Presiding Elder Rev. Dr. Peare so awfully wicked it takes membership in two all-sufficient churches to save his poor soul? So 'Rev. James Maclaughlan of the Scotch Presbyterian church, Chicago, is prelate of St. Bernard Commandery and chaplain of Washington Royal Arch Chapter, No. 431!' Whether the aforementioned saint confers royalty upon him, or whether he gets his authority from the same book and chapter as a Presbyterian bishop and a holy prelate of the saint, need not be decided; but does this prove it necessary to belong to both those opposite churches to secure "the seizure of the divine life?" It may only prove that there is something very difficult, hard, or peculiar, in the condition of Mr. Maclaughlan's soul, that it requires both the "mystic secrets" of Masonry and the open secret of Christ to "raise it!" Or perhaps these reverend professors of Christ are like an old lady in the town of H. in Ohio, who first joined the Universalist church, and afterwards joined the Presbyterian. Being spoken to of the totally opposite tenets of the two, she replied that she still liked the doctrine of the Universalists, but lest there might possibly be a hell, she might be safer to be found among Presbyterians. Perhaps these prelatic Bishop Chaplains have a disquieting suspicion that the "mystic secrets" are not sufficient to raise *their* souls, and they had better have two strings to their bow and tie to something surer. They never seem to be troubled with the suspicion that Jesus Christ may object to being tied as an equal to the Turks, Hindoos, prophets of Jerzebel, Baalamites, Nicolaitanes, and all the mongrel religions of the corrupt world, lest his church might catch some of their filthy diseases. Not long since I heard a minister aver "there was no theater, grog-shop, dance-house, or lodge-room in heaven." The reason he gave was because there is no night there. Night is essential to their existence. And if these "mystic secret" ecclesiastical pigs would confine themselves to their own pen, there would be less mysticism and night in that heaven on earth—the church of Jesus Christ.

DAYLIGHT.

A Call to Fasting and Prayer.

BY AN OLD CONGREGATIONAL MINISTER.

Then I proclaimed a fast there at the River Ahava, that we might afflict ourselves before God, to seek of him a right way for us.—Ezra 8:21.

God's people were returning from Babylon to Jerusalem. From a long and bitter captivity to an oppressive and idolatrous nation, where God, for their wicked departure from him and his service, had sent them, they were returning to Jerusalem to engage in his service and re-establish his worship.

They had suffered the fearful consequences of their idolatry. They had most deeply repented and returned in heart to God, and were on their way back to Jerusalem, their old home, where the true God was worshiped. They knew that it was God's will they should return. They had evidence that could not be disbelieved; and not the shadow of a doubt rested upon their minds that they were doing God's will in returning. Prophecy was plain foretelling their return at this time. Providence joined with prophecy, confirming the same thing. But the undertaking superceded human wisdom and human power.

It was easy for them to slide into idolatry. It was easy to run down and squander the rich inheritance God had given them, but to retrace their steps, get back again, rebuild the temple where God dwelt, repair the dear old Jerusalem, the city of God, establish anew his own appointed service, all of which their idolatrous hearts had demolished—this was not easy. This was fraught with toil and sacrifice and danger and opposition from every direction, and at every step. The power of God only established it at the beginning. It must be re-established in the same way. God must do it. He must be with them at every step. His power must be displayed. A way must be opened for them; a right way; a wide and effectual door must be opened before them. They must have wisdom given to them adequate to such an attempt. They must have strength and courage adequate to its achievement. They must be delivered from dangers thick on every hand. They must be protected from enemies strong as earth's mightiest and numerous as the stars of heaven. They must have God with them to do it, or it never would be done.

They knew it. They felt it. If they had God with them all would be well. A way would be opened. Difficulties would disappear. Enemies would be turned to friends. A most intense interest would be awakened in the minds of all the people in this enterprise. The hearts of surrounding nations would be inclined toward them to help them in their work. All stupidity and indifference would flee away and the work would go on.

The way to obtain the presence and help of God they well understood. Unfeigned repentance, deep humiliation, fasting and prayer alone could secure them. These they knew would succeed. God had appointed them. He required their use. These terms were indispensable. God would not dwell with them and help them upon any other terms.

They must seek his presence and blessing by *fasting and prayer* or they never could obtain them; but when fasting and prayer were rightly used, used as mighty realities, and not as dead forms, they were flooded with the divine presence and blessing. This they well understood. In the whole history of their nation, in their distressing straits and their dire needs, whenever they really fasted and prayed they obtained the divine presence and help. Moses fasted forty days and nights, and he was flooded with the divine presence and help his whole life through. David and Elijah fasted and prayed. So did Mordecai and Esther, and God was with them as a mighty power.

Thus established in this simple and wonderful truth, Ezra proclaimed a fast at the River Ahava, and the people afflicted themselves, and they did fast and pray, and God heard them, and he undertook for them, and he did open a way for them, and they returned and rebuilt their dear Jerusalem and the house of God, and re-established his worship in all its purity and power, and shed forth blessings to all surrounding nations, and to the utmost limits of time.

Brethren of the reform, from Maine to California, and from Canada to the Gulf, old and young, male and female, strong and weak, sick and well, allow a humble unknown brother, in the light of this portion of divine truth to talk with you, and suffer from me the words of exhortation. We are all ONE—all God's people. This portion of the divine Word applies to our condition as perfectly as though it was written on purpose. It was written on purpose for us, and for all God's people at all times in like condition. Our glorious inheritance of evangelical piety and republican institutions are well nigh ruined. Oh, what have they not cost, and how easily are they sliding from us!

It is while men slept that the enemy sowed tares. Infidelity is preached in professedly evangelical pulpits. Honesty and integrity are among the things that once were. Treachery, deceit and falsehood, are the general rule, and Bible piety is scoffed at as puerile. The godlessness and idolatry of the lodge are taken into the fellowship of the great majority of professedly evangelical churches. Ministers of the Gospel in numbers beyond counting, enter its dark portals and support its power, and fight for its life. Blasphemy and profane swearing roar along our public thoroughfares, and in our public buildings, and in the sanctuary of our private homes. The heavens are clouded with tobacco smoke, the air is tainted with its fumes, and the earth is drenched with its saliva. Alcohol like a torrent of liquid fire consumes its millions, and licentiousness establishes itself and flourishes in almost every hamlet, city and town.

Were this all, bad as it is, we yet could rejoice in hope of better times to come. But this is not all, nor the worst. How is it with us, friends of the reform? Ten righteous men would have saved Sodom. If we are right there is a hope for the church and the nation. The little band filled with the same spirit, being one body in Christ, will save the whole.

I do not mean that Christian reformers should interfere in the least with their church methods and rules. But I do insist that they should not be so hampered with them that they cannot make one people of God, one body in Christ; that they cannot offer the prayer of agreement that has a certain answer promised to it; that they cannot together use the mighty instrumentalities of Gospel power that pull down the strongholds of the devil, and make his bulwarks tremble before their united blows.

Brethren, we are now at the river Ahava. We are a disjointed, scattered flock. Some of our number are over-worked. Bro. Stoddard speaks of failing health. It is overwork, brethren, that does it, and at this rate he won't stand it long. The editor of the *Cynosure* is stricken with disease. It is over-work, brethren. I can not mention all the sufferers, and they suffer for Christ's sake. We are not one people of God as we should be in great humiliation to appoint a fast, and together as one seek of God a way, and see what wonders he can do for us. Let us live above church enclosures; not in violation of their rules, but in the oneness of God's people appoint a fast and see if we shall not be astonished at what he will do for us.

As a guide to the method and encouragement to a fast, allow me, dear brethren, to speak of my own experience. In 1848 I taught school near where General Harrison lived, in the State of Ohio. There was a Methodist meeting-house in the neighborhood, and seldom or never any preaching in it. The men spent their Sabbaths building log cabins and drinking hard cider to effect the election of the General to the Presidency. My health was very frail. I boarded a mile and a half from the schoolhouse. My common diet amounted to a constant fast. By a log in a wood through which I passed, I kneelt in prayer for that people. When my mind was turned to the people it seemed an impossibility that grace should reach them. When I looked at God and his promises, it looked as though the thing could be done. I visited every family, established a Sabbath-school, and conversed with every individual. There commenced a work of grace that brought almost every one to Christ. The next year there was a season of dying; many died, and all but one gave evidence of sleeping in Jesus.

A few years after this I was a member of the Sixth Presbyterian church in Cincinnati, and a student in Lane Theological Seminary. The pastor of the church led his people to frequent seasons of fasting. I recommended it to my classmates. We gave up the dinner of Friday and spent the hour in fasting and prayer for the revival of the work of God. It proved so helpful that they observed every Friday as a fast. A revival of great power pervaded the whole seminary, and continued four years. Four young men were converted in my room, and three of them have been preaching for twenty years.

I was pastor of a church in northern Illinois. We had frequent fasts. It was largely a farming community. The members would be off threshing grain and at other work. We would agree to give up the dinner of a certain day and spend the hour in prayer. Some would go into a straw stack, others into a shed or stable, or retire to a secluded place. We fasted and prayed together, and God came down in great power. Many were converted, hardened sinners were brought to Christ, and the cause of Christ was greatly advanced.

Brethren, we are at the River Ahava. Shall we have a fast that shall be a fast, each in his and her own place, yet all together? We talk much about prayer and praying, but we have not come up to the dignity of the work yet. Brethren in Christ in Maine, in California, in Canada, in all the land, shall we have a fast, and do it as one body, as God's people, crying mightily to God, not doubting in our hearts but God will hear us and open a way before us, will precede, succeed and accompany us, and do wondrous things in mercy and in judgment?

The Cynosure.

[An accrostic written by Mrs. Irene Stoddard, mother of the N. C. A. General Secretary, now 84 years old.]

Courageous messenger of light and truth,
Your pages tend to warn unguarded youth;
Nor they alone the benefited are,
Others, once caught, retract, and freedom share.
Sin thus exposed, the minds that seek for right
United stand against its chilling blight;
Right well the paper boat now stems the tide,
Exposed to pelting storms on every side.

Nov. 8, 1879. I. S.

An Old Anti-slavery Society.

[From the Wheeling (W. Va.) Intelligencer, Nov. 27.]

We were favored yesterday with a copy of the proceedings of a memorable meeting held in this county in the summer of 1844, whereat, we may say, the first organization looking to an anti-slavery party in the State of Virginia was formed. Some of the names that appear on the anti-slavery ticket put forth by this little band are familiar to many of our older readers. For instance, the name of Joseph Bryant, of Brooks county, than whom in his day a sturdier Roman did not live on Virginia soil. He was once imprisoned and tried in this city on a charge of having assisted in the escape of runaway slaves. John Gilmor, too, another old Roman, was a man of high character and influence in this country. He was a Justice of the Peace in 1839, at the time of the celebrated petition that was sent to Congress from the Panhandle, and presented to that body by John Quincy Adams, praying the abolition of slavery in the District of Columbia. This petition raised a storm of indignation in this county, especially here in Wheeling, and a public meeting was held at the court house on the 12th of January, 1839, at which the act of the petitioners was reprobated and denounced in the severest terms as an act of disloyalty to Virginia and her "peculiar institution." John Gilmor was called on by his fellow justices who composed our county court in those days to resign his seat on the bench, which request he declined in his characteristically fearless and decided manner, and yet not without giving his reasons, which were excellent. John Parkinson, another member of the electoral ticket, still lives in Marshall county, near Cameron, honored and respected by all who know him. Most of the others have, like nearly all of the old anti-slavery pioneers of the country, passed away, but the names of this band of Covenanters deserve to be held in perpetual remembrance by the people of West Virginia for the stand they took at that early and dangerous day in defense of the rights and liberties of conscience on the subject of the great and growing evil of slavery.

The Sermon.

Preached in the College church, Wheaton, Sabbath morning, December 21st, 1879, by Prof. C. A. Blanchard.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.—Judges 5: 23.

These words do not fall pleasantly upon the ear. However just we may acknowledge them to be, still they make us shrink. The whole class of words to which these belong is a terrible one. Hell, damnation, the lake of fire, the never dying worm, all these are pictures of realities that make us shudder. We can see that these realities are just, we can see that they are necessary. No man who can endure a jail is entitled to object to the Bible doctrine of future punishment. Those who insist that men who violate God's law should go into the next world unpunished, would if consistent, use gentle persuasives on the man who had taken their property or the life of a child, instead of handing him over to the stern representative of the law. Universalism and Restorationism have absolutely no foundation in either the Bible or common sense; they are unscriptural and absurd. But although we can see that the penalty is just, we instinctively close our eyes as the ax of the executioner falls, and so this word, "Curse ye Meroz, curse ye bitterly the inhabitants thereof," sounds to our ears harsh and cruel, though we are sure that it must have been amply deserved.

Were these the words of man, we might justly suppose them harsher than the case would warrant. Man is usually uncharitable to his fellowmen. Men make less allowance for others and more for themselves than they ought. Man often expects from his fellows more than is reasonable. He over-estimates his ability to do in the various enterprises that call for action, support in labor or means. Man often forgets the inherited weaknesses, the tainted blood, the irresolute will, the over-mastering temptations that those less fortunate than himself by birth or training, must all their lives resist or serve. Owing to this fact, which is obviously true, when men begin to hurl thunderbolts of denunciation at their fellows, it is always safe to make some large allowances. With the curses of God all this is changed. The words of the text are not of those of a red-handed warrior, who pauses in the the pursuit of flying foes to utter a malediction on cowardly adherents. Nor are they the excited language of a frenzied prophetess, who, forgetting the timidity of her sex, looks on unmoved at spouting blood, and headless trunks, and bruised and mangled bodies of men. They are the words of God. All the allowances for circumstances, etc., have been made, and in view of all the facts in the case, the angel of the Lord called for a bitter curse upon these people.

GOD WANTED THEIR HELP.

The text clearly teaches that God wanted them to aid in that battle. They may have said, God is able to do his own work without our help. He made the walls of Jericho fall down; he opened the Jordan and the Red Sea; he smote the Philistines with thunder and lightning, and by diseases he emptied this land for us; he is surely able to take care of this matter himself; he don't want us. But God did want them, and cursed them bitterly because they did not come up to his help. Why he wanted them I do not know. He certainly could have gotten along without them, but he did not choose to do so. He gained the victory without them. He held them responsible for their failure to come to his aid. God can do all the work that he designs without the assistance of man, and he will do it in such way as to make it clear to all that the power and glory are his. The giant systems of evil, like Freemasonry, slavery, polygamy and intemperance, these monsters that devour men, body and soul, are all to be destroyed. There will come a time when the hand will write on the walls of their most splendid temple, "Mene, mene, tekel, upharsin." Some Cyrus will enter the two-leaved gates; some Moses will stretch out his rod; some Barak will descend from Mount Tabor with ten thousand men at his back, and the accumulated powers of evil will vanish before the glittering blades of God's host as the snow of September before the noontime sun. Unless, however, all the principles on which God has thus far carried on his work are reversed, men will be used as instruments in this work, and those who hang back and refuse to aid will be cursed with the curse of Meroz. Now, as in the cases already mentioned, so in that other department of Christian labor, bringing men to Christ, the Master needs and will use the help of men. There seem to be, and doubtless are, cases in which God's Holy Spirit comes directly upon men, without the intervention of human agency, sometimes without the Word of God. These are rare exceptions. The rule is that men surrender to Christ when some friend sits down by their side and points them to the Lamb of God that taketh away the sins of the world. Sermons are battering rams or breaching guns. They make a hole through the wall and let the soldiers into the city. Under Peter's sermon, men were pricked in their hearts, but it was in the inquiry meeting that they were saved.

Now in this labor to get men to submit to Christ, as in the labor against popular evils, men may take their places and war like men, or they may stay at home and trust that all will come out right, as did the inhabitants of Meroz. We have nothing that would lead us to believe that they were specially bad people. They doubtless cultivated their fields, attended their stores, looked after their professions, cared for the poor, and thought that they were getting on well. They *were* doing well in all respects but one. The people of Israel, a little handful compared with the host that Sisera led to the field, were fighting "for God and home and native land" away by the mountain. God himself had gone out before them and was avenging them on their enemies. He called them to the battle but they tarried at home, and he cursed them because they did.

THAT MEROZ HAD WORD

of the fight is evident on the face of the narrative. Obligation is limited by ability; no man is condemned because he fails to do what he could not do. The Judge of all the world will surely do right. It is not because men do not know what or when or how to do that they are cursed, but because they do know their duty and by reason of cowardice, or laziness, or some other bad reason, fail to do it. When the host of God go out to battle, so far as may be, other and less important matters should be laid aside. When the Lord goes before his people they should follow after him. Alas! how many ministers and churches spend precious time and strength and money on things which are either profitless, or profitable only for time, while Balak and Sisera struggle for victory at their very doors. Let us pray to be delivered from their condemnation.

The old proverb says: "Duties never clash." This is true, and in many cases the fact that bread was needed would prove that it was not the duty of the housewife to go to meeting, and the fact that wheat was ready to cut would prove that it would not be right to start a protracted meeting in a country church. But while this rule is general it is not invariable. The interests of man's soul are of vastly greater importance than any temporal matters whatever. It is better to lose one's wheat than one's soul; it is better to have a poor meal than have a child in hell. Now, the time when God moves is the time for men to move, and if we are willing and obedient we shall make no mistake in this matter.

I cannot tell your duty; you cannot tell mine; God can and will tell us both. When the heart cries out as did the penitent Saul, "Lord what wilt thou have me to do?" the answer always comes down from the clouds. You may not hear it but you will be able to see in after days that you have had it. Then shall we know if we follow on to know the Lord. The great reason why men are unconverted, why the lodge and the saloon and Romanism stand like vultures tearing at the hearts of men is because Christians do not care anything about it. They wish in a careless, unconcerned way that it was not so; they think it strange that men will be so foolish as to spend money for what is not bread, and labor for what cannot satisfy. They often in prayer say that they desire the removal of obstacles and the conversion of the world, while all the time their hearts are cold and dead and emotionless.

Did Christ o'er sinner weep,
And shall our cheeks be dry?

we sing in the hymn and the church, by the actions of a great host of members, answers, "Yes, he did weep over sinners, but our cheeks are and shall shall remain dry, or at least they will not be wet with tears on account of sinners. We will weep when a child dies; we may also shed tears at the loss of property or an affecting story, but we will not weep before God and say, 'Spare these people, O Lord, and save them from going down into the pit.'" This is the true secret of the barrenness of the church. Because men do not earnestly desire spiritual blessings, they do not receive them. They are like the inhabitants of Meroz, more eager for their own ease and comfort than for the triumph of the cause of Jehovah.

HOW CAN WE TELL WHAT TO DO?

We are not under obligation to do any labor of which we are uninformed, unless it is our duty to be informed of it. Job says that he searched out the cause that he did not know. We are not to stand in our corner and wait until our work is laid down at our feet, but we are to go out into the vineyard and work, to seek and save the lost. After we have used all diligence to find the duties which ought to be done, and have faithfully endeavored to perform them, God does not curse us because we do no more. Nor are we in ordinary cases to leave important work incomplete in order to undertake other tasks. We are to labor for every good cause, but must give our first strength to one. If the people of Meroz had been engaged in fighting the Assyrians, the Angel of the Lord would not have condemned them because they did not help against the Canaanites. The Christian should beware, however, of being partner with one heathen nation in overturning another. Some men say, let us join with the Masons and Odd-fellows to kill out the Catholics, and then we will see to them (the secret orders) afterwards. This is not a very honorable plan if it could be carried out, but it can't be carried out. The devil is not such a fool as to go into a partnership that means the ruin of his kingdom. He will take measures to secure himself in every such compromise, and in the end is the one who secures all the profits of the business. It is better to be few in number than to be mixed with bad and good alike. Armies composed of soldiers and cowards are worse off by far than much smaller armies made up of soldiers alone. A church that is united in the determination to serve God and fight the Canaanites, with their chariots of iron, is by far more adapted to the contest than another church ten times as large that is made up of inhabitants of Meroz.

Again we need to remember that God requires nothing beyond our strength. He may direct us to do labor which we cannot do alone; he does this constantly; of ourselves we can do nothing. The prayers and preaching and tears of all the Christians who ever lived could not convert one soul to God without the grace of God. We truly sing:

"It is not thy tears of repentance and prayers, but the blood, that atones for the soul," and it is equally true that it is not our preaching or praying that leads men into the kingdom or destroys the works of the devil. It was not the blast of the rams' horns nor the shout of the people that brought down the walls of Jericho. The mighty hand of God was laid on those towers and brought them to desolation in a moment, just as now, God will use your work, if you will do it for his honor and glory. You can not accomplish the end, but God can and will do it through you if you will be humbly submissive and obedient.

THE EXCUSES OF MEROZ.

Alas! that men should seek to find excuses for neglecting their duties. Yet so it is all round the world today. Rich men, who profess faith in Christ, are making excuses for not giving. They are heaping up property that will curse their children in this world and send them to hell in eternity, and are all the time finding excuses for it. I think I never knew but one man of wealth to come to me and say: "I have some of the Lord's money, which I want to use for him. Where do you think it will do the most good?" I have seen a few men, perhaps three or four, who seemed glad to have the way of doing good with money pointed out to them, but I have seen scores who clutched their portion of this world's goods, even when tottering on the edge of the grave, and who seemed continually to say: "Well, if I must do something to get into heaven, I will, but it must be as little as possible."

Other men are silent as the grave on the subject of religion. They speak neither to family, neighbors, or the world in general in regard to the great and blessed salvation that our Lord has freely provided for all who will come. While the everlasting fires of hell are burning, while the smoke of their torment is ascending up forever, while the mad world is dancing and feasting, and playing and sinning, and going down to the pit, they are possessed by a dumb spirit. Neither the danger of men nor the love of Jesus has power to open their lips. Instead of pleading with men to become reconciled to God, they are saying: "I have no talent for such work. I would be glad to do it if I could. I am really sorry that men are not better," etc.

It is not true. They are not sorry, or they would say so. God does not want orators. He wants witnesses, and these men can testify if they will.

Others, again, are waiting God's providence. Thev are willing to go with Barak and Deborah; certainly they are, but they want to be sure that it is the right time; that the nights are not too dark; that work is not too pressing, and that they will not be running before they are sent, etc.

Brethren, let us quit this miserable business of not doing God's work. Let us avoid the curse of Meroz. Let us work while the day lasts, for the night cometh, in which no man can work.

John B. Stowell, Eugene City, Oregon, writes:

"We, in this part of the country, depend largely on our wheat crop for all our money, and this year the rust ruined nearly all the crop. So times are extremely hard, but I must have the Cynosure. I am distributing my papers out after I read them. Oregon is badly overrun with Masonry, Odd-fellowship and grangerism. Oh, that we could have a lecturer among us."

J. S. Yaukey, Fayetteville, Pa., writes:

"My prayer is that our great and mighty God, for the sake of our Lord Jesus Christ, may make lodgeism as a by-word and a hissing among the people, that all men may be ashamed to belong to any secret society. May God's richest blessing be given to the reform, and all tried men and true that are not afraid to stand by their colors, who are not afraid to be on the Lord's side. Brethren, pray for me."

Reform News.

To Friends of Reform in Southern Indiana.

January 1, 1880.

Dear Brethren: At the last annual meeting of the Indiana State Association, held at Albion, Noble county, I was elected State lecturer for southern Indiana, the northern line being the National Road, which crosses the State from Richmond to Terre Haute, *via* Indianapolis. I have accepted the appointment, and, if the good Lord will, shall be ready for work by the first of March.

And now let the friends of reform make arrangements to keep me busy. I shall furnish my own conveyance so as to make expenses light. I shall aim to deliver at least two lectures at a place, and shall expect as a remuneration at least $5 for two lectures. More than two lectures will be given if desired. In almost any locality the expenses can be easily met by subscription before hand, or by public collection, if the proper effort is put forth.

Now, friends, please work this matter up, and write me *immediately* so I can arrange my appointments. The good Lord is owning our reform work. Honest people need more light, and when they get it they will embrace the truth in its relation to the pulling down of the strongholds of sin, and exposing the works of darkness. Address me at *Leesville, Lawrence Co., Ind.*

J. T. Hobson.

Clark County Ill.

Champaign, Ill., Jan. 6, 1880.

No train from this point to Chicago until 3:50 A. M. to-morrow. My present trip has been a successful and pleasant one. I visited Kansas Station and Westfield, at which educational center I preached twice on Sabbath in the College Chapel, and lectured on Monday evening. Presiden Allen and his associates were in excellent spirits, and all reported good as the result of our State meeting. An account of their struggle to free the College from debt and the report of victory is already in possession of your readers. Bros. Browne and Starry are especially remembered by some with imprecations and curses, but by the major part with gratitude. The number of students is increased and under an efficient corps of instructors they are preparing to do thorough work in the battle of life. Brethren tell me that several hundred dollars were subscribed to aid the College as a result of the State convention, by persons who had previously been "neither cold nor hot." Young men were thoroughly confirmed in their opposition, and the craft stirred to desperation.

J. P. Stoddard.

From the Nebraska Lecturer.

Rock, Hamilton Co. Neb.,
December 27, 1879.

Editor Cynosure:—I did not get into my field of labor as soon as I expected by about three weeks; but have been pushing the work as rapidly as possible since. The weather has been cold and stormy part of the time, and has prevonted such success as could have been wished for. But notwithstanding the cold for the past few evenings, I have had good congregations; the people seemed determined to hear. I intend that, on my part, nothing shall be wanting to make this campaign a success for God and truth against the works of darkness.

I have long been satisfied that all secret societies are terribly demoralising, whatever the ostensible object of their existence, and will give a case in point. In the first of a series of lectures, I endeavored to show that all secret societies were alike in several respects, and that they were necessarily all wrong. There was a minister present belonging to a church constitutionally opposed to secrecy, but he is a member of the Grand Army of the Republic, and it seems that the truth troubled him, for the next morning he attacked me with much severity and accused me of attacking the soldiers. In vain I attempted to say that I had not named the soldier, nor even thought of them, but he continued to pour out a stream of abuse, when he knew that every word he uttered was false; and so did one of his ministerial brethren who heard it. I quietly listened to the vile epithets that he heaped upon me, but made no reply. He left the house in a rage, and would not stop to eat his breakfast. He afterward had an opportunity to apologize and make the matter right, but did not.

At this writing the weather here is very fine and mild.

For the war. P. Elzea.

Struggles in California.

Dunnigan, Yolo Co., Cal.
January 1, 1880.

Editor Christian Cynosure: On last Sunday evening I felt compelled to preach a sermon in this place against the Good Templars. When I came to live here as United Brethren P. C. of this (Yolo) circuit, I found some seven or eight professors of religion, but they were all, at least nominally, members of the M. E. church, and all women. But learning from the 16th chapter of Acts that a female prayer-meeting resulted in the establishment of a church at Philippi, and these few being as sheep without a shepherd, I determined to make an effort to rally them around the cross of Jesus into an organized religious force. But I was soon informed that this could be effected only by my compromising the position of the United Brethren church on the subject of secret societies.

This gave me much pain. The Good Templars are all the lodge there is in this place, and its members are confined, from the best I can learn, mostly to a few women and children. Drunkenness prevails to an alarming extent, and now, after years of fruitless efforts to stem the downward tide, it is admitted on all hands, that in this place, at least, the lodge has proved a sad failure, and some of the leaders are compelled to see their own sons who were once members of their order now driven away with the flood; and yet they are unwilling to give up even an acknowledged failure for the church of the living God.

What course should I pursue? Last winter I had entered upon a field of labor where the "Tabernacle of David" had almost or quite fallen down, and years of repeated failure had quite disheartened the friends of religion. When I made an attempt to rouse up the interest of the church, the Lord loaned me the "tongue of fire" in almost every effort (as many who were present will remember), until it became very apparent that I was about to succeed; when the lodge stepped out and wanted me to bow to them, just as they do now here. I declined the contest. I said, "You all know where I stand, and yet I do not propose to moot that question. If you cannot see as I do, you can go with other churches, only come and be religious." But though greatly assisted by divine grace, I was chagrined to have to quit my field after months of the most incessent toil, without a single convert.

We had a very similar case to this one. We only had one U. B. society on the work, and that one very weak. Among us, however, were a few who had been members of other denominations, but were now living out of the reach of their own church. They would go to my meetings, and express great satisfaction with the preaching; but when I asked them to join in with us and help us roll the car along, they raised the cry of "Stop thief" on the secrecy question. I left that work fully convinced that the lodge was the whole cause of the religious failure there. Indeed, I had seen the lodges make their first start in that country [Willamete] and as the churches became involved more and more with them, more and more did their spiritual power wane, until the great religious dearth of which I have spoken ensued. My father and a few other stern hearts declaimed against it, but they were literally hissed down, and never did the enemy stop until he had seen the flag of pentecostal power trailed in the dust of secrecy, and then, after years of sad experience on the part of the professing community, the lodge informs us that there can be no revival only by acknowledging its supremacy.

Regarding my partial compromise as the real secret of my failure, I determined to boldly stand my ground here. I had not preached here long before a decided effect was observable throughout the congregations and I am satisfied that if the religious few that are in this place would only rally on the true foundation stone, a change would take place in the moral condition of society for the better. Upon the whole, after making it a subject of earnest prayer, I preached on the question to a very large audience on last Sunday night. What the result will be I can not guess. At first I feared that they had all become offended, but later indications are that they intend to take it kindly. One thing I must say, and that is, they are a very kind people, yet very inconsistent on that point.

And now, Mr. Editor, I think I must also complain of a similar absurdity on the other side of the house. There are several persons living on this circuit, who entirely agree with us on the secrecy question, but who do not belong to the United Brethren church, and whose theological opinions so far agree with ours that it would require no conscientious sacrifice for them to join in with us, and yet, whose own denomination is not within their reach and not likely to be soon, and yet who see us contending against great odds, and at considerable disadvantage, and still refuse to join in with us. Now this, it seems to me, is quite as inconsistent as for the G. T.'s to refuse to help me here. We could organize quite a good class near Woodland and swell our numbers elsewhere, but for this.

Yours truly, Jas. J. Gallaher.

Minnesota.—At the late State Convention at St. Paul, the following, among other resolutions, were adopted:

Resolved, That the minor secret societies, inasmuch as they are more or less related to, pattern after and feed from Masonry, are also to be met and overthrown, so far as it can be done by fair argument and kindly entreaty.

Resolved, That as a healthy and ably conducted journal is absolutely essential to the rapid advancement of our work, we hereby express unabated confidence in the Christian Cynosure and commend it to the universal support while we thus express our sympathy for all those denominational and other journals whose columns are open to a discussion of our principles.

Resolved, That wives and mothers as well as sisters and daughters be requested to examine this matter of sectarianism so as intelligently to act with us in the overthrow of the great evil which so deeply insults manhood.

Resolved, That the executive committee be instructed to invite Mr. James Ferguson, of Iowa, to come into the State and work the degrees of Masonry in company with a competent lecturer.

—The Roman Catholic church in New York City has received from the city donations of real estate to the amount of $3 500,000; and of money $5,827,000 Dexter A. Hawkins, in a long article in the N. Y. *Christian Advocate*, presents a detailed statement from the official records of these startling sectarian bequests. The priests and the politicians have been slyly managing things while the public has kept its one eye less than half open.—*Advance.*

Correspondence.

From Rev. W. W. Ames.

TRAVELING EXPERIENCES.

Clarendon, Douley Co.,
Texas, Dec. 30, 1879.

Dear Bro. Kellogg: What you say in the *Cynosure* of Dec. 18, about Rev. James Maclaughlan being installed as prelate of St. Bernard Commandery of Knight Templars, in Chicago, reminds me of a little episode on the train when I was coming from Chicago to Dodge City, Kansas.

One morning, as I was standing by the stove, trying to keep warm, a plump, good-natured Scotchman approached, and with some pleasant remark, engaged me in conversation. Soon we began calling over the names of different clergymen of Wisconsin and of Chicago, some of whom were familiar to us both. At last he mentioned the Rev. Mr. Maclaughlan, as a very excellent minister, and to set him off remarked that he had recently "joined the Royal Arch," that is, had just become a Royal Arch Mason.

"What better is he for that?" said I, giving a rather sudden turn to the conversation. Then he poured forth a short but stale eulogium of the ancient and honorable order. I showed him, so that he could see with his own eyes, in the Sickels Monitor I had in my sachel, how the very name of Christ was expunged from his own word by Masonic authors, who pretend to quote the holy Bible, and how that worthy name is excluded from the prayers of the lodge. He seemed perfectly astonished, and spoke as if he should look further into the matter and know the whole on his return from Leadville.

The credulity of men as to the antiquity and nobility of Masonry is amazing; but what is more astonishing is that doctors of divinity do not seem ever to have read, or have wholly forgotten that the Scriptures declare that "If a man will be a friend of the world he is the enemy of God."

Getting through with the Scotchman, and having, I trust, let some daylight through him on the subject of Masonry, I fell into conversation with a very amiable young M. E. preacher, on his way to his new charge of Cannon City, Col. When I told him that about nine-tenths of the M. E. ministers were Masons, with a good-natured laugh, he said: "Yes, eleven-tenths." I read to him out of the Monitor, so he might see how Christ was treated. He seemed dumbfounded and expressed a desire to look into the matter further. Till conference time he would be crowded with study, but after that said he would get books and read up, and seemed determined to

look before leaping into the dark den.

I wish to say to the *Cynosure* and all the friends of the anti-secret reform, that I feel grateful to God and to them for all the kindness and sympathy I have received during the storm of persecution and slander that swept over me with such fury.

The accuser, conscience-smitten and penitent before God, has confessed to him, to me, to the church, and to the world. Thus God (for the said accuser was moved solely by an awakened conscience) has caused my judgment in this matter "to come forth as the light, and my righteousness as the noonday."

This he has promised to every victim of false accusation, if they trust him to do it and "wait patiently for him." By the grace of God I have found it a pleasure to pray for my enemies, as well as friends. While stopping for a few months out here, on the very borders of civilization, the visits of the *Cynosure* are a source of great pleasure and encouragement.

While I so much wish that I could be in attendance upon the various State meetings, I have found it a good thing to read the notices of the same, keep posted as to the time and place, and remember the workers and the people in prayer. In this way we can all help in the good work. May I have your prayers that the work of my future may be plainly revealed and grace given to do the same earnestly and well.

W. W. Ames.

Mothers, Ponder This.

Patterson, Ia., Dec. 31, 1879.

Respected Editor: I am decidedly opposed to all secret societies, and will do what I can to help in the cause; will do without coffee rather than your paper.

What is the duty of woman in the work of showing the world the many evils and sins connected with secret societies? Are we justified in the eyes of God if we say nothing against these soul-destroying sects (as we believe them to be) even if our husbands are high Masons? They take the liberty to induce our dear sons to join the orders without consulting our feelings, and even do it slily, and persuade them that there is no harm in it. I think it the duty of mothers to enlighten themselves on this subject, and to spare no pains to instruct their children while they are young to shun every appearance of evil, and not go into any church or institution without knowing their belief and practice. Teach them to read the Bible and try to follow Christ, as his life was an open work. We do not read that he went into hidden and dark places to teach his followers some things, or that they had to take an oath to always conceal and never reveal what he taught them.

My prayer to God is that we may know and do our duty to our fellow beings.

Mary Moser.

A Fast Day Experience.

St. Paul, Minn., Jan. 5, 1880.

Dear Brother K.:—In the summer of 1876 brother Cook gave me a large quantity of tracts to bring to this city. I had given away but very few of them when the remainder seemed to be a burden upon my hands. But one day, the 3rd of June, 1876, a deep impression came upon me to make a business of giving those tracts away. It came upon me in the manner of a cross, and I finally yielded and gave them away in the stores of the principal streets. Most of the tracts were Enoch Honeywell's address to the "Young Men of America."

The Freemasons cursed and threatened. But upon returning to my room and taking up the *Cynosure*, I saw that it was the very day set apart in Chicago as a day of fasting and prayer in the work of exterminating secret societies. Then I thought I saw the reason why I was so deeply impressed to distribute those tracts. It seems to me that was one answer to your prayers. As surely as God heard and answered Elijah's prayers, so he hears and answers the prayers of his people in this matter in the present age. Let the Freemasons beware how they trifle in this matter. Yours truly,

W. Fenton.

Some Experiences in a Faithful Pastor's Life.

Mr. Editor:—I live just south of the village of Lima, O., an old town incorporated many years ago, and has at some periods had quite an amount of business. This little town is doubtless run by secretists, quite a number of Odd-fellows and a few Freemasons. Seeing we are incorporated we of course have for mayor an Odd-fellow with few other qualifications for such an honorable position; but these secret society men lay hold of all the offices they can.

We have some four churches, Methodist Episcopal, Disciple, Lutheran and United Brethren. None of these churches bear any testimony against Baal worship, with the exception of the U. B., and its testimony sometimes is very feeble and its light very dim. I sometimes feel as if alone with truth and God on the secrecy question. There are many who profess to be opposed to secrecy who dare not open their mouths for the truth. The year before last we had a preacher who succeeded in getting a secrecy man from the M. E. church to come and take charge of the Sabbath-school in our U. B. church. They called it "Union," and yet kept the M. E. school in their own church to themselves. O how cunning these secrecy Christians are! One year ago last fall I was appointed pastor of our church here. The so-called Union Sabbath-school was closed immediately.

One year ago I had opportunity and called into an M. E. meeting, when this same old union superintendent made a public attack on me. I publicly defended my views, as well as the rules of our church. The minister seemed to be in trouble; to get out of it he got up and said that he did not know much about Freemasonry, but supposed it was a sort of insurance society that men put their money into, locked with a secret key, with which they could get their money out.

I invited the minister to dine with me on the morrow. Accordingly he came. I asked him if he was a Freemason. He acknowledged himself a Master. I thought to myself, how hard it is for those men who are bound by Masonic oaths to get rid of lying. He publicly stated he did not know much about Masonry, to blindfold the congregation. I took the liberty to read Bishop Wright's masterly speech to him. He visited me no more, but stayed on the charge but one year.

While there seems to be no one willing to be standard-bearer in this glorious work of truth, we mean to stand firm on this question. When I say we I mean Mrs. E. and myself, for she thinks she can not get along without the weekly visits of the *Cynosure*. Some time ago I got quite a number of subscribers, but not of late. I scatter mine when I can, to diffuse true light. I feel that I am not doing what I want to to enlighten the dark minds of the people.

Some years ago I visited President Finney. He remarked to me, if the Masons knew that the people knew what Freemasonry was, they would be as much ashamed to be known as Masons as they would to be known as horse-thieves. He also remarked that when the Masons said that what he stated in his book was not true, they lied, and they knew it.

I am glad that we have a people whom God has raised up to defend Christ. I do think that God has fitted, in a remarkable manner, President Blanchard to be a leader in this reform. May God encourage and strengthen him in body and mind. I carefully examined the controversy between him and Bishop Weaver. How sorry I was that the bishop talked as he did, but it is good to leave all in God's hands when we have done what we think right. I am aware that it takes a great deal of firmness to stand against the allurements and persecutions of secresy, for whoever opposes the harlot may expect to reap a whirlwind of wrath. May God speed the day when the people will be willing to know the truth.

Yours for the true light.

Rev. J. Excell.

A Good Settlement for Reformers.

Editor Cynosure:—Allow me to say through your columns that here in Mitchell county, Kansas, is a strong Anti-masonic element, while the cause is gaining ground. The most of our churches are free from the corrupting lodge influence. For this we are very thankful. God helping us, we intend to rouse the Christians to a sense of their duty. We would be glad to have Christian families of the right stamp settle among us. Some good farms within five miles of Beloit, on the Solomon river and C. B. U. P. & K. P. roads, a town of 2,500 inhabitants, can be purchased at from $600 to $1,200. These farms belong to parties who are willing to sell low on account of entering into business. Some desire to go still further west. Good church privileges within three miles. There is a good opening for a blacksmith. A Christian, either of some church free from secretism, or a Congregationalist who is likewise free, preferred. Any desiring to know more about this country should address

S. G. Barton, P. O. box 61,
Beloit, Mitchell Co., Kan.

Resurrection and Judgment.

Brother Kellogg:—I would like to give a few thoughts on a remark in the Sabbath-school lesson in *Cynosure*, Nov. 11, 1879. "He will come to every man at death, for the day of death is virtually the day of judgment."

Now I believe in a resurrection and general judgment, and that men are not ready to be judged until their influence has an end. Men's influence lives after they are dead. Some men's influence reaches down to the judgment, such as Martin Luther and John Wesley, and others. On the other hand there are wicked men whose influence lives after they are dead, as Thomas Paine, Voltaire, Hume and Bolingbroke. Their influence will reach down to the judgment. Men's influence must have an end before they are ready to be judged. When men die the spirit goes to God. It is a disembodied spirit; it has no organization; it can neither eat or drink, sing, shout, or talk, until the resurrection, when it will have a body. It has a destination, whether conscious or unconscious we know not. If it sleeps it will seem but a short night till the resurrection.

Paul in speaking of the resurrection says (1 Thes. 4:14), "for if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Peter in his discourse the day of Pentecost says (Acts 2-34), "For David is not ascended into the heavens." Mathew 25:32 reads: "And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats." In Rev. 20:12: "And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works." John 5: 24, 29, also Daniel 12: 2, show that the judgment is general.

Araunah Gilbert.

Our Mail.

James Harrow, Riodell, Cal., writes:

"I wish I was situated so that I could do something for the cause in which the Cynosure is so earnestly engaged. I have lived to see a half century pass, and I become more and more disgusted with secret rings and clans."

Joseph Powers, Harford, Pa., writes:

"I believe in the inspiration of the Bible. We learn in it that 'the earth is the Lord's and the fullness thereof,' and that God's children are a 'chosen generation, a peculiar people.' If so, they are God's stewards and are accountable to him for the way in which they use what he lends them. I send you two dollars for the coming year, to commence with the New Year. I cannot put the money to a better use. I do believe the cause the paper is engaged in is God's cause, and will prevail and triumph. May the Lord hasten the time when the church shall be rid of lodge worshipers and their idol gods."

J. B. Crall, Berrien Center, Mich., orders the Cynosure sent to a new subscriber for one year, and writes:

"This is intended for a New Year's gift, and if the recipient finds as much to admire in the Cynosure as I do, it will be a gift of intrinsic worth."

J. S. Shock, Cromwell, Ind., writes:

"There seems to be a terrible apathy manifested on the part of the people generally in reference to the good cause the Cynosure represents. You may count me a subscriber to the paper as long as I can see my way clear to pay for it, unless it leaves its standard of holiness and changes its colors on the lodge question, and its position on the subject of Bible union. I have not cast a ballot for ten or twelve years, and will not until I can vote for free men. I hope that the American party platform will triumph, and I am confident it will in God's own good time and way."

G. M. Elliott, Selma, Ala., writes:

"It seems that secretism is an enemy unconquerable in this place. With all one's efforts people will go into the lodge. They do not act from the knowledge they have. More and more I am led to see the relationship of Masonry to the ancient Baal worship. It seems to have the same influence on the people. Brethren, let us pray as well as fight against this monster evil."

James W. Whipple, Hinsdale, Mass., writes:

"I am nearly seventy years old; have been an Anti-mason from my youth, and am glad that the wicked institution is meeting such formidable opposition as is represented by the Cynosure."

Isaac H. Keyes, Salem, Oregon, writes:

"If other subscribers and thinking men are like myself they would like to see published in the Cynosure the names of the leading men and women and officers of our nation, also preachers, teachers and editors of prominence who belong to or uphold secret societies. Start a list."

The best way to secure such facts is for each subscriber to send information about such persons in his or her locality. In sending them be sure also to add the names of those who are opposed to these orders.

Chas. A. Darling, Paint Creek, Mich., writes:

"My father died on May 24th, 1879, in his eighty-ninth year. He was sick about four weeks. He longed to go to that heavenly home and be with the blest. He said in his last moments that he was going home to the church triumphant on high. Yes, father has ceased reading the Christian Cynosure he so dearly prized."

W. M. Love, Baker, Mo., writes:

"The work here is slowly but surely going on. The waters are becoming more and more troubled. May God speed you in the work and bless you all."

W. C. Kinyon, Miami, Mo., writes:

"I know of three Masons that said they would never pay another nickel to the lodge nor support Masonry in any way."

I. J. Gilbert, Derby, Ct., writes:

"I did intend to attend the convention at Willimantic this week, but circumstances prevented. I read the Cynosure from first to last page, and find it one of the most interesting papers I read, not only for its Anti-masonic reading, but for its religious and political news, and it is all right on reforms. The devil is having a great revival here under the auspices of Odd-fellowship and Freemasonry, by way of sociables and balls, to be continued through the winter in their new hall. The first was in dedicating their new hall last Monday night, in which a minister spoke of our convention at Willimantic, and said, 'God forgive them, for they know not what they do.' He will find the next time I see him, that the last part of what he said was a falsehood, and I will prove it to him. The longer I live I see the church is corrupted and governed by the lodge, and I often hear men say that the lodge is as good or better than the church. I believe there is an awful responsibility on the ministers, as they are the men for wicked men to swear by, as being good Masons."

Simeon Brink, Le Raysville, Penn., writes:

"My heart's desire is, that God would bless President Blanchard and all who are engaged in the Cynosure office, and all who have taken their lives in their hands to forward the good work. I think our cause is advancing, although we have the devil and and all his children to contend with. I have been an enemy to the beast for seventy years. My hatred grows stronger and stronger, and I hope God will give me grace and strength to combat with it till I die, and then I want it engraved on my tomb-stone, 'Opposed to secret societies.'"

Sabbath School.

LESSON IV.—Jan. 25, 1880.—THE TEMPTATION OF JESUS.

SCRIPTURE.—Mat. 4: 1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he was afterward a hungered.
3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.
6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them:
9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

GOLDEN TEXT.—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18.

[From the Baptist Teacher.]

HOME READINGS.

Mat. 4: 1-11. The Temptation of Jesus.
Gen. 3: 1-13. Temptation of Adam.
Job 1: 6 22. Temptation of Job.
Luke 22: 31, 32, 54-62. Temptation of Peter.
Eph. 6: 10-17. Temptation for all.
1 Cor. 10: 1-13. Temptations Surmountable.
Ps. 34: 1-22. Deliverance assured.

HOW TO TEACH THE LESSON.

Augustine says, "The entire history, moral and spiritual, of the world revolves around two persons, Adam and Christ." Adam, tempted, fell, and with him our race; Jesus, tempted, was victorious, and regains for us more than Adam lost. Light is thrown upon this scene by Heb. 2: 17, 18; 4: 15. Great spiritual heights are often followed by great temptations. The equipment (baptism) comes before the conflict. Many questions arise here upon which we must not dogmatize. Tread with reverent step.

I. The battle ground (vs. 1, 2).

1. Jesus led or brought there by the Holy Spirit, who now possessed him (Luke 4: 1).

2. The purpose—"to be tempted." The second Adam must meet a new trial for us.

3. The wilderness—a fitting place, typical of the waste of sin. Contrast with this, Adam's position in Eden.

4. The temptation—not an internal suggestion, but from without. "Of the devil." Continued through the forty days (Mark 1: 13).

5. The fasting. Was it entire abstinence? (Luke 4: 2.) If miraculously sustained, why the hunger?

6. The period. See Deut. 9: 9; 1 Kings 19: 18 The number forty is connected with affliction, punishment, confession. See Gen. 7: 4; Num. 14: 33; Deut. 9: 25; 25: 3; Jonah 3: 4, etc.

II. The conflict (vs. 3-10). Only the closing temptations given. These all addressed to one point—namely, to avoid the path of suffering, and to use his power for a temporal, earthly kingdom; to follow man's will, aside from the Father's will.

1. The First. An appeal to a sinless appetite, but to use his divinity to relieve the pangs of the humanity which he had assumed. But (Phil. 2: 7), taking the form of a servant, he must (Mat. 8: 17) take our infirmities, and bear our sicknesses. Hence, Jesus wrought no miracle for his own benefit. See how he meets Satan with the sword of the Spirit (Deut. 8: 3).

2. The Second. A temptation to a parade of power, to dazzle men and win their recognition; to an act of presumption. Notice Satan's wily misuse of Scripture, misquoting it by leaving out an important clause, as misapplying it (Ps. 91: 11, 12). Another blow from the sword (Deut. 6: 16).

3. The Third. A temptation to hasten his sovereignty of the world, by seizing it as its rightful king, instead of securing the allegiance of saved men through his sufferings and death; to spare himself the career of humiliation and sorrow, through which alone salvation to us could come.

III. The victory (vs. 11).

1. Gained, not by a resort to self-assertion as the Divine Being, but as a tempted man, only as we may conquer, by the Word of God.

2. Gained by repeated strokes of the sword.

3. It is a victory over the whole circle of human temptations. "Tempted in all points."

4. It is for us. See the promises, James 4: 7; Rom. 8: 37.

SUGGESTED LESSONS.

1. Do not seek temptation. Wait, as Christ did, till driven into it by the Spirit. Even pray Christ taught, perhaps remembering this very (as experience of his) not to be led into temptation. Nevertheless go wherever the Holy Spirit leads.

2. Be prepared to expect spiritual dangers soon after spiritual exaltations. The exaltations are perhaps given to arm you against the dangers. Watch unto prayer.

3. Remember, when tempted, that Jesus, too, was tempted in all points like as we are, yet without sin. Arm yourself likewise with the same mind.

4. Consider that Jesus bore all this dreadful assault and siege of Satan for you. Consider that he conquered in it for you. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

5. Deem it a temptation of Satan when you find yourself disposed to put your trust in God's creatures, rather than in God. God, indeed, works with means, but it is then God that works and not the means. "Have faith in—God."

6. Deem it a temptation of Satan when you find yourself disposed to run gratuitous risks of any sort warranted by no divine command. Work as if you expected nothing from God, while praying as if you expected all from God. Shun the sin of presumption equally with the sin of distrust. The promises are for the obedient, and not for the presumptuous.

7. Beware of seeking spiritual ends through worldly means. Satan will not cast out Satan.

8. Resist the devil and he will flee from you.

9. Fight the tempter with the sword of the Spirit, which is the Word of God.

10. Believe heartily and thankfully in the ministering of angels to you as one of the heirs of salvation.

[From the Sunday School World.]

DAILY READINGS.

Job 2: 1-10; Ex. 34: 27-35; Mat. 6: 16-21; Deut. 8; 1-6; Ps. 91: 1-16; Isa. 60: 4 15; Dan. 7: 9-11.

Solemn and reverent awe becomes us as we study this lesson with its strange conflict. Jesus is the "last Adam" (1 Cor. 15: 45), and it is to be seen and shown whether he will stand where the first Adam fell. He came to destroy the works of the devil (1 John 3: 8). He is our example, and shows us how we should resist and overcome, and our brother, whom we can trust all the more from his visible sharing of our lot. That he yielded to this was proof of his humbling himself (Phil. 2: 8, and of his making common cause with all tempted ones.

For the first v. shows that this was a part of that which his Father gave him to do (John 4: 34). He was "led up" (Mark 1: 12 shows it was "immediately" after his baptism; Matthew uses "then" very often, in a general way), not as against his will, but in submission to the will of the Spirit that had descended on him: "of," i. e., by, the Holy Spirit, who now dwelt in him. The "wilderness" is, as appears from Mark 1: 13, to be understood in its literal, full sense—a desert "with wild beasts." The region in which Israel wandered, where Moses (Ex. 34 :28) and Elijah (1 Kings 19 :8) fasted, may have been the place. Tradition puts it near the Dead Sea. The tempting means being tried, tested, that it may be seen if certain supposed qualities are in him. God can prove men as he did Abraham, not meaning to lead into sin. The devil—not knowing what is in another—being a finite being, tries to bring into sin, as he did in our first parents' cause (2 Cor. 11: 3). Sin in the tempted is not necessary to this process. Adam was innocent when assailed.

His state of body is mentioned in v. 2. He had eaten nothing (Luke 4: 2) during those whole forty days—a miracle, and not for our imitation, any more than walking on the sea. He was "hungry" after this; i. e., when the supernatural influence was withdrawn, and the complete occupation of mind with the highest things was suspended. The exact outward modes we need not try to depict to ourselves.

The language of v. 3 does not fix the time when the temptation began, and the order of the attacks is not the same here as elsewhere. Mark and Luke speak as if the temptation ran through the forty days. There may have been other subtle forms of assault unintelligible to us; these may be "written for our learning." We are not left to guess who the tempter is. V. 1 fixes the hateful work on the devil, a well-known personal enemy of God and man, who, from all he knew, feared, as Herod did, for his kingdom, but not being omniscient, could but employ his powers like other evil doers, according to his capacity.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 15, 1880.

THURSDAY, FEBRUARY 12.—The able and convincing communication, from a brother many years in the ministry, on the necessity of observing days of fasting and prayer for a special blessing on every department of our reform work, precludes any argument in this place on the topic. If any doubt the propriety of the appointment of the N. C. A. directors, Bro. Fenton's letter may remove their doubts. Let every praying man, woman and child, who has any care for the triumph of God's truth over the dragon's flood of ceremonies, superstitions and false doctrines now pouring over our land, observe the second Thursday in February. Let churches and local associations, so far as arrangements can be made, observe it. And if any reader of this notice has not yet submitted to God, or learned the way to him by prayer through Christ, be entreated, we beseech you, to begin to confess Christ with the mouth and believe on him with the heart, that you may join us in prayer for the overthrow of his enemies.

"That Catholic ideas are beginning to prevail in this country is not to be doubted, and can hardly have a more striking proof than in the happy restoration to the popular calendar of Christmas Day." —Catholic Review.

Whatever ideas the Catholics as a body receive from God's word, we rejoice to have prevail. For instance, this same number of the *Review* states, "that unless human legislation in matters of morals has for its sanction Divine law there is no security whatever against the most terrible abuses." But, among those who believe that God abhors falsehood, and is grieved with all worship in which his law is made void by following the traditions of men, who will be pleased with the compliment that they have adopted the Catholic idea in regard to Christmas? And when April returns how many of those who profess to regard the Scriptures as "the only infallible rule of faith and practice" will be found observing Easter?

WESTFIELD COLLEGE.—In addition to the good news from this cherished institution last week, our correspondent in Westfield sends word of yet another gift. He writes, January 6th:

Since I sent you the letter, written a few days ago, another donation of five hundred dollars, from a brother of a sister church, came into the hands of Pres. Allen, in answer to the appeal made in the *Telescope* of Dec. 17, 1879. This brother is also on the side of reform, and puts his money where it will tell favorably for enlightening the people in respect to the exposure of the secret devices of men.

Bro. Stoddard has been with us a few days, and did us good service. He is always a welcome visitor and an appreciated teacher of righteousness.

THE WHITE HOUSE.—The first number of the organ of the National Anti-masonic Law League has been issued from Washington city. As might be supposed by all who are familiar with friend Langhorne's style, we have promised a reform paper of pronounced and aggressive character, unsparing in its denunciation of the frauds of the lodge in the courts and politics, and with a keen eye to discover them. Doubtless there is enough of this business to be done at Washington. The country is ignorant of them and in this respect the mission of the *White House* will be appreciated and will attract a different class of readers from those who have through much tribulation carried on the work to its present state. Mr Langhorne has not been without his trials for his convictions on this question, and no one will say that he has not shown a noble determination and energy against overwhelming odds. In this he deserves success for his new enterprise. If we may be allowed a friendly word, however, he will need to guard against an overflow of indignation and acerbity, to which human nature is liable in the presence of great public wrongs, but which is apt to produce reaction and defeat a good purpose. The paper is very neatly printed, in wide columns, two to a page, and has eight pages, about two-thirds the size of the *Cynosure*. It is furnished at $2 per year, from the office of the National Anti-masonic Law League, Washington, D. C.

AGGRESSIVE ROME.

The contribution of Froude, the English historian, to the *North American Review*, on "The Irish Race and Romanism," is probably among the ablest discussions of that subject that has of late appeared. His conclusions respecting the progress of the papacy in this country were generally regarded as rather extreme, perhaps because of the proverbial confidence of Americans in their institutions. The principles of Romanism are under subjection to popular disapproval with us, and are of small concern, even to the leaders of religious opinion. In other communities, where Jesuitism is able to control, as in New Mexico and Spain, it puts on a different appearance. The London *News* lately reported the following from Madagascar, where the dark deeds of the popish lodge are coming to light: "Many of the Christian people in Madagascar are Protestants, and, from the recent arrival of Jesuit priests, who were sent into the country from France, trouble has arisen. The priests are resorting to what looks very much like force, and the special commissaire from France, under whose protection they are, 'blusters, threatens, gives sundry hints about French men-of-war, and magnifies trumpery charges against the government into matters of grave political importance. In one province they dictate to governors and native officers, bind and flog Protestant teachers, break up the schools, interrupt the worship of the people in their chapel on the Sabbath, and officially complain of the preaching, the hymns, and even the prayers of the native ministers.' In one case, it is said that they induced a chief to pull down a Protestant chapel. 'The government is in a dilemma, and the whole country is in a state of excitement and trepidation.'"

THE N. C. A. BOARD MEETING.

The directors of the National Christian Association held their second meeting of the year at the Carpenter Building last Friday at 10 A. M. There were present: E. B. Thompson, E. A. Cook, A. Wait, C. R. Hagerty, A. D. Freeman, Thos. Hodge, and H. L. Kellogg; also the General Agent and Secretary of the Association. Three of the members Mr. Carpenter, chairman of the Board, Pres. Blanchard, and Mr. Hildreth, were absent on account of sickness.

Mr. Hagerty presided, and called on Elder Freeman to read a portion of Scripture and lead in prayer. The sick members of the Board were especially remembered at the throne of grace. The committee appointed on Inter-state exposition work reported that, on account of a change in the arrangements at the Exposition last September, the way was not open to sell books and distribute tracts, as in former years.

The general Secretary reported a gift of $800 to the Association, for which a vote of thanks was passed.

An offer to rent the Hall of the Association building, from a branch of the "Church of Latter-day Saints," located in the city, was refused.

The tract committee reported the printing of 156 000 pages, with new plates for three new tracts, and 3,000 envelopes, at a cost of $61 50. The committee recommended the payment of a medical student who assisted two days in the distribution of tracts at the meeting of the American Missionary Association in October last, which was voted. The recommendation that the sermon of David Pease, printed in the *Cynosure* October 2nd, 1879, should be republished in one or more tracts was also voted. The proper advertisement of the N. C. A. tracts in the *Cynosure*, and notices in all friendly papers were committed to brethren Stoddard and Hodge. A donation from a sister in Michigan of $20 without a designated object, was applied to the tract work.

It was voted to instruct the General Agent to negotiate an exchange with Rev. Woodruff Post, receiving for his Publishing fund note of $100 the plates and bound copies of "Benard's Appendix" now in his possession; the Publishing fund to be made good from other available funds.

A general discussion of the National Convention resulted in no definite action, but showed the opinion of the directors favored New York city as the place of holding that meeting. The proposition of the *Christian Standard*, of Cincinnati, to publish a discussion on the lodge, conducted by two representative men, one from each side, was mentioned, and a letter from Bishop Wright on the subject presented. From all the information that could be gained on this matter, it was thought best not to take it up.

It was voted to recommend to all the friends of this reform that the second Thursday in February next be set apart by them, individually or collectively, as a day of fasting and prayer for the blessing of God upon the reform, and especially upon the National Convention, which will probably meet soon after that time.

The Board then adjourned till the first Thursday in February at 10 A. M., after prayer by Father Wait.

—The *Christian Harvester* of Cleveland says: "The *Christian Cynosure* notes the fact that Christ appointed an ordinance—the Lord's Supper—"in remembrance" of himself, and not a day. Christmas is a human invention. But good men may use Christmas to the glory of him who made his advent as the Babe of Bethlehem." Bro. Doty can not surely mean that a human invention in religion may be used for the glory of Christ! "In vain," said the Master, "do they worship me, teaching for doctrine the commandments of men." That kind of religion began with Cain, was continued in the calf worship of Aaron and Jeroboam, and reproduced in the mass and the lodge rites.

—The Springfield *Republican* of the 8th ult. contains a brief notice of a lecture on Communism in that city. Will our readers please notice Mr. Courtney and send us a report of his lecture, if repeated where a report can be taken? The notice says:

"Thomas E. Courtney should have had a larger audience to hear his lecture on 'Communism' at Sovereigns Hall last evening, for he gave a clear and spirited presentation of the great social truths. Communism, he considers, means to destroy property-holding, the family and the church, and tends directly to atheism and the disregard of all human rights. The labor question is the most important of the day, but Christianity, not Communism, is the great corrective for the wrongs of the workingmen. This country, Mr. Courtney said, is to be the battlefield where the issue will be fought out, and the forces are already getting into array. Communism can be detected in the trades-union, the secret society, and even in political parties."

To Friends in New England.

I was called West to attend to important business of the National Association, and having completed my special mission, I expect to return, God willing, to New England next week. If you wish to arrange for lectures, please write me at Providence, R. I., before the 30th of this month. If the way for work is opened I wish to remain for a time in the East, but if not, I shall seek those fields which are ripe already for the harvest. A word to the wise is sufficient, and it is for you to decide, friends, whether I remain after the Rhode Island Convention or go elsewhere. Respectfully, and in earnest,. J. P. Stoddard.

Chicago, Jan 9, 1880.

The Church of the Living God.

The letter printed below is one which comes asking advice in reference to the organization of an unsectarian church. As the topics touched are of general interest, I have prepared the letter and my answer thereto for publication, hoping that the one answer may be used by our Lord Jesus, the great head of the church, for the guidance of the brethren in similar situations throughout the country:

THE LETTER.

Having formed some acquaintance with you through your sermons which have been printed in the Cynosure, I take the liberty of writing to you a few lines

From what I have read this season I learn that the apostles did not organize churches as denominations, but as individuals, e. g., the church in Smyrna or Thyatira. I live some seven miles from ——, and there are in my vicinity a number of professing Christians of different denominations, viz: Presbyterians, Congregationalists, Methodists of different names, and others. Now we are all dissatisfied with our denominations in respect to secrecy, and I propose that we have a church organized on the apostolic plan, using no sectarian or denominational name, but to be called —— church of Christ.

Now if I am correct in this, what shall we do for a minister? I suppose that we shall want an ordained minister to organize us, and to administer the sacrament. I have talked with Bro. ——, of ——, at different times upon the subject. He said that he would be willing to help any way he could. I said, "Would you be willing, or could you organize such a church?" He answered, "No." He seemed very anxious that we should organize a —— church. Some of our people were in favor, others very much opposed.

Mr. —— says: "There are already churches [denominations] a plenty or too many, and of what use is it to add one more to the list?" I claimed that this would not be a sectarian or denominational church. He said the moment we organized, we became a sect, and if we did not give ourselves a denominational name the world would do this for us. I see no denominational name attached to the College church in Wheaton, or the Sugar Grove church in Pa., or the Bethel church, N. Y. City.

Now, sir, can we organize a church in which Methodists, Baptists, Presbyterians, and other denominations, and all who believe in our Lord Jesus Christ and are willing to work in his vineyard can unite, by consenting to the rules and regulations adopted? The wish of our people appears to be that it shall be anti secret and anti tobacco. Can you furnish me with a discipline or articles of faith which would be consistent for such a church?

[After this follows an inquiry for Sabbath school helps which are neither denominational nor Masonic.]

REPLY TO THE LETTER.

My Dear Brother: The question whether the apostles organized any denominational churches is one of fact. If they did organize such churches, those who are acquainted with the fact should point out the place where it is recorded. So far as I have read the New Testament, there was, in the apostolic times, no method of naming churches except from the place where they statedly met to worship God. The church universal is occasionally mentioned, but of course this was not a congregation of believers meeting in some building, on the Sabbath, for the sacred services of God's house. The only place in which divisions of a denominational sort are mentioned is in 1 Corinthians 1:12, etc. Hence, while we will not pronounce any opinion as to the present duty of those who have received, as an inheritance, these divisions which so weaken and disgrace the church of Christ, there is no question that, in organizing such a church as you propose, you will follow the pattern, and the only pattern, laid down in the Word of God.

Organizing a church is not organizing a sect. Men may call it so if they please, but to say that Paul organized as many sects as he planted Christian churches is to speak against the truth. It proves no more than did the words of those who declared that Christ was a Samaritan and had a devil. Those who unite in churches that are unsectarian are in no wise responsible for the conduct of those who sustain organizations of another sort. We may not, perhaps, say to them, "Come out; they certainly can not say to us, "Come in." If the world gives you a sectarian name, that is the world's sin, not yours; but the probability is that the world, if you go quietly along, doing God's work, will call you very much such names as it did the early Christians, viz: "Disturbers of the peace," and "men who turn the world upside down."

Not only is it proper for you to organize such a church as you propose, but there is no probability that you can organize any other. Some will object to the Methodist name, others to the Congregational, others to the Presbyterian, and so on. Of course, they have a perfect right to object, for these names are mere human designations of the Bride of Christ. Unless, then, you unite on the apostolic platform, you can not unite at all, but must scatter over the country, one family here, another there, instead of serving God together, as neighbors should.

The result, of course, will be the organization of some sectarian church, if you do not unite in the one proposed. Probably after one was organized, another would be. Each would be feeble, destitute of preaching a large part of the time, and denominational rivalry and jealousy would take the place of brotherly love and Christian labor. Under these circumstances, it seems clear that your duty is not to confer with flesh and blood, but to walk directly forward in the path which the finger of God's providence so clearly points out. You will meet with difficulties. You will not avoid them by pursuing another route, and, in the trials which come, you will have, if faithful, the sustaining grace of God.

Yours in the love and service of Jesus. C. A. Blanchard

OBITUARY.

Died at Hennepin, Ill., Dec. 27 1879, Mrs. Jennie Dunlavy Bailey, wife of Rev. A. J. Bailey, pastor of the Congregational church at Hennepin. Mrs. Bailey graduated from Wheaton College in 1865. After graduating she went South to teach the freedmen, remaining there two years. While there she contracted a malarial disease which never wholly left her. With her husband, she has resided at Monroe, Wis., Union Grove and Hennepin, Ill. She will be remembered in these places and in Wheaton as a good student in College, a devoted Christian, a faithful pastor's wife, and an affectionate mother. She leaves four children, the youngest two years of age. Many friends will learn with sorrow of her death, which removes her in the midst of her usefulness. We extend to her husband and friends our hearty sympathy in their bereavement.

George Bohrer of Bloomington, Ill., who has long been known to us as a patron of the reform, was recently called to his reward at the extreme age of 88 years. The Bloomington *Leader* says of him: "He was a native of the kingdom of Bavaria, Germany, coming to New York in 1826, going from there to Ohio. He moved to McLean county in 1856, settling on a farm northwest of the city. About ten years later he moved into the city, having accumulated a comfortable fortune, and occupied a dwelling house on East Mulberry street, near Main street, and a few years since erected a fine brick residence on the adjoining lot, which has since been his home. He was the father of nine children, six of whom are still living—three sons in Illinois, one in Missouri, and a son and daughter in Ohio.

Rev. John Blain died in Mansfield, Mass., December 26th ult. While attending a funeral the week previous, he contracted a severe cold which brought on fever and erysipelas, resulting fatally in a few days. He was buried on the Tuesday following from the Baptist church of Mansfield. Elder Blain had long been a reader of the *Cynosure*, and had circulated it among his friends, which is a testimony to his faith in the reform and zeal for the truth.

Sarah Hartzell, wife of Rev. Abraham Hartzell, of Golden, Colorado, died Jan. 2nd, 1880, aged 68 years and 12 days. Sister Hartzell was early trained by Christian parents to love the Saviour, and with such holy influences as a Christian home can afford, her steps were soon directed in the pathway to heaven. Early in life she gave her heart to God. In the year of 1833 she was married to Abraham Hartzell; in 1835 they moved to Rock Island Co., Ill. Here for thirty-four years they were happy in the cause of Christ in the building up of this new country, during which time her husband became an ordained minister of the Gospel. In 1869 they moved west again to Jefferson Co., Colorado, near Golden City. Here amid the wilds and wickedness too prevalent in a new country, she still proved herself a faithful Christian, ever true to her Christian integrity; and with her faithful husband, most of the time in a frontier life, they have opposed secret clans of darkness and deeds of desperadoes, and have ever supported the open frankness that becomes the followers of the Lord Jesus Christ, who said, "In secret have I said nothing." She was one of God's noble women, whom all who knew in and out of the church loved and respected. She was a member of the church of the United Brethren in Christ. She gave of her means and influence to build a beautiful little church near their mountain home. It was just ready for dedication, and she was the first to be buried in a beautiful cemetery joining the church. Among her last whispers to her dear husband, "I am going to leave you." "Almost over." She died as she lived, leaving a bright testimony that all was well. If she had a burden upon her heart it was in bearing her children to God in prayer, some of whom are yet unsaved. May her Christian life and faithful prayer be availing in the salvation of them all.

Rev. St. Clair Ross.

Words of Life for Every Day of the Week.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, Jan. 15.—For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock.—Ps. 27:5.

Fri., Jan. 16.—Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Ps. 27:14.

Sat, Jan. 17.—But he that shall endure unto the end shall be saved.—Mat. 24:13.

Sab., Jan. 18.—Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work.—Ex. 20:8, 9.

Mon., Jan. 19.—And whatsoever ye shall ask in my name I will do, that the Father may be glorified in the Son.—John 14:13.

Tues., Jan. 20.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8:1.

Wed, Jan. 21.—Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.—Heb. 4:1.

Freemasonry Illustrated. — From the press comments on this new work, read the following:

"Any person would do well to read this book before joining a Masonic lodge. President Blanchard, as all the world knows, is master of a vigorous style."—*The Advance.*

"To such persons as desire to understand the question of secret societies, and especially Masonry, the parent of them all, the book of Dr. Blanchard is invaluable. He has studied the subject thoroughly, and in this volume gives the result of his researches. We would like to see this volume in every family in our church. The temptations to connect with secret associations are so many and so powerful that, in order that our members may consistently maintain their present position, they must keep well informed on the subject."—*The Reformed Presbyterian, Pittsburgh.*

Home Circle.

THE PRESENT.

Do not crouch to-day, and worship
The old Past, whose life is fled;
Hush your voice to tender reverence;
Crowned he lies, but cold and dead;
For the Present reigns our monarch,
With an added weight of hours;
Honor her, for she is mighty!
Honor her, for she is ours!

See the shadows of his heroes
Girt around her cloudy throne;
Every day the ranks are strengthened
By great hearts to him unknown;
Noble things the great Past promised,
Holy dreams both strange and new;
But the Present shall fulfill them,
What he promised she shall do.

She inherits all his treasures,
She is heir to all his fame,
And the light that lightens round her
Is the luster of his name;
She is wise with all his wisdom,
Living on his grave she stands,
On her brow she wears his laurels,
And his harvest in her hands.

Coward, can she reign and conquer
If we thus her glory dim?
Let us fight for her as nobly
As our fathers fought for him.
God, who crowns the dying ages,
Bids her rule, and us obey—
Bids us cast our lives before her,
Bids us serve the great To-day.

—Adelaide Anne Proctor.

FROM FATHER TO SON.

TEMPERANCE STORY FOR VOTERS.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Edith read and re-read the poorly written sheet, trying to understand it. She could not believe that George, her much loved brother, could be what this letter declared. To her such a fall seemed impossible. No wonder her face crimsoned. To a woman of less noble nature this family disgrace would have aroused anger to the brother and bitter dislike for the poor girl who had aspired to his name; but Edith had learned Christ's beautiful lesson of love, and this had eradicated all hate from her heart. When, at last, she felt assured that George had fallen, and that principle and honor were buried under the ruins of his manhood, a cry, bitter and agonizing, broke from her lips. Wealth was there; luxury in all its forms; nothing was wanting to beautify that home; but anguish came, even as it comes to the poorest hut—a proof that there is no station beyond the reach of woe.

We do not suffer equally, and all have not the same capacity for suffering. Sorrow comes to some natures, and they stand like the oak in the storm and confront it, too strong, too proud to bend. These suffer most, I think. Others, like the water-willow, bend to the rushing tide which sweeps over them, but when the sun shines again, their humiliation is forgotten. Edith was oak-like—strong to endure. For twenty minutes she sat in silence, arranging a plan of action. At the end of that time she left the library, went to her own room, and in a little while was dressed for the street. She was on her way to visit Cora McMurren.

Riches had not steeled Edith's heart. She did not hold herself apart from those less fortunate. For five years she had been devoted in her efforts to help the needy. Few were so well adapted to this work, for Edith's instinctive delicacy taught her how to bestow kindness without galling the tender feelings of the unfortunate. She had found little of ingratitude, because she gave not as a queen to paupers, but as sister to sister, friend to friend.

Having been accustomed to visit these by-streets, Edith was not at a loss now. She walked briskly, winding her way through lanes and dingy places, sometimes with a fluttering heart; for though her station in life had removed her from any immediate contact with sin and crime, still she knew they existed, and she felt nervous now as she had often felt before when her duty as tract-distributor had taken her into such neighborhoods. She quickened her steps until at length she came into a broader and cleaner street—the one for which she was looking.

No. 44 was a large house, unprepossessing and unhomelike. Edith judged that it was one of those places where workingwomen board, and where so little of God's beautiful sunshine reaches them. Edith felt grateful this morning that God had placed her in a fairer lot, for, even with the sorrow for her brother, life was very beautiful and very full of rich sunshine. Of whatever nature this sunshine was, it brought a tender radiance to her eyes and a warm color to her cheek.

She rang the bell timidly. When the door opened a large, red-faced youth confronted her, and in a gruff voice asked:

"Who do you want to see?"

Upon mentioning Cora's name a change passed over his face, and in a softened voice he invited Edith into the parlor and went to see if she was in. In a little time he returned and offered to show her the way. As they reached the second floor a gentleman with the aroma of fine cigars passed them. Edith started and murmured her brother's name.

George crimsoned to his brow. "What under the sun brought you to this old shanty, Edith?"

"I am on a visit to your betrothed, George. You must wait in the parlor until I have seen her."

In the darkened room he waited. How still it was. He could almost hear his heart beat. How gloomy and dismal! His thoughts turned involuntarily to a passage he had read in a book his mother gave him; a book he never read now, but which in his earlier manhood he used to love: "Cast ye the unprofitable servant into outer darkness." George moved uneasily upon his chair. He did not like to think of the future. He knew in his inmost soul that he was that unprofitable one. He thought of the talents he had worse than buried, and then again of the abode of the lost. "Outer darkness!" What a new, strange meaning it seemed to take. The very room appeared to grow more gloomy. He became impatient at Edith's long delay. What — and the thought blanched his cheek—must it be to be turned in upon one's own thoughts forever? What must hopeless despair be? What must have been the feelings of that miserable being who never expected to hear a footfall pass his cavern in hell? I imagine I hear him call; he calls again, and again, and again, until his voice can cry no more, yet no voice responds, no sound breaks the terrible stillness. It is loneliness and darkness forever.

The moisture gathered thick upon his brow; his hands felt icy. A horror had seized him, yet he was a strong man, unused to fear, not given to nervousness. Ah! there was a key to the mystery. George had spent an hour alone with his conscience. Shakespeare has truly said:

"Conscience makes cowards of us all."

With an effort he reached the window and threw open the blinds. A shower of gold could hardly have been more welcome than was that noonday sunshine. But even the sunshine could not silence the whisperings of conscience, which kept up a ceaseless protest against his life of sin. Sins committed and long ago forgotten came back to his memory with a vividness that was appalling. Indeed, all his life, since the earliest years of his accountability, seemed to pass in review before him. Conscience said, in language that was perfectly plain to him: "You shall never forget. As long as God lives, I live. I am eternal. If you are happy, I will rejoice; if you are ruined, I will torment you forever."

Again George felt the moisture thicken on his brow, and he murmured huskily:

"O, coward conscience, how dost thou afflict me! Cold, trembling drops stand on my trembling flesh."

It was a great relief when Edith joined him. His face was pale as ashes and he looked older by years than he did that morning at breakfast.

A DREADFUL INDUSTRY.

The year has not been a prosperous one; the harvests have been bad. Trade and industry have been comparatively inactive. Entire populations of certain districts are suffering severely from hunger, and are even threatened with famine in the coming winter. Germany, Austria, Italy, England, even prosperous France, are compelled to make provision to feed and support certain sections of their peoples.

The only industry that has really thrived during this year of peace is the industry of destruction. The governments continue to forge cannon and devise new implements of war. Europe wakes every morning to the tap of the drum. Drill, drill, drill, in every nation. Harvests may be bad; industry may flag; trade may die of inaction; but the governments must keep up their armies. These were already swollen to an alarming extent, but they are to be increased rather than diminished. The Liberal party in Austria voted a reduction recently in the war estimates. The government could not concede it, the minister announcing that it was impossible to do so on the eve of great events. Prince Bismarck, though he keeps Germany up to the mark, sees that it is impossible for governments to go on at this furious rate, and writes that the only method he sees to reduce the distress that at present afflicts the people is to reduce the armies; and that the only way to do this is by a mutual agreement among the Great Powers.

Why do we witness such disaffection among the peoples unless for just such causes as these? Peoples that have hardly bread to eat are compelled to support, year in, year out, millions of armed men, and furnish them with all the munitions of war. This is the growing problem for governments: to justify such expenditures for such purposes before their peoples. Those in power are held accountable, wrongly often, for all the evils that befall. There can be no question that the enormous standing armies of Europe are an evil and a menace. To witness a continent armed to the teeth and sing the angelic message of "Peace on earth to men of good will" is the grimmest of satires.—*Catholic Review.*

A GOOD RULE.—An illustration used by an English lady in reply to an inquiry as to attending an exhibition of Bible pictures on Sunday, covers a wide range: "Along the South Downs are two paths, one a very few inches from the edge of the cliff, another about two yards off. Many have walked, and walked safely, along the first path, but it was dangerous. One step to the left, and they would have fallen, perhaps several hundred feet, into the sea below; or, if a piece of loosened rock suddenly separated from the other parts, it would have carried the person who chanced to be treading it down, down with it, into the abyss below. Many, too, and I among them, have trodden the path farther in; we had as pleasant a view, with this great distinction from the more danger-loving passengers; we were safe; if we took a step to the left we were still on solid ground; if the edge were jagged, or even a huge mass of rock fell, we only saw unevenness or felt a slight shock. A gust of wind could not hurl us over, neither would sudden giddiness send us rolling down the precipice. Which path was best? was wisest? was safest? 'The last,' you say. Yet both have been walk-

ed without accident. I do not lay down a rule that every one would be wrong in going to see a collection of pictures illustrating the Bible on Sunday, but I do say, there is a South Down called Sunday; it is high above the six miles of the country surrounding it; along the edge is written: 'Remember the Sabbath day to keep it holy.' There are two paths, one called 'religious pleasure,' the other, 'hours for God alone.' Which is the happiest, the safest, the wisest, the best?"—*Ex.*

Childrens' Corner.

There's Light Behind the Cloud.

In the lone and weary nights, my child,
When all around is drear,
When the moon is hidden by the clouds,
And grief and pain are near—

O, never think, my gentle boy,
In that gloomy, trying hour,
That thou art not protected still
By a kind, Almighty power!

Soon will those dark clouds roll away,
And the glorious stars appear;
And the pensive moon, with her calm, pale light,
Will shine in beauty clear.

There is an eye above, my child,
That slumbers not, nor sleeps;
There is a friend in heaven, love,
Who still his vigil keeps.

And though in trouble's darkest hour
His face he seems to shroud,
Believe—remember—O my child,
There's light behind the cloud!

Who is God?

"Mamma, who is God?" asked little Emma Lawrence. She had been standing by the window which looked out upon the cornfields and apple-orchard, and beyond them upon the blue hills which seemed to touch the sky. Mamma had been softly singing to herself a sweet hymn, every verse ending with the line,

"God is wisdom, God is love."

"God is our Creator, my dear," she answered; "God is our Father; God is our wise, good King."

"But we can't see him," said the child. "How do we know about him?"

"A man who didn't believe there was any God once went to visit a friend. In his house he saw a marble image which was very beautiful. 'Who made it?' he asked. 'Oh, nobody,' answered the friend, 'it happened there.' The friend did not mean to tell a lie; he only said this to see what the man would answer; and the answer was just what he expected. 'Nonsense,' said he, 'that is impossible, somebody made it.' 'Then when you look at this beautiful world with its hills and rivers, its trees, flowers, birds, and beasts, at the sun, moon and stars, and at yourself, how can you say that nobody made them, that they all came by chance?' said the friend. And the man couldn't answer a word. Now you and I, my child, know that there is some one who has made us and the world we live in. If we cannot see him we know of him by his works. And we know him too by his Word, the holy Bible. But we can't understand all about him. The Bible tells us of two things we must believe; we must first 'believe that he is,' and again, 'that he is the rewarder of them that diligently seek him!'"

"What does that mean, mamma?"

"That if we pray to him he will surely answer our prayers."

"Will he let us know who he is?"

"He will."

"It is very wonderful," said the child slowly and solemnly.

"Very wonderful," repeated mamma. "The Bible says, 'Canst thou by searching find out God?' I once read this story. A king asked a wise man the very question you just asked me, 'Who is God?' 'Give me two days,' said the wise man, 'and I will try to find out.' But at the end of two days he asked for two more. Then he came and said, 'It is too wonderful, the more I think the less I understand him.' There is only one way by which we can understand God, and that is through Jesus, God's dear Son, who came into this world on purpose to show us his wisdom and love. If we love him with all our hearts and obey him, we shall one day see him, and then we shall know who God is."—*Morning Light.*

The Reindeer Ride.

Bayard Taylor, the great traveler, went to Lapland one winter to see an arctic day. He can tell us something about his drive. The carriage is called a pulk, and is shaped like a canoe. It is about five feet long, one foot deep, and a foot and a half wide. The harness consists of a collar of deerskin about the deer's neck, with a rope at the bottom, which passes under the belly between the legs, and is fastened to the bow of the pulk. Only a single rein is used. The hoof of the animal resembles that of a camel, it being formed for snow as the camel's is for sand.

What was Mr. Taylor's experience? In the first place, one must dress accordingly. A fur cap stuffed with eider down, reindeer leggings, dog-skin mittens, broad, boat-shaped shoes, filled with dry, soft hay, which he said felt like having each foot in the middle of a large feather bed, and an overall of deerhide. Thus dressed, he jumped into a pulk to take his first ride in Lapland.

"The deer gave a bound, dashed around the house, and made down the hill," he tells us. "I tried to catch the breath which had been jerked out of me, and keep my balance as the pulk bounded over the snow. It was no use. In another moment I was rolling in the snow, pulk bottom up, and the deer standing and facing me, with a look which seemed to say, 'Oh, you unlucky chap, you are no born Lapp, I know.'" Bayard scrambled up, righted the pulk and shot off again, but with no better success. A few minutes' drive and he was bottom up. He says it is like harnessing a frisky sturgeon to your boat in a rough sea. But I do not know who has ever tried *that*. Bayard is thankful he is not a Lapp. * *

He at last learned to manage the beast and made a long winter journey into the arctic regions. The landscapes were bare and dismal, spotted with patches of stunted birch. There are some Lapp huts, which look like snow cocks in the distance.

The aurora borealis, or northern lights, is the great gas company of the arctic region, lighting up the long northern nights upon a grand and beautiful scale.

As he went farther and farther north, the daylight dwindled more and more, until he reached a spot where he passed the day without a sun. After ten o'clock in the morning it was broad daylight; at twelve there was a bright spot in the southern horizon, telling that the sun was just below it; but it did not even peep up; then it sank away again.

How did the sky look? "Such colors!" Bayard tells us, "almost worth a reindeer journey to see; crimson clouds, strawberry colored hills, violet and orange snow, the sky and clouds and snow taking all hues and shapes of beauty."

One of a day without a sun was quite enough for our poor traveler.

He said he seemed to be standing on the roof of the world, trying to look over the eaves, and could not.

The next day he set his reindeer in the direction of sunshine, doubting in his own mind whether the arctic regions were ever meant to be inhabited.

Let the Lapps have their country and think, when the sun does shine, that it never shone on a better and dearer country than theirs.—*Golden Threads.*

Toads in Trees and Stones.

A large toad was found a few years ago in an old apple tree at Wonham manor. It came to light when the tree was blown down. The Memoires of the French Academy de Sciences contain a description of a living toad found in the heart of an old elm tree. Near Nantes, when an oak was cleft open a toad was found in the very heartwood, although no crevice or other channel of entrance could be detected. There were about ninety rings in the trunk of this oak, leading to the inference (according to one theory) that the animal must have been in his prison-house ninety years. Mr. Jesse, in reference to a frog found in the trunk of a mulberry tree, expressed a belief that the annual rings had been gradually but surely inclosing the reptile. Toads in clay have been more frequently met with than in trees. Sometimes a whole family have been thus ferreted out at once. In 1856 a toad was found at a considerable depth at Benthall, near Brosely, Shropshire. Mr. Bathurst, earthenware manufacturer at Benthall, ascertained that the creature was met with about six feet beneath the surface, in a layer of tough clay customarily used for making coarse, brown ware. Above this layer, in successive strata, were ferruginous coal of poor quality, clay, a loam of clay and gravel, and meadow turf at the top. The toad was found filling a cavity, as wax does a seal. A minute examination of the superincumbent strata failed to detect any fissure through which the animal could have entered. The light of day seemed at first to distress it, but this it soon became accustomed to. The eyes were brilliant, the skin moist, and the mouth quite closed. —*Chambers' Journal.*

Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one-tenth of all the money which came into their hands and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they themselves had developed the expression, "sacred money." They would often give much more than a tenth to this fund, but never less.

Home and Farm.

Home Medicines.

We believe in the principle of using as little medicine as possible, but equally in the exceeding value of a confident familiarity with the more common and simple remedies and preventives. Such knowledge will save the mother many anxieties as to what she should do if so and so should happen; the father some doctor's bills, and the child, perhaps, some evils resultant from too much doctoring For, as to the latter, it cannot be denied that there are temptations for a doctor if called, to medicate for the sake of seeming to do something scientific, and to use such remedies as will show the most speedy results, without due regard to consequences which may be subsequent and less apparent.

Dr. C H. Allen, of Chicago, whom we believe to be standard authority, writes as follows for the *Western Rural:*

We do not believe that any mother should be a druggist, but she should keep on hand a few simple remedies and learn how to use them. In a family of children accidents and sudden illnesses often occur, demanding some treatment at once. Many things needed are usually in the house. A weak solution of mustard and a pinch of bread soda—bicarbonade of soda—for an emetic; the whites of eggs beaten up with an equal bulk of fresh lard or soda, for sprinkling on a burn or scald; vinegar in quarter teaspoon doses, to remove nausea; blankets for administering a hot blanket bath, in case of convulsions or of sudden chills threatening inflammation of the air tubes or air cells; paregoric and peppermint, in case of inner pains; an enema tube and some aromatic herb, in case of flatulency and colic; warm water, for relieving bruised and painful fingers; hot water, for soaking sprained wrists and ankles; all these a mother always can command, and should be familiar with the use of. If she has these on hand and has taught herself what she ought to do in cases of emergency. she will have two traits of great value, presence of mind and decision of character.

It is not enough for a mother to know what medicines to give in certain emergencies. She should also know how and when they should be given. Some, if not all medicines, have two effects, a primary and secondary. A large dose may induce the primary results at first, and then the secondary, while minute doses produce the secondary at once. Opium in large doses is at first a stimulant and then a sedative. In small or minute doses, it is a sedative at once. Tinctures contain alcohol more or less. A large draught of them stimulates, but the sedative result is sure to follow. Stupor follows excitement. Ipecac in large doses vomits, but in minute doses it removes nausea and checks vomiting. Colocynth in the usual quantity induces diarrhoea or looseness of the bowels. but in minute quantities it checks it. Another fact is worth knowing, namely: that a strong organ may be roused to activity by certain drugs, but this activity is apt to be followed by weakness or exhaustion. Medicines may induce vigor in an organ, but excessive vigor and great activity exhaust the power nature gave it, so that the desired effect is obtained only by increasing the amount of

medicine from day to day. Alcohol is said to strengthen, but no one is so weak as he who continually uses it. The same thing may be said of other hygienic agencies. Water promotes health when wisely used, but it often is abused, and so impairs health. Bathing in its various forms is useful, but it may do harm, if practised at improper times, and in an injurious way. The great object of all treatment should be to aid nature in her purposes, and not thwart them—to strengthen and not to weaken—to increase vitality and not lower it.—*Advance.*

Cold Water in Cold Weather.

It should not be forgotten that the sole use of cold water is to stimulate the organism to increased activity. A great mistake is made when any part of the body is immersed in cold water and left to part with its heat without any guarantee that the energy of heat production, so severely taxed, can respond to the requirement. It may easily happen that the internal caloric force, if we are at liberty to use that expression, will be exhausted, and if that occurs, harm has been done. The obvious principle of health preservation is to maintain the circulation in its integrity; and, while the error of supposing that clothing can do more than keep in the heat generated within, is avoided, it is not less necessary to guard against the evil of depriving the body of the heat it has produced. The furnace should be well supplied with suitable fuel, that is, nutritious food, the machinery of heat production, which takes place throughout the organism, not in any one spot, or center, should be kept in working order, and nothing conduces to this end more directly than the free use of the cold douche and the shower bath; but the introduction of these popular appliances, in all or any of their forms, ought to be restricted to a few seconds of time; and unless the evidence of stimulation—redness and steaming to the surface—are rapidly produced, the affusion should be laid aside. The use of the cold water in cold weather is a practice which must be governed by rules special to each individual case, and it is with a view to warn the public against recourse to the general recommendation that we allude to the subject.—*Ex.*

Simple Method of Ascertaining Death.—Dr. Garriere, of the St. Jean du Yard, in reply to the offer of the Marquis d'Orches, of a premium of seventy thousand francs, for a practical method of determining death, furnished the following, which he says he has practised for forty years: Place the hand with the fingers closely pressed one against the other close to a lighted lamp or candle; if alive, the tissues will be observed to be of a transparent or rosy hue, and the capillary circulation of life in full play; if on the contrary, the body of a dead person be placed in the same relation to light, none of the phenomena are observed—we see but a hand of marble, without circulation, without light.

Poison Vinegar.—According to a scientific journal, "half the vinegar now sold is rank poison; and a Massachusetts chemist states that out of twelve jars of pickles, put up by different wholesale dealers, he found copper in ten of them."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Free Mission Fund.

Cash received since January 1st at this office for Bro. Tapley, $5.00 from J. A. Rouser, Bloomington, Ill.

For Bro, Hinman, $1.00 from G. Tyfe, Ottawa, Ill.; $5.00 from E. A. Rowley, which sums have been passed on their designation.

Bro. W. B. Loomis of Howell, Mich., sends $5 for the free mission work and $5 for the colored refugees in Kansas. This last sum we have placed in the hands of Mr. H. N. Rust, a responsible Chicago gentleman, who is warmly engaged in the greatly needed charity of aiding these poor people.

Additional subscriptions have been received from College Springs, Iowa, where Bro. Whittaker has been taking a praiseworthy interest in this work. The names are Jas. G. Laughlin, $25, in addition to $25 previously subscribed; Jas. Burchard, $10; T. J. Fleming, $5; D. C. Gibbs, 10; Bro. Whittaker thinks more names will be added to the list. The College Springs brethren are emphatic on the tobacco question, just as we all are. They but speak the mind of all who pray for church and mission work divorced from man made worship, when they desire that their contributions shall be used in aid of such ministers only as are known to be actively opposed to tobacco.

—A brother who has been laboring in Kansas with much success yet amid great difficulties, in establishing a church free from the lodge yoke, writes the following word of commendation of our free mission effort: "All I have received so far (three months) is $18; and yet God will help me. He did last year, but it came from different sources. I like your plan of mission work, free from lodgery. Let those that join the lodges be supported by the lodges; but for Jesus' sake, do not let those who hate Baal-worship support churches or ministers who worship in lodges, either by their *money or influence. I will not.* Whatever aid is sent me, I shall accept it for the truth. Pray for us."

—By the brethren in Wheaton The week of prayer was observed by a union meeting of the Wesleyan and College churches last week. Bro. C. F. Hawley made a brief address every evening. The meetings were well attended in spite of the bad weather, and were of a revival nature. Special meetings have been held nearly every week since the meeting of the Wheaton Christian Association in the College Chapel, December 4th and 5th, and have been increasing in power and interest. The work of grace is very manifest among the students, but hardly more than among members of the church and in the community about the College. Last Saturday was observed as a day of fasting and prayer, and meetings were held morning and afternoon. Inquiry meetings followed two of the three services on Lord's day. A large number came to Christ during the week.

Wesleyan.

—Bro. J. A. Richards, of Ft. Scott, Kansas, is yet manfully maintaining the right in that city and vicinity. He writes of the work after his return from the General Conference: When I returned home I found "an enemy" had sowed "tares" in our little church. I have labored hard to correct the evil, and under the blessing of God, the "rainbow of promise" appears. We had $400 to raise on the church to pay the amount due. This is all we can do this year. We are poor, and in the midst of a strong enemy who seek to destroy us; and yet, God is with us, and we mean to bear testimony against secretism, pride, worldly-mindedness, and dead-formalism,—yea, all sin in church or state. There is a new field now opened sixteen miles north of Fort Scott. Some good strong men are asking for light. I have given one lecture to expose the filthy old "hand-maid," which was well received, and an appointment left for another lecture. A committee of three was appointed to get the M. E. church or Baptist church, but both have refused. This will not hurt us, but will help to make manifest the powers of darkness. I intend to push the work at this point, north, south, and at Fort Scott. Let us have your earnest prayers.

—The *Wesleyan* of last week contains a very able review of the anti-Christian character of Freemasonry, suggested by a meeting of a "Masonic Veterans' Association" at Syracuse.

—Bro. E. W. Bruce, of Williamstown, Mich., is engaged in a revival work of the deepest interest, in a neighborhood school house.

—Rev. A. T. Wolff of Sandy Lake, Pa., is also engaged in revival work in Millbrook, one of his preaching places.

—Elder Barlow and the Baptist brethren of Menomonie, Wis., have a valuable coadjutor in Rev. S. A. Gilley and the Wesleyan church of the same place. The latter, in a letter to the *Wesleyan*, refers to the cordiality between the two churches, which must be a source of some mutual strength.

Disciple.

—The *Standard* of Cincinnati has the following note respecting one of the earliest and clearest writers of our present reform movement: "Bro. J. T. Walsh, Kinston, N. C., takes leave of the *Watch Tower*, after some thirty years editorial service. He has been a prolific writer, and his editorial work on the *Watch Tower* has been so wise and in so good a spirit, that we greatly regret to lose him from the editorial ranks. He is a true man, and an able minister of the Word. Our relations to him have always been pleasant, and we wish him many years of activity and usefulness. May his old age be mellow, peaceful and prosperous. We have already announced that Bro. J. Winfield is to succeed him as editor."

Free Methodist.

—Revivals are reported at Tionesta, Pa.; Troy and Attica, Ind.; and Atlantic, Iowa.

—Mrs. R. A. Bradley of No. 291 W. Lake St., Chicago, is a city missionary who has been called to the work of assisting the poor and wretched by the Holy Spirit. She carefully distributes such funds or supplies as are sent her for this purpose.

General.

—The new missions in eastern Central Africa do not appear to be prospered. To previous failures is now to be added a grievous mortality among the missionaries during the past year, and the precarious position of some of the survivors. Beside the unhealthy climate and the bitter opposition of the Arab slave traders, who have so long desolated eastern Africa, there are now the wiles of the Jesuits to be encountered. The success of missionaries in abtaining favorable recognition from King Mtesa has induced two Jesuits to go there to poison his mind against them.

—Revival meetings are in progress in the Chicago Avenue church of this city, where the pastor, Rev. Geo. Needham, is being ably assisted by his three brothers.

—At Austin also, a suburban town just west of the city, a revival work is going on in connection with the Methodist church. A Miss Downing, relative of Presiding Elder Willing, is doing a good work in connection with these meetings.

Bishop Williams of Boston lately undertook a reform in the public schools in favor of Romanism. His immediate success was prevented by an over-zealous priest, who began to threaten with a curse parents and children who patronized the free school. Last week Bishop McCloskey, of Louisville, Kentucky, decreed the establishment of parochial schools in all parts of his diocese, and concludes his mandate: "Now it is our will and command that where there is a Catholic school in a parish, the parents and guardians in such places send their children or wards to such Catholic school, and we hereby direct that this obligation be enforced under pain of refusal of absolution in the sacrament of penance." There are said to be 7,000 Catholic children in the free schools of Louisville, and the commotion springing from this tyrannical edict can be easily imagined.

News of the Week.

—An explosion took place on the premises of the Celluloid Manufacturing Company at Newark, N. J., last week Monday. The men were at their work, when, with hardly any warning a large mass of celluloid in the converting room suddenly exploded, destroying the one-story brick building and its contents. Six of the employes lost their lives. Celluloid, a preparation made from gun cotton, is far from safe when in a certain condition and in a large bulk. It has become very extensively employed of late for various articles in much demand.

—On the same morning a disastrous fire broke out in the German Turn Hall, No. 64 East Fourth St., New York, which resulted in the immediate loss of four lives and the serious injury of five persons, two of whom have since died. The fire originated in the basement and quickly ran up a wooden staircase, almost spiral, that occupied the center of the building.

—A dispatch to the London *Times* from Afghanistan, says: "The leader of the Herati troops escaped after their defeat, to Ghorian, near the Persian frontier, where he is collecting a force to attack the Cabulis, who are virtually besieged in Herat. The country people attack them whenever they venture out in small parties. Fifty troopers, who had gone foraging, were killed by the villagers. The famine in the province of Seistan is very severe. The people are selling their children for food.

—Reports have recently been sent from St. Petersburg announcing the contemplated abdication of the Czar and the establishment of a Regency. It can be announced upon the highest authority, that all such reports are absolutely unfounded. Notwithstanding the unfortunate condition of the Czar, there is no immediate prospect of any immediate change in the government. The fact that most amicable relations have recently been restored between the Czar and the Czarewitch has no political importance whatever.

—Dispatches from the Kanawha coal regions on Friday disclose that the strike among the miners has culminated in serious troubles. The militia has been called out, but they appear to lack arms, ammunition and supplies, and as yet have not reached the district. Meanwhile a reign of terror is reported as prevailing, and bloodshed is apprehended.

—It was announced last Friday that the New York Central syndicate notified Wm. H. Vanderbilt that the additional hundred thousand shares of the N. Y. Central R. R. stock upon which option was given, would be taken. This marks the consummation of the largest railway stock transaction on record, and signifies the absorption by the combination of a control over trunk line transportation between the East and West such as never before has been exercised.

—The terrible extent of the suffering through the famine in Upper Silesia was disclosed in the Prussian Diet last week by the official statement of the Minister of Finance, that one hundred and six thousand persons had been provided for up to the end of the month, when further provision for them would be required.

—Gen. Adams, one of the Ute commissioners reached Chicago last Friday afternoon, with a party of twelve Ute Indians whom he is accompanying to Washington, where they will have a "pow-wow" with the "Great Father." Ouray and his wife are of the party, none of whom are of the number engaged in the White River massacre.

—Another great work for the cleansing of the Chicago River, and for the health of the city has been completed. It is a great twelve foot sewer extending from the lake west to the north branch of the Chicago river along the northern city limits. A pumping engine at its juncture with the river pumps the foul river into the lake, or the pure lake water into the river, thus establishing a current in either direction. This work was begun nine years ago.

—Charles Parnell, M. P., the Irish agitator, has arrived in New York and is received with great enthusiasm by his countrymen, who throughout the country are preparing to welcome him and are raising Irish relief funds. The N. Y. *Witness* says of his visit: "The first address of Mr. Parnell shows very clearly that his object is the independence of Ireland. His lecturing here on that subject is doubtless, quite lawful, but it is in no better taste than would be Jefferson Davis delivering addresses in Britain in favor of another secession of the South and a consequent civil war in this country.

—An alarming telegram comes through German sources to the London journals. It states that Russia is busy bringing a vast military force to the western frontier and accumulating material of war. Where Russia obtained the money for the efforts she is now said to be making is not explained. The Russian journals also are talking about a war with Austria, and as these papers can publish nothing which the government wishes to conceal, startling intelligence may soon reach us if the above news turns out to be true.

—General Roberts has begun a course of clemency toward the Afghan insurgents. He is to hang no more common soldiers. The only men excepted in the amnesty proclamation are the leaders. It was found, some weeks ago, that the execution of the sepoys did not produce any good effect. The condemned men, all of whom were Mohammedans, met their fate with calmness and indifference. In the villages a strong feeling of sympathy with the men who were surrendered was growing up, and threatened to produce mischief. Few men of any rank among the Afghans have been captured or punished.

—Intelligence from Connemara, Ireland, states that while a number of bailiffs were serving a series of ejectment papers upon several tenants of the district, under the protection of a detachment of constabulary, a large company of tenantry assembled, and finally attacked the ejectment servers. The bailiffs called for help upon the constabulary, who at first fired upon the people, and then charged upon them with fixed bayonets, wounding a large number, some of them, it is believed fatally. The mob retreated, but continued throwing missiles and firing scattering shots at the constabulary from behind casual defences by the hedges. The whole district is declared to be in revolt as a result of the disposition on the part of the landlords to press evictions there, and further disturbances are imminent. Two hundred extra policemen have been drafted.

—The Spanish Society for the Abolition of Slavery has addressed a petition to Congress for the immediate and simultaneous liberation of slaves in all the Spanish possessions.

—We are glad to notice that Elder Rathbun has arranged to go to Rhode Island and work the degrees in connection with the State Convention in Providence. The friends in New York and New England will do well to arrange for other work while he is in their vicinity.

Books and Tracts sent during the week ending Jan 10, 1880.

By Express.

J A Allis, J O Doesburg, F Trenshel, American Freeman.

By Mail.

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All who successfully canvass for the *Cynosure* are allowed *something* for their labor even when they send in clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure*, we believe to be the consciousness that they are working for the welfare of their country, of their fellowmen throughout the whole world, and above all for the glory of God.

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The canvass for subscriptions goes on well. Are you doing your part? "Work while the day lasts."

Julia A. Worth Bushnell, Starksboro, Vt., sends fourteen subscriptions for one year each, for her father, Wm. Worth, and writes: "At this date, Dec. 31, 1879, my father is quite sick with lung difficulty. His age 81 years, July 7, 1879."

Robert Rogers, West Branch, Ia., sends twelve subscriptions for one year each and writes: "If opportunity offers I will send more names. Perhaps if the club had been made up earlier in the season it would have been better—before there had been so many other papers taken, and when money among farmers was more plentiful."

Remember this next fall, and do not let canvassers for other papers get the start of you who are trying to circulate the *Cynosure*.

Alfred Osgood, Lostant, Ill., sends twelve subscriptions for one year each, and writes: "I hope to send more soon."

Louis H. Bohrer, Bloomington, Ill., sends eleven subscriptions for one year each, and writes: "I have worked hard to get up the club."

We rejoice to see that the mantle of our recently departed friend, Geo. Bohrer, has fallen upon his son, who, we trust, will prove a life-long, successful worker in this reform.

Marcus Woodward, Adams Center, N. Y., sends ten subscriptions for one year each, and writes: "I have labored faithfully and hard to procure these names, and I intend to still keep trying. I think I shall be able to get some more yet."

Stephen Waite, New Bedford, Mass., sends nine subscriptions for one year and one for four months, and writes: "I send you these names to-day, Jan. 1st, as a New Year's present. I shall send some more soon. Tracts assist me much in getting subscribers."

J. A. Laird, Wayne, Iowa, sends nine for one year each.

J. H. Wilcox, Howell, Mich., sends eight subscriptions for one year each, and writes: "Mr. Loomis and myself will go out in a few days and try and secure more subscribers. I think we can do it."

James Powars, Kirby, Ont., sends eight subscriptions for one year each.

W. H. Figg, Reno, Ind., sends eight subscriptions for one year each, and writes about sending more.

E. Bascom, Greensburgh, O., sends five subscriptions for one year, and three for six months, and writes: "I have tried hard more or less in five townships. I shall try to make out the club if possible to the full number without fail."

H. G. McAdams, Sanford, Ind., sends six subscriptions for one year each.

O. Sholes, Morrison, Ill., sends six subscriptions for one year each.

John A. Gordon, Roseville, Ill., sends six subscriptions for one year each. He is not through canvassing.

Warren Parker, Cornton, Vt., sends five subscriptions for one year each.

E. S. Livingston, Reynoldsburg, Ohio, sends five subscriptions for one year each, and writes: "I will try and get some more."

Peter Rich, Westfield, Ind., sends five subscriptions for one year each.

Geo. Anderson, Ellington, N. Y., sends five subscriptions for one year each, and writes: "I will try to get more. Father Ferrin is trying to do all he can."

J. B. Slocum, Castile, N. Y., sends four subscriptions for one year each.

J. F. Browne sent four subscriptions for one year each last week, and this week adds three for one year and three for three months.

A. Holt, Carthage, N. Y., sends three subscriptions for one year each, and writes: "I have been at work for a week or two trying to get subscribers for the *Cynosure*."

Eight persons send two subscriptions for one year each.

James P. Aikin, Milnersville, O., writes: "My prayer is that the *Cynosure* may have a wide circulation."

J. Shoemaker, Albion, Ia., writes: "In God we trust, and try and do all we can for the *Cynosure*."

A. K. Richey, Northfield, O., writes: "We are trying to get up a club for the *Cynosure*. I think we will succeed."

M. A. Van Horn, Northfield, O., writes: "I will have the club made up in a few days."

J. Cochran, Spiceland, Ind., writes: "Lewis Wood and myself are trying hard for a club."

The following was crowded out last week:

Job A. Talmage, Port Oram, N. J., sends four subscriptions for one year each.

A. W. Hall, Elgin, Iowa, sends three subscriptions for one year each and writes: "I hope to send more soon. Long may the *Cynosure* live to bless our land."

J. A. Torrence, Winchester, Kan., sends three subscriptions for one year each.

Philo Elzea, ———, sends one subscription for one year and two for six months.

Chas. Smith, Knoxville, Iowa, sends two subscriptions for one year each, and writes: "I hope to be able to canvass and get more subscribers for the *Cynosure*."

A. L. Lamphear, Delavan, Ill., sends two subscriptions for one year each, and writes: "There are others here who have promised to take the *Cynosure*, indeed, think they can not do without it. I think I can get some more subscribers in a few days."

C. Schoemaker, Concordia, Mo., sends two new subscriptions for one year, and writes, of these and of some subscribers whose names he sent in last week: "They are all young men, with one exception. I hope to get more subscribers soon."

Six persons each send two subscriptions for one year each.

J. N. Norris, Birmingham, Ia., writes: "The work is still progressing here."

H. F. Buffham, Batavia, Mich., writes: "I am hoping to send more names with my renewal before long. I am praying and laboring for the triumph of the Gospel of our Saviour."

John Dorcas, Shiloh, Ia., adds one more name to his club, and writes: "I want to get the twenty if I can."

Eld. Joel H. Austin, Denmark, Ia., orders his subscription for two copies renewed, sends one new subscription for four months and writes: "This is the first of a club of ten from this place. I hope to do more soon."

James Harrow, Rohnerville, Cal., sends one new name, and writes: "I grow impatient to see the good work of reform go on, and wish I was situated so that I could do more to help, but it does me good to get *one* subscriber."

Will those of our readers who have not as yet secured any new subscription, make an effort to do so, and share this pleasure which so many who have successfully worked for the paper experience.

E. S Livingston, Reynoldsburg, O., writes: "I hope to send some subscriptions soon."

H. F. Johnson, Pella, Iowa, renews his subscription, and writes: "I have been trying to get some subscriptions for the *Cynosure*. It ought to find its way into every family circle. May God bless the *Cynosure* in 1880, and cause many to leave the lodge through its influence."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Jan. 10, 1880, from J C Allis, J Ackart, G Anderson, A J Adams, J P Aikin, H Avery, S Bedford, E Bascom, J A W Bushnell, C W Bennett, J F Browne, S Bushey, L H Bohrer, O M Brown, I Crane, I Crawford, D Callow, H W Clark, R A Cullor, E A Cook, Mrs G Durfee, J R Daniels, T H Dry, H Davis, W Elliott, F F French, Mrs L C Foster, W H Figg, J A Gordon, W M Gage, Miss M A Gorsline, A Holt, C F Hawley, R H Hench, J H Hanna, Mrs A E Jenks, T Jamison, H A Kenyon, R H Kelly, J A Laird, B Lougheod, H Lewis, F R Lovel, E S Livingston, W McNown, R L Moser, J McCormick, A Mantle, O S Moles, A McGahey A W Morris, H G McAdams, P Nicklas, D F Newton, A Osgood, J Osgood, K A Orvis, H W Pierce, J Powars, G W Park, W Parker, J Pierce, M Philips, E B Palmer, Z Pierce, J M Rownd, R Rogers, P Rich, J Shoemaker, W Shaw, J W Snively, J Squier, J B Slocum, J B Stowell, S G Stewart, J M Shellabarger, C C Stowe, O Sholes, S H Spencer, W Small, W O Shaw, J Torrans, G Thompson, Mrs Tyson, J E Verkler, S Waite, F M Waldron, W H Witter, Mrs. H A Walker, P H Wylie, J A Wallace, J H Wilcox, A Wagner, E B Weaver, H Whiting, M Woodward, O B Wilcox, J C Young, J S Yankey.

THE CHRISTIAN CYNOSURE

"In Secret Have I Said Nothing"—*Jesus Christ.*

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, JANUARY 22, 1880

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Notices.

THURSDAY, FEBRUARY 12th,

is recommended by the N. C. A. Board of Directors to be observed by all friendly to our reform as a day of fasting and prayer, for the victory of the truth over lodge error and apostacy. Let us humbly confess our sin, and the sin of the churches and the nation in respect to lodge iniquity, praying that success may be given to the efforts to overthrow it, and especially that a signal blessing may be given to the National meeting, soon to be held.

DIRECTORS' MEETING.—An adjourned meeting of the Board of Directors, N. C. A., will be held at 10 A. M. February 5th, 1880, in the Association Building, 221 West Madison St.

RHODE ISLAND.

Friends of reform, give heed! The General Agent and Lecturer of the National Christian Association, Rev. J. P. Stoddard, together with Rev. D. P. Rathbun, a seceding Mason, will be in Rhode Island the coming January, prepared to discuss the matter of secret societies, especially Freemasonry.

In view of which fact it is deemed advisable to call a State convention of all those who are opposed to secret societies, to be held in Providence, in Howard Hall, an. 27th, 28th and 29th, commencing at 7:30 o'clock P. M. on the 27th. Let all the friends of reform throughout the State rally, and make this meeting a success. All correspondence and contributions should be directed to A. M. Paull, 94 Arnold street, Vice President for R. I. of the National Convention. All contributions will be acknowledged in the Christian Cynosure, the official organ of the Association, and the Christian Witness, a new reform paper of New England.

A. M. PAULL.

Topics of the Time.

A novel law suit was decided against one of the beneficiary lodges of this city a few days ago. The plaintiff was the widow of a deceased member of the "United Order of Workingmen." The society collects two fees, one for lodge membership, the other for life insurance. The latter was fully paid but there was a deficit of $2 65 in the other, which, however, had been offered in due time to the treasurer but refused on some technicality. The jury very soon returned a verdict in favor of the widow, fully meeting her demand. The case is, in some respects, a representative one. Thousands of Masons, Odd-fellows, and members of similar organizations, whose rolls are lengthened by flattering promises of aid for the sick and the widow, find that their dues which are expected to pay for these benefits are put into a bag with holes. A few such lawsuits in our cities would tend wonderfully to open the eyes of the uninitiated to the fact that most of these fair promises are but hollow words, and that instead of genuine disinterested benevolence, the lodges practice only that so-called charity which brings them back a large interest in money and influence. As it is, very seldom do cases like the above and that of Rounseville of the Masonic lodge reach the public ear and reveal real the hypocrisy of these orders.

As the Hayden trial in New Haven, Conn., draws to a close, the excitement and crowd have so increased as to almost prevent access to the court room. The counsel for both sides made their pleas last week. Yale professors, and eminent lawyers and clergymen made up a large part of the audience. On Thursday the hearing lasted ten hours, closing with the last speech for the State, which was the climax of this prolonged and exciting case. The charge to the jury, occupying two hours, was a full review of the testimony and was unfavorable to Hayden. No word had been received on Monday of the decision of the jury, but from the character of its members conviction is among the improbabilities. The correspondence of the Hartford *Times* shows that the influence of the lodge is closely watched, and says that two of the jury are Freemasons and Hayden is a member of the same fraternity.

The Maine business took a decided turn for the Republicans on Saturday. The Democratic legislature, which has been sitting without a quorum, elected Joseph L. Smith governor and adjourned on Friday after a large amount of talk respecting the decision of the Supreme Court which unanimously sustained the Republicans in every point. Smith's orders to General Chamberlain and the militia were totally ignored, nevertheless he swore that he would hold the office and his party defied the decision of the court. Their persistence meant in the end—blood. Chamberlain held firmly his position, however, and the Republican legislature meeting on Saturday organized under the decision of the court, elected Mr. Davis, governor, and put the whole executive machinery in motion, the legality of their acts being fully recognized by Gen. Chamberlain, who held the key of the situation. The difficulties yet remaining will dissolve and the confidence of victory appeared in the Republican ranks. Senator Blaine who has been at his home in Augusta all through the struggle, and is regarded as the leading adviser may congratulate himself on having materially advanced his prospects for the Presidential nomination by this success. While Grant's prospects are fading out Blaine's and Sherman's are more hopeful.

We are beginning to understand the providence of God in giving to our nation such abundant prosperity during the past season. It was not that we should accumulate gain or use it for selfish gratification; but to supply the destitute thousands coming North from the ex-slave States, to assist them in gaining homes and beginning a life of real freedom, and to reach across the ocean to the milions of Ireland, Prussia and the East with relief for the famishing. In Ireland the situation is distressing. Deaths from starvation have begun, and many must follow as relief is tardy, and parts of the country are full of refugees from the famished districts. The Duchess of Marlborough's relief fund has reached nearly $100,000, and much is being done in this country. Let those who have abundance prepare to divide it with the poor.

Whence come these famines? Directly from various causes, but their roots are mainly the use of intoxicating liquor and the practice of war. The French and Rus
mies have been increased, ar
that of Prussia follows suit,
great dissatisfaction of the co
Krupp, the great founder of E
is running night and day to fi
ders for cannon from his gov
ment, and it is said from the
also, which is proof eno
of the amicable relations
the two governments. The streng
of the imperial army, on a pea
footing, is in round numbers, 420,000
men, with 97,000 horses and 1,200
guns. On a war footing it is about
1,800,000 men, 282,000 horses, and
2,700 guns, not including the second class of the Landstrum. The increase of the effective force is brought about by an order that the first reserves shall be subject to an immediate call, thus putting them on the same footing with the troops now in arms. This used to be a favorite measure with the first Napoleon after his Russian campaign. Thus this dreadful business of war goes on eating up the resources of the nations and training them like bull-dogs to spring at each others, throats at the least provocation.

A Washington correspondent states that "as questions of peace or war with the Utes depend upon the results of the conferences with the Indians it has been decided to hold them all private." Now, as there is good reason to believe that there is a determination to make the Utes move on, by hook or by crook, star-chamber conferences are to be sternly condemned. The country wants to know the truth, and the exact truth. Colored accounts of what transpires in secret are more likely than not to be sent abroad. The pressure of frontiersmen and their agents, the near approach of the Presidential campaign, and the fact that the Utes have no votes, are all apt to warp the judgment of those who will conduct the conferences on the part of the government. Let the doors be opened, and if that result is likely to be critical there is all the more reason for knowing exactly the steps leading to that result. If the part of the investigation concerning the very suspicious story about the treatment of the women should be private, at all events it should be in the presence of such reliable ministers and prominent friends of the Indians, with a good lawyer, as will prevent their condemnation on false accusations. The temptation to obtain revenge and get the Indians out of Colorado will be enormous.—*Daily Witness.*

Not in Vain.

rries long and seems to say,
hath forgotten me.
all it come, and when it comes,
d shall the answer be.

neth sad so long to watch,
tossed on stormy sea;
shall break, and when it comes,
shall the answer be.

of sin and strife, the soul
out in va[illegible] to thee,
in vain—deli[illegible]erance comes;
hall the answer be.

t is long, the sky is dark;
we bow the knee
for light; it comes at last;
hall the answer be.

le goes against us, yet
ght and will not flee;
Lord! He hears; and when it comes
od shall the answer be.

long? the church thus pleads,
hours of agony;
not in vain—her cry is heard;
ood shall the answer be.

w long? Creation cries in bonds,
Still longing to be free;
he groan is heard, and when it comes
Good shall the answer be.

—Bonar.

"*Pray for Oberlin!*"

BY REV. C. C. FOOTE.

How did my blood stand still and my heart grow faint as my eyes fell upon these startling words in the last *Cynosure!* It was night and I went out to gaze upon the heavens, if possibly the stars might have fallen. No, they were shining still, but my eyes were dim. I laid my head upon my pillow and wept there; and the night watches heard my lamentation. I am weeping now. O Oberlin! Oberlin! "Would God I had died for thee!" How have I loved thee! I love thee still! But how art thou fallen!

Who of all thy children should bemoan thee more than I? What have I not borne—what suffered for thee, and because of thee! Ere yet I had seen thee I was driven from the church of my love by my pastor, because I would go to thee! The Presbytery of Elyria was disbanded by synod because they had given me, who was then thy child, a home and a license. The Presbytery of Medina, to whose care I had been transferred by synod, denied me ordination because I would not forsake thee. The Huron Presbytery refused me the seat of a "corresponding member" when pastor of one of their churches, because I would not deny thee. The great synod of Western New York made me the target of a full half day's discussion of the motion to give me a seat as a corresponding member and then refused me by a two-thirds vote, because I *loved thee*, O Oberlin! And scarcely was the ink dry that enrolled my name as a member of the Genesee Congregational Association ere the N. Y. State Association sent a delegation with a drawn sword in hand to challenge this action towards thy children; and to escape sure decapitation the Association disbanded, leaving themselves and me alone with God, because of love to thee, O Oberlin! I have been driven out of a church because from its pulpit I denounced the abomination of Masonry, which thou also didst denounce when I rested in thy maternal bosom. Did I not learn from thee to expose and preach against all sin, and all forms of wickedness, and to have *no fellowship* with the unfruitful works of darkness? How far from my thoughts then was the task and duty of this moment!

Alas! my blessed mother, my hand trembles, my heart bleeds, my lips quiver while I tell thee of thy grievous sin. Why hast thou taken to thy bosom one from the polluted couch of the mother of harlots, the Masonic lodge? Why hast thou by this one dreadful deed said to thy children, it is no sin to visit her adulterous couch and to find lodgings in her "habitation of devils?" Why hast thou "gone back" on thy words of testimony against that conclave of darkness; why thus "helped the ungodly;" why thus gone over so far into the fellowship with the lodge; why said to the devotees of Masonry, We are henceforth to be ranked not among your enemies, but among your friends; why not only sealed your own lips, but filled the mouths of Masons with arguments against those who would save them from the inevitable damnation of adherence to their lodge worships?

Did not your former pastor, that mightiest and holiest man of God that ever walked this continent, warn you against so flagrant a sin and against the Jesuitical wiles of the secret fraternities? How then dare you reject his councils and defy his solemn warning? Had he not been a Mason? and did not he flee from the lodge as from a nest of vipers, when he was converted? Did he not tell you that adhering Masonic professors were "judically blinded?" Has not your reception of an adhering Mason *given the lie* to these words of that beloved man of God. Nay, have you not denied and trampled on the testimony of that great cloud of witnesses whom God has raised up to testify against and expose the appaling wickedness and damning sins of Masonry? And more than all, have you not bid *defiance to God himself*, by thus spurning the testimony of these his witnesses? Have you not by this action of yours denied what the Holy Ghost affirms? Have you not said—do you not say that believers may be yoked together with unbelievers; that righteousness has fellowship with unrighteousness; that light has communion with darkness; that Christ has concord with Belial; and that a believer has part with an unbeliever.

Need I remind you that Freemasonry, in which that received member nestles, is the opposite of Christ and righteousness and light, as perdition is the opposite of heaven? Here, then, it is, in the shortest possible statement, which I condense from the accredited and standard Masonic authors, as Mackey, Chase, Morris, Webb, Sickels, Preston and Piersons, who do but repeat each other over and over. The affirmation of one is the affirmation of all:

1. That Masonry is a religion.
2. That it is *not Christ's religion.*
3. That it is *better than the Gospel.*
4. That it can and does save men without Christ.
5. That it depends not on the Holy Ghost for grace, but on "seraphic wings."
6. That by "the sublime principles of Freemasonry and the secrets of its arts," the hearts of men are fitted to be temples for the eternal residence of God.
7. That God's people, who are not Masons, are on an exact moral level with blacklegs, infidels and blasphemers.
8. That those whom the Holy Ghost has enlightened are in the same moral darkness as those "whom the god of this world hath blinded."
9. That that "chaste virgin," the spouse of the Son of God, is "covered over with the pollutions of the outer and profane world."
10. That Masonry can secure the "new birth" to the members of Christ's body.
11. That it blackballs and turns Christ out of the lodge.
12. That the Koran and Book of Mormon are as good as the Bible.
13. That the tools of Masonry are better than the Bible.
14. In a word, that Masonry is a REVIVAL OF ANCIENT IDOLATRY.

These numbers can easily be quadrupled, and then the frightful and blamphemous and soul-destroying abominations of this hydra-headed monster, Freemasonry would not be half told. And now I challenge the whole world to show that a church that will receive into its fellowship a man that still cleaves to an institution that bears in its bosom these horrid insults to God and his Christ and to the Holy Ghost, is not apostate from the Holy Trinity.

And are "Bros. Clark and Burr" and a few others the only ones to protest against this wickedness? I will not believe it. Where are the Oberlin faculty? where the Second Church? where those aged servants of God? and where those "holy women?" Alas! all are not Oberlin that are of Oberlin. But will not every friend and graduate of Oberlin "whose heart God has touched," and whose eyes he has opened to a knowledge of the infinite guilt of Masonry, besiege the throne of grace "with tears and strong crying" that God will restore to Oberlin the crown of glory she has so wickedly lost? And with those prayers let protests and entreaties fall upon her like leaves of autumn.

In the midst of what is in my heart to write, I lay down my pen for a saddle-ride of fifteen miles through Illinois mud, to warn the people to beware of this "fretting leprosy," that has so long and so fearfully vexed the church of God and endangered the liberties of the nation.

What an Odd-fellow Says.

EDITOR CYNOSURE: Though I had often seen a "live Odd-fellow," yet never until lately had I heard one extol the excellences of the order; and as I have seen but little in the *Cynosure* in reference to Odd-fellowship, it might interest some of your readers to hear what a champion of the order has to say in its behalf. With your permission, then, I will present, in a few articles, "What an Odd-fellow Says," accompanied by my own reflections.

Rev. Mr. Blodget, of the M. E. church, a man of some notoriety as an advocate of the order, lately visiten our place on invitation of the lodge and delivered a public lecture. He told us, in the outset, that while he sometimes occupied the platform as a public lecturer, he never concealed his office as a minister of the Gospel behind the lecturer; thereby giving us to understand that what he might say was backed by his standing and his honor as a minister of the Lord Jesus.

From the history of David and Jonathan the lecturer gleaned the principles of love, friendship and truth, which it is the mission of Odd-fellowship to propagate until they shall girdle the globe, and, as the grand result, "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them."

These reflections were awakened in my mind by these utterances:

1. According to the lecturer, the mission of Odd-fellowship is to usher in earth's latter-day glory. But the Scriptures teach that Jesus Christ himself will accomplish these glorious things foretold by means of his own ordaining. If the faith of the larger number of Christians is well founded, the church is the great instrumentality he has ordained to this end, and as the lecturer admitted the lodge was not a divine institution, we have here one of the preposterous claims of secret orders in setting themselves up as rivals of the church of God. Yea, the general tone of their teachings covertly insinuates their superiority to the church in lifting the shadow of the curse from the earth and restoring it to something of its paradisaic beauty. Will not God pour contempt upon any man-made institution that arrogates to itself superiority to or equality with that church which has been purchased with the blood of his own Son?

2. If Odd-fellowship claims to be the special patron and teacher of love, friendship and truth, we would reasonably expect the members of the order to be the grand exponents of these principles. The world expects the members of the church to stand forth as the living epistles of Jesus Christ. And let traducers of the "household of faith" talk as they may, it is nevertheless true that the lives of Christians, on the average,

in point of morality, are far above those of unbelievers. But every man who has lived among Odd-fellows knows full well that any claim they might set up as exponents of their professed principles is a miserable farce. Many of them, indeed, are kind and truthful in the main, but the claim that as an order they exemplify the principles of love, friendship and truth is a false pretension.

3. It is hard to see how the order will usher in the universal reign of these principles when they divorce them from their highest and noblest exponent, the Lord Jesus Christ. Christ is the friend that sticketh closer than a brother. Christ is the very embodiment of love. Christ is the truth. And yet Christ is tabooed in the lodge. The Christian is expected to leave his prejudices at the door, just as the Jew, or the false religionist, or those who adore the "unknown God," evolution. Tell me, ye who profess our holy religion, can you walk with Christ to the door and then say: "Farewell, my Saviour, I am going into the lodge?" And can you expect that an order which excludes Christ will ever introduce the reign of those principles of which Christ is the authoritative expounder and the noblest example?

But in order to invest an institution or a system with a halo of glory, men love to recall the distinguished names identified with its history. Thus the lecturer told us how sacredly the Covenanter cherishes the memory of John Knox, the Methodist that of John Wesley, and still another class that of Jonathan Edwards; and so, said he, the Odd-fellow reveres the memory of Thos. Wildey—the man by whom Odd-fellowship was introduced into the United States." And that declaration the distinguished lecturer supports by his honor and standing as an ambassador of the Lord Jesus. "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!"

Now Thos. Wildey seems to be a kind of patron saint of Odd-fellowship in the United States, and from him I received my most decided impressions in regard to the character of the order. I remember—yes, I can never forget his part in an Odd-fellow banquet in an Eastern city some twenty years ago. At that banquet Thos. Wildey, the father of Odd-fellowship in the United States and its patron saint, offered a toast. And surely if he is worthy the admiration and veneration of Odd-fellows, if his name is worthy of being embalmed in memory, as that of Knox and Wesley and Edwards, his toast will be the outgushing of a pure and loving heart. Surely it will embody the eternal principles of love, friendship and truth, and will be worthy of the order whose mission it is to girdle the globe with the reign of righteousness and peace. But no! it rather breathes the spirit of devilish malignity. Here it is: "The enemies of Odd-fellowship—may they be jammed, damned, and rammed into a twenty-four pounder, and blown out at the touch hole!"

Spirits of the departed Knox and Wesley and Edwards, how does that comport with the spirit that reigns in the city of gold, and how would it weave into the songs that are sung by redeemed ones in the kingdom of glory! If there be powers "that have martyred many a saint and canonized many a devil," it seems to me that secret orders, at least in spirit, often follow in their wake.

But perhaps this is enough for one installment, and I will notice some other marvelous things that an Odd-fellow says in another paper.

WM. JOHNSTON.

College Springs, Iowa.

CONVENT SCHOOLS.

When Madame Campau inquired of Napoleon, "What does France need to elevate her?" his reply was, "Mothers." The Jesuits have discovered that to lay this republic where Italy, Spain, Belgium, Mexico, Canada, and South America have lain, priest-ridden at the feet of the Pope, they must secure the future mothers of America to be pliant tools in their hands. For this purpose they make their convent schools "attractive," not by thorough education, but by imparting showy accomplishments and by giving a pledge—constantly violated—not to interfere with the religious convictions of their pupils.

There are 35,000 Protestant girls in Roman Catholic schools; and the Romanists claim that one out of every ten of these girls is converted to their faith, and that three out of ten are taught to hate Protestantism. So this is the way the religious convictions of pupils will not be interfered with. It would be just as sensible to put your finger in the flame and not expect to be burned.

The "American Colony" is the name given to Americans living permanently in Paris. Families reside there for three years to educate their children, but there are hazards attending it. The number of young American girls that have become "converts," as they are called in the Roman church is surprising to those who do not know the process by which the change is accomplished. Day by day, year after year, the process is ingeniously carried on, not, perhaps, by persuasions and arguments, but by familiarity with the Popish services, a heart hunger for something to break up the monotony of such a life, and above all, by those innumerable artful devices plied too successfully by the "sisters."

Gavazzi styled convent life "the moral assassination of our sons and daughters." In the time of Henry VIII. a number of these nests of iniquity and hiding-places of sin were broken up. A correspondent of the London *Record* writes:

"Having travelled considerably in Roman Catholic countries, I find that the monastic and conventual systems are fast dying out, while I regret to say that they are increasing in England and North America. Being in North America last year, I was very much grieved to find those 'canker-worms' of society spreading all over the Republic."

There is a warning in all this to parents; if they would keep their daughters free from all Jesuitical influences, and within the church where they have received their first religious impressions, they must not place them within the reach of those whose whole lives are given to the cause of Rome, and whose principal object in existence is to seek proselytes. There is a warning, also, to our citizens. In every State there should be a law similar to Pennsylvania's, providing for an annual inspection by examiners appointed by judges of the district where situated. Perhaps by putting these iniquitous institutions under rigid official espoinage we may make them less formidable, if we cannot diminish their number.—*Am. Protestant.*

TO HONEST CONGREGATIONALISTS.

The late Rev. S. A. Dwinnell, of Reedsburgh, Wis., was one of the most faithful Christian ministers I have ever known. An earnest reformer, he shrank from no duty, and feared not to declare the whole counsel of God. The Congregational church of Reedsburgh owes its growth to his faithful labors, and the Congregational church in Ironton was organized by him and shared his pastoral care. In 1867 his health failed, though he continued to watdh over and pray for his spiritual children.

It was my privilege to preach to the church in Ironton from the spring of 1869 to the fall of 1873, and in Reedsburgh during the year 1871. While laboring at Reedsburgh I bore an earnest testimony against Freemasonry, as well as other sins, and the Lord graciously gave us a revival that greatly strengthened the churches.

In 1879 Mr. Dwinnell died and these two churches asked the aid of the Home Missionary agent, Rev. F. B. Doe, in securing a pastor. He sent the Rev. J. A. Bartlett, an active Freemason. He was employed by these churches under the impression that he was not a Freemason, and secured aid from the American Home Missionary Society at the rate of $400 a year. He soon joined the lodge, became its chaplain and used all his influence to build up Masonry in the churches. At the Masonic installations, both at Reedsburgh and Ironton, he gave an address entitled "Freemasonry Justified," which was regarded as a very able defence of the order. Thus Congregationalists can see how the money which they give to the A. H. M. Society is appropriated, and can ask themselves whether this is the RIGHT USE OF THE LORD'S MONEY.

The following is a review of the address:

REVIEW OF AN ADDRESS BY REV. J. A. BARTLETT,

Pastor of the Congregational churches of Reedsburgh and Ironton, delivered at the dedication of the new Masonic Hall at Reedsburgh, Dec. 27th, 1879.

"My theme to night is 'Freemasonry Justified.' The public, both in this country and on the other side of the ocean, has been repeatedly aroused against the order by appeals to prejudice and fear, by pictures of horrid rites performed, and infamous vows taken, and conspiracies hatched in the seclusion of the darkened recesses of these human ghouls."

Now all this is false. "The horrid rites and infamous vows" of Masonry have been *correctly* given by Rev. David Bernard, Pres. Charles G. Finney and other men, eminent for piety and learning. They speak from personal knowledge. Mr. B. dare not deny their statements. Has Mr. B. forgotten the ninth commandment?

Again he says:

"What is Freemasonry? The answer involves largely the history of human intelligence. Beyond the lapse of ages it takes its stand upon the primeval world and follows down the stream of countless generations.

"Masonry journeyed with Israel through the desert, and flamed from the pillar of fire at night. It sat within the tabernacle by the Ark of the Covenant, and gleamed from the cherubim above the mercy-seat. It was the symbol of life to the bitten ones in the wilderness; in the serpent lifted up on the cross, prohecy of that greater lifting up on Calvary; and to-day the Tau Cross, an emblem blazing brightly among the treasures of sublime Masonry. And when the Great Architect gave to man the perfect plan of his own sanctuary and the coming glory of ages rose upon Mount Moriah, then in every pinnacle that gleamed above the rugged brow, in every pillar that adorned its magnificent courts, in the altar that smoked with offerings symbolical of its last great sacrifice, in every quarried stone that had the well known marks telling of symmetry, of perfection, aye, in the very building of that wondrous temple where 113,000 workmen were linked,

> By the mystic word and sign,
> By our secret art divine,
> By each point of fellowship,
> By the grasp and by the slip,
> By the rite we dare not name,
> By a brother's sacred claim,

the perfect harmony of our ancient order was manifest."

> "We sing of Mason's ancient fame,
> Lo! eighty thousand craftsmen rise
> Under the Masters of great name,
> More than three thousand just and wise,
> Employed by Solomon the sire,
> And general master Mason too,
> As Hiram was in stately Tyre,
> Like Salem, built by Masons too."

Now to all this magniloquent twaddle, let us add a few facts of real history. Johnson's Cyclopedia, Art. Freemasonry, says, "That the term Free and Accepted Mason, with its present ritual, is of modern origin, dating no farther back than the beginning of the eighteenth century, is certainly true." Mr. T. S. Parvin, Past Grand Master of the Grand Lodge of Iowa, and its present Grand Secretary said in a speech before the Grand Lodge, 1875, at Keokuk, Iowa, "Such stuff [the pretense that Masonry is ancient] while it may possibly be told to the mariners, yet certainly to all such heresies we may apply the injunction of David in his lament over Saul: 'Tell it not in Gath, and publish it not in the streets of Askelon.' Such tales will surely sooner or later return to our hurt, as they ever should.

> "'Tis true, 'tis pity,
> And pity 'tis 'tis true,'

that Solomon was not a Mason.

With all his wisdom, great as it was, he knew no more of Masonry than the beautiful queen of Sheba who came from afar to adore his wisdom and the temple he had built. Nor is there any evidence, however faint, that either of the Saints John were Masons beyond the wish of the Christian portion of the universal brotherhood that they were so."

Dr. Dalcho, the compiler of the Masonic Constitutions of South Carolina, in is Ahiman Rezon (or Freemason's Guide) says:

"Neither Adam nor Noah, nor Nimrod, nor Moses, nor David, nor Solomon, nor John the Baptist, nor John the Evangelist, belonged to the Masonic order. To assert that they were Freemasons may make the vulgar stare, but will rather excite the contempt than the admiration of the wise."

The report of the Grand Lodge of Illinois for 1873, on page 63, says: "And while it is true that the fools are not all dead, it may now be said that he who teaches that Adam, Seth or Solomon were Freemasons, sins against light and ought to be excluded from the platform of Masonic instruction." The same Grand Lodge report, on page 128, says: "The first of the charges of a Freemason is the landmark concerning God and religion. It cannot be urged that this charge is to be interpreted in the light of the legend and ceremonies of the third degree, or that it is in any manner qualified by them for the third degree, was not manufactured until about the year 1721, when its legend was adopted to Masonry from certain idle tales taken out of Jewish Targurus, first published in London in 1715."

The learned Dr. Mackey in his Encyclopedia of Masonry, says that the third degree was not completed until about 1738. Now, unless Mr. Bartlett is remarkably ignorant, he knows these facts, and hence, in the language of the Grand Lodge of Illinois, "he sins against light, and ought to be excluded from the platform of Masonic instruction." May we not add all other instruction?

Mr. B. next parades Washington's Masonry, but he forgets to tell us that Washington wrote to Rev. G. W. Snyder under date of Sept. 25, 1798, saying he never was master of any lodge, nor had he been in a lodge "more than once or twice for the last thirty years."

Again he asks, "What is Freemasonry?" An establishment of human brotherhood. The true Mason is a citizen of the world, his philanthropy extends to the human race uninfluenced by local prejudices. Masonry is to manhood what the sunlight is to the earth, what the soil is to the royal oak, what air is to the eagle. It is the strength, the beauty, and the development." Wonderful! Let us see just what kind of a human brotherhood this is. "A woman, a cripple, a slave, or one born in slavery, is disqualified for initiation," says Mackey's Masonic Jurisprudence, page 31. "On no account receive a mutilated person. His limbs must be entire and shapely; a stigma on the order to initiate a halt or lame man," says Morris' Dictionary, Art. Qualification. "It is established as a rule that persons of negro blood cannot be made Masons though they may be born free." —Chase Digest (of Masonic law) page 241. This, then, is the "human brotherhood!" It excludes all women, all halt or lame, all blind, and all persons of negro blood. In its wonderful benevolence (?) it excludes every object of charity and receives only those who are strong, and whose limbs are shapely. I remark,

1st. This institution is the most narrow, exclusive, and anti-republican, that exists in our land.

2d. Its morality is lower than the average morality of the people of the United States. The people have by fundamental law given to all these excluded ones as an act of justice, the equal right of citizenship, while Masonry holds them disqualified for membership.

3d. It is most intensely selfish. All benevolent societies admit those who are objects of benevolence. The church invites the poor, the lame and the blind, without regard to race or color, and ministers to their wants. Masonry rejects them.

What a sad thing it is that some of this "sunlight" and "air" and "beauty" and "development" could not be shared by the gentler and purer sex. All these Mr. B. enjoys for himself, but his poor wife can sit in darkness and deformity; dwarfed and suffocated by her want of Masonry! Away with such nonsense. There is no more blighting and demoralizing power, no influence that more benumbs the moral sense of such men as Mr. B. than Masonry.

Again he says:

"You ask me for the brightest ornament that sparkles on the fair brow of Masonry. I answer to-night as the ages look down upon us, Freemasonry has followed in the footsteps of the Great Master and that is glory enough. She has gone forth bearing beneath the crimson cross the golden legend of the Good Samaritan, and obeyed the injunction of Paul, 'Let us do good unto all men as we have opportunity, but especially unto them who are of the household of faith.'"

All this is false. Nowhere in the ritual of the lodge or chapter is the Lord Jesus recognized. All the forms of prayer exclude him. In the Scripture readings of the Mark Master's and Royal Arch degrees, his sacred name is *three times purposely omitted.* (See Mackey's Ritualist, pages 271 and 349.) Who are the Masonic household of faith? Says the Grand Lodge of Illinois for 1876: "Masonry embraces with equal warmth and affection the Christian, the Jew and the Mohammedan." This is the brotherhood that thrusts aside the Bride of Christ and exalts itself as the "household of faith."

But what are the facts in reference to Masonic benevolence. There are in the United States about 600,000 Freemasons. They have paid to be made Masons not less than fifteen millions of dollars. They pay annually in lodge dues not less than three million dollars. What are they doing in the way of practical benevolence? Nothing for foreign missions, nothing for the freedmen or the Indians, nothing for the schools or colleges or hospitals; and have in all the American continent but one benevolent institution; a comparatively small affair at Louisville, Ky., and which is for the exclusive benefit of Masons. There is not a church that in proportion to its means is doing so little as this boasted benevolent society.

Look at the figures! The Grand Lodge report for Missouri for 1876, shows that the Grand Treasurer received $19,864 64, and that they did not pay out one dollar to relieve anybody! The Grand Lodge of Wisconsin for 1877, reports receipts of over $21,000, and nothing for charity! The Grand Lodge report for Illinois in 1872, reports $25,015.59 expended for salaries and other expenses, and only $100 for charity; while in 1873 this same Grand Lodge expended $28,822.19, and not one dime for charity! Now the churches pay for the support of the ministry annually $25 000 000. They give about $12 000 000 for foreign and domestic missions. They gave, last year, for the endowment of colleges over $16,000,000, and they are supporting to-day more than ten times as many hospitals and other benevolent institutions as all the Masonic fraternity.

He next notices the case of a Union soldier liberated from a rebel prison by Masonry. Did it ever occur to Mr. B. that rebel prisoners were in the same way released from Union prisons, and that thereby the nation's agony was greatly prolonged? Suppose it is true that Masonry has saved some shipwrecked mariners; humanity has done more, Christianity most of all.

Again he says, "But some of my fair hearers are saying, 'If Masonry is so good a thing why shut it up in secrecy of the lodges, guarded and closed to all but the favored few?'" Alas! he does not tell us. It would be very hard to tell, but he does say that,

"Masonry abates not one jot or tittle of their homage to woman's worth. Could you listen to the solemn oath of fealty to every brother Mason's wife or daughter which trembles on the lips of the novitiate, their vows to preserve their name and honor inviolate, you would to-night be thankful that in these degenerate days there is one watchword that will call millions of stalwart hearts to your and your children's defence, and that watchword is: I am a Mason's wife; I am a Mason's 'daughter.'"

Ah! if they *could* listen to that abominable oath they would cry, Shame on the men who swear not to violate the chastity of each other's wives and daughters, but make no promises to respect the purity of other women! Whatever was intended, the utterance of this sentiment was a positive insult to all the ladies of the land whose husbands were not Masons. It delivers them over to the unbridled lust and brutality of all the members of the fraternity.

And lastly he gives the names of some distinguished Masons, including some who were not Masons; but did it ever occur to Mr. Bartlett that there are some distinguished Antimasons? among whom were both the Presidents, John and J. Q. Adams, Chief Justice Marshall, Wm. Wirt, Richard Rush, Daniel Webster, Charles Sumner, Wendell Phillips, Wm. H. Seward, Thad. Stevens, Prof. Leonard Woods, Rev. Dr. Nathaniel Colver, Dr. Howard Crosby, Bishop Hamline and a host of others? Did it ever occur to him that the great body of Congregational ministers are opposed to Masonry, and have put their testimony on record in nearly all State Associations of the Northwest? Has he ever read the testimony of the now sainted President Finney, who speaking from personal knowledge says, "How can we fail to pronounce Freemasonry un-Christian? Its morality is un-Christian. Its oath-bound secrecy is un-Christian. Its oaths are profane and savage. Its teachings are false. Its designs are selfish. Its ceremonies are profanity. Its religion is deistic. It is an enormous falsehood. It is a virtual conspiracy against both the church and the state." (Finney on Masonry page 262)

Sensible of the imperfection of my task, I should have been remiss in duty had I not undertaken it. With malice toward none and charity to all, I submit it to the people.

H. H. Hinman.

Ironton, Jan. 10, 1880.

Reform News.

To Friends in Indiana.

Albion, Ind., Jan. 12, 1880.

I have just returned from Steuben county, where in spite of rain and mud I had good audiences and attention. The following contributions have been received by mail: Wm. Hoobler, $10; Thos. Gibb, $2; K. A. Orvis, $1; Benj. Ulsh, $5; C. W. Zorn, $1; for this the donors have my hearty thanks. The friends will see by this it still leaves $41 which I *cannot* raise.

I now have our friend Thomas Lowe, of Michigan, with me, who has been twenty years in the lodge —has been W. M. of three lodges. Although he has had but little experience with publice audiences yet I like him thus for. On the evening of the 10th inst. he worked the third degree at Wolcotville. He is very exact in his work, unassuming and sincere, a good voice, and if he visits your families you will find him agreeable. Now, friends, write me immediately, and if you will guarantee $10, and allow us a collection or door fee, we will come, lecture, and work the degrees. This is cheaper than ever. Keep us going, and may the Lord bless every one of you and give us success. We go this week to Steuben county to work the degrees.

S. L. Cook.

Another Champion for God in Pulling Down Strongholds.

Holland, Mich., Jan. 12, 1880.

Dear Cynosure:—The Lord as again manifested to us that he hears the prayers and supplications of his children. Your readers will remember the "remarkable renunciation" of Bro. Thomas Lowe of Eastmanville, Mich., a few weeks ago in the *Cynosure.* After that, myself for one, with many others undoubtedly, asked that it might please the Lord to call Mr. Lowe in the field and openly assist his kingdom in working the degrees of Masonry, and thus assist the host already in the field to open the eyes of thousands now blind for the snares and far-spread network of Satan. And so, while patiently waiting for an answer and abiding the Lord's own good time, Bro. Lowe unexpectedly entered my drug store on Friday morning last, on his way to Indiana to join Dr. Cook in the northeast corner of that State, to commence their work together like Bros. Brown and Starry in Illinois.

Bro. Lowe informed me that the Lord had called him to the work, and he did not dare disobey, whereupon he left his home on Friday morning afoot, and came to this place through the woods across the country, a distance of twenty miles, as he had but fifteen cents. But the Lord, who was trying his faith, proved that he was with him, and amply provided for him, so that he

started for his new field encouraged and strengthened in the Lord, and feeling that it was much safer and far more agreeable to trust in the living and true God, than in an imaginary one, or be dependent upon Masonic charity, for if a Mason had applied here to the Masonic lodge, the Master would first have telegraphed to his home and found out whether he was not a fraud, or cheat, as the order is full of them. But a Christian has no trouble of that kind, if his Lord gives him marching orders. He is sure to provide for him all things necessary.

Let this proof of faith be a lesson to all of us, and let us continue vigorously and unitedly to assail the works of darkness, always remembering that the Bible says: "If the Lord is for us, who shall be against us?" Though the sky was heavy with rain, while Bro. Lowe was on his way from home to this place the Lord held back the rain and allowed not a drop to escape the clouds until he had safely arrived here. And so the Lord proved to us that he is the same Almighty and gracious God that he was with Israel of old. May the Lord add many workers and lecturers to the number already in the field, and pour out an abundant blessing upon all their work, to the honor and glory of his holy name.

Yours in the Lord,
J. O. DOESBURG,
P. M., Unity Lodge, No. 191.

From Nebraska.

JUNIATA, Neb., Jan. 13, 1880.

EDITOR CYNOSURE:—Since last writing I have lectured in several places. The first was in the Van Wormer school-house, to full houses. At the third and last lecture, a man by the name of Evans, a member of the M. E. church, an Odd-fellow and a whisky man, distingished himself by his rowdyism and leadership of some of the sediment of the community; evidently for the purpose of breaking up the evening's arrangement. Another, a Mr. Van Wormer, member of the same church and the same lodge, put himself upon record in such a way as to be a disgrace to the cause of Christianity, and a disappointment to some of the better portions of the community. But nevertheless, finally the lecture was given, and I think with good results.

The next point made was about twenty-two miles west in the same county near Doniphan, in Bro. W. Smith's neighborhood, with whom and family I found a pleasant home while there. These lectures were given to good audiences, considering the sparsely settled community, and I think with good results. Then fifteen miles to Union school-house in Adams county, where notice had been sent and circulated, three lectures were given to good audiences. But here it was plainly seen that all that is needed in any community to sink humanity to its lowest level, is to get a Templar's lodge and a Temple of Honor, and a sprinkling of Masons and Odd-fellows and the work is completed. On the last evening six or eight roughs came rushing in together in disregard of all decency and order, took their position in one corner of the house, and kept up a continual disturbauce all the evening. But I went on with the lecture as well as possible in such confusion. Some of these were understood to be members of the Masonic lodge at Juniata; and at the close were pointed out as the legitimate fruits of lodgeism. In the Juniata *Herald* of Jan. 9th, there is a notice of the lectures at the above place, that is worthy of its editor, a Mason, a drinking, gambling son of a Masonic Baptist minister. Nearly every word is false, and it shows that he has taken all the degrees in billingsgate slander and misrepresentation. But I think this will speedily react upon his own head.

At this writing I have just finished a series of lectures in the Armitage school house, about five or six miles from Juniata, to good congregations. The solid men of the place were determined that the scenes at the Union school house should not be enacted here. On the last evening there was a large lodge delegation from Juniata, and when some commenced interruptions several persons arose and gave them to understand that such proceedings would not be tolerated, and they kept pretty quiet after that. Arrangements are made for work four or five miles from here, where I expect to spend two or three days, and hope for good results. For the war.

PHILO ELZEA.

Correspondence.

Sedalia Deities.

Not a great while ago, many decent people of Sedalia, Mo., and vicinity, were insulted by a representative of the god Bacchus, mounted on a wagon and surrounded with the emblems and offerings necessary to his worship, in the public procession at a Fourth of July celebration. Of course, the persons who did this would be glad to have all the people worship at the shrine of Bacchus.

Now we read, in the Sedalia *Register*, of another "deity" for the worship of the people. The editor, in his Christmas salutation, says:

"Inseparably associated with Christmas is the half-real and half-mythical Santa Claus, a deity which may have been created for the heathen, but one which we would like to see presented to every fireside in this Christian land. A movement to secure to every family in Sedalia, whether they can afford it or not, a visit from Santa Claus, would be a great treat for the little ones. A few families could club together, and the expense would be trifling to each, while all would have an opportunity to enjoy the children's crowning Christmas glory, which otherwise would be confined to the experience of a few."

Does not the practice of Freemasonry prepare the minds of men for such things as these?

It makes men lie, it makes them deny the Saviour, and followed out, it will in time prepare them for the worship of Bacchus, Santa Claus, or any other deity that it may please their fancy to have "presented to every fireside in this Christian land."

JOHN V. BAKER.

Creed of the Grand Lodge of Minnesota.

ST. PAUL, Minn., Jan. 13, '80.

DEAR BROTHER K.: The Masonic Grand Lodge of Minnesota begins its annual session to-day in this city. The address before the same body in the year A. L. 5869 is lying before me. It was delivered by their Grand Chaplain, a pastor of a church, Rev. S. Y. McMasters, D. D., L. L. D., now deceased, but his address lives to exert its baneful influence upon mankind, for the author was a man of great influence. He says in his address: "The tongue of the slanderer, or defamer of character, she [Masonry] would consign to the rough sands of the sea where the tide ebbs and flows forever. Justice—inflexible justice,—she holds among the cardinal virtues; and the Mason who can knowingly or willfully defraud a brother of a single cent is justly liable to all the pains and penalties of his degree." That is, it is just that he should be disembowelled and treated as a perjured wretch for that crime. It was thought to be unjust to hang a man for stealing a sheep, or for poaching; but what shall we say of Masonic law? It seems, however, that he is constrained to say, "I am sorry to have to say that there are active and prominent Masons,—well known as such—whose moral deportment would not bear the application of the plumb line, or the square." And such is the bewildering, bewitching power of Masonry, that he adds immediately following: "This, I grant, is no argument against the essential principles of the order; for there are bad men even in the church of Christ."

But his closing peroration caps the climax; it is as follows: "But you will bear in mind that every living stone in your temple must conform to line, plummet, and square. The building cannot be conformed to crooked or erratic minds; nor must there be sound of a hammer heard upon it, in place. Hence you will look well to your material, and carefully examine each piece before it is admitted. Then shall your edifice go up in quietness and order; and when the topmost stone is laid, the joyful shout will go up of 'Grace! Grace unto it!' And when the last gavel shall fall, and the Grand Master of the universe summon you all from labor to refreshment, may your □ prove to have been a temple divine of living stones, fit for the indwelling of the Holy Ghost. And O, when he shall 'Lay judgment to the line, and righteousness to the plummet," may each one of us be found worthy and well qualified, and fit to enter that 'Building of God', that 'House not made with hand, eternal in the heavens.'"

Perhaps for the Christian reader comment upon this is unnecessary, and for the reader who is not a Christian, it might not seem to concern him. But the author of the above address has gone from this world to another, where if there is a Grand Lodge of Masons, as he says there is, it is probable that he is in it. If he died a true Mason he certainly cannot be in heaven where Jesus Christ the Son of God is; because the Masonic scheme of redemption as laid down in the Ritual, (Mackey's,) used in this city, from Entered Apprentice to Royal Arch, determinedly and designedly casts the name of Jesus Christ out and professes to save the soul entirely independent of that name in whom "dwells all the fullness of the Godhead bodily." The foundation of the Christian, and only true religion, rests upon the fact that there are but two places for us to go to in the future world, one is heaven, and the other is hell, or the "lake of fire and brimstone," "where their worm dieth not and the fire is not quenched," The address lives and presents Masonry in its most subtle and bewitching light to furnish its dupes and devotees with allurements to hell. Then may we not try to destroy its influence? We think we are justifiable in so doing.

Yours truly, W. FENTON.

The Tract on the Train.

SEEMLY, Ill., Jan. 5, 1880.

EDITOR CYNOSURE: The secretists here, as usual about the holidays, are very active with their public installations, balls, addresses, etc. It seems that the leading professions of law, medicine, politics, and even theology, are, in a great measure, the servants of these dark institutions.

The Masons of Milford are announced to have a great time on the evening of the 15th inst., with Rev. Mr. Austin, of the Christian or Campbellite church, as chief spokesman. This gentleman, I am told, before he entered upon the pastorate, studied and practiced both law and medicine; and now, to be recognized as quite a leading religious teacher, and then allow himself to champion and defend Freemasonry, is certainly, to say the least, a very singular position. But the facts are as above intimated. The Masons have their "grip" right on the "throat" of these leading professions, and they tell all aspirants for distinction in law, medicine, politics and theology, "You must bow to us first and learn our grips and sly ways of getting into the best positions," or, we might add, "into any position at all!" We hope, however, to be able to chronicle the fact, when the time arrives, that Rev. Mr. Austin refused to be a catspaw for the Masons to rake their chestnuts out of the fire.

When coming home from Chicago, after the "Grant boom," I ran upon a drunken Mason on the train,

going to Galveston ,Texas. He had a ticket from Chicago to New Orleans, and also had, loose in his pocket, quite a lot of money, which he showed me, as he supposed I was a brother Hiram. Among the rest was a $100 bill. He also exhibited, with the same recklessness, the Master's grip of the lion's paw. A Mr. Tyler, of State Line, Ind., who is a stock dealer and shipper, supposing I was a Mason, remarked that the Entered Apprentice grip would have been enough to have tried him with. I remarked to Mr. Tyler: "How could I help it, as he would make that grip?" Thus this cattle shipper is a witness to the correctness of this grip.

I am fully persuaded, after having studied this lodge question for ten years, more or less, that about the best antidote for the lodge mania is to work the degrees everywhere publicly. It must be done in love, in kindness, however. Our degree workers need great tact. The fields are already white for the harvest, and our degree workers and lecturers are comparatively few, when we consider the vast fields ready for them to occupy. Let us sustain our lecturers and degree workers that are already in the field, and soon more will be offering themselves for the great work.

A few days ago I gave out a few tracts on the Wabash Railroad, to those near my seat, and also passed out at the window a few tracts at a number of stations. The conductor of the train was very gentlemanly. He also read one tract, and, after reading it (I did not give it to him, but possibly some Mason did), he very politely said to me, "Please do not distribute any more *advertisements* on the train, as there are parties who pay us six or seven thousand dollars a year for that right." I must say his manner and spirit was that of a perfect gentleman.

The tract I gave out was E. Honeywell's. In this tract, in parenthasis, is a statement that the Morgan book cac be bought of Mr. Cook. Is such a tract an advertisement? And if an advertisement, am I and was I liable? Has the conductor the right to demand that passengers shall not distribute papers on trains or at stations, to bystanders? And had the conductor the right, if I had still distributed papers, to put me off the train? And if he did not would he be liable to the parties to whom he said they had sold that right, for six or seven thousand dollars? These questions will come up legally, and for one, I would like to have an answer. We have tract distributors, more or less, on every road, and all should know their rights. To *sell* papers, books and pamphlets on trains I think fully belongs to newsdealers usually, but I can not understand why I am legally liable for giving such away if I like to, unless they first show that they are immoral publications.

Respectfully yours,

I. S. HICKMAN.

Work for Jesus.

WINCHESTER, Kan.

"Lord, what wilt thou have me to do?" should be the earnest inquiry of each of God's redeemed children. God, by his providence, will show us our work if we but watch and pray. We may find it varied, but if faithful we will find, at some period of our life, special work for the Master. It may be, like Paul, to bear the name of Jesus to the gentiles (heathen). For many ages before Christ these nations were destitute of the true religion and gave themselves up to the grossest ignorance or the most absurd idolatry and superstition. They were strangers to the covenant of promise, without God and without hope in the world, living in subjection to Satan. (See Romans 1:21–25; Eph. 2:2, 3; 1 Cor. 6:9.) Christian friends, where shall we find idolaters and false religionists among whom to work? Is there not, in every community in all our fair land, the idol temple of Freemasonry, with its numerous Christless worshipers bowing to other gods, which cannot save? Can we not find work here in testifying for Jesus?

A few years ago I was providentially called publicly to testify for Jesus against the lodge idolatry and false religion of Freemasonry, when of the people there were none with me save one old father, who, at the close of my remarks, responded, "Amen," and has since fallen asleep in Jesus. The circumstance may be of interest to some and in the hand of God of use to many. I will relate it, as follows: In our village the M. E. church was engaged in a very interesting protracted service, where sinners were awakened and some seemingly converted to Christ. When the interest was high, and the Spirit and the Bride were saying "Come," the Masonic lodge hastens to a church across the way and proclaims a festive occasion, inviting her guests, that she might if possible allure to her shrine at least some of those seekers for Jesus. After services were over (the subject of prayer and conference for the night having been "testimony for Jesus"), the pastor, not being a Mason, but having many members that were, asked the brethren present to make some suggestion as to how we had better do in view of the festive occasion and also the interests of the protracted meeting. He then seated himself, but there was no response. He arose and asked an expression, as he said he knew some of the brethren would like to attend both, and again awaited an answer. Seeing there was no one to respond, I arose, as I trust, prompted by the Spirit of Christ, and stated that I had been much interested in the subject of the evening, and that I now felt an especial call by the Head of the Church to take the stand and testify for Jesus. The church was God's own institution. There were dispensed the means of grace. There God had promised to meet with and bless his people, while the lodge was the temple of idols, where the name of the blessed Jesus was expunged from every Masonic prayer; and that we must confess Jesus before men if we ever expected to be confessed by him before his Father and the angels.

The result was, the minister with a few Anti-masons met in the church and had a pleasant meeting. But thus ended the interest of this protracted meeting, the Spirit being quenched by the lodge.

By the above I have been stirred to do all in my power to lead my neighbors to see the evils of a false religion, and the tendencies of secret societies to subvert our civil liberties. To this end I do all I can do to circulate the *Cynosure* and other exposes of the heathen mysteries, such as "Freemasonry Illustrated," by President Blanchard, of which I have sold eight copies in a few spare hours of the last three days, and secured two new subscribers for the *Cynosure* for one year, with prospect of more soon.

Let us work while it is called to-day, for the night cometh wherein no man can work. To this end let the friends of Christian reform send in their donations, which will enable the Executive Committee to secure the services of a workman in our State, under whose leadership we may carry forward the banner of our Lord and Saviour, Jesus Christ.

L. A. TORRENCE.

From Taylor County, Iowa.

LENOX, Ia., Jan. 2, 1880.

DEAR EDITORS: I have allowed considerable time to elapse since I have given you anything for the readers of your worthy paper, but I have a good excuse to offer. I have furnished you a more able writer as a substitute in the person of Rev. Jno. T. James, who has taken this duty off my hands while he was a member of my family, but now that he has departed from us (for a season,) to mingle with others who love the cause of this reform movement, I shall endeavor to take up my task again. Bro. James is an able writer, and has clear views as regards this Anti-masonic movement, and I hope to see many of his articles in the columns of the *Cynosure*.

Since I last wrote you I have removed from Winona to Lenox, Taylor county, but I did not get out of the reach of Freemasons, Odd-fellows, etc. There is quite a stronghold of the enemy encamped at Lenox, where they had one of their jubilees, in the shape of a celebration, Masonic supper and dance, which lasted until daylight, (so I learn,) I was not there, and have not learned the particulars of the way *their means of benevolence are employed*; but I learn they had the whole fraternity, wives and daughters out. (Another bait thrown out to entrap the young men, and swindle them out of their honest earnings.) But while they are at work I shall not be idle, and by the help of the good Lord I shall do what I can to assist them in making Masons, and not charge them such an exhorbitant price as $20 to $50 for such a swindle. I have already discouraged two persons from uniting with such a heathenish institution; and if I live I will save many more from becoming duped by such a miserable sham and humbug.

I remained at Winona until I saw a class of Free Methodists raised there, who I believe will stand for the truth and oppose evil amidst all opposition. What Bro. James wrote concerning our being locked out of the school house by the so-called Quakers, Theodore Russell and Benjamin Fenton, directors, was true. I told the good people of Winona when the devil put it in the hearts of those who are enemies to the truth, to put this man Russell in as director, it would not be long before the Free Methodists would be locked out of the school house, because he knew that we as a people did not worship his kind of a God.

I am pretty well acquainted with Freemasonry, Odd-fellowship, Good Templarism, etc., as I was once a "hail fellow well met" with them in their midnight secret conclaves, when I ought to have been, like all good, honest people, at home with my family. But I praise God for ever leading me out of their miserable, clannish institutions, and giving me courage to denounce them as abominations to the Lord.

I am also pretty well acquainted with this quiet order of Friends, so-called, at Winona, having lived there for the past six years. A few years ago there was a rent made amongst them, resulting in a lawsuit between the elders and ministers, which went to such a rate as to divide families and cause much hard feeling; and ever since I have been a resident among them they have been quarreling and wrangling, until the whole body has become corrupt. Their aged minister, Nathan Thomas, labored with them, and tried hard to get them to hold fast to their first principles, but finally, in order to save his own soul, he had to withdraw and leave them. Several others left them after Friend Thomas resigned, and while our protracted meeting was in progress, Bro. John Cooper (who was an elder among them) got under conviction, came forward to the altar of prayer, met God in his commands, and became soundly converted to the Christian faith. Bro. Cooper now knows the wide difference between being a moralist amongst this dead body of professors and that of an heir of God through the new birth. When Masonry, Odd-fellowship, grangers, Good Templars, etc., get into a religious body it does not take long before it becomes so corrupt that mortification sets in, which produces death, and it is a stench in the nostrils of God Almighty.

JOHN W. HOUGH.

Our Mail.

Rev. J. A. Richards of Fort Scott, Kas., writes:

"I shall do all I can this winter for your able paper—the Cynosure."

Joseph Shaw, Eau Claire, Wis., writes:

"I will give you a sketch of my oldest brother's (Timothy Shaw) Masonic life. He joined the Masons in 1817. A while after he cut his foot, took cold in it, and was laid up a year so that he could do no business. The Masons gave him twenty dollars soon after he left Chelsea, Vt., for Lewiston, N. Y., where he was sheriff and collector of customs, and at the time of Morgan's abduction he was Master of the lodge, and we learned by his friends that it was his duty to furnish a team to pass him along. He wrote to us that he was indicted but had not seen the man. When he left Vermont he was religious. I visited him in 1853, and asked him if he believed there was a God. 'Why, certainly; all that we see proves it. Nothing could exist without a maker.' I asked him if the Bible was his word. He said, 'No; like other histories, portions of it might be true.' In talking of financial affairs, he said his Morgan trouble cost him a thousand dollars. We learn since, by good authority, that he was one of eight that cast lots to see which three should be Morgan's executors, but the lot did not fall on him.

"Our cause progresses slowly here, but there is an under current that is coming to light. Secretism must go down, I am confident. I hold with Gen. Phelps, to voting my politics, and all I need say in commendation of the Cynosure is, I have taken it from the first numbers."

J. DeLong, Warren, Ill., writes:

"As I have been traveling from State to State, not stopping long in any one town or place, I thought I could not have the Cynosure forwarded so as to get it. Now I have returned home I want to welcome your excellent paper while life lasts. I don't know how to get along without it."

W. H. Taylor, Sparta Center, Michigan, writes:

"I send you my yearly greeting, and to your patrons all a Happy New Year. I have now been a subscriber to the Cynosure for four years, and have become so much attached to it that I don't want to lose a single paper. The religion of the Cynosure is the religion of Christ, therefore I cling to it as a necessity, and because I love it. The village paper says in a late issue: 'Wm. H. Taylor says he is commissioned by God to destroy all secret societies,' which, of course, is a malicious falsehood. But I wish it were true. I would make short work of it, and with a full soul I would sing:

'Let me go to my home in the bright azure sky,
To dwell with my Saviour and God the Most High,
Where the cherub and seraph in ecstacy gaze
On our glorious Redeemer, the Lamb of free grace.'

"I have no longing for the 'grand lodge above.'"

W. F. Standish, Evansville, Wisconsin writes:

"I want you to consider me a life subscriber. I am now seventy-three years old, and have lived the most of my time, since the abduction of Wm. Morgan, in the town of Batavia, N. Y. I named my oldest son after him, and believe what his neighbors and old acquaintances said, namely: 'Morgan was one of the greatest philanthropists of his time.' His murder should have killed Masonry, and I think would have done so, if the churches had come forward and unanimously excluded secretism. I was accosted the other day by a man of high standing in the order, a man of wealth and position, in regard to what I knew of the Morgan affair. After listening a while he said: 'That's nothing against the institution of Masonry, if a few rowdies did murder him, any more than the early martyrs of Christianity was against religion.' I told him that I held they were not rowdies who took Morgan. They were considered the first-class men in Canandaigua. Please allow me to state a few words spoken eight years ago by Mr. Hall. He was then eighty-three years old, and was guest at my house. When we informed him that our youthful days were mostly spent in Bristol, Ontario county, N. Y., 'Oh, indeed,' said he, 'I was acquainted all through there. I was deputy sheriff and kept the jail in Canandaigua when they took Morgan. I was in Leroy standing on the tavern steps when they went by with him. I knew the men, but who they had in with them I did not know. I had left the keys of the jail with my wife.' Having never seen the following lines in print I send them:

'Poor William Morgan is my theme,
Nor do I write an empty dream,
Whom the Freemasons stole away,
In Canandaigua's jail did lay.
They put him in a carriage hack,
And o'er his mouth they drew a strap,
And o'er his eyes a cap of fur,
And took him down to Rochester.
They asked some Indians there to kill
And murder Morgan at their will;
But gold and silver they refused,
And bade the hangmen do it themselves.
They put him in a prison drear,
Far from his home and kindred dear,
Where he was heard to cry and say,
'Give me a Bible, Oh, I pray!'
'Tis 'stop your noise, you perjured wretch
Or in a moment death I'll fetch;
My pistol's loaded, don't you cry
Or in a moment you shall die!'
'I want to see my wife so dear,
My loving children are so near,
With my old friends I'm loathe to part,
It almost breaks my aching heart;
They'll cut my throat from ear to ear,
Tear out my tongue, which is so dear,
They'll have my heart, and after all,
It is the Mason's greatest call.'"

Mm. Machemer, Constantine, Mich., writes:

"The people are willfully blind in regard to the lodge."

Sabbath School.

LESSON V.—Feb. 1, 1880.—TRUE DISCIPLES.

SCRIPTURE.—Mat. 5: 1-16.

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
2. And he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.
10. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
13. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14. Ye are the light of the world. A city that is set on a hill can not be hid.
15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
16. Let your light shine so before men, that they may see your good works, and glorify your Father which is in heaven.

GOLDEN TEXT.—"Ye are the light of the world."—Mat. 5: 14.

[From The Scholar's Quarterly.]

HOME READINGS.

Mat. 5: 1 16. A Saviour teaching.

Luke 18: 9-17. Blessed are the humble.

Joel 2: 12-27. Blessed are the mourning.

Isa. 55: 1-13. Blessed are the thirsting.

Luke 6: 29 38. Blessed are the merciful.

Ps. 24: 1-10. Blessed are the pure.

Phil. 2: 1-16. Have these blessings.

INTRODUCTION.

After his temptation Jesus went back among men, and began his public ministry. Because of the testimony of John, some believed in him as the Messiah, and were ready to follow him. He wrought miracles. He preached and taught in public and private. His words and his works commanded attention. Some believed on him; some rejected him; others doubted. He chose twelve from among his followers to be his apostles, and he began their training. In this lesson we find him near Capernaum, at a time soon after the second passover of his ministry, nearly a year and a half after his baptism.

NOTES.

1. "A mountain:" Tradition says, and not improbably, that this was the Horns of Hattin, a mountain not far from the sea of Galilee. "When he was set:" Had sat; the usual posture of a teacher.

2. "Taught them:" Taught his disciples directly, whoever else heard him.

3. "Blessed:" Happy. (3.) "The poor in spirit:" Those conscious of spiritual needs. "Theirs is the kingdom of heaven." They shall share the glory and riches of Messiah's reign.

4. "That mourn:....comforted:" Sorrow for sin may be followed by forgiveness and peace. A crushed heart is readiest to receive Christ.

5. "Meek....inherit:" God gives most to those who claim least. The humbly patient and enduring of God's children shall have a place in the "new earth."

6. "Hunger....filled:" Only those who long for Christ have his constant presence.

7. "Merciful....obtain mercy:" Like begets like. Forgiveness is only to the forgiving. (See Mat. 6: 14, 15.)

8. "Pure....see God." The pure look toward God. That is the way to see him. Men have what they most desire in the spiritual life.

9. "Peacemakers....called children of God:" Called so among men as well as before God.

10. "Persecuted for righteousness.... theirs is:" It is the rich whom roobers go for. Unless saints are godly, they will not suffer for being godly.

12. "So persecuted they:" Your case is not peculiar. Your fathers had quite as severe trials.

13. "Lost his savor:" Oriental salt is so mixed with other substances that the salt often melts out and leaves the refuse. If a Christian is not superior to the godless, what is he good for? This verse answers that question.

15. "Under a bushel:" Under a modius, a measure holding about a peck. What folly it would be, in a dark house, to cover up the one light with a basket or jar! If a Christian has love or purity or knowledge, he ought to let it be known. He will.

16. "Let your light so shine....that." After the same plan, shine your light.

[From the Bible Class Scholar.]

HOME READINGS.

Is. 57: 15-21; 66: 1-3. The poor in spirit.

Ps. 37: 11-40. The meek.

Isa. 55: 1-7. Hungering and thirsting.

Luke 10: 25-37. The merciful.

Ps. 24: 1-5; 2 Tim. 2: 19-26. The pure in heart.

Ps. 84: 11-22; 120. The peacemakers.

Jas. 2: 1-5; 1 Pet. 1: 6-9.

NOTES.

In form there are eight beatitudes. But the eighth is not a distinct trait. It only presents a condition of life often growing out of the seven previously mentioned. This is made clear not only by the description, but by the fact that the reward promised is nothing new, but a repetition of that named in the first beatitude. The fact that seven distinct excellencies are specified is thought by many to symbolize the completeness of the Christian character, seven being the perfect number. And the seven rewards are thought to shadow forth the perfection of the saints' blessedness.

The first two beatitudes have a close relation to each other. The first feels the lack of merit and the second mourns such lack. The third, meekness, the governing of will and conduct by right and reason under provocation, is closely related to the fourth, the earnest desire to be so governed at all times. And as the fourth is thus a longing desire for doing right, so the fifth is a forbearing disposition towards those who have done wrong. The sixth may be regarded, in a sense, as the summing up of all that go before, so far as relates to inner disposition. It is a perfect freedom from any taint of heart in any manner whatsoever. The seventh grows out of such qualities, as they are manifested in our treatment of our fellow men. "First pure, then peaceable," is the law. They who are pure will inevitably be peaceable, and so peacemakers.

The rewards assigned to these several characters are such as naturally grow out of them. The poor in spirit, feeling that they have nothing, are promised the best of all things, heaven. They who mourn shall have the cause of their mourning removed. The meek, controlling themselves according to right and reason, must inevitably come into control of forces around them by the same means, and hence must "inherit the earth." Those who greatly desire righteousness shall receive what they desire. Those who incline to spare the penitent guilty shall themselves be spared. The pure in heart shall come into the immediate presence of him whose glory is that he is infinitely pure and holy. Those who show the spirit of love, as practical peacemakers, shall be specially called the children of God, for "God is love," and they are thus like him. It must be observed that all these are but different views of the same character, like the seven sides of a heptagon—all together bounding one crystalline form.

The beatitudes are largely drawn from the Old Testament. Observe the identity or similarity of statement. The poor in spirit. "To this man will I look, even to him that is poor and of a contrite spirit." Is. 66: 2. They that mourn. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning." Isa. 61: 3. Blessed are the meek, for they shall inherit the earth. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. They that hunger and thirst after righteousness. "Ye that follow after righteousness." Isa. 51: 1. "My soul breaketh for the longing that it hath unto thy judgments at all times." Ps. 119: 20. Blessed are the merciful; for they shall obtain mercy. "With the merciful thou wilt show thyself merciful." Ps. 18: 25. Blessed are the pure in heart; for they shall see God. "Who shall stand in his holy place? He that hath clean hands and a pure heart." Ps. 24: 3, 4. Blessed are the peacemakers. "Seek peace, and pursue it." Ps. 34: 14. Thus we see that the sermon on the mount is largely drawn from the law of righteousness as contained in the Old Testament. This fact has sometimes been urged as something to the discredit of Christ as a teacher of religion. But it shows his wisdom in beginning his more public instructions by recognizing, enforcing, and clearing away the rubbish of human traditions from the old law.

[From S. S. Quarterly.]

1. Christ's beatitudes are the exact opposite of the world's beatitudes.

2. The laws of heaven obeyed on earth will change earth to heaven.

3. The beatitudes are our school-lessons, by which we become fitted for heaven.

4. No one can enter heaven without these in character and life (Rev. 21: 27).

5. Christ works from within to the outward life.

6. The light that shines the farthest, to the lost, to the heathen, shines the brightest near by.

7. The Christian's good deeds glorify God, because he acknowledges God as their author.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 22, 1880.

THE ILLINOIS WORK.—The lecture committee of the Illinois State Christian Association has been writing to numerous friends in the State asking for their subscription for the year. Let there be a large and generous response; and let those friends who have received no personal invitation take this for one, and respond with their subscription. They are so many that the committee did not feel equal to the task of writing to every one. Illinois aspires to stand first in the lecture work, and the State Convention was confident in this respect when Elder Browne was re-engaged. His lectures on the religion of Freemasonry are among the most convincing arguments we have heard on this feature of the discussion. They deserve repetition in every church in the State. Help on this grand work, everybody, young and old. Send in word of what can be done by way of lecturing in your locality with your contribution.

THE EXODUS.—At the office of Mr. H. N. Rust, of the Central Warehouse near Rush street bridge in this city we had the satisfaction of seeing a strong array of barrels and boxes nearly ready for shipment to Kansas for the colored refugees. Thousands of these people have come across from Texas and there is great destitution among them. It is reported that one thousand have come North from eastern Mississippi since the 25th of December, and hundreds are coming from North Carolina into Indiana. Supplies sent by the Illinois Central or the Northwestern roads consigned to "H. N. Rust, Central Warehouse, Chicago," will be brought without charge. Money may be sent directly to Governor St. John, Topeka, Kansas, or Mrs. Elizabeth L. Comstock of the same place. The latter is a Quaker lady of experience and integrity who is devoting herself to this relief work. There is much enthusiasm among the Friends throughout the Northwest in this movement, and the present generation of that people is proving itself worthy of those parents who were the steadfast friends of the blacks through the times of anti-slavery agitation and war. If friends find it more convenient to send money through this office their wishes will be regarded.

The Voorhees exodus investigating committee in Congress has begun its work. A Washington dispatch says of this stupid political measure: "It is computed that the expenses of this committee, including witness fees and mileage and printing testimony, will cost more than the entire traveling expenses of all the colored people who have gone from North Carolina to Indiana in the last ten years. The only reason Voorhees had for setting the investigation on foot was to try to make it appear that there is a vast conspiracy to take Indiana out of Democratic hands by controlling the colored vote in that State. Indiana people say that he will slip up on this, as nothing of the sort can be proved any more than it can be proved that the 200,000 white people from the South, now living in Indiana, went there to carry the State for the Democrats."

FROM THE PRESIDENT DOWN.

A retired business man, ripe in commercial experience, recently called at the office of the National Christian Association to obtain information of our work. Turning at once to practical questions, he said he had been a lodge opponent for over fifty years but his opposition had just received a fresh impulse by the declaration to him of an adhering Mason that it was useless to oppose the order for Masons *control the government offices* from the President down. Other statements he had heard and facts he had gathered so strongly corroborated this assertion that he feared it was substantially true, and his conviction is that the proposed gathering of ten thousand Knight Templars in this city on the eve of a Presidential election has a deep political significance. The place, the time and occasional utterances of injudicious members like that above, point strongly in that direction. And while the preparations for this Masonic gathering will be under full headway the nominating convention of the Republican party will meet here.

Another subject of inquiry was the relation of Freemasonry to business, and the gentleman expressed his belief that this was a most vital point.

It was his opinion that Masons and secretists generally use their orders to promote their business operations to the great detriment of others equally entitled to the patronage of the public, and that it is the duty of every free man to withhold all support from them. He insisted that in patronizing Masons and Odd-fellows in trade we were putting the means into their hands by which to defeat the objects we have in view. This is sound reasoning, and coming from an experienced and successful business man, deserves careful consideration. If we are paying for the looms in which the men who run these night factories are weaving "bloody shirts" to put upon honorable business men, we ought to know it and stop at once.

Secretary Stoddard gives some facts bearing on this question which ought to startle some of our friends who have carelessly allowed themselves to be put in close business relations to the lodge oaths. At one place where he spoke a friend took him by the hand saying, "I am not a Mason, but I have $3,000 in that institution that they swindled me out of by combining against me in the courts." Another said, "I have been loaning money for a number of years and my experience has been such that I would not place a dollar in the hands of a Mason, no matter what securities he offered." "I was on a Mason's bond," said a third, in another State, "with two Masons. The man proved a defaulter and I had $5,000 to pay, but my Masonic colleagues deeded their property to their wives and never paid a cent." One of the leading jewelers of this city told us that he had lost more money through Freemasonry than by any other way. Thousands of similar instances might be given.

The operations of the lodge in the commercial world is a topic not yet written up. Men who have been swindled by the secret combinations fear to expose the fraud so long as they are liable to a repetition of the loss. But this timidity must be given up and every warning experience that can be of value to our fellow-men should be published. Enough is known to warn every one against business partnerships with the lodge. Let our principles be as good in business as in the church or at the polls.

THE BIBLE IN THE INQUIRY ROOM.

In this season of revivals Christians in laboring with the unconverted are liable to forget their Bibles. It is the Word of God that is quick and powerful, and sharper than a two-edged sword.—Heb. 4:12. It is the sword of the Spirit—Eph. 6:17. The following passages may be found useful in this work of reconciling men to God, and will suggest others. Let each Christian worker study them and frequently write out and hand to the inquirer such references as seem best adapted to his case for private study.

All have sinned. "There is no difference."—Rom. 3:9-23.

Christ exalted to give repentance.—Acts 5:31 with Rom. 2:1-11.

Christ came to save the lost.—Luke 5:31, 32; Luke 19:10.

Joy in heaven over the repenting sinner.—Luke 15:3 10.

The Prodigal Son.—Luke 15:11-32.

Repentance necessary.—Luke 13:1-5.

God faithful and just to forgive.—1 John 1:8-10.

Confess and believe.—Rom. 10:8-11.

Believe and thou shalt be saved—The Phillipian Jailer.—Acts 16:25-34.

The promise to the seeker. "Ask;" "seek;" "knock."—Luke 11:5-13.

The power of God present to heal.—Luke 5:17.

One single step may keep us from God. "Almost persuaded."—Mat. 19:16-22.

Delay not. Felix—Acts 24:24, 25. The door will be shut.—Mat. 25:1-13.

Hearers, but not doers.—Luke 6:46-49.

The Importunate Widow and the Publican.—Luke 18:1-14.

Grace is free. Come.—Isaiah 55: and Rev. 22:14-17.

Give the whole heart.—Luke 9:23-26.

Christians may have faith to bring others.—Luke 5:18-27.

—Bro. Stoddard started again for the East on Tuesday. He may not return for a month.

—Word from the friends reported sick last week is hopeful. The N. C. A. treasurer, Mr. Hildreth, was able to attend to his business last week; Mr. Carpenter was expecting to be out this week again, and President Blanchard's condition is improving.

—We call especial attention to the affidavits on page 14 attesting the correctness of the ritual work of Freemasonry Illustrated. This work is proved beyond question to be correct according to the form used by the Grand Lodge of Michigan, an authenticity superior to that of any exposition yet published.

—The labors of College and revival work of course preclude any sermon this week from Prof. Blanchard. Bro. Hinman's article of which many copies will be circulated in Wisconsin, is a fine answer to the most considerable aggregation of superlative nonsense we have lately seen. If the American Home Missionary Society persists in squandering money on such material it does not deserve support. Next week we hope to print a discourse by Rev. A. A. Stevens of Peoria.

—Elder Rathbun passed through Chicago, calling at the *Cynosure* office, on Friday morning on his way to Rhode Island. He will attend the State Convention next week, and if the way opens remain in New England for several weeks. We hope to report his visits at several prominent points.

—Our Westfield correspondent suggests a correction in his report of two weeks since of the great deliverance of Westfield College from debt. He wishes to say that by co-operating conferences should be understood the Illinois, Central Illinois, Lower Wabash and Southern Illinois conferences, by whose help mainly this good work has been accomplished.

—A brother in Paxton writes hopefully of the reception of the next Illinois State convention, if it shall meet in that place. The United Presbyterians, Free Methodists, and many members of the Congregational church will earnestly welcome the State Association.

—Bro. Edward Mathews of Mich-

igan is again permitted to take the field in the name of the Lord. He lately visited Hickory Corners, Barry county, and lectured two evenings to good audiences, neither rain or mud being able to keep the people at home. The Wesleyan brethren stand by the cause at this place. The brother now acting as their pastor we do not know, but brother Bruce who was formerly with them was a faithful man in all things entrusted him of God.

—The publishers of the *Cynosure* acknowledge with thanks the receipt of a donation to the *Cynosure* of $25 from the estate of Mr. Chester L. Dudley, of Memphis, Mich., by the hand of his brother James H. Dudley, of Poughkeepsie, N. Y. This enables us to send the *Cynosure* free to several worthy poor ministers, and to several others at half our usual rates.

The Reformed Church.

[Our readers must have been deeply interested in the few reports published in the *Cynosure* respecting the agitation that it seems has for some twelve years been going on in the Reformed Church. During the last of December an article by Mr. T. Keppel, elder in the First Reformed church of Holland, Mich., was published in *De Grond wet*, a paper printed in the Dutch language. The following translation gives us yet more intelligence of the progress of truth among this interesting people:]

For quite a while during the past it has been my intention to express myself concerning the much discussed question—Freemasonry. It would afford me much pleasure to do the same in (the so-named) church organ "*De Hope*," as a large proportion of the Holland congregations read the same. But, to my great regret, "*De Hope*" is either *unwilling* or *unable* to open its columns to such communications. Apparently the Council (of Hope College) and the managers of said paper have agreed to cover very carefully the wrong Freemasonry contains. In support of expressing myself thus, I would say that more than once it has happened that those who desired to express themselves on this subject through its columns, were denied the privilege. The reason for refusing is simply guessing; perhaps we fear to take hold of that monster, "in the world," yes, that which expresses more, "in the Reformed Church." Prof. T. R. Beck and student Heckhuit appear to be affected by fear as they express themselves in their articles, that to commence a dispute "would be hurtful to higher training." Probably the Council and board of managers (of *De Hope*) wish to prevent trouble since the Council contains Freemasons, and Dr. Mandeville, President of the College, is also a Freemason.

Whatsoever the reasons for refusing may be, it has been and is still done. Many, as also myself, supposed that the articles of Dr. Phelps which appeared in the *Christian Intelligencer*, would be taken up by the *Hope*; the editor, as also members of the Council, were urgently and respectfully requested to do the same, though up to now without the desired result. I was much pleased to see that the publisher of *De Hollander* translated and placed one of the three articles of Dr. Phelps, through means of which all interested ones who do not understand the English language, are thus enabled to learn what has been written through the reverend gentleman. I highly recommend the reading of *De Hollander*, even if it be only for the winter months, for, as I understand, more will be said concerning this subject from time to time through its columns. Bro. K. Schaddelee, elder of the 3rd Reformed church of this place, has already written two articles in this paper on the subject well worthy to be read, especially by the members of our church. I thank the publisher for his willingness to spread more light on this wrong, provoking to God, and as yet allowed in our church. To furnish proof that Freemasonry is an *offensive* wrong, I will not go so far; powerful proofs have been furnished, and hope the *wrong* has become so public that we, "as one," will testify to the honor of God, and to save many souls who now bestow glory upon an idol, and to show posterity that we maintained the honor of our Lord and Saviour, which is rejected by Freemasonry. It is true, our people have declared against it at the synod of 1868, yet it did not produce that effect which was desired by the classis of Holland and Wisconsin. We were disappointed. Our effort has not had the least effect upon the Reformed church in the East. We were looked upon as a people *narrow of intellect* and *stiff*. Some eleven years have passed; the Holland people regretting the existence of the fact that the church did not share with us in opinion. Protests were handed in no more, though at the meetings of the fall Classis of Holland, Grand River, Wisconsin, and Illinois, this question was earnestly discussed, at which many congregations expressed their scruples respecting the same. A few clergymen opposed, seeing no necessity to protest again. I am pleased to see that all the Classical gatherings in the West—save the Michigan Classis—manifest the same spirit. A difficulty presents itself to this Classis (of Michigan) since Freemasons are permitted as members of the same.

* * * I hope and trust that, with few exceptions, the Holland people will prepare, through committees, important documents to present to the Classis with the intention of again presenting their views to the Synod; let it be not only a document of *disapproval* but also supported by sound proof to the effect that secret societies lead man to perdition. At the present more is known of Freemasonry than in 1868 when we presented our protest to the Synod. The Synod must know and again be told that Freemasonry and Christianity united is incompatible. It is impossible that a Christian, who is attached with his heart to his Lord and Saviour can have anything to do with such foolish things associated with God—calumnious language, fearful oaths, the rejection of Jesus, and where the heathen service of Baal is practiced. A Christian must have sunk quite deep to continue to act with such a God-dishonoring wrong.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, Jan. 22.—For we have not an High-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Heb. 4:15.

Fri., Jan. 23.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need. Heb. 4:16.

Sat. Jan. 24.—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his. Rom. 8:9.

Sab. Jan. 25.—But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. Ex. 20:10.

Mon. Jan. 26.—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John 2:1, 2.

Tues. Jan. 27.—And hereby we do know that we know him, if we keep his commandments. 1 John 2:3.

Wed. Jan. 28.—And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9.

OBITUARY.

Rev. Jacob Ide, D. D., died at West Medway, Mass., on the morning of the 5th inst., aged 94 years and 9 months. Dr. Ide was born at Attleboro, Mass., on the 29th of March, 1785, so that his life almost covers the whole period of American independence. He was settled in the Congregational ministry in West Medway in 1814, and retired from his pastorate in March, 1879—an unexampled pastorate, and one full of good works. He has for quite a number of years had a colleague so that he has been released from all the burdensome duties of the pastoral office, but has from time to time filled his old place in the pulpit, to the great acceptance of his people. Dr. Ide graduated at Brown University in the class of 1809 and then at Andover. When he was preaching at Portsmouth, N. H., just after completing his studies, Daniel Webster then a young man was an attentive hearer.

Dr. Ide was one of the very few New England clergymen who were willing ten years ago to identify themselves with the reform against the secret orders. In harmony with his conviction that Masonry "is opposed to everything good in this encountry," he assisted the editor of the *Cynosure* in arranging for a meeting in North Wrentham, Mass., Congregational church in October, 1869, and both attended the meeting and spoke. The report of that interesting meeting says: 'During the prayer-meeting the venerable Dr. Ide, known and revered throughout the State, prayed and uttered a clear, calm, loving speech, which it pains me not to have time and space to report at large. He said that 'Masonry was certainly a wicked institution;' that 'its influence was vast and mighty, and it was not for Christ, and if not for Christ it was for Satan;' that 'the secret temperance orders were all modeled after the Masons, looked just like Masonry and yet many of their members said they were opposed to Masonry. This was not an accident. Some secret influence, unknown to us, has put those into the shape and form of Masonic lodges who are averse to Masonry.'"

Books and Magazines.

The third volume of the *Library of Universal Knowledge* maintains the high estimate we have placed on this enterprise of the American Book Exchange of New York. This volume includes the topics from "Birs" to "Caterpillar" in a neat, attractive volume of a little over 800 pages. The standard excellence of Chambers' Encyclopedia, of which this publication is a reprint with an additional six volumes especially for American readers, is so universally known and acknowledged that it need hardly be mentioned. A comparison of its articles with those of the more pretentious "Encyclopedia Brittannica" or the "American Encyclopedia" will not fail of a favorable impression. The former surpasses in long technical articles, but these are little read or understood by the majority of readers; the latter is superior in illustration but is unfaithful to history especially in respect to the Romish church. From $60 to $100 must be paid for them while the volume before us costs only 50c. and there are twenty in the set.

The January number of the *Library Magazine* presents the following reprint from English Reviews: The Russian Gipsies, The Philosophy of Color, The Lord's Prayer and the Church, The Literary Calling and its Future, What is Rent? The Functions of the Brain, On the Utility of Flowers and their Beauty, Where are we in Art? The Homes and Haunts of the Italian Poets, Shakespeare's Fools, A Conservatoire of Music for England, Buddha's First Sermon, The late John Blackwood. The magazine is published by the Am. Book Exchange and fairly carries out their system of reproducing our choice literature in a form accessible to all. The magazine is $1 per year monthly.

The annual issue of Prof. Tice's "Weather Forecasts and American Almanac for 1880," is out, and we learn that the first edition of over 20,000 thousand copies was called for within eight days of its publication, and a second larger one put to press. It is fuller and more specific in its weather prognostications for 1880 than formerly, and a variety of subjects of interest, such as plagues and the astronomical relations thereto, heat and sunstrokes, cyclones, facts for foretelling the weather, etc., are discussed. Copy can be obtained by inclosing 20 cents to Thompson, Tice & Lillingston, St. Louis, Mo.

Home Circle.

Our Mother.

Selected in memory of Mrs. L. J. Gleason, who died at Wheaton, Ill., July 11, 1879, an esteemed member of the Ladies' Advisory Board of the College.

Oh! many lips are saying this,
'Mid falling tears to-day,
And many hearts are aching sore,
Our mother's passed away.
We watched her fading year by year,
As they went slowly by,
But cast far from us e'en the fear
That she could ever die.

She seemed so good, so pure, so true
To our admiring eyes,
We never dreamed this glorious fruit
Was ripening for the skies:
And when at last the death-stroke came,
So swift, so sure, so true,
The hearts that held her here so fast
Were almost broken too.

We robed her in familiar dress,
We smoothed her gray hair down,
Gave one last kiss, then laid her 'mid
The autumn leaves so brown;
Then each took up the broken thread
Of life and all its cares;
How sad the heart 'mid daily tasks—
We miss our mother's prayers.

We ne'er shall know from what dark paths
They may have kept our feet;
Yet holy will their influence be
While each fond heart shall beat:
And as we thread the thorny way
Which her dear feet have trod,
Ever shall feel our mother's prayers
Leading us up to God.

And for the one still left to us—
Our father, old and lone,
Who hears perhaps by night and day
The old familiar tone—
We'll gather closer round him now
To guard from every ill,
As near the darksome river side
He waits a higher will.

And when the storms of sorrow come
To each bereaved heart,
Let faith glance upward to the home
Where we shall never part;
Where one awaits with loving eyes
To see her children come,
As one by one we cross the flood
And reach our heavenly home.

—N. Y. Witness.

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Chapter IV.

There was little conversation during the walk home from Cora's. When at last their own door closed upon them, and they were alone in Edith's chamber, the anguish of George's heart broke forth in a bitter groan. Edith came to the sofa where he sat, and drawing his head to her bosom smoothed back the curls from his brow, and stroked it with a sister's loving touch.

After a little while he said pleadingly, "Oh! Edith, what shall I do about Cora—about all my difficulties, all my sins? I feel as if the weight of a mountain rested upon me. If I do not marry her I shall be ruined."

"Marry her, my brother; not from fear of exposure, but from motives of honor. Cora is a respectable woman, poor and ignorant, I admit, but you have won her affection, and have made her an offer of marriage. You have compromised her good name by your long attention, and close intimacy;—and a good name is all a poor girl has. There is but one reparation you can make. Marry her, and cherish and shield her as God meant that man should cherish and shield his wife.

"You are an angel, Edith. No human woman could give this advice when it costs such a sacrifice."

"My poor brother, crime is more dreadful than poverty and ignorance. Cora loves you, and your marriage can be the beginning of a truer, better life. Bury the past, and trust a God of love to give you a brighter future."

George sighed, and looked sadly into the clear, pure eyes bent so lovingly upon him. It was a look to touch a woman's heart, for in it she read prostration of will.

"Impossible, sister. Five years ago I could have given up evil, and perhaps become what you ask. But, alas! that time has passed away forever. Humiliating as this confession is, I admit to you that I love liquor, and the society of gamblers and drunkards. This is not an hour in which I would cloak my real character. I throw open the door, and you see my heart just as I know it to be—a temple once fit for the indwelling of the Holy Ghost,—now the abode of devils; once pure, now foul and terrible to look upon.

"You remember that morning—it seems ages since—when the election went in favor of granting license. I told you then of Harry Lawrence, and of our drinking wine at Gray's. Before that time I was ashamed to be seen around restaurants, and was able by considerable will power, to resist Harry's overtures of friendship for I knew he was a wild chap, and not too high-toned. After that election, whenever I tried to repulse him he laughingly taunted me with the fact—for it was one—that my father was in favor of public houses and moderate drinking, and that I should not pretend to be better or wiser than my parent. That taunt always settled me, sis, I never had anything to say after that; and so he gradually drew me into his net. As I got better acquainted with him, I found that his father kept an extensive private gambling house in connection with his saloon. I had learned at home how to handle cards—oh, how I wish father had never permitted me to learn, or at least had never given his approval—so I was very soon one of its best patrons. Father wonders what I do with so much money. I spend it nightly at Lawrence's faro table. You talk of a future in which I can win back my lost honor, my wasted manhood, and be a man again respected and happy. You mistake, sweet sister, I cannot do this, for all my tastes have become depraved. All that remains of good is the memory of my sainted mother and the love I bear for you, her noble child."

Edith pressed his throbbing temples more firmly, hoping that her touch would awaken some strength of will. She loved and clung to him as only a woman would.

He bore so few external marks of sin; his form was strong and manly; only his eyes told the story. The once true eyes that could have faced an army fell before the searching gaze of the tender sister.

After awhile George rose to go.

"Where are you going, brother?"

"To meet an engagement. Believe me, it is one that must be met."

"Dear brother, trust me; I cannot help you unless you give me your entire confidence."

George twirled his watch chain and looked away from his sister.

"Cora confided to me the secret you so much wish to hide. She told me of your counterfeiting."

"Oh! my lost soul! Even you must loathe me now."

"Brother, could I ever cease to love dear mother's child? Tell me; is this engagement connected with the counterfeiting?"

"Yes, but unless Cora tells, the law will never track us. We have laid our plans too deep for that." And with these words there came a look into this young man's face that showed him to be one with thieves and outlaws, a lover of evil, a slave of sin.

"Would money release you from this engagement?"

"Yes—twenty thousand dollars."

"It is all my fortune, brother, but you shall have it, gladly have it, if it will save you from greater sin."

Touched by her self-forgetfulness, George reseated himself, and, drawing her down beside him, went into a confession, through which it is needless to follow him. It is enough to say that she came to his relief.

How long this sister and brother would have stayed there we do not know, for a servant entered with a card bearing the name of Walter Hopeton.

"The very one I wanted most to see," said Edith, rising and smoothing out the folds of her dress

As Lawyer Hopeton was "the *honest* lawyer," I think he merits a description. He is tall and well proportioned, with rich brunette complexion and brilliant, dark eyes. His voice was wonderful for its depth of sweetness and power. He was a man approaching as near the type of unfallen Adam as a man could. His was a character rounded under the touch of the Master's hand; an honest man in thought, word and deed; quick to hear the voice of duty and always ready to obey.

As Edith entered the parlor he came forward, and, taking her hand, led her to a seat.

They made a noble couple—the strong, true man, and the fair, pure woman.

"I have come for my answer, Edith. I am proud, but affection is stronger than pride. I can offer you myself alone, therefore I have hesitated for years — ever since I have known you—to declare the love that began when I saw you first. For five years I have kept my secret, dreading to offer you an empty hand when you had wealth and might feel I sought you for that. Edith, I would not mislead you. I can never hope to be rich, or to surround you with the elegances of life that you now enjoy, for I never have defended, and never will defend a case that I did not believe merited a defense. By God's help, I never will degrade the mind he has bestowed upon me by using its power to defraud the innocent and to let the guilty go free. It is just this prostitution of the intellect to base and unworthy ends that has made the title of 'lawyer' the synonym of all that is unmanly and mean. It is not strange to me, knowing my colaborers at the bar, that honest people try to keep their interests out of such unfaithful hands. Fees, fees, not justice, seems to be the great aim of all their labors. My darling, if you accept this hand, I promise it shall never be other than an honest hand. Though our home must be humble, it shall be one upon which we can ask the smile of God. Do you love me well enough to make this sacrifice? Could you leave this beautiful home for a simple cottage, where you would only have the necessary things of life—everything unlike your present surroundings? Think well, my darling. Count the cost."

"I love you, dear Walter. I have loved you for years. Yes, I will be your wife. Marriage is too sacred to be contracted apart from motives of purest love, and where love exists there must be happiness. Had it not been for the pressing need of my brother we need not have begun life without means." And then Edith told her lover everything.

Has not every life its romance? Can not most of my readers recall the first happy hour when love found a voice, and you lost and found yourself again in the affection of another? Such scenes occur every day, and yet are far too sacred for the common gaze.

Joseph Cook's Methods of Work.—Men who strike for the privilege of working only eight hours a day or less may take a lesson from Joseph Cook's personal habits of industry. He breakfasts at seven o'clock and goes into his study, a retired den, whose location is known only to a few intimate friends, where he works busily until two. He then dines, and after dinner meets any who have called meanwhile to see him; he then goes out for an hour's walk, which is his chief exercise and recreation. He returns to his house, to letter writing at his desk, often done by dictation to his wife, whose handwriting is so like his own that most correspondents imagine his letters to be autographs. His supper is a simple one of bread and a glass of milk, after which he sits down to reading, rarely to the work of composition or production, until ten o'clock. When he is traveling on lecture/

tours he preserves as nearly as possible the same hours, beginning his work at eight o'clock, whether he be in the hotel, a carriage, or the cars. It is not every man whose physique would permit him to spend an equal portion of his time in purely intellectual labor, but the concentration and assiduity of Mr. Cook constitute one of the secrets of his remarkable success.— *Christian Union.*

Experience of Jonathan Edwards.

The following is a part of President Edwards' account of his religious experience, as recorded in a paper written apparently for his own private advantage, and published in his "Life." Why is it that more professing Christians do not have similar experiences? Is it not the normal condition of a believer's heart?

"I have sometimes had a sense of the excellent fullness of Christ, and his meekness and suitableness as a Saviour whereby he has appeared to me far above all, the chief of ten thousand. His blood and atonement have appeared sweet, and his righteousness sweet; which was always accompanied with ardency of spirit, and inward strugglings, and breathings, and groanings that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful, great, full, pure, and sweet grace, and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour—which kept me the greatest part of this time in a flood of tears, and weeping aloud. I felt an ardency of soul to be what I know not how to express, emptied and annihilated; to lie in the dust and be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him, and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."—*Ev. Repository.*

Faith has a vision of its own, but no light in which it can distinguish objects except the light of prayer.—*F. W. Faber.*

S. L. Tipton, Miltonsburg, O., writes, that a debate on secret societies will occur at that place on the 26th inst.

Childrens' Corner.

Little Children to Jesus Belong.

Little children to Jesus belong,
  And he calls them the lambs of his fold;
The dear Shepherd is tender and strong,
  He will shelter them safe from the cold.
He will carry the lambs in his breast,
  He will shield them from sin's chilling blast;
By still waters will lead them to rest,
  On the green sloping meadows at last.
Jesus once was a child young as we,
  And to us the sweet promise is given,
"Let the little ones come unto me,
  For of such is the kingdom of heaven."
Will you come and unite in a song,
  Praising him who hath loved us so well?
O, then come and make one of our throng,
  That we all in his kingdom may dwell.

What to Teach Boys.

A philosopher has said that true education for boys is to "teach them what they ought to know when they become men." What is it they ought to know?

First. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and in action—rather than be learned in all the sciences and languages and at the same time be false in heart and counterfeit in life. Above all things, teach the boys that truth is more than riches, more than culture, more than earthly power or position.

Second. To be pure in thought, language, and life—pure in mind and in body. An impure man, young or old, poisoning the society in which he moves, is a moral ulcer, a plague-spot, a leper who ought to be treated as were the lepers of old, who were banished from society and were compelled to cry "unclean" as a warning to save others from the pestilence.

Third. To be unselfish; to care for the feelings and comforts of others; to be polite; to be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred.

Fourth. To be self-reliant and self helpful, even from early childhood; to be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being, however young he may be, however rich or poor, he has learned some of the most important things he ought to know when he becomes a man. With these four properly mastered, it will be easy to find all the rest.—*Ex.*

Ancestry of the Pen.

The earliest mode of writing was on bricks, tiles, oyster shells, stones, ivory, bark, and leaves of trees; and from the latter the term "leaves of a book" is probably derived. Copper and brass plates were very early in use, and a bill of feoffment on copper was some years since discovered in India, bearing date one hundred years B. C.

Leather was also used, as well as wooden tablets. Then the papyrus came into vogue, and about the eighth century was superceded by parchment. Paper, however, is of great antiquity, especially among the Chinese; but the first paper mill in England was built in 1586, by a German, at Dartford, in Kent. Nevertheless, it was nearly a century and a half (1713) before Thomas Watkins, a stationer, brought paper making to anything like perfection.

The first approach to a pen was the stylus, a kind of iron bodkin; but the Romans forbade its use on account of its frequent and even fatal use in quarrels, and then it was made of bone. Subsequently reeds, pointed and split, like pens in the present day, were used.—*Selected.*

The Worships of Cain and Abel

Cain and Abel were brothers by parentage and birth, they were nourished by the same mother, who pressed them both to her heart, and doubtless both were alike the objects of her maternal solicitude and tender affection. Both religiously and morally, they enjoyed the same precepts and example. Brief and sad as is the record of man's original state, and his fall, resulting in the loss of communion with God, and the Eden of his happiness, the few brief details of the results that followed, are eloquent and emphatic, with the sad tale of Cain becoming the murderer of his brother. This is a portrait, true as life itself, of the vast generations of men who have descended from the first fallen pair.

After the fall God had doubtless instructed the first family in a system of worship, and hence sacrifices were instituted. The promise made to the woman was thus to be renewed and perpetuated until the one great and sufficient sacrifice was offered. Cain and Abel were both worshipers of the true God. Cain brought of the earth as a thank offering. Abel brought of the firstlings of his flocks. Cain's offering had no blood in it, no sacrifice, no atonement for sin, and no faith in the promise; it was supremely self-righteous. "Abel offered unto God a more acceptable sacrifice than Cain." His offering had faith in the atonement. He looked through the blood of his bleeding lamb, to the "Lamb of God that taketh away the sin of the world." He was justified, his faith was counted for righteousness, and he had the testimony that he had pleased God. Cain's sacrifice had no Christ in it, while that of Abel had nothing but Christ. The one was after the flesh, the other after the spirit. "And he that was after the flesh persecuted him that was after the spirit."

The religion of Cain is the religion of all who claim to believe in a God, but reject Christ as the Son of God and Saviour of men, and teach morality instead of "repentance toward God and faith in our Lord Jesus Christ."—*Rve. D. Yant, in the Young Reformer.*

Pointed Shoes.

A great beau of the time of William Rufus, called Robert the Horned, wore shoes with long, sharp points, stuffed with tow, and twisted in a special form. This fashion took the fancy of the people of that day immensely, and the points went on increasing yearly until the reign of Richard II., when they had to be tied on the knees of the wearer to save him from being incumbered in walking. This tying, or fastening, in the case of gentlemen, was by chains of silver or silver gilt. In Chaucer's time the upper part of these shoes were cut to imitate a church window. The rank of the wearer in those days was known by the length of his poulaines. "The men," says Paradin, "wore them with a point before half a foot long; the richer and more eminent personages wore them a foot, and princes two feet long." By an act of the reign of Edward IV., the absurd length to which these points attained was limited, and no one under the rank of a lord was to wear shoes more than ten inches long, and all cobblers making them were to be fined and cursed by the clergy.—*All the Year Round.*

In a primary school, not long ago, the teacher undertook to convey to her pupils an idea of the uses of the hyphen. She wrote "bird's nest" on the blackboard, and pointing to the hyphen, asked the school, "What is that for?" After a short pause a small Fenian piped out, "Plaze, ma'm, for the burd to roosht on."—*Boston Globe.*

Home and Farm.

How to Restore Life.—Dr. T. S. Lambert, of New York, insisted that heat to restore the normal temperature of the body was an absolute necessity and frequently was alone sufficient; but should artificial respiration become necessary to restore the functions of the lungs an incision into the windpipe below the Adam's apple, which would allow a free passage for the required air, was, he thought, the surest means of salvation. In cases of choking such an incision would, he said, allow breathing, and would in all cases save the life that would otherwise be lost, for time would thus be obtained to remove the obstruction. In cases of hanging the same incision was recommended, and he assured the audience that any one could make an opening, and no serious result would follow, as there were no large veins or nerves in that portion of the human frame divine, and it would close up after its object had been accomplished, and the healing process would be rapid and sure. The doctor insists that in drowning cases life can always be restored if no vital part has been impaired.

High-Heeled Shoes.

I once saw a young man who was hopelessly lame from the effects of wearing tight boots. He said: "I would wear tight boots; a tumor came upon my foot; I had the best medical attention, but it proved to be incurable. At length, to save my life, when mortification showed itself, my physician said the foot must be amputated above my heel. Think of my sorrow at the very thought of losing my foot, but I had to submit, and now I am just what you see me, a poor cripple, all from pride." A few words must be added upon the injurious effects of high-heeled shoes. The remarks I am about to make deserve to be seriously considered. The present fashion is to have the heel of the boot not only high, but narrow and inclined forward, so that the distance between the heel and point of the foot appears to be smaller than it really is. The effect of this is to remove the weight of the body from its natural support; the toes, instead of the heel, first touch the ground, hence often acute pain in the sole of the foot, and injuries to the anterior joints. Grave constitutional troubles are not unfrequently the result of persistence in this ridiculous fashion. A word to the wise is sufficient.—*Mechanic.*

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

FREE MISSIONS.

Missionaries who are devoted to the proclamation of a pure Gospel and are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

During 1879, $105.70 was sent to Bro. Tapley; $35 to Bro. Hinman; $1 to the Reformed Presbyterian mission, Selma, Ala., and $1 to Bro. J. A. Richards, Ft. Scott, Kansas.

It has been recommended by the committee that a fund of $1 000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman..... $6 00
H. W. Hampe, Topeka, Kan.. 11 00
Eli Tapley..... 15 00

Cash received at this office during last week from A. C. Hall, Wakeman, O., $2; C. W. Core, Canal Dover, O., $1; Mrs. L. H. Austin and Mrs. L. Austin, Ironton, Wis., by Bro. Hinman, $2 50 each. The destination of all the above not mentioned; $1 from Bro. Hall has been sent to Rev. H. W. Hampe, of Topeka, Kan.

Bro. Hinman also acknowledges the receipt for lecture work, from O. C. Blanchard, Ironton, Wis., $3, and from collection $8 91. Subscription to mission fund from a friend, Ironton, $10.

—The revival work in the College at Wheaton progressed last week with unusual power and many, both of students and others came into the light of life. In a number of families there is great rejoicing over the conversion of the last unrepentant member. Of the students it was thought on Lord's day that not more than a dozen were yet resisting the Spirit. The meetings are continued this week.

FREE METHODIST.

—Revival meetings have been going forward in the Free Methodist church in this city for several weeks. Revs. B. T. Roberts, W. F. Manley and M. V. Clute, the pastor, have conducted the meetings which have resulted in the conversion of a number. Prominent among the converts for zeal and ability is Mr. Billings, secretary of the West Side Gas Company.

—At Abington, Pa., a revival work has been gathering in a score and a half of souls. Bro. Braddock, the pastor, was assisted by Rev. Newell Callender, a Baptist brother whose name is familiarly associated with reform work.

—The church at Paxton, Ill., is being revived and souls saved. Forty-six have come out for Christ.

—From nine other points the *Free Methodist* reports revival work and many forsaking their sins.

LUTHERAN.

—The difficulties produced awhile since by Freemasonry in St. Matthew's church in New York reveal clearly the nature of the order. The St. Matthew's German Lutheran church is said to be the oldest Lutheran society in this country. It was organized in the last part of the seventeenth century by some of the descendants of those Lutherans who were virtually expelled from Holland by the action of the Calvinistic Synod of Dort. Like the Puritans, the Lutherans sought in the New world that freedom for religious worship which had been denied them in the Old. St. Matthew's is the largest, wealthiest, and most influential Lutheran church in New York. It has no church debt, and no financial embarrassment of any kind; indeed, one of the members remarked that they "hardly know what to do with their money." The Rev. J. H. Sieker, the present pastor, took charge of this society some three years ago. He came from Minnesota, where he enjoyed the reputation of being an able, conscientious preacher, and a man of strict integrity, and the members of St. Matthew's regarded themselves peculiarly fortunate in securing the services of so eminent a clergyman. For some time after Pastor Sieker's installation, everything went on harmoniously until after he had preached a certain sermon. Mr. Sieker belongs to the Missouri Synod, which not only opposes secret societies, but has openly declared war against them all, and so, in the sermon referred to, he said, among other things, that: "At the beginning of the seventeenth century, when the anti-Christians of Germany did not dare to appear publicly with their skeptical views, Freemasons from England planted the lodge in Germany for the purpose of fighting Christianity." A number of Freemasons who were members of the church were much disturbed, inferring from the pastor's remark that a Mason could not be a Christian. The matter grew into a warm debate in which the church sustained the pastor and declared against the lodge, that membership in it was inconsistent with Christian duty. The church was firm and the members of the lodge withdrew, preferring to maintain their lodge worship.

—The *Lutheran Standard*, Columbus, Ohio, last week contained the fourth of a series of able articles on Freemasonry. This one discusses the oath.

METHODIST EPISCOPAL.

—Through the efforts of Mrs. Jennie H. Caldwell, wife of the pastor of the M. E. church at Geneva, Ill., $5,000 has lately been raised to cancel the church debt. Mrs. Caldwell, is known as an able temperance lecturer and evangelist. She is a member of the Wheaton Alumni, and read a fine poem at their last meeting.

UNITED BRETHREN IN CHRIST.

—Mr. F. Brimblecom announces through the daily papers of this city that he proposes at no distant day to call a convention at Polo, Ill., to take into consideration the church difficulties at that place, and challenges brethren Hurless and Chandler to meet him.

The Rock River conference in November last adopted the following resolution:

"That, as one F. Brimblecom caused to be published, in the *Ogle County Press* of Oct. 11, 1879, an article which basely slandered a number of our ministers, and unscrupulously misrepresented certain actions of the Rock River conference, we, as a ministerial association, in session convened, deem it our duty to say to the public that said article is false in every main feature, and most shamefully slanderous, and, to all appearances, designedly and wickedly mischievous."

—The *Telescope* reports revivals in no less than twenty-three different places.

—Rev. S. Mills, traveling agent of Westfield College secured $1,750 in four days before New Years to complete the relief fund.

REFORMED PRESBYTERIAN.

—The N. Y. *Daily Witness* reports an interesting Gospel temperance work going on in the Covenanter church, Brooklyn: "The efforts in the cause of reforming inebriates, and saving all from the power of king alcohol by the Gospel of Christ, which are being put forth by Captain Cyrus H. Sturdivant in the Reformed Presbyterian church, Duffield street, Brooklyn, are being crowned with gratifying success. Although somewhat interrupted by the regular exercises of the week of prayer, the meetings have throughout been quite well sustained, and much enthusiasm awakened among the people; while the practical benefits resulting from the work are made manifest by the fact that every evening has witnessed the signing of the pledge by numbers who have been turned from the ways of darkness through the instrumentality of Captain Sturdivant and his co-adjutors, among whom have been Mr. Evans, Judge Pitman and Captain Curtis, also Bishop McNamara and Father O'Connor of the Independent Catholic church. The exercises are opened each evening by a service of song. The remainder of the time is then spent in Bible reading, practical addresses and prayers interspersed with singing. The congregations are made up of both sexes, of all ages and conditions of life, but all seem to catch from the leader the spirit of intense earnestness with which he is imbued, and feel the subject to be one that comes forcibly home to every heart."

GENERAL.

—Dr. J. D. Fulton's rink in Brooklyn has been made ready for his free church enterprise at an outlay of $4,000. It is said to seat nearly 6,000 people. Besides the regular Sabbath worship, temperance services are to be held every Sunday afternoon.

—At the last session of the Virginia Conference, at Norfolk, Rev. J. H. Amiss offered a resolution that at the future sessions of this conference the members will refrain from the use of tobacco in the church where the conference is held; and it was passed without a dissenting vote.

—Bishop McNamara of the Independent Catholic church, baptized at Cambridge, Mass., during his recent visit to Boston and vicinity, the child whom Father Scully had refused to baptize unless he were paid five dollars for performing the rite.

—Rev. Dr. G. W. Coan, the veteran missionary to Persia, has died at Wooster, O., aged sixty-two. He was graduated from Williams College is 1846, and from Union Seminary, N. Y., in 1840, and sailed for Oroomiah the same year. He has done a most valuable work in the thirty years spent in missionary fields.

—Revivals are in progress in many places in New Jersey. Quite a number of conversions have occurred at St. Paul's M. E. church, Ocean Grove. Over eighty persons have professed conversion in the Central church, Trenton. At Toms River, ninety persons have already joined the church from the result of the revival yet in progress. There have been more than a hundred conversions in the Hackettstown church. The meetings still retain their interest.

—Rev. Dr. Fulton at the close of his sermon on Bishop Haven, paid a very high tribute to General Conway, his assistant pastor, for his long-continued labors in behalf of the colored race. In this respect he was for the Baptist body something like what Bishop Haven was for the Methodist body. He stated that Mr. Conway had not only given his time, but spent all his means in assisting the negro exodus to the North, not having received the support of wealthy men, which he was led to expect; and suggested that a purse should be made up to enable him to send his boy to South Jersey Institute. This proposal was received favorably, and arrangements were afterward made for his son to complete his education there.—*Witness.*

—Keshub Chunder Sen, founder of the new theistic religion in India, and of the society called the Brahmo Somaj, and who for a time showed a disposition to act with the Christians, has made concessions to Brahminism, and has entered on a crusade with the avowed purpose of restoring a pure theim as it existed on the Indus 3,000 years ago. This new religion is called Brahmoism, and Keshub Chunder, having declared himself a prophet, has placed himself at the head of an army of crusaders and has entered upon what he calls a great work of revival.

We doubt whether history furnishes in any time or country a parallel to the position which Russia holds at present. Other empires have been convulsed by rebellion, and other autocrats than Alexander II. have lived in mortal terror of assassination; but the rebels were united; the ruler had the support of his own caste; there was always somewhere mutual trust, bold outspoken faith in some principles of action. In Russia, apparently, there is none in any quarter or caste. The Nihilists are not trusted by the peasantry whose rights they profess to uphold. The nobles have fallen back from the Czar. Even his own

son, the heir to the throne, it is shrewdly guessed, is at odds with him. The army stands apart, an uncertain element, on which neither the Czar nor the Radicals can count. The priests are aloof from all classes, and instead of being a spiritual support to any, are the agents, especially throughout the Steppes, of greed, ignorance and oppression. No man trusts his brother—the whole air is electric with secrecy, suspicion and treachery.—*N. Y. Tribune.*

News of the Week.

—Senator Davis of West Virginia, has in preparation a bill abolishing what are known as "permanent annual appropriations"—that is, appropriations made from time to time by Congress for permanent necessary purposes—authorizing the Secretary of the Treasury to devote a certain sum every year to a particular object, so that Congress would not have each year to go through the form of passing a law for the purpose. This system has saved a great deal of time, but the expenditures that have been made under this head have accumulated so that last year they amounted, in the aggregate, to over $40,000,000.

—It is computed that $1,000,000 in stocks are held by members of Congress on margins or otherwise, awaiting a rise. The business has grown to such dimensions that a firm of brokers in New York have established a branch office, running a special wire to the Capitol in Washington. A well known New York member made $100,000 in a few weeks by this kind of gambling.

—In reply to a resolution of the House inquiring as to the extent that lottery companies and other fraudulent concerns use the United States mails, the postmaster general is preparing an elaborate statement, in which he gives a list of 150 firms who have, from time to time, been excluded from the use of the mails on the same grounds as was based his recent order against Lawrence and others.

—A meeting of planters of Newberry county, N. C. have organized a political party. Col. Keith, of the famous family of that name, all original secessionists at the beginning of the war, is at the head of the movement. Among their resolutions is the following:

Resolved, That we send greetings of peace and good-will to all the people throughout the land to invoke them to rally and organize themselves into solid Union clubs, nominate General U. S. Grant and Senator Thomas Bayard as their standard-bearers for President and Vice-President at the next Presidential election, and let us become one people indivisable.

—The actual distress prevailing in Ireland is indicated by a cablegram which states that sixty able-bodied men, with their families, were in one day admitted to the Killarney Workhouse. It is only extreme destitution that could drive people in such numbers to seek escape from starvation, and it is only in cases where the suffering is indubitable that, in such numbers, people would be suffered to become a public charge. The facts disclose that the relief demanded is required at once.

—Professor Colladon of Geneva, Switzerland, has effected an important improvement in the contrivance for enabling deaf mutes to hear through the teeth, lately discovered in the United States. For the India-rubber apparatus used by the American inventor, which is somewhat costly, Professor Colladon substitutes a piece of elastic cardboard.

—The Vienna correspondent of the London *Times* says: The new disclosure in Russia may be very significant of what may happen ten years hence, but those persons who are conversant with Russia's military affairs do not think that Russia is preparing for some great action in the immediate future. The work of reorganization, and introducing a standing order of battle in time of peace—which was greatly disturbed by the Turkish war—entails much moving about of material, movements very apt to be construed into something quite different from their real intention.

—The riots at Pesth in Hungary, have been much more serious than was first believed. Shots were exchanged between the police and the rioters; one of the former was killed, and the wildest excitement seems to have prevailed. The immediate cause of the disturbance was the duel between Maithenyi and Verhoray, the editor of a radical journal. The affair, it appears, was in fact a dastardly political assssination, Maithenyi, the best shot in Hungary, forcing himself into another's quarrel, in order to find opportunity for murdering the editor whose utterances had made him odious to the aristocracy.

—A Berlin correspondent says he is in a position to state upon the highest authority that news has been received from Persia, announcing the second defeat of the Russians by the Turcomans, in consequence of which the Russians were compelled to evacuate Tchikislow and take refuge in their ships.

—The Abolition society of Madrid has placarded the city with a petition recently addressed to the Cortes for the immediate and complete abolition of slavery in all the Spanish possessions. It is signed by Piy Margall and Figueras, and many other Republicans, and some Liberal West Indian deputies.

—Dispatches from Cabul state that Mohammed Jan, in conjunction with Musa Khan, the son of Yakook Khan, the ex-Ameer, have occupied and are now holding the fortress of Ghuznai with a strong force. In a reply to a communication from General Roberts, he is declared to have exhibited no disposition to listen to any propositions looking to a compromise. He is believed to have been reinforced by several thousand of Shere Ali's regulars, from whom the cannon now mounted at Ghuznai were probably obtained. He has assumed political as well as military authority, and is collecting the revenues in the name of Musa Khan, whom he pretends to regard as the rightful and reigning Ameer. He has sent emissaries to Turkestan commissioned to stir up the people there to engage in immediate warfare upon the British, and the probabilities are that on account of his high reputation as a soldier he will have no inconsiderable success in raising men to join him. The rumor that Abdul Karum is raising a force in Kohistan for Mohammed Jan is regarded as well authenticated.

—Regarding the recent conflict in Albania it is stated that the Montenegrins attacked a village near Plava and took 200 head of cattle. Next day they advanced toward Gusinje and Plava, when the Albanians attacked them and drove them across the frontier. The Albanians lost forty killed and sixty wounded. The powers have been invited to send representatives to Albania to investigate affairs there, with a view to the permanent pacification of Albania and Montenegro.

—The sensational telegrams relative to the alleged Russian military preparations on the western frontier are contradicted, and it is said that only last December Russia's love of peace caused her to reduce her army 36,000 below a peace footing. Further peace measures and a further reduction of the army are contemplated.

—Several Catholic churches in Italy are now used by Protestants for religious worship. The Free Italian church has thus transformed one in Florence and one in Milan. The Waldensians are about occupying former Catholic churches in Naples, Verona and Milan. In Milan the city council have lately ceded to them the church of San Giovanna in Conca, and they are building a new chapel in the center of Rome.

—The Anglican Society for promoting Christian knowledge has just opened a new building in London, costing about $400,000. Its receipts during the last year were $107,745, with which, besides the distribution of prayer books, Bibles, and other books and tracts in missionary and colonial fields and at home, it helped to build churches, endow missionary sees, support missionary theological schools and students, and in the promotion of religious education in England.

—A friend writes:

"Some years ago a certain D.D. made a visit to Palestine, ostensibly for his health. It is now said by a bright Mason, one belonging to the same denomination as the D.D., that he went to take the highest degree in Masonry. Question—Is it true that the highest degree of Masonry can only be taken or conferred in Palestine, or that there is any degree that can only be taken there? Please answer through *Cynosure* and oblige."

The only degree we ever heard of as peculiar to Palestine was one invented by Rob. Morris, being a degree in hypocrisy and falsehood. While traveling in that country in vain search for ancient Masonic relics, his fertile invention supplied the place of fact. He had the Masonic emblems rudely cut in stone in one or two places and on his return reported it as a great discovery, invaluable to the craft. This is the only Masonic degree associated with Palestine we ever heard of. Its principles are widely practiced by the lodges of this and other countries.

—Says Joseph Cook: "The thing I am afraid of is not so much God's justice as God's love, which will prohibit him forever from pardoning me while I am yet in wilful disloyalty, for to pardon me in that state is to ruin me."

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CHICAGO, Jan. 19, 1880

GRAIN—Wheat—No. 2		1 24
No. 3		1 09
Rejected		90
Winter	1 12¼	1 31
Corn—No. 2		39¼
Rejected		35
Oats—No. 2		24
Rye—No. 2		77
Bran per ton		10 75
Flour—Winter	4 00	7 00
Spring	3 75	6 25
Hay—Timothy	11 50	14 50
Prairie	8 50	11 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 81
Mess pork per brl		18 00
Butter medium to best	18	33
Cheese	8	14
Beans	1 00	1 75
Eggs	20	22
Potatoes per bu	50	65
Seeds—Timothy	2 40	2 50
Clover	4 10	5 60
Flax		1 47
Broom corn	3	5
Hides—Green to dry flint	8	17
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 40	4 70
Good	3 90	4 30
Medium	3 40	3 75
Common	2 25	3 25
Hogs	4 25	4 75
Sheep	4 25	5 90

New York Market.

Flour	$4 80	9 00
Wheat—Spring	1 33	1 45
Winter	1 40	1 48
Corn	5[illegible]½	61½
Oats	47	50
Rye		93
Lard		8 00
Mess pork		12 90
Butter	14	28
Cheese	7½	13
Eggs	13	18
Wool	18	58

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STATE OF MICHIGAN, } ss.
County of Ottawa. }

Jacob O. Doesburg of Holland, Ottawa county, Michigan, being duly sworn, deposeth and saith, that he has been a member of the society called Freemasons, and that he took in due form the Masonic degrees of Entered Apprentice, Fellow Craft and Master Mason, in Grand Haven Lodge, No. 139, F. and A. M., in the year 1864, at Grand Haven, Michigan; and the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Grand Rapids Chapter, No. 7, Grand Rapids, Michigan, and that he is thoroughly familiar with the said Masonic degrees.

And this deponent further saith, that he was a charter member of Unity Lodge, No. 191, F. and A. M., Holland, Michigan, and for the years 1869 and 1870 presided as Worshipful Master of said Unity Lodge, No. 191 F. and A. M.

And this deponent further saith that he has very carefully revised the book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Illinois, and that said book contains a strictly accurate and complete statement and description of the entire ritual, ceremonies, signs and grips and other "secrets" of the first seven degrees of Freemasonry.

And this deponent further saith that the first three degrees are given in "Freemasonry Illustrated" precisely the same as he conferred them when Worshipful Master of Unity Lodge, No. 191, F. and A. M., and the same as he has seen them conferred in many other Masonic lodges, and on a careful comparison, he finds that the ritual and ceremonies given in "Freemasonry Illustrated" are precisely the same as given in a Key to the Worshipful Master of Unity Lodge, No. 191, F and A. M., by the late Stillman Blanchard, Grand Visitor and Lecturer for the Grand Lodge of Michigan, at Holland, Michigan, in the year 1867.

And this deponent further saith, that this Key was written almost entire in his own handwriting, the remainder by George Lauder, first Worshipful Master of said Unity Lodge, No. 191, F. and A. M., and that, when finished, after careful revising and comparing with the *Official Key* of the Grand Lodge of the State of Michigan, this Key was pronounced perfect; and that the following official certificate was then written in said Key:

HOLLAND, Mich., May 27, A. L. 5867.

"I have this day with Bro. Geo. Lauder and Bro. J. O. Doesburg carefully examined the foregoing cipher, in the lectures of the three first degrees of Masonry, by the State Key, and find that they are enabled to read the same with perfect accuracy.

[Signed.] "S. BLANCHARD,
G. Vis. and Lec."

And this deponent further saith, that each candidate, no matter what may be his social position, is obliged to submit to the degrading ceremonies described in "Freemasonry Illustrated," consisting in the first or Entered Apprentice degree of stripping the candidate to his shirt and drawers, and exchanging his drawers for a pair furnished him by the lodge, which fasten with strings; the left leg of them rolled up above the knee, the left foot bare, left breast bare, and a slip-shod slipper on his right foot, a hood-wink over his eyes, and a small rope, called a cable-tow, once around his neck; in the second, or Fellow Craft's degree, prepared the same, except the right foot, leg and breast are bare, and the cable-tow is twice around the naked right arm, above the elbow; in the third, or Master Mason's degree both feet, legs and breasts are bare, and the cable-tow three times around his body, hoodwinked as before. His shirt is often taken off entirely in the third degree, and is turned around in either degree when it does not open in front. In each degree a horrible oath is taken; the penalty in the first degree being cutting the throat and tearing out of the tongue, in the second the breast torn open and heart plucked out, in the third, his body severed in twain and his bowels taken from thence and burned to ashes. In the third or Master Mason's degree they pretend to murder the candidate, bury him, and after fifteen days raise him to life on the "five points of fellowship."

In each of the Chapter degrees similar murderous oaths are taken. In the first Chapter degree, which is the fourth degree of Masonry, entitled Mark Master's degree, the candidate is in his shirt sleeves, both rolled up above the elbows, a cable-tow four times around his body, no hood wink; in the Past Master's degree there is no special preparation; in the Most Excellent Master's degree, has a cable-tow six times around his body, but no hoodwink; in the Royal Arch degree, three and only three are initiated at once, have coats off, are hoodwinked and connected by a long cable-tow, wound seven times around the body of each. The conductor of the candidate personates Moses, and a man the Almighty at the *burning bush;* the miracles of Moses before Pharaoh are mimicked and also the dedication of the second temple at Jerusalem, and they pretend to find the Ark of the Covenant in an underground arch in the rubbish of Solomon's temple. The lodge room is termed the Tabernacle, the highest officer the High Priest; the second, King; the third, Scribe; the fourth, Captain of the Host. The pretended ineffable name of God is given as the Grand Omnific or Royal Arch word.

And this deponent further saith that the signs, grips, words and passes, ritual and ceremonies, in general practice in Masonic lodges throughout the United States are substantially the same, the "work" given in "Freemasonry Illustrated" being exactly as practiced in lodges throughout the State of Michigan. JACOB O. DOESBURG.

STATE OF MICHIGAN, } ss.
County of Ottawa. }

Sworn and subscribed before me this 21st day of October, A. D. 1879.

[SEAL.] ISAAC FAIRBANKS,
Notary Public in and for Ottawa Co., Mich.

STATE OF MICHIGAN, } ss.
County of Ottawa, }

Frank Slooter, of Holland, Ottawa county, Mich., being duly sworn, deposeth and saith, that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Unity Lodge, No. 191, F. and A. M., Holland Mich., and this deponent further saith that he has been Junior and Senior Warden of said Unity Lodge, No. 191, F. and A. M., and that he is thoroughly familiar with the first three degrees of Masonry, and that he is intimately acquainted with Past Master Jacob O. Doesburg, and that he has many times seen the said Jacob O. Doesburg confer the said three degrees in Unity Lodge, No. 191, F. and A. M., and that after a careful examination of the proof sheet of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a perfect and complete description and accurate statement of the three first degrees of Freemasonry, as is worked in every lodge in the State of Michigan, in conformity to the Grand Lodge Key, and substantially the same throughout the United States.

And this deponent further saith that the Key made use of for this exposition is the identical *official Key*, which he has often used himself officially as Senior Warden of Unity Lodge, No. 191 F. and A. M. FRANK SLOOTER

Sworn and subscribed before me this 30th day of October, A. D. 1879.

JAMES TEN EYCK,
Justice of the Peace in and for Ottaway Co., Mich

STATE OF MICHIGAN, } ss.
County of Ottawa. }

John Hoek, Senior, of Laketown, Allegan Co., Mich., being duly sworn, deposeth and saith that he has been a member of the society of Freemasons, and that he took in due form the degrees of Entered Apprentice, Fellow Craft and Master Mason, in Battle Creek Lodge, No. 12, F. and A. M., Battle Creek, Mich., and this deponent further saith that he took in due form the Masonic degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, in Battle Creek Chapter, No. 19, at Battle Creek, Mich., and that he was a member in good and regular standing at the time of his seceding from the society of Freemasons, which he did about one ago.

And this deponent further saith that he is familiar with the ritual and ceremonies of the seven degrees referred to, and that, after a careful examination of the proof sheets of a book entitled "Freemasonry Illustrated," published by Ezra A. Cook & Co., of Chicago, Ill., he finds the same to contain a complete and accurate statement and description of the ritual, ceremonies and secrets of the said seven degrees of Freemasonry, generally known as Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master and Royal Arch. JOHN HOEK, Sr.

Sworn and subscribed before me, this 24th day of October, 1879. H. D. POST,
Justice of the Peace in and for Ottawa Co., Mich.

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Notices.

THURSDAY, FEBRUARY 12th,

is recommended by the N. C. A. Board of Directors to be observed by all friendly to our reform as a day of fasting and prayer, for the victory of the truth over lodge error and apostacy. Let us humbly confess our sin, and the sin of the churches and the nation in respect to lodge iniquity, praying that success may be given to the efforts to overthrow it, and especially that a signal blessing may be given to the National meeting, soon to be held.

DIRECTORS' MEETING.—An adjourned meeting of the Board of Directors, N. C. A., will be held at 10 A. M. February 5th, 1880, in the Association Building, 221 West Madison St.

Topics of the Time.

Numerous seceders from the secret orders recognize in the *Cynosure* a friend. The secret orders and unions are communistic, at war with the prosperity and happiness of men, educating their sincere adherents in principles of lawlessness which will put even the lives of their own members in jeopardy. An illustration of this fact occurred in Chicago on the 20th of the present month. Edward Reynolds was a striker in the late war between the packing-houses and the lodge. He struck in obedience to the orders of his superiors and looked to them for funds. Daniel O'Connell is the petty tyrant of the butchers' union who ordered the strike, and is looked upon with a mysterious reverence by the crowd who follow him with foolish obedience. Reynolds held out against those whom the loud mouthed communists denounce as oppressors, until the cupboard was bare and the wife and children crying for a crust. Then he went to the headquarters of the union and asked O'Connell for relief money. The "*worthy* President" said they were giving no more relief money, although only some $3,000 is disbursed of the $10,000 they have boasted in their treasury. Thereupon the striker became one in earnest and hit his tormentor over the head with slung shot, and was arrested. The moral of this story turns us to such Scriptures as: "Cursed be the man that trusteth in man, that maketh flesh his arm;" "Seek first the kingdom of God and his righteousness, and all needed things will be added;" and the example of the Saviour who ever spake openly to the world, and in secret said and did nothing.

LATER.—On Monday the butchers' union was lamenting the sudden disappearance of their treasurer and their funds. The chairman of the relief committee says there were $10,000 raised for the union and only $3,000 paid out to the members. A severe but useful lesson, if they heed it.

General Grant arrived in Havana, Cuba, last week Thursday. During the night following two distinct and alarming earthquake shocks were experienced, the first it is said in the history of Havana. The General must get more solid standing if he wants to be "third term" President.

Kansas has an exceptional executive. Governor St. John is of old abolition stock and does not disgrace his early Christian reform training. In a private capacity he is virtually at the head of the relief work for the colored refugees. He is also president of the State Temperance Union, which is now very actively at work arousing the temperance elements and organizing them for a successful campaign. The ministers and editors have been called out; the former respond unanimously and heartily for the movement, and three-fourths of the latter. The leading politicians and political papers, however, are opposed as they always are to anything, good, bad or indifferent, that interferes with party supremacy.

The jury in the Hayden case could not agree, and on Monday of last week were discharged. They stood eleven to one for acquittal. The solitary man who was for conviction was David B. Hotchkiss of Prospect, Conn. It is said that he was severely used by the other jurymen for disagreeing with them. The prosecution during the progress of the case proved the whereabouts of every male inhabitant of Madison, Conn., on the afternoon of the murder but two, and one of these was Hayden, whose own statement and that of his wife was all the testimony that could fairly contradict the evidences of his guilt. His Masonic friends are warm in their congratulations, no doubt the two Masonic jurymen coming in for their share. As the case stands he is neither cleared nor proven guilty. Whether the trial will ever again come up is doubted.

This last Thursday in January is widely observed as fast day for colleges. The first "Concert of Prayer for Colleges," generally observed, was on the last Thursday of February, 1823, on the recommendation of the American Education Society. The importance of the object and the blessings that have been given in answer to this prayer have ever since preserved the custom, though in many of our wealthy institutions it has become more a formality than a power. In the majority of our institutions it is however a day of precious memory. It is stated as an evidence of the blessings attending its early observance, that in thirty-six colleges from 1820 to 1835, there were fifteen hundred conversions; or an average of three per year for each institution. To-day we esteem religion at a very low ebb where greater results are not experienced. Oberlin can probably count fifteen years in which as many have been brought into the kingdom; at Wheaton during the past three years over one hundred have confessed Christ. But there are yet greater victories for faith in our colleges. They should all be not only centers of learning, but of Christian learning, and of Christian reform. Let us to-day pray that the principles of our reform may be soon welcomed in all our halls of instruction.

Rob. Morris is vindicated! Now let Parvin and Dalcho, Hyneman, Mackey and Norton, and the party of progress in Masonry be confounded! Let fogyism rejoice! Let the "royal art" that cuts Masonic emblems in the rocks of Palestine in the last half of the nineteenth century, and palms them off as relics of Solomon or the "Patron Saints John," be vindicated. For has not commander Gorringe of the U. S. Navy, found under Cleopatra's Needle, set up in the eighth year of Cæsar Augustus and twenty-two before our era, two stones cut in the shape of an altar; another like a workman's square; another which, being eight and one-half, by four, by two feet in dimension, is called an apron (!); and a rusted trowel of orninary size—all the emblems of the Masonic lodge? And has not this enthusiastic commander telegraphed the particulars of this wonderful discovery to Washington and other parts of the world, that the Worshipful Masters may have pleasure and the craft profit thereby? "So mote it be!" Let the Masonic shouters redouble their efforts. Let them no more be abashed at the reports of high-titled committees in Grand Lodge, or the researches of Masonic historians. They have it all here—full proof that John the Baptist and the other patronized the lodge; that Solomon was first Grand Master; that Enoch built nine arches; that Adam—etc., etc. Perhaps they will take breath to remember that the "three *great lights*" were not found, nor the common gavel, that indispensable tool of the Mason purist; and that these relics belong just as much to workmen of the engineer Pontius who set up the obelisk who worshiped Jupiter and the rest, as to the Mason who worships something he calls a "Grand Architect." We leave these questions for the Masons themselves to decide. It is a matter of comparative indifference to those who deal with the order as a living power for everything devilish, and who can trace its false worship from Cain's altar.

It is reported that a meeting of the leaders of the various revolutionary societies in Europe is soon to be held in London, and that the English law cannot prevent the gathering, much as the government has been importuned by continental powers to interfere. Nihilists from Russia, Socialists from Germany, Masonic Reepublicans from Italy, Internationalists from Spain and the "Reds" from France will make up this precious junto of assassination, rapine and hate. It only needs Kearneyites from this country, who want all the editors hung from lamp posts, to complete this blood-thirsty lodge.

The World hath Need of Noble Men.

The world hath need of honest men,
Who in the strength of Truth's great might,
Will scorn the falseness of the times,
And bravely battle for the right.
The need is great. In every land,
Truth waits a champion for her cause,
For Error reigns a king supreme,
And violates her sacred laws.

The world hath need of fearless men,
Who, calm amid its cold despite,
Will tear the tinsel from its shams,
And on their darkness shed a light.
Too long have falsehood and mistrust,
With ignorance, and strife, and hate,
In bondage held the human heart,
And laid its beauty desolate.

The world hath need of earnest men,
To speed the time when, hand in hand,
The nations shall rejoice in one
Great undivided Fatherland;
When jealousy, and party strife
Shall yield to peace and liberty;
And men shall own no bondage but
The bonds of true fraternity.

The world hath need of noble men.
It waits, and cannot wait in vain;
A cry comes from the multitude,
A cry of sorrow and of pain;
For men begin to think, and thought
Must teach eternal truth sublime,
That soon shall brighten into day
The dawnings of a better time.

—Selected.

Southern Mission Work.

BY REV. J. T. JAMES.

Small troubles at home often obscure great troubles abroad. Home troubles are often lightened by lifting a neighbor's burdens. It lightens the heart to do an act of kindness that does not end on ourselves. "Look not every man on his own things, but every man also on the things of others." (Phil. 2: 4.) Judson's going to the heathen Burmans was the means of general spiritual quickening and blessing to the churches of this land.

Allowing certain prominent evils in the North their full importance, such as intemperance and secretism, we must not fail to look on our Southern neighbor's troubles. We must not look too much on our own troubles, lest they become unduly magnified and get wrought out of all due proportion. This tendency is very manifest. The following language was contained in a late issue and editorial of one of our reform papers:

"The miserable Republican twaddle about Southern rebels murdering a few freedmen, is exceedingly nauseous to a temperance man who sees the Republican party with its overwhelming majorities in the northern States, murdering thousands by licensed saloons and dram-shops. Shame on the man who will fire the northern heart against the South and southern men whom a Republican Congress has pronounced worthy to be reconstructed and readmitted to all the rights and honors of citizenship, while he has no word of condemnation for the liquor traffic."

Northern intemperance is an enormous evil and calls for vigorous prosecution; but we think there is some considerable difference in living in a land where you can let whisky alone if you want to and it will let you alone, even if you make many hard speeches against its character, and living in one where certain evils will come for you and stain your floor with your blood or hang you to a neighboring tree. There is quite a difference between hunting the devil where he is confined to certain premises, and having him hunt you on yours. In the North men have all the rights of civilization, and are under no constraint to sell their souls and bodies to the dram-seller, while in the South multitudes of human beings are still denied the great charter rights of life, liberty and the pursuit of happiness.

All the provision given the elder brothers, Joseph mingled more or less with discomfort until they brought up Benjamin, the youngest, the last born. Men of the northern civilization may work away at their lot and portion in life, trying to weed out every devil that might tempt their untrained children to run in the way of their unsubdued, unbroken inclinations, while just across the line, almost within hearing, human beings are murdered for trying to live like freedmen and by a civilization sitting in the lap of Southern Christianity; but not until Benjamin is brought up into his place, not until the last born unto the rights of this country's citizenship is brought up with them and gets his full "mess" from providence, and all his portions, will a much better state come to his elder brethren in the North.

"In vain is the net spread in the sight of any bird" (Prov. 1: 17). "Train up a child" at home "in the way he should go" and when he gets old he will not depart therefrom when he goes abroad. If mothers would not delegate to Sunday-schools the training of their children while they give themselves to other matters, but would love and serve God themselves and get "sight" in their "birdies" to see and turn from the net of the rum-seller; if they would seek unto Jesus for those eyes he has to bestow on poor, blinded souls that they may not run into the snares of Satan (Rev. 5: 6), and would get these eyes set into their children by strict and happy piety at home; if they would work in them the Divine sight and prepare them in understanding for meeting the dangers of the world, their "birdies" would be safe, no matter if the law is not strong enough yet to take away the rum-sellers net. This government is not quite religious enough to furnish piety to the children of ungodly people. Inattention at home to the claims of God on the soul will have its penalty, whether by rum-sellers or some other agents of the devil. So long as northern whisky does not take legs and walk forth into the streets and invade houses and jump down the throats of men whether they will or no, but abides quietly on the shelves of the rum-seller, let us avoid magnifying even the great evil of intemperance, so that it hides from our eyes the troubles of our brother men of the South.

But there is another obstruction to the missionary spirit in the Lord's people, and that is

AN UNDUE ABSORPTION OF CONSCIENCE

in good things. If one member of the body were to absorb the entire strength of the food taken into the stomach for the whole body, we should see such a misshapen thing as the eye of God beholds in some specimens of piety. There is nothing, perhaps, that has such a tendency to swallow up conscience concerning duties abroad as duties about home. It is so easy and so pleasant to flesh and blood to let the home conscience grow, to allow the fullest culture of every department of conscience toward things about home. So true is it that "flesh and blood cannot inherit" that spirit of self-denial and cross-bearing which is the gate to "the kingdom of God." And in this day of refinement and culture, when all the arts and sciences are laid under contribution to improve human life as a thing of this world; when so many influences conspire to increase the power of the sweets and endearments of domestic life, scarcely anything presents more obstacles to going abroad in God's work than this.

The church has no greater blindness than concerning this matter. It is a most fearful absorption of conscience for the Lord's people to spend on their "flesh," on their present temporal and physical comfort, the time and attention and means needed to deliver the "souls" of our fellow men in other parts. It is fearful for conscience, that part of it which should go toward the souls of our fellow beings, to be swallowed up and absorbed by home duties. It is a fearful thing for a man to spend on himself and on his own all the grace of God given him.

The political and social salvation of the South was wrought out by the spirit of great self-denial and suffering. Men turned away from home and all its endearments to go and strike to death the dragon of slavery which had ascended up into this country's political and social heaven, and was threatening from thence to make war against the good of the entire land. The moral and spiritual salvation of that land is work pertaining to "the church," and can be accomplished with no less spirit of self-denial and cross-bearing on the part of Zion's soldiers than was sustained by the soldiers of the Union. Zion's daughters should assist in and share the sacrifices of Zion's sons, just as did the daughters of this Union in the war that preserved it from slavery.

Had home duties and claims been permitted to absorb the conscience of the men who became Union soldiers, their own homes in the free North would have become infected with the spirit of political, social and moral death that Satan had raised up in the South to spread over the land. It was the currents of liberty which were loosened on the land by the sacrifice and action of free men, and the movements of free armies through the slave-holders' territory that scattered the mists of death from the people and made them strong to strike the fetters from millions of legalized slaves.

Now, what is needed in the South is free men to make war in the Spirit and Word of God against the dragon still seated in the moral heavens of that land. We must organize a zealous service against the devil-worship of the lodge in that land, and against the Satanized Christianity of the churches seen in their general caste practices, their race prejudice. It will require a fervent zeal (all else is a stench to the Almighty,) and a highly wrought spirit of testimony and service against these evils, in order that the Lord God of heaven may connect the upper currents of power and salvation with the becoming zeal of his servants below. He could just as soon connect these currents of Divine power with a lazy, half-awake service against the moral evils of the South, as he could find pleasure in a Laodicean church.

Of course, I am writing up the claims of the South and its department on general reform interest, and do not wish to be understood as desiring to drain due interest from other parts. I only wish that we may soon get up such a service for the Lord in the South, in connection with the work of God generally, as may get the Divine currents in motion in that land to strike devils and devil-fogs from the minds of the people, that the Sun of righteousness may arise on them with healing in his wings. Who will consecrate himself for the service of the Lord in the South? Who will consecrate his means to help consecrated men in the Lord's service in that land—"the department of the South?"

We will pursue this subject from time to time as we may feel we have something to say.

What an Odd Fellow Says. II.

How strange, dear *Cynosure*, does it appear to a Mason or an Odd-fellow that there should be any opposition to these secret orders. For how can we intelligently oppose, we know not what? An order comes to us with high-sounding pretentions, and asks us, without examination, to admit its claims; and if we presume to dispute its claims, it forthwith raises the pitiful cry, "You are opposing and persecuting you know not what."

Thus one Odd-fellow says, "The world is in comparative ignorance of these societies. No man can know what is in them who is not connected with them." This is an assumption that is thrust in our faces by the advocates of secret orders everywhere. "You cannot intelligently oppose them unless you have been

a member." To this assumption I propose a few specific answers:

1. It is a despotic demand that there shall be no discussion. It is well known that these orders take the utmost precaution that all that is learned within shall never be published without. How unlike Christ. The very first requisition made of the Odd-fellow is a solemn promise that he will divulge nothing that transpires during his initiation. And then the long solemn promise of the initiatory member closes with the following: "Should I be expelled, or voluntarily leave this order, I will consider this promise as binding out of it as in it, to the true and faithful performance of all which I pledge my sacred honor." What greater precaution could be taken to guard against the revelation of their secrets, and what obligation more ensnaring to the conscience could an intelligent being take? Observe then carefully the position of secret orders. They say you cannot discuss the question unless you are initiated, and if initiated, you *shall* not discuss it; and should you presume to do so, you are branded as a perjured villain. That is, they presumptuously demand that you accept the thing as right on their dictum, and thus they would effectually foreclose all discussion. Is the popish doctrine of infallibility a whit more presumptuous than this? An order that would chain free thought, and close the lips of free discussion, is worthy only of the burning contempt of an American citizen.

2. The declaration that we can know nothing about secret societies until initiated, is *prima facie* evidence that they owe their existence to darkness, and are therefore wrong; and it is an insult to my manhood to ask me to "go it blind," or in the language of Odd-fellowship, to "submit myself passively to my guides." Suppose a merchant asks me to put in $10 000 and go partner with him in business. I say give me an exhibit of your assets and liabilities, and let us take an inventory of your stock. But he says, That is not my way of doing business. Go it blind. Submit yourself passively to me as your guide, and I will lead you in the royal road to fortune. I could not but say to him in such a case, Sir, I have no confidence in you as a man of business integrity. I believe your establishment is about to go to smash, and I have no disposition to invest in a firm when its secrecy gives evidence of its rottenness.

Or again, suppose I urge upon some person the duty of uniting with the church. He very innocently says, I wish first to know something of your principles, what kind of a process you put members through in admitting them, and what obligations you impose upon them in regard to their after life. I reply, That is not according to our order. Go it blind. Submit yourself passively to me as your guide. But says he, I have heard you do not admit members of secret orders, and I wish to know just how you stand. But I say, What do they know about our church who have never been members? Go it blind. Submit yourself passively to me as your guide, and you will learn by and by how we stand on the question of secret societies. The common sentiment of the outside world would say, Away with such a church from the face of the earth! Is it then any better for an order thus to do, which sets up claims as high as those of the church?

3 My third answer is: There are enough of the principles of secret orders on the surface, and well known, to condemn them; and the main opposition to them is grounded on well known principles, patent to the eyes of the world, and set forth in their own literature. Even the novices in the anti-secret discussion know immensely more of the real principles of these orders than nine-tenths of the membership. Indeed, I have never talked with a member of any secret society, that did not seem to be in stolid ignorance of its true principles. And must I identify myself with that which I believe to be wrong, before I can intelligently condemn it? Must I go down into the den of infamy before I can testify against the debauchery of the harlot's home, or raise a warning voice against the allurements by which the libertine would seduce the unwary from the path of virtue? Must I enter the "endowment house" of Salt Lake City and seal a dozen wives for all eternity before I can speak intelligently against that "mother of harlots," that "habitation of devils," that "hold of every foul spirit," that "cage of every unclean and hateful bird"? Yea, more, must I go down to the burning prison home of the devil and his angels, before I can warn sinners of the doom of reprobate spirits in that world of banishment, where "their worm dieth not and their fire is not quenched"? Now it seems to me that any of these answers are sufficient to put to silence the constant cry of secret orders, that we cannot intelligently speak against them, unless we have been members.

4. But in the fourth place, I would say: Gentlemen, your game is bagged. Your secrets are out. Enough of what is done in your "chambers of imagery," is now known to place you under the ban of Christian condemnation. There have been men, who in their innocence gave themselves passively to their guides, but afterward opened their eyes to see that they stood on at least doubtful ground. As honest men they subjected the principles and usages of your orders to the crucial test, and found them false to the Gospel of Christ. Through struggles painful to flesh and blood, the conviction was fastened upon their minds, that they would "out-Herod Herod himself," if they kept an oath or promise which it was sinful to take, and ensnaring to the soul. The only way to unburden the conscience and successfully warn others of the snares of the devil in which they were taken, was to bring these hidden things of darkness to light. Hence the many expositions of Masonry and Odd-fellowship, which are now being given, and by which their secret things are set forth in the light of day. Perhaps too much time and space has been given to this point, but if it shall help some of your readers to meet this assumption which is so often thrust in our faces, it will not be in vain. But there is more to follow.

WM. JOHNSTON.

College Springs, Iowa.

THE SERMON.

CONVERSION.

A discourse before the First Congregational Church of Peoria, Ill., by Rev. A. A. Stevens, pastor.

In Acts 3: 19, we have these words: "Repent ye, therefore, and be converted, that your sins may be blotted out."

1. The thing insisted upon here is a change of mind and a change of life. The Greek word for converted is not passive in form, but active like the one for repent. "*Repent* and *turn*" ye, would be a more literal translation, meaning turn from evil, to the Lord. For in looking forward to the close of this appeal, the apostle says: "Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." That then is the sense in which they are to turn and be converted. Peter also on the day of Pentecost said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." He charged on them the guilt of his rejection and crucifixion, and now they must acknowledge and forsake their wickedness, and publicly accept of him as their only Saviour. So Jesus teaches also, "except ye be converted," that is turn from your present character and conduct and "become as little children, etc. "Whosoever shall humble himself as this little child," etc. That is, we must become docile, submissive, unworldly and believing. Conversion then is clearly commanded. It is our duty to turn to God, to forsake sin, and to do works meet for repentance, It never can be otherwise. Nothing should ever be allowed to obscure this plainest, first duty of every sinning human being.

2. But for our encouragement we may also consider God's relation to this change and his feelings about it. He is a helper; he is by his word and Spirit and providence working for this end. Says an old writer (Hammond) "What is it but a continual, perpetual voice from heaven to give men no rest in their sins, no quiet from Christ's importunity, till they wake from the lethargic sleep and arise from so dead, so mortiferous a state, and permit him to give them life." That is it; God is waiting on the cold, the sleepy, and the dead in sin; and with a constant voice through their moral and physical nature, striving to disquiet and startle them, that he may inspire in them a better life. He sends, too, "to convince of sin," etc. He powerfully draws men, knowing that none will come except the Father draw them. He clearly teaches them, "As it is written they shall all be taught of God." He affects the heart favorably to receive the truth. God "opens" the heart to "believe" and to "attend." The apostles distinctly recognize his work and his hand in all such blessed results. "Then hath God also granted to the Gentiles repentance unto life," they say when they hear of their conversion. And when success attends their labors, "the hand of the Lord is with them." This change to a new life must always be recognized as a birth from above, a renewing of the Holy Spirit. From what source but God could such improved character and dispositions first originate.

3. It should be noticed distinctly, also, that God's own believing people, who are already converted are employed, and made helpers in the work. These apostles were, by proclaiming the Word, by being witnesses for Christ, and by exhibiting in their own persons and character much of his Spirit. They ministered and served in Christ's name, and men learned what he was, to a good degree, by seeing what had been done for them, and in them, in receiving this Gospel. Thus it should ever be with his disciples. "Brethren, if any of you depart from the truth and one convert him," etc. But it is necessary to be in a very penitent, cleansed and spiritual state ourselves in order to be used thus. Our prayer should be, "Create in me a clean heart, O God;" "Cast me not away from thy presence;" "Restore unto me the joy of thy salvation," "Then will I teach transgressors thy ways."

4. I will suggest that God's Word is his conspicuous instrument in effecting these changes. "It is the sword of the Spirit;" "Ye have purified your hearts in obeying the truth through the Spirit;" "The law of the Lord is perfect;" "Sanctify them through thy truth."

Reversing now the order in which these points have been mentioned, let us never forget—

1st. The prominence and efficiency given to God's revealed Word in human conversion. Make light of the Bible or overlook this volume of truth, or slight it, or modify or distrust it, and you cut out the very foundations of any such change in man. You destroy the requisite convictions, and fears and exposures and hopes. You make conversion unnecessary even though possible, and you make it impracticable even though necessary. You obstruct the whole process and plan of God's mercy by cutting man off from the chief knowledge both of himself and his God. It is the Word of God alone which "is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discern of the thoughts and intents of the heart!" It is this law that slays the unrenewed man. It is by this commandment, applied to the wicked life, that sin becomes exceeding sinful; and by it man learns that he is in bondage, sold under sin. It is this which makes him cry out, "O wretched man that I am, who shall deliver me from the body of this death!" And without learning how lost he is, who will be anxious to seek the one who came down to save the perishing? I beg of you not to overlook or slight or fail to apply to your character and life the

infallible and inflexible law of your Almighty Maker and righteous Governor and final Judge.

2. Please notice again, secondly, the solemn fact and the great responsibility involved in it, that God makes his believing people, his converted ones, agents, laborers for this great work of securing the conversion of others. Laborers together with him, indeed, since he is working in so many ways to effect this end. Could there be a higher conception of the dignity and importance of the work entrusted to us? Associates in purpose and plan, and in desire and in achievement with the world's Almighty Creator, and the Sovereign of this whole universe. What wisdom to guide us is implied in this! What help and real efficiency are fully assured! What success and joy and glory are guaranteed! Who shall faint or be discouraged, or enter upon such service with any timid fear or dull reluctance, since he is called to be a coworker with God, and his object is the upbuilding of that everlasting kingdom, established from the foundation of the world, and promised by its author over and over to become universal and endure forever! What a shame it is to us that we should ever be slow to act, ashamed to speak, unwilling to deny ourselves, niggard in our sacrifices, or without enthusiasm in our cause! Think of "converting a man from the error of his ways, and saving a soul from death!" Only think that "there is joy in the presence of the angels of God over one sinner that repenteth," and shall we be stolid and inactive in such a work as this?

3. Very prominent also should be the fact before us always, that God is desiring and working for this end, the conversion of men. Christ came for this object also, and taught and wrought and suffered and died, to bless men (the Apostle says) in turning every one away from their iniquities; to teach them repentance and make them bring forth works meet for repentance. And when he left the world in visible person, he sent down the Holy Spirit to do this work, to teach, to remind, to convince, to guide, to help, to strengthen, to renew, to comfort and to sanctify. He departed so as to make it even better for us than to have him personally remain here with us. "It is expedient for you that I go away," he says, "for if I depart I will send Him unto you." And now He works within us to draw us to Christ, and to "will and do God's pleasure." What a messenger we refuse to hear, what an agent from heaven we resist, when we hear not the still small voice that whispers through the conscience, and when we grieve away this Holy Spirit by refusing to turn from sin and begin the good service of our God! O how little men see how greatly they are grieving, offending and opposing God by their irreligion, their stupidity, and their neglect of these concerns! Do not forget this great and constant and powerful working of God for human conversion that is constantly going on.

4. But now we come to the fourth point again, the change, the conversion of sinners. The truth, the faithful Christian and the great God himself, all employed for this end! How carefully should we scan this matter, try and understand what it is, and desire to know who of us are subjects of this change, whether we have experienced and known the true conversion. We must not be too forward in judging of others. The great German writer, Goethe, says: "As to the value of conversions God alone can judge. God alone can know how wide are the steps which the soul has to take before it can approach to a community with him, to the dwelling of the perfect, to the intercourse and friendship of higher natures." But while we must not judge presumptuously of others experience, we can tell very well from the teaching of Scripture what this change is, and discover quite decisively for ourselves whether we have been subjects of any such change. And we shall find the strong common sense of men generally so well defined on this matter that there will be little dispute in any given cases supposed, whether this conversion is genuine or spurious.

Let us introduce certain plain hypothetical cases then for illustration, as near to real life as we can, and let the Bible and common sense decide for us, each one making the practical application to himself in person as we proceed.

(1.) First, then, take the large class who are favorably situated as to general morality, have been trained under good influences, and have developed no very special temptations nor bad traits as to passions and habits and appetites, but having said this no more can be said. Here very many of our children, S. S. children, and young people remain. Have they been converted? No one declares that. No one would dare to. Do they need conversion, must we seek it and pray for it? Certainly, if we believe the Bible and the teaching of Jesus. Have they sinned and is there need of repentance? Everybody says yes. There is sin in the heart. There is sinfulness in the general character. The Bible proclaims the duty of repentance to all. Jesus dies to atone for them all. All must come to and believe on him to be saved. We have no message to them if this were not true. We should be very settled upon these matters, or we shall not rightly regard the condition of our children, and young people and even many others among our neighbors and kind friends. Indeed, we little know often what dispositions and traits lie slumbering and inactive within the bosoms of these amiable darlings. It requires a little time and trial to bring them out, and then to our consternation we often learn that the ones we kept so near us and cherished so dearly, were possessed by demons that we never dreamed of. Sickness, disaster, the sudden awaking of passion, found no strength of will, and no divine principle ruling to hold up the soul, and it fell into unrestrained anger towards God, or injustice towards men, into fraud, defalcation or lust, and we awake to a new revelation of the evil in all human hearts, by this catastrophe. It is a very humiliating view of human nature which all such cases should teach us. It should show us all that in divine grace alone is our safety. "Let him that thinketh he standeth take heed lest he fall." Let no one boast of his safety, his personal righteousness.

(2.) But turn now to all the innumerable cases, where more or less traits have been exhibited, both to ourselves and others, which we know to be incompatible with godliness, with the true Christian character. And how can we doubt as to what conversion is and what it involves? Who hesitates as to whether it has occurred or not? The man is converted, we all say, when his easily besetting sins are given up. If not forsaken, we all agree, however he may have been affected respecting them in feeling, that he is not really converted. He has not turned, he is not really changed, for this is what conversion means. It has special referenee to the conduct. You may even say he has repented meaning he has felt badly; or convicted, that is made sensible of his guilt; but not yet converted, because the sin is not turned away from. Suppose the man has been an intemperate man, and he still adheres to his cups. Common sense joins the Bible in declaring he has not been converted. Suppose he has been unchaste in action, in speech, in purpose and in thought. And he assumes to do better, professes conversion. But then come less open violations of the laws of purity perhaps, and yet are seen indications of the old desires and likings and driftings. He evidently harbors the same inward character, but dares not act it out quite so freely. Common sense joins the Bible again in saying he was never converted. It makes the crime consist in the cherished thoughts, desires, purposes and evil intent. So do all honest men. Suppose the besetment has been avarice, covetousness, overreaching in trade, any and all the forms of a grasping selfishness, which the inordinate love of money begets. When conversion occurs what do we expect? A new principle, a new aim, no less industry, thrift, business capacity, but a better use of all resources acquired, and only righteous and legitimate ways of acquiring them employed. If there is prevarication, misrepresentation about goods, grain, stock, about prices, weights and measures, any trickery or injustice in deal whatever, universal humanity joins the Bible heartily and indignantly in denouncing such fraud and in declaring all such conversions spurious. Conversion must make a man just, upright, clean, and of unimpeachable integrity, or it is no Scriptural conversion. Conversion as obviously requires all profanity to be laid aside. Conversion will exalt the Sabbath and all worship, and if one still drifted off into idle pleasures on God's holy day, and cared little for the assemblies of God's people and the exercises of his house and showed little of the spirit of devotion, it is no real conversion, men would say, and the Bible bears them out in saying it. Conversion implies the espousal of God's cause as the first and most glorious object to be sought. Conversion is a real turning from all known wrong which men have practiced, and any simulation of it is detected as by intuition and instantly condemned.

Now let us bring the matter home personally. Most of us have come to that period of life, when it will not be difficult to determine wherein it is mainly that we are going wrong, departing from the ways of God, and acting against him. Settle it in your minds by solemn and deliberate reflection, what these particulars are. What appetite, what passion, what temptation, what tendency, what weakness, what wrong habit is it that endangers you, grieves your Saviour, and is dragging your soul downward into sin and into neglect of God? What unmanly fear, what cowardly imbecility, what foolish sophistry, what social entanglement holds back your purpose from deciding to follow Christ, obey his precepts, and imitate his blessed example? Break away from them all; yield not to these degrading, lower promptings that are chaining you to fleshly appetites which will soon blight your whole being and darken all your prospects forever. Be a man as you were made to be, and welcome those higher aspirations that are beckoning you on to purity, to honor, to usefulness, to a blessed and everlasting existence.

It may seem hard at first to break the spell, to get away from old surroundings, to change old habits, to escape the bonds of old associates, but remember your own Divine prerogative of choice, your God-like free will, and your consequent responsibility to decide this for yourself. "Choose!" says God, "Choose whom you will serve!" And remember that his whole revealed Word calls for this, is given to help on this choice and to sustain it. Every time you open this Holy Book a voice from heaven will breathe courage and strength into your choice of right, and remember that all Christians, all the good people in this world are in favor of it. They will be your friends, fast friends, and never fail to sympathize and pray while life remains. Are they not as many and as good as those you have? And remember the unseen Friend, the ever-present Spirit of the mighty God, who works within you "both to will and do," and can you falter with such a teacher, such a friend, and such a helper? Heaven and earth are calling you to the side of God. "The Spirit and the Bride say, Come." Turn to God, and heaven and earth shall now rejoice in your conversion.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thur., Jan. 29.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Fri., Jan. 30.—If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11:13.

Sat., Jan. 31.—Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3

Sab., Feb. 1.—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.—Ex. 20:11.

Mon., Feb. 2.—Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.—Ps. 33:18.

Tues., Feb. 3.—And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6:18.

Wed., Feb. 4.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God—2 Cor. 7:1.

—A dispatch from Constantinople, dated Jan. 21, says: "The Porte has addressed a note to Sir Austin Layard, the British Ambassador, in reply to the latter's ultimatum on the subject of the prosecution of Koeler, the German missionary, for distributing religious tracts. The Porte argues that the proceedings of Koeler justified the seizure of his papers, which were only returned out of regard for England; that Ahmed Tewfek, the Mohammedan priest, deserves the punishment awarded him in conformity with the religious laws of the country, and that he was liberated only by the clemency of the Consul. In conclusion the Porte expresses satisfaction at the resumption of official relations with the British Ambassador. Sir Austin Layard will reply

to the note, declaring that he does not accept the principle that a foreigner may be arrested, provided his Ambassador be informed within twenty-four hours. He will refute the arguments of the Porte on the religious aspect of the case as contrary to the stipulations of article 63 of the Treaty of Berlin."

Reform News.

Cook and Lowe.

Please say to the friends in Indiana that I am well pleased with Thos. Lowe. He works the degrees well and is an agreeable traveling companion and is well received among the people where he stops. I want the friends to send for us so that we can use this new additional help while we can get it so easily. I have been with him at Wolcottville and State Line, Ind. He left a good impression. He has many fine points in his character which puts him at once in confidential relations with his hearers, and an easy and clear method of exemplifying his work. Write to me at once, friends, and I will take him right along.

Yours, S. L. Cook.

The Exposition at Freeport, Illinois.

Freeport, Ill., Jan. 21, 1880.

I have waited long for other parties who were eminently qualified to report our Freeport Anti-masonic meetings, but have not as yet seen any account. In view of this fact and of the good that has already resulted from those meetings, I will attempt a report.

Bros. Browne and Starry do make a "full team," they understand their business. In Elder B.'s lectures he manifested a true Christian spirit. The people were convinced that all that was done and said was intended for the good of souls and the glory of God. The strong logical reasoning was made more conclusive by the host of Masonic authors. It was invincible, and struck terror to breasts of the fraternity. The Masons in their rage remind me of boyhood freaks in Pennsylvania, when we would run a pole through a hornets' nest. That's the best illustration I can think of.

Bro. Starry worked the first and second degree. We challenged the cable-towed fraternity, any one of them, to step out and take oath that he had not put the Right Rev. Dove through the obligation precisely as it is done in the lodge. They dare not accept.

On Wednesday afternoon Dec. 31st, at one o'clock, Father Williams, of Warren, talked about fifteen minutes, and then we had a telling lecture by Prof. Blanchard, in the course of which he showed Masonry to be the devil's church, and that Masons were educated to lie. He was very emphatic on this point. He did not say that Masons were liars, but they are educated to lie. Quite a number of Masons were in attendance, and in fact some of them forgot their jewel; but it was a sad mistake for them, for they were wound up by the Professor about as quick as I could wind up my old clock. After that they thought of their jewel, and kept it.

On Wednesday night Prof. Blanchard for about one hour and a half held the audience in perfect silence, with staring eyes and up-turned faces to see and hear what was to be revealed next. The people said, If this is Masonry, we have had enough of it. Others said, If this is the way our ministers have been made Masons, I don't want to hear them preach. Others, It can't be possible that men of any degree of intelligence would submit to be put through such mummery and tomfoolery, and stripped in this shameful manner, hoodwinked, cable-towed, and led out as my father would his ox; and then, after all this, have the audacity to defend the soul-damning principles of Masonry.

A number of delegates attended our meetings from a distance. Father Williams of Warren, Dr. Allaban of Polo, Elder Corning of Lanark, and others.

The language of the fraternity now is, Let us alone. The small boys are going about the streets crying Tubal Cain. Yours for reform

Jesse Hunter.

The Father of Lies has an Masonic Disciple.

January 23, 1880.

The village of Trempeleau, Wis., would seem to have more than usual development of Masonic virus. More than a year ago I had occasion to call attention to the perversion of the Gospel by the Congregational minister, who is a prominent member of the lodge. I now wish to speak of the Worshipful Master of the lodge, who is one of this ministers warmest supporters.

On the evening of the 22d, I met a respectable audience in the M. E. church, and spoke of Freemasonry as a system of falsehood and fraud, basing my argument almost solely on the testimony of Masonic authors. To my surprise the "Worshipful" Master, a man of much intelligence and doubtless well-informed, rose and said that he had the books referred to, and was thoroughly familiar with them; that he *positively knew* that they contained no such quotations as had been made. He affirmed also that *all* of the revelations of Masonry were *utterly untrue;* that he had read Pres. Finney's book and *knew it was false*, and he knew, too, that Mr. Finney *never was a Mason.*

This he repeated several times. I do not wish to more than allude to the abusive and insulting language used; but for bold, intelligent and unscrupulous *lying* I have rarely seen the equal.

On the whole I am glad that the warfare takes such a character. The silence of Masons is rather hard to overcome; their mean insinuations cannot well be met, but bold and malignant falsehood will most terribly react on him who utters it, and on the system he defends. There are a "few names" here, as in Sardis, who have not defiled their garments and their influence will be felt. Yours in Christ,

H. H. Hinman.

Correspondence.

Fasting and Prayer.

A LETTER FROM WASHINGTON.

Editors Christian Cynosure:—In the arrangements for subjects of prayer "The Alliance" ommitted temperance. The Woman's Christian Temperance Union for the District of Columbia had temperance inserted in the programme. But previous to this, a day was set apart for fasting and prayer and was kept here by the society in their hall.

I observed the day, not allowing food or water to pass my lips, uniting with them in their petitions, earnestly; yet I digressed and prayed for the outpouring of the Spirit on the temperance people; that the scales might fall from their eyes and they see, as we Anti-masons see, how Masonry fosters drunkenness and especially protects the license system. I earnestly petitioned God to revive the Anti-masonic work and to preserve the lives of our laborers, giving them new strength and vigor for their work; also that he would send more laborers into the vineyard.

Before the formation of the N. C. A. auxiliary in Iowa, there were three wives (wives of Masons) who had examined Masonry and felt that t was idolatry. Each knew not the thoughts of the others. One of these three, fasted, prayed; fasted, prayed; prayed unceasingly that God would move on the hearts of some one, some Christians, to see Masonry as she saw it after searching it out of Mackey; learn that it came from the old heathen mysteries; and understand that it was Baal worship—and "Satan's masterpiece" to deceive men. Locked in her room praying, she arose after several hours, walking up and down and rejoicing in the assurance that her prayer was answered. Forgetting her wraps she ran two squares and rushing into the sitting room of her friend exclaimed frantically, "It's going to be done! It's going to be done!"

"What?" asked the astonished neighbor.

"Masonry is going to be exposed! It's going to be exposed!"

"How do you know? Who told you?"

This question aroused the speaker to consideration. Taking a pause, she replied: "Nobody, nobody. I feel it; I know it. Why! I *feel* it in my bones."

The neighbor, a Mason's wife, one of the three praying ones, sat and wept aloud for joy.

The exact date of this I cannot give now, but it was a short time previous to the Aurora convention and the formation of the N. C. A.

Brethren and sisters, let us pray, pray with unwavering faith, nothing doubting, and a revival will come. I feel it as assuredly as I then felt what I had no outward evidence of whatever. Through faithful, trusting prayer and supplication we are conquerors, and "one will chase a thousand and two put ten thousand to flight."

In Washington there are two out and out working Anti-masons, and the above Scripture is my motto, and I think I can see ten thousand Freemasons leaving government positions—"an exodus"—to ports unknown, while the true American patriots, step in and honorably conduct the business of the government.

Mr. Fenton's letter from St. Paul accords with my experience of fourteen or fifteen years of Anti-masonic life. Let us pray, work and wait, and Christ's name will be glorified.

Ruth.

Why the Masons Disbanded in 1826.

Canal Dover, O., Jan. 16, '80.

In conversation with a Freemason who is tyler of the lodge in this place, I learned a few things that I never heard from the craft before. This Mason had applied, he said, to a very eminent Freemason of one of the Eastern States, and this man of authority told him that if Morgan was murdered by Masons, it was not done by any living in the United States, but must have been done by Masons in Canada.

Well, suppose Canadian Masons did it, was it any better for Masonry itself? Rather a queer apology for the deed. Are Masons any better, so far as they adhere to Masonic culture, in the United States, than they are in Canada? If that tyler is correctly informed, Masonry still must be responsible for the deed. He also stated that when lodges disbanded after that terrible tragedy, it was only a temporary disorganization; that they intended to assemble again and re-organize as they have done. I presume that Mason is correct, and yet he is the first one ever to confess it to me. It is due to him to say, that although Masonry is anything but honesty, some Masons are honest, with respect to a few things at least. This fact of the lodges disbanding only for a time is a very significant one, and only tends to exemply the deceitful character of the order. One of the principal features of Masonry is to deceive the people, and this is only another proof of it.

This man I found to be very ignorant of the principles of the order. He denied that it made any pretentions to being a religion, and when I quoted Mackey, on "Religion" and "Acacian," he confessed he

never heard of this great lexicographer of the order. I found him very ignorant on every point, and yet he knew enough to call Anti-masons lunatics, and thought all this agitation only drove men into the lodge. And yet, when I wanted to know why they oppose it, if it adds to their number, he had no reason to offer. This objection I hear frequently from ministers who are "opposed to secrecy" and why should we censure this man for offering it —a Mason, who too, perhaps, is opposed to secrecy,—but he is a hundred fold more consistent than those ministers of churches that testify against it who are opposed to all this agitation. Masonry is surely being driven into the last ditch, and if we but work on in faith its props will soon be gone. Yours for truth,

C. W. Core.

One with God.

Sabetha, Kansas.

Editor Cynosure:—I have been "going it alone" for a long time, and will give you a little of my past history. I entered into the anti-slavery reform in 1840, and the mob gathered five different times for my particular benefit, but for some cause did not hurt me. Well, thank God, we have been permitted to see the end of that hard-fought battle, but our work will not be done until we obtain the crown. I can scarcely recollect when I was not opposed to secrecy in all its forms. We have always regarded secrecy as one of the most dangerous institutions to our political, civil and religious institutions; no matter what its name, the principle is the same and runs throughout the whole. We can compare it to nothing so descriptive as the dog: specie first, the club-headed bull-dog representing Masonry, then the cur, the lop-eared hound, and so on down to the little rat-terrier. First, the Masons; second, the Odd-fellows; and so on down to grangers which are infinitely less than the rat-terriers.

There are quite strong lodges of Masons and Odd-fellows in our little city of Sabetha, and for ought that I may know, it may be what my life and reputation are worth to oppose secrecy as I should do, to fully do my duty and clear my skirts in the sight of God. Thank God we have some noble, good and true men and women, that oppose secrecy as far as they know, but I doubt if they fully realize the responsibility of being connected with it.

In church fellowship we have three churches in our town: Congregational, Methodist and Baptist, and there are members of secret societies in all of them. I am a member of the Congregational church myself, that has Masons in her communion, and I have had serious scruples whether I am justifiable in remaining in fellowship with a church that will tolerate in silence an institution that which is both heathen, infidel and idolatrous, mixed in one conglomeration. It stabs at the vitals of all our civil, political and Christian institutions and turns justice backward, so that judgment can hardly be had in all this boasted land of ours. Our courts are being corrupted, our politicians degraded, our churches paralyzed, in a word all, of our civil, political, religious and moral institutions are writhing beneath its withering curse.

We pray God to bless you in your labors of love, and lay to your hand all needed help from on high, that you may be successful in the hands of God of accomplishing great good in the world.

Rev. John Thompson.

The M. E. Church of Cheshire, Mass.; Its Trials and Prosperity.

Cheshire, Mass.

In 1844 Rev. John Cadwell came from Savoy, New England Conference, and with Benjamin McLowth held meetings in dwellings and school houses. Soon a revival of religion was in progress and a class was formed at the house of Warner Farnum. I was one of the number. We had very precious meetings and souls were saved from time to time, many of whom have passed over the river. In 1849 we built a nice, snug church, and in 1851 a parsonage. We have had some excellent ministers who labored earnestly for the salvation of souls. In 1866 Bro. A. Osborn was stationed here. His labors were wonderfully blessed. When he came the church numbered 42, when he left there were 128.

Soon a Masonic lodge was formed. Our next minister joined this lodge, which was quite a trial to me. Some of the members also joined. Two of them, old men, said Morgan was served just right.

In 1870 we had a change. The new minister was a Mason, yet he had trouble with some of the Masons and some withdrew from the church. After the murder of Morgan I was always an Anti-mason, yet I went to church and helped support two Masonic preachers (one of the wickedest things I ever did.) I read the "Broken Seal" and bought two copies to lend and other books, for my duty was made very plain.

When E. E. Taylor left our number was 70, all told; then E. B. Haff was sent. He stopped at our house. I asked him if he was a Mason; he said he was. I told him I should never pay another dollar to support a Masonic preacher. He examined my books and read the *Cynosure*, for which I had subscribed in 1872 when visiting friends in Jefferson county, N. Y. He said I knew more about Masonry than he did, and as soon as he got time he would read more; he had been trying to get money to go back to his lodge and get a demit. In less than a month he came to persuade me to subscribe for the *Christian Advocate*, but I refused because it said nothing on the subject of Masonry and I would sustain no paper that did not oppose sin in every form. Then he wanted me to withdraw from his church and go to the Catholics, as they had no Masonry. This I would not do, though confessing that their separation from Masonry was an honor to them. He said he should have to turn me out, for he had power to do it. I said, "You must take the responsibility."

There was another very aggravating matter. Our church needed painting very much, and I circulated a subscription paper for funds. It cost $100 and we paid $51 72. The minister seemed pleased while the work was going on, but when it was finished in good shape he said he was sorry it was done; we had no business to do it; no one had ordered us to paint it. The sin of ingratitude is cruel, but how much the Saviour has to bear with me. I do not always appreciate his love as I ought.

The next move was to publish that a very excellent Christian lady was insane on the subject of Masonry. I told Mr. H. that I was going to the judgment; that I could not fellowship any institution so ruinous to souls, to the church and the nation. I laid all my trials on Jesus. He was my faithful friend.

The day arrived when we were to be turned out of the church. There were four of us. The official board were three Masons, with the preacher and two Good Templars. The latter voted to have us and four others turned out; two others voted against it. Haff said he had a right to vote, so he turned the scale against us. One of the number was an old lady of 74 years, lame and deaf. At the quarterly meeting I heard our names read out. Haff said there was nothing against our characters, the charge was a neglect of duty. My first thought was, This is nothing to what my Saviour has borne for me. The report in the papers said Mr. Haff had turned out six of the best members of the church. He replied that he had not, for he had no right to do so; yet he wrote on the church record "Expelled."

In 1874 we had a happy change. Mr. Osgood was not a Mason. Soon souls were seeking religion, and all was harmony. After two years we were supplied by P. O. Dow. He was no Mason, but a living, consistent Christian. A large number were converted, some of them wonderful cases. He was with us three years. The church is now supplied by Fillmore Lee. I am sorry to say he is a Mason. We have been urged to unite again by former ministers, and Mr. Phillips made a satisfactory confession for voting agianst us. But is no use to join again so long as Masons are in the church. We always attend church and paid over $40 00 to Bro. Dow. What we do must be for individuals; we cannot support Masons, and I do not hear one preach if I know it. One poor old man deceived me when I asked him if he was a Mason, and afterwards boasted of it. There have been two young men, excellent Christians, at our house. They had been Masons, but do not go with them now. I was very glad of this. One said Masonry professed to be benevolent, but was any thing but that. The other said the order had robbed him of $100 and had never been one cent's advantage to him.

How important it is for every Christian to do all they can to help poor young men out of such terrible bondage. I do not doubt that thousands upon thousands would be very thankful if Christians would do their whole duty toward them.

It seems to me that no sacrifice is too great to help precious souls out of the cruel snare. One came here to-day who has been greatly deceived, and says that above everybody else the ministers are to blame, as their influence goes on the wrong side. I hope the day is not far distant when all churches will do their whole duty. If we are in the narrow way, we will walk low in the Valley of Humiliation. Let Christ put on us the whole armor then we can fight valiantly for him, our precious Saviour.

Mrs. A. E. Jenks.

Our Mail.

Edward E. Willey, Centre Strafford, N. H., writes:

"I have been a reader of your paper for about a year. I am much pleased with its weekly contents. I am its friend and will try to secure to it more friends. The reading of one copy makes a friend of a truth-seeker. The Lord bless the Cynosure."

Rev. J. W. Lewis, Coleta, Ill., writes:

"I wish the Cynosure might be carried on the wings of the wind and fluttered in the face of every Mason until he would cease his idolatry and turn to God and be saved through the blood of Christ."

S. E. Orvis, Waukesha, Wis., writes:

"I still rejoice to receive through the Cynosure the weekly news and cheering reports of conventions, and able expositions and lectures; and to hear of the noble comings out on God's side from the portals of deception and darkness, as of Mr. Thomas Lowe the late seceder. And may still greater works than these be seen. I try almost daily, as I can, to give a few tracts or a copy of the Cynosure or loan a book to open the eyes and flash the light of free Christian life."

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"One of your old, life long subscribers died on the 28d of last May. His name was Thomas Brown. He was a whole-hearted Anti-mason. He lived to the age of eighty years.

Mary Barney, Mt. Morris, N. Y., writes:

"I feel a deep interest in the Cynosure and the reform it advocates, and shall not forget to pray for its complete success."

Z. T. Petty, Oramel, N. Y., renews his subscription and writes:

"This may be the last time. I am now seventy-one years old and cannot expect to read your valuable paper much longer, but I am in for all life time. My opposition to secret oa h-bound organizations has been from the days of Morgan, and will be to the end of life. It is growing stronger. Have been threatened with beating in the streets of Oramel, yet I live to oppose the evil."

John Thyne, Johnstown, N. Y., writes:

"Success to the glorious cause of anti secrecy, and may the God of nations pre

side and truth at last prevail and conquer. My work is wholly in behalf of the freedmen in the South, carrying on the work amongst them so far as my means will permit."

Mrs. C. Rowley, Bemus Heights, N. Y., writes:

"We like the Cynosure very much."

W. Fenton, St. Paul, Minn., writes:

"The Masons were intimidated a little, but not conquered by the convention here. But still good was done and great good. I sold and gave away about two hundred of the supplements you sent me."

H. P. Bradley, Bristol, Ct., writes:

"I like your paper and feel that you are doing a good work. May the Lord bless you in it."

John Phillips, Hudson, Mich., writes:

"I must have the Cynosure while I live, or until Masonry is dead and buried so deep that it will never have a resurrection. I am seventy-four years old. Have fought Masonry for fifty years."

J. C. Noe, Paw Paw, Ill., writes:

"My interest in the reform work has not ceased, but on the contrary it increases steadily. The fact that the secret combinations oppose the reform is good evidence that they fear it."

Mrs. M. H. S. Truesdell, Trempealeau, Wis., writes:

"My mother sends greeting. She is now in her ninety-eighth year, probably your oldest subscriber. Likes the Cynosure much, as we all do. Is just as strong in her opposition to Masonry now as in 1826, when she with my father, Geo. Hull, were in the thickest of the fight. We will do for the paper and cause what we can."

H. Ashley, Evansville, Ind., writes:

"I find some persons who say Freemasonry is an evil, but do not try to show forth its evil or oppose it. I was talking with one man who had been cable-towed, and he said the lodge was no place for a Christian."

Joseph Gingery, Arcata, Cal., writes:

"Times are very hard here. I like the Cynosure very much, and would not do without it. You may consider me a life subscriber."

T. Kingsnorth, Battle Creek, Mich., writes:

"I think the majority of the people are not in favor of secret societies, but they don't want to commit themselves. I hope and pray that truth and right may triumph over untruth and wrong. I wish you a happy New Year."

R. G. Thompson, Erie, Pa., writes:

"I am sorry to say that I cannot find one watchman in the whole city who will proclaim the truth, for they are all enfolded by the secret orders, where they have been brought to the light (?) and it has made them spiritually blind. But we pray and sow, and trust to Christ who giveth the increase. I cannot consent to join any of the churches by presenting my letter to a hood-winked minister."

C. Winter, Gouldsville, Vt., writes:

"I like your paper for some write for it who appear to have the Holy Spirit to lead them through this selfish world which is no friend to grace. So let us all work for Christ while the day lasts, and thereby receive his smiles at last."

Elder Joel H. Austin, Denmark, Iowa, writes:

"As certainly as the world moves so certainly the reform work moves forward, for God works with it."

Job A. Talmage, Port Oram, N. J., writes:

"I wish you a happy New Year. I have loaned my books a great deal, and last week I had the happiness to hear that they were the means of preventing one professor of religion from joining the Masons, which seemed to do me more good than the price of a dozen books. I was also pleased to learn of late that there is one officer in this county who is not a Freemason. He said he was once an Odd-fellow, but was disgusted and left them."

Robert Berry, Carbondale, Pa., renews his subscription and writes:

"I had not thought to send for your paper again, for I am an old man almost eighty-one years old. I have taken your paper for eleven or twelve years and don't know how to do without it."

Sabbath School.

LESSON VI.—Feb. 8, 1880.—THE TRULY RIGHTEOUS.

SCRIPTURE.—Mat. 5: 17-26.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment:

22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24. Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

GOLDEN TEXT.—Behold thou desirest truth in the inward parts.—Ps. 51:6.

[From The Scholar's Quarterly.]

HOME READINGS.

Mat. 5: 17-26. How to obey, and how to agree.
Rom. 3: 19-31. The law approved.
James 2: 1-10. Completeness demanded.
1 John 3: 1-15. Obedience in heart.
Mat. 23: 13-28. An outward show.
Rom. 10: 1-13. Righteousness by faith.
1 John 4: 7-21. Perfect love.

[From the Lesson Commentary.]

INTRODUCTION.

Among the Jews of that day, and doubtless in the assembly listening to Jesus, the feelings with respect to the law were varied. Some were eager for the abolition of the old institutions; some clung to the ancient system: and all were anxious to know the opinions of this new teacher. To the various classes of his hearers, who might view an expected abrogation of the Law and the Prophets with very different feelings, our Lord's announcement would in effect be such as this—"Ye who 'tremble at the word of the Lord,' fear not that I am going to sweep the foundation from under your feet. Ye restless and revolutionary spirits, hope not that I am going to head any revolutionary movement. And ye who hypocritically affect great reverence for the Law and the Prophets, pretend not to find anything in my teachings derogatory to God's living oracles."—D. Brown.

"To fulfill"—Christ fulfills the law: 1. Theoretically, by unfolding its deep spiritual significance, as in this sermon. 2. Practically, in his holy life, a perfect pattern for imitation. 3. By realizing the types and shadows of the ceremonial law. 4. By redeeming us through his expiatory death from the penalty and curse of the broken law. 5. By enabling us through his Holy Spirit, to fulfill the law in gratitude to him and in living union with him.—Schaff.

"Shall be called least." As he disparages the law, so shall he be disparaged under the Gospel. In the kingdom of heaven, or in the church, under this economy of Christ he shall be set at naught. As he makes void the law, so his profession shall be made void. Our duty is to do and teach all that God has commanded. Professing Christians cannot indulge "small sins" and find favor with God. Ministers cannot shun to declare the whole counsel of God. Practice and precept, too, must go together.—Jacobus.

"Pharisees." Less a charge of hypocrisy or wickedness than a declaration that they, with all their care, had not understood the real spirit of the law. Their scrupulous literal obedience was only a perversion of the law. Christ only unfolds its true meaning, first, by saying that the way to obey is not that of the Pharisees.—Schaff.

"Whosoever is angry." The anger is sinful, (1.) when it is without any provocation given; either for no cause, or no good cause, or no great or proportionable cause; (2.) when it is without any good end aimed at, merely to show our authority, to gratify a brutish passion, to let people know our resentments, and excite ourselves to revenge, then it is in vain, it is to do hurt; (3.) when it exceeds due bounds; when we are hardy and headstrong in our anger, violent and vehement, outrageous and mischievous, and when we seek the hurt of those we are displeased at.—M. Henry.

"Judgment."—The sense is, "There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and supreme courts, ('judgment and council.') And after these is set the Gehenna of fire, the end of the malefactor whose corpse, thrown out in the valley of Hinnom, was devoured by the worm or the flame. Similarly, in the spiritual kingdom of Christ, shall the sins even of thought and word be brought into judgment and punished, each according to its degree of guilt, but even the least of them before no less a tribunal than the judgment-seat of Christ." The most important thing to keep in mind is, that there is no distinction of kind between these punishments, only of degree. In the thing compared, the "judgment" inflicted death by the sword, the Council, death by stoning, and the disgrace of the Gehenna of fire followed as an intensification of the horrors of death; but the punishment is one and the same—death. So also in the subject of the similitude, all the punishments are spiritual; all result in eternal death; but with various degrees (the nature of which is as yet hidden from us) as the degrees of guilt have been.—Alford.

"Then come and offer thy gift." The reconciliation does not make the worship unnecessary. Discharge of duty to men does not do away with duty to God. One truly reconciled to his brother is readiest to come to God in his appointed way.—Schaff.

"Agree." The sense may be given: "As in worldly affairs it is prudent to make up a matter with an adversary before judgment is passed which may deliver a man to a hard and rigorous punishment, so reconciliation with an offended brother in this life is absolutely necessary before his wrong cry against us to the great Judge, and we be cast into eternal condemnation." The adversary, in its abstract personification, is the offended law of God, which will cry against us in that day for all wrongs done to others; but in its concrete representation it is the offended brother who is to us that law as long as he has its claim upon us.—Alford.

"Thine adversary." Our adversary, as long as we are in sin, is God himself in his Word, and it is necessary for us to agree with him by repentance and obedience—for when we have come to the end of our mortal journey there is no further opportunity for reconciliation.—Wordsworth.

Each His own Way.

All great works are done by serving God with what we have on hand. Moses was keeping sheep in Midian. God sent him to Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is that in thine hand? With this rod, with this stick, thou shalt save Israel." And so it proved.

"What is that thou hast in thine hand, stranger?" "An ox-goad with which I urge my lazy beast." Used for God, and Shamgar's ox-goad defeats the Philistines.

"What is that in thine hand, David?" "My sling with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thine hand, disciple?" "Nothing but five barley loaves and two fishes." "Bring them to me; give them to God." And the multitude was fed.

"What hast thou, Dorcas?" "My needle." Use it for God, and those coats and garments keep multiplying, and are clothing the naked still. —*Bible Student.*

MISSIONARY ENTHUSIASM.—This subject has of late been largely discussed by the Christians of the world, we therefore venture to lay before our readers the remarks made upon it by Mr. Spurgeon at a missionary breakfast of the U. P. church. He had spoken of an enthusiastic bird fancier, "whose soul was full of birds, nothing but birds; and of course he became a great naturalist. He lived, and he was willing to die, for birds." "And we need," said he, "to muster a band of ministers who live only for Christ, and desire nothing but opportunities for promoting his glory—opportunities for spreading his truth—opportunities for winning by power those whom Jesus has redeemed by his precious blood. Men of one idea —these are they that shall do exploits in the camp of Israel. We need red-hot men, white-hot men, who glow with intense heat; men whom you cannot approach without feeling that your heart is growing warmer; men who burn their way in all positions straight on to the desired work; men like thunderbolts flung by Jehovah's hand, crashing through every opposing thing, till they have reached the target they have aimed at; men impelled by Omnipotence. It will be a great day for the church when the members of all our churches arrive at such a glorious state of heat as that. You may depend upon it, that enthusiasm is a liberal education for a Christian; I mean nothing makes a man so quick sighted and intelligent in the service of God as enthusiasm."

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 29, 1880.

The First Convention in Rhode Island.

Since Roger Williams journeyed through the New England forests to Providence on the Narragansett Bay, there have been few, if any, more important gatherings than the one meeting this week in Howard Hall of that old city. The first State convention in Rhode Island for the separation of Christ's true worship from the devil's; for the enlightening of the churches in their duty toward the lodge, of citizens in respect to the danger of their courts and civil institutions from the same source is this week being held. Let every Christian heart offer a prayer for God's blessing upon it.

In his letter to the Connecticut Association Bro. Paull says of his work: "I have been working for three years past as opportunity offered, is this grand reform. The Lord is now raising up for me a few friends, and I cannot be too thankful for one staunch friend and earnest worker. I refer to Rev. M. S. McCord, of the United Presbyterian church.... We have called upon some of the ministers in the city, and have been received cordially by some, and they have agreed to help us as they were able. But many, I am sorry to say, treat the matter with indifference. Still, this one thing appears plainly, underneath the apathy and indifference of many of the ministers and churches, there is a strong current of opposition to the lodge. It crops out here and there continually. I find many Republicans who forgot party in the recent city election and voted for a Democrat—voted against Thos. A. Doyle for mayor, because he was a Mason. This element of opposition, however, is crude and dormant, and requires an enthusiastic and spirited meeting to awaken it into life and activity. I feel this to be so much needed that I have lately pressed all my energies into action to secure it, and halt not at sacrifice. For this meeting I work and pray, and have the faith to believe that God will open the way before me, and bless the meeting to the honor of his name and the holding up of the name of Jesus Imanuel above every other name. I want to ask the prayers of every brother reformer .... that God will bless the "first Rhode Island meeting." I say, I ask your prayers. I want to put it stronger. I ask your earnest, pleading, prevailing prayers for the meeting."

—A note from Bro. J. P. Stoddard tells of his spending Friday last in Worcester, Mass. He expected to reach Providence on the same evening and begin preparatory work for the State meeting.

"*What Must I do to be Saved?*"

The great Masonic gathering in Chicago next summer may prompt our city preachers to vie with each other for the honor of being chosen the grand chaplain of that heterogeneous body of worshiping Masons, consisting possibly of Christians, Jews and sceptics, Buddhists and Mohammedans and Mormons—for Masonry claims to be the "Center of Union" for all the worshipers of deity who can agree to banish their Christ, or their Mohammed, etc., for the purpose of obeying their grand masters of the lodge.

In this city we have some who prove themselves true to the Masonic doctrine even in their Sunday sermons. Dr. Thomas of the Methodist Centenary church, is a Knight Templar, and loves Masonry as may be seen by his cordial recommendation of it in his first reported sermon of 1880. It is a remarkable sermon, entitled "The New Brotherhood," with which the Mason would be quite as well pleased as the Christian, and could apply to his system as great a portion of it as the believer in Christ.

The same remarks may still more fully apply to his sermon entitled "Man's part in Salvation." We may say that three-fourths of it is good Masonry, but not good Christianity. It is clearly the "ancient" scheme of salvation by works. It is a grand modern answer by this Knight Templar to the question "What must I do to be saved?" (Acts 16: 30.) Instead of giving the Bible answer he dares, with the presumption and assurance of a pope, to substitute his own fancies as of a "broader application" "for all souls," and to "cover all cases."

He asks, "What then must a sinner do and believe in order to be saved?" He must repent and forsake sin—turn to the law of God and try to obey it—must bring his heart to God and ask for pardon and go on "doing good as best he can." But we must give a quotation in his own words: "What God looks to in faith is the spirit of faith; the desire to know the truth and to be led by it rather than the fullness and detail of the things believed. If one has this desire, this spirit, he is a believer in the sight of God, even though he may have doubts as to the existence of that great being!"

Can it be that a Methodist minister thus speaks? Yes, when he is also a Freemason who believes in Masonry as the center of union for all religions. But does he not by such teaching entangle his followers with the yoke of bondage? Does he not make them debtors to the whole law—and thus "Christ is become of no effect unto you whosoever of you are justified by the law, ye are fallen from grace."—Gal. 5:4.

To prove that this preacher knew he had set aside Christ in his directions to his hearers, he asks near the conclusion of his sermon: "But some may say, How about faith in Christ? Can a man be saved without faith in Christ?" His concluding paragraph opens thus: "Do you ask then what to do to be saved? I answer, Keep the commandments of God. Repent of sin; pray for a pure heart. Do right from day to day." And he then gives his experience thirty years ago as a Methodist convert and believer in Christ.

As we have already said, the greater part of the sermon is better suited for Freemasons than Christians; and the prevalence of such teaching must assuredly supplant the glad tidings of great joy that a Saviour was born and lived; and render useless the grand facts that "Christ died for our sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures."—1 Cor. 15. "Why, indeed, should we obey Scripture if such teachers can give us better answers to the question: 'What must I do to be saved?' Alas! "even now there are many anti-Christs."

—The revival at Wheaton College continues. After five weeks of special meetings nearly all the students have professed the new birth, and quite a number not connected with the institution. In order to reach more of the latter class the meetings this week are held in the Wesleyan church.

—Joseph Cook does not escape the snarling of the Catholic press. His masterly analysis of the popish dogmas and schemes of aggrandizement have gained from the Romish journals the cognomen "the Boston mountebank," and they seem never weary of assailing him.

—The *Herald of Gospel Freedom*, Rome City, Ind., speaks thus of Bro. Lowe's maiden effort at exposition work: "Saturday night, Jan. 10th, the Master Mason's degree of Masonry was worked at Wolcottville, Ind., by Bro. Lowe of Michigan. This was Bro. Lowe's first attempt to work the degrees outside of a lodge-room. He ceased working the degrees about three years ago, and seceded from the lodge about three months ago. He promises to be a useful exponent of this evil. Bro. Cook's remarks were to the point, and short."

—The Menomonie, Wis., *News* of the 13th ult. made its appearance in this office last week with a three column editorial in small type intended to be a powerful vindication of the Menomonie Masons from the charge of persecuting Rev. W. W. Ames. The managing editor of the *Cynosure* is asked to reprint the whole long fulmination, "not only as a matter of journalistic courtesy, but as an act of simple justice to an outraged fraternity!" The kind request of the Menomonie Masons is very respectfully refused: 1st., because no "courtesy," of any kind whatever, demands that our columns be filled with abuse of our paper; and 2nd., because "simple justice" to Freemasonry calls for more and harder blows than have yet been given by the *Cynosure* or any other agency. Judge Whitney, of Belvidere Lodge, No. 60, confirms the following statement of a high Mason and worthy man: "a Masonic lodge is the strangest medley of priests and murderers; deacons and whoremasters; church members and gamblers; decent men and loafers; drunkards and rowdies, that the All-seeing eye looks down upon." A natural inference from the above defence is that the Menomonie lodge is a part of the Masonic system according to Whitney.

—Messrs. Nordahl and Oleson, a respectable jewelry firm on Milwaukee avenue, Chicago, who have always shown a warm interest in reform work, were robbed of several hundred dollars worth of jewelry last week Tuesday evening while the store was yet open. Fastening the door without the thieves broke a window, grabbed what they could and drove off in a close carriage. Four of the party have been arrested and most of the stolen goods recovered.

—Among the resolutions adopted at a recent enthusiastic meeting in behalf of the Ponca Indians held in New York city, were three which refer to the relations sustained by us to Indians in general. They were prepared by President Seelye, formerly a member of Congress from Massachusetts, now President of Amherst College. They set forth clearly and briefly our sin and our duty towards the Indians, and are to this effect:

"That we express both our sorrow and our shame at the unjust treatment to which the Indians have been all along subjected by our Government. Instead of a large and far-sighted policy looking to their education and civilization and possible citizenship, we have suffered them to remain as savages for whose future we have had no care, and to the consideration of whose present state we have only been moved when forced by some present danger; we have encroached upon their means of subsistence without furnishing them any adequate return; we have shut them up in reservations often notoriously unfit for them; or if fit, we have not hesitated to drive them off for our profit without regard to theirs; we have treated them sometimes as foreigners, with whom we have had treaties, sometimes as wards who are entitled to have no voice in the administration of affairs, and sometimes as subjects from whom we have required obedience, but to whom we have recognized no obligations. The Government has often plighted its faith to the Indian, and has broken it as often, and while punishing him for crimes has given him no status in the courts except as a criminal. We acknowledge our fault for these great wrongs under a Government of the people."

"That the rights of the Indians to the protection of the law are just as sacred as his obligation of obedience to the law; and the Government should as sacredly recognize the one as it should enforce the other."

"Resolved, That whatever titles to lands the Indian tribes may hold by treaties, are absolutely sacred, since they involve the solemn promise of the nation through its Government, and if any technical doubt of their validity remains, this should be removed by adequate legislation."

—The Grand Lodge of Connecticut met in Hartford last week. The secretary reported 112 lodges in the State with 14,660 members. There has been a net loss of 16 during the year, and 401 initiations have been made.

"*Pray for Oberlin*"—*Second Letter.*

BY REV. C. C. FOOTE.

It is probably safe to affirm that Oberlin is indebted to Anti-masons for her very existence. Was not Father Shepard an Anti-mason? Were not his early associates Anti-masons? Were not Father Keep and the Lane Seminary students Anti-masons? Were not the faculty and early patrons Anti-masons? Where would have been Tappan Hall but for him whose name it bears? Did not Gerrit Smith, that prince of Anti-masons, give his thousands? Could the facts be ascertained I doubt not ninety-nine hundreths of the thirty thousand dollars donated by Great Britain was an offering of Anti-masons. Almost the sum total of Oberlin's early supporters were anti-slavery people and revival Christians; and both these classes were proverbially Anti-masons. So that the very foundation of Oberlin rests upon and its superstucture is reared by Anti-masonic money. The donors were reformers, and as such gave their money to establish and build up a reform institution.

I heard it declared in Oberlin, while a student there, that persons who would not consecrate themselves to God, or who were not consecrated, had no right to be there; for the ground was consecrated to God. It was holy ground; and that was the universal sentiment.

But is Masonry consecrated to God. Nay, but to the devil. It is thoroughly Satanized and is run by him and in his interests, the members of the lodge being his agents. This was clearly proven by Masonic books in my former letter. What is this then, O Oberlin, that thou hast done to these servants of God who made thee custodian of their gifts? Hast thou not betrayed the sacred trust? That great and awful God on whom thou hast "turned thy back" is not a patron of Masonry but its enemy. Is it a light thing that thou hast opened thy doors to the fellowship of the associates of God's enemies? Nay, it is the breaking of the barriers of great waters. And what shall the end be? Oh! that you would make haste to close up that breach ere you are remembered only to be bewailed.

There is nothing, literally nothing, in Masonry worthy of a Christian, for its polluted breath poisons all within its sword-guarded portals. In the discussion of Masonry in the clerical union of Detroit every utterance was against it as evil and only evil, whether in or out of the church. An early associate of Mr. Finney said he had never known a Mason converted in his meetings. Others said that Masonic members were a hindrance and usually more fond of the lodge than of the prayer-meeting: two seceders, that Masonry was of the devil from bottom to top: another seceder, that no man could be a thorough Mason without despising the Gospel. Another minister recently said to me that being compelled as chaplain of the lodge to hear men swear to have their throats cut, and to give the Bible to blasphemers to kiss, "I was so shocked as to leave the lodge forever." And yet, to those in communion with all this wickedness Oberlin extends her fellowship!

I have taken pains to ascertain the relative number of professed Christians in several lodges in this region and I find that the ungodly outnumber them seven, eight, nine and ten to one! What, then, in the name of all that is decent in Christian morality, does this man whom you have received into your communion find in such a company of wicked men among whom are the profane, drunkards, Sabbath breakers, scoffers, infidels, mockers of God, rejecters of his Son, and despisers of those that are good, that he must cleave to them as if his salvatiou depended thereon. Such an astonishing refusal to "come out from among them" must shock heaven itself and can find a parallel only in the amazing act of receiving such a moral monstrosity into companionship of those who have washed their robes and made them white in the blood of the Lamb. If determined companionship with such graceless characters does not prove a man to be in the "bonds of iniquity" then no amount of determined sinning can.

It should not be forgotten that Masonry is the same persecuting thing that it was when it imbued its hands in the blood of Wm. Morgan. I not long ago preached in a pulpit where an Anti-masonic minister was nearly poisoned to death by a Mason. I have preached in a church that was fired three times by a Mason. I have held a hand in which was placed a package containing a bullet, a cord, a package of poison, and a note, saying, "Take your choice." And thus was Mr. Finney oft times threatened. I have heard the good name of an Anti-mason blurted abroad as an "insane idiot." Everywhere I go the air is heavy with Masonic slander against the opposers of Masonry. Persons have committed perjury to render these villainous slanders effectual. Such is the spirit and such are the requirements of Masonry. I was told not long ago by a Mason, that it was right to kill Morgan. Masonry, so far as is in its power, rivals Mormoms, Mohammedans, or Papists, in the spirit of persecution. If, therefore, Oberlin may receive to her fellowship Masons, then may Mormons, Turks, Romanists, demand a home in her bosom and communion. Alas, how has the gold become dim!

It is doubtful if there is another system of wickedness on earth that violates a greater number of specific commands than Masonry. It was shaped in iniquity and conceived in sin. Its proffered good is but a lying deceit. Its every oath is a sin. Its refusal to renounce forbidden oaths is a sin. In the 15th of Leviticus God commands repentance, confession, and atonement for such oaths. By refusing, Masons commit a three-fold sin. God denounces death for this refusal and Masons defy God by disregarding it. In Leviticus 20th all are commanded to reveal whatever tends to debauch public morals. Masonry is a debauchery and its members sin against God by hiding the abomination. In Leviticus 19th God commands to rebuke sin at all hazards "in any wise." Masons not only refuse to rebuke Masonic sins, but they join in the sins they are commanded to rebuke. God says, "Avoid the appearance of evil." Is fellowship with an oath-bound secret clan ruled by the ungodly, avoiding the appearance of evil? Nay, but a heinous sin. God says, "Let your light shine before men." Masons either lie in pretending to have light or they sin by hiding it. Hence there can be no Masonry without sin. Here is reason enough for Oberlin and all others to disfellowship its adherents. And they refuse at their peril.

The butcher-knife penalties overhung, undergirded, environed, stayed and supported, by motives wicked enough to horrify "devils damned," are to be reckoned in the enumeration of Masonic sins. Is Oberlin ignorant of these more than infernal penalties? I have these all before me counted by scores. I read a specimen from the seventh degree to a Royal Arch minister who confessed that they were true and "too bad." Here is one no worse than many others in which the initiated invokes from God upon himself eternal darkness, bondage never to end, blood flowing perpetually from his body, nothing to drink but wormwood and vinegar, thorns for his only pillow, and death on the cross.

I had thought to record a full list of the specific sins that are dragging Masons down to perdition, but they are too numerous for a single article. One more, than which there is none viler, I will not omit. The Mason now in the Oberlin church, if he is in the third degree, on his knees swore with an oath (for Masons would not trust him without an oath,) that he would not violate the chastity of Master Masons' women! All other women are free plunder so far as Masonry is concerned! O Oberlin! Oberlin! hast thou taken into the fold such a one with thy fair maidens and sons. Then were all the blushes that have mantled the cheeks of shame since the world began give thee they would not be enough to hide this shame of thine. How wilt thou answer to God in that day for this fellowship with the unfruitful works of darkness which he commanded thee not! and for the souls' ruin by this fatal example of thine!

Literary.

A sample copy of the *Signal*, a sixteen page paper, a little smaller than the *Cynosure*, the first number of which was issued January 15th, has been received. It is issued under the supervision of the Tem. Pub. Ass'n of Illinois. It is attractive in its appearance. Published weekly at $2 00 a year. Mrs. Mary B. Willard is the editor and publisher. Among the special contributors we notice the names of Rev. Joseph Cook, Rev. Theo. L. Cuyler, Mrs. Hannah Whitehall Smith, Mrs. Willis A. Barnes and Miss Frances E Willard, and others who have won a place in the affections of the reading public. We are pleased to notice among the names of the publishing committee under whose supervision the *Signal* is issued, the name of Mrs. L. H. Plumb of Streator, Ill. As this committee from time to time recommend improvement in their new paper, we hope that Mrs. Plumb and others also, will remove the advertisement of the Good Templars which is found in their directory. The impropriety of a Union working after Christ's methods, which were always honest and open, patronizingly advertising the secret temperance orders, has doubtless occurred already to many who are interested in the success of this paper. A comparison of our Exposition of Good Templarism with the Expositions of Odd-fellowship and Masonry, will show it to contain the essential principles of these dark orders, (the enemies of the family, the church and the civil government) in embryo. And instead of bidding them God speed, we hope all Christian unions will teach them a better way in which to promote the cause of temperance.

In the *North American Review* for February the first article is by Cardinal Manning of England, and treats of the relations of the Roman Catholic church to modern society. Ex-Senator Howe contributes a pungent article entitled "The Third Term." The article is essentially an effort to show that in the "Springer Resolution," adopted by the House of Representatives at Washington in 1875, are comprised "a grave indictment of the Federal Constitution, a gross libel upon its framers, a base counterfeit of our political history, and a wanton insult to our common sense." Mr. Howe's argument would be more conclusive did it not appear so evident throughout that he was pleading for the renomination of Grant. Rear-Admiral Daniel Ammen makes a very effective reply to M. de Lesseps' article on the American Interoceanic Canal. The advantages of a canal with locks over a canal at sea level are pointed out, and the French engineer's objections to a locked canal shown to be futile George Augustus Sala contributes an entertaining article entitled "Now and Then in America." "The Emancipation Proclamation," by James C. Welling, is a calm, judicial review of the crowning act of President Lincoln's administration. The considerations which forced Mr. Lincoln to issue that memorable proclamation as a measure of political expediency are convincingly set forth. In his opinion the validity of the edict was not derived from law or constitution: the act "moved above law in the plane of statecraft:" it was a *coup d' etat*, and its justification is to be found in its end, which was the *salus populi*.

Home Circle.

The Lord.

BY F. L PUGSLEY.

The Lord is great, the Lord is wise,
The Lord that builded all the skies;
The Lord that made us what we are;
I see him in the evening star,
I see him in the morning sun,
I see him when the day is done.
For then his glory fills the space
Which is his awful dwelling place;
And as the evening shades unroll
That splendid scenery like a scroll,
My heart with holy reverence thrills,
And all my being wonder fills.
Yet earth no less displays his hand;
Behold his works in every land;
From Iceland's bleak and snowclad hills
To ancient Eden's crisped rills,
He reared the mountains from the plain,
He fixed the bounderies of the main.
The all-pervading God is he;
I hear him in the humming bee,
Within the worm that bores the ground
His holy presence may be found;
Yet from the tiniest living things
That swim, or creep, or move on wings,
He lifts his hand, and shapes a world,
That round some distant sun is hurled;
There in its orbit swift to run
Until its given mission's done.
While e'er he bends his gracious ear
Some feeble prayer on earth to hear,
He with his finger gives the sign,
And lo! new constellations shine.
Creation's laws are all his own;
And as it were, around his throne,
The circling millions sweep afar
From center to the utmost star.
The grass grows green upon the lawn,
The dew-drops gleam at early dawn,
From out the full, vast fount of day,
Comes forth the morning's glorious ray,
And nature's voices chime around
With many a soul-subduing sound.
Ah! these are tokens of his love,
Through which all creatures live and move.

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Chapter V.

"Vengeance is mine, and I will repay, saith the Lord."

We enter another room, and find old Mr. Winters reading a letter and pacing the floor with excitement. This letter tells him he is financially ruined by the failure of his son William. It said that he was going away, as he could not endure the contempt of his foes or the pity of his friends, and asking his father to provide, if possible, for his wife and child during his absence.

Reverses bring suffering to the young, but their elastic natures soon rebound, for they look forward through the gloom to a future in which to rebuild the shattered fortune, or to relive the misspent days; but to the aged this rebound does not come; they live in the past, and the sap of their ambition is gone.

Yes, it was a terrible blow to come to this father, and he felt it most keenly because the fault was his own. "Oh!" he muttered through his closed teeth, while his face paled with suffering, "I am only reaping a just harvest, I am only feeling in my bosom, as Edith once predicted, the knife that I sharpened for others. It is just. Cursed day in which I lent my influence upon the side of liquor, and thus started my two promising boys for destruction. Yes, dreadful as this blow is, and hard as it will be for me to become a poor man, I am glad that the stroke has fallen, and he will not be able longer to deal in the accursed sin-breeding stuff.

"Oh! that I could recall that election day and its consequences! Would that I could live that voting hour again! I repent, O God, my Father, thou knowest that I repent, but this will not undo the effects of my act. How terrible that it will be eternal, working perpetual woe! Repentance will not bring to life those who through my influence have gone down to a drunkard's hell. It will not restore to manhood those who have lived lives too dreadful to think of, and must carry into their graves the fruit of their sins—no, it is my sin—mine here—mine before the bar of God.

"Ah! I guess I understand now the meaning of Dr. Harris' text—'With what measure ye mete, it shall be measured to you again.'

"Oh, my sons! my sons! God may forgive me, but I can never forgive myself. William, my once noble boy, I taught you to erect your house upon the sands of lax principles, and you, following my teaching, built it there, and to-day it lies a mass of ruins, your wife and child homeless, your old father and young sister almost beggared.

"If I were a young man, I might hope for years—not to undo my sin, that is impossible—but to help those I have ruined.

"It seemed a very little thing to throw my vote into the ballot box, and thus add my influence to help the rum cause, but the result of that act has widened and deepened until God alone knows how much evil it has done."

The old man's words died out into a bitter cry, and he dropped into a chair, and into a silence more bitter than wormwood.

This soliloquy carries its own lesson. How true that what men call small things may ripen into effects that will exist through eternity, working their weight of woe on us and others.

It did not seem so great a matter how the election went that day in that small town, but from that decision could be dated the beginning of misery to hundreds. There were ruined homes, young men stripped through love of drink of their care for wives and children, promising boys lured into sin and crime, sweet girls in ignorance going out from homes of peace and affection to become wives of drunkards, white-haired parents going down into the grave with the cry for ruined offspring on their dying lips.

Oh! what a background to that little matter!

Our story now carries us into a small dark street to a grim house, and within a dingy room, where at a table four men sat talking. One was George Winters, and the others promising young outlaws.

The shadows of evening were deepening, almost hiding the faces from scrutiny, but the lingering light showed them to be dark and crafty. They were talking in an undertone and their heads were close together over the liquor bottles, as if they feared the very walls had ears.

It was such a company of gamblers and drunkards as a year before George had told Edith he delighted in.

[*To be continued.*]

Talking about Brass.

Some years ago a gentleman, whose wife was a member of the church with which I was connected, came into my office, and, with a little of evident embarrassment—as I paused in my writing for him to make known his errand—asked what we were paying for brass fillings and scraps, and from that talked on some minutes about brass; and then, without coming to any point, bade me good morning and went out. I went on with my work and thought no more of it, until at the next prayer-meeting the wife of the same gentleman came up to me and said: "Did Mr. —— call upon you last Monday? He was moved on Sunday night, and said he should call on you the next morning." "Yes," said I, "he called, but he had nothing to say of any religious interest; he only talked upon brass." "Oh," said she, "that was only an excuse; he wanted you should talk with him about his soul. Did you say nothing to him?" And I had to confess to this anxious wife that I, too, had talked about nothing *but brass.*

Realizing the opportunity I had lost to present Christ to an anxious soul, I mentally resolved that never again should a man linger in conversation with me five or more minutes, without my knowing whether he might not be after the "gold tried in the fire," although his talk might be of brass. The memory of that lost opportunity, and the fact that it brought out—that the very ones we most desire to reach with saving truth will usually thus disguise their interest and their anxiety—has many times since then quickened me in the Master's service, and given me courage to speak of Christ to the seemingly indifferent. With a very close and practical application here, the incident has also a wider application. Does it not often happen that hungry souls go up of a Lord's day morning to the place where the Gospel should be preached, and while sick with sin, and dying for the want of knowing Christ, they listen wearily to a lecture upon some recent sensational topic, taken from the newspaper rather than the Bible? And is it not, to them, talking brass? What are the sermons one sees advertised upon "The Greenback Movement," "Silver Bill," "The Chinese Question," and scores of other topics having no reference whatever, seemingly, in the mind of the preacher as he prepares them, to the wants of the souls of his congregation, but rather to secure the brief notoriety of a garbled eighth of a column in the daily press—but *brass*, and the poorest kind of brass at that?—*D. W. Whittle.*

It is our folly to betray our duties by our wishes; if it were thus and thus with us, we could serve God readily and cheerfully. Thou fool, there is no condition but grace can improve it to some religious use, for the advantage of some duty or other; it is thy laziness, and the blame of thine own neglect must not be charged upon providence.—*Manton.*

As an illustration of the arguments often used against our reform work the following from Oliver Johnson's reminisences of abolitionism will be appreciated. Great evils are prolific in excuses. "I may be asked, Did the leaders of the churches, the men of influence and might, openly advocate slavery as a good thing? Oh, no, indeed! If they had done that we should speedily have overmastered them. Their hostility was disguised under a great variety of specious pleas and pretenses. They were 'just as much opposed to slavery as the Abolitionists, but'—and then would follow one or two more such allegations as these: Immediate emancipation would be dangerous; the slaves would cut their masters' throats if set free; they are not prepared for freedom; they are contented and happy, and wouldn't take the freedom if it were offered to them; they ought to be set free in this country, but to be taken back to Africa, where they belong; would you like to marry your daughter to a 'nigger?' the Bible sanctions slavery; the curse of Ham doomed his posterity to bondage forever, and the Scriptures must be fulfilled; the chosen people of God held slaves by divine permission; Jesus did not condemn slavery, and Paul expressly sustained the system by sending the slave Onesimus back to his master; the agitation of the subject will divide the churches and divert their attention from religious work; the Abolitionists are too indiscriminate in their denunciations; of course slavery in the hands of bad men is wrong, but there are thousands of good slave-holders who treat their slaves kindly; the slaves are property, and it would be cruel to deprive the masters, without compensation, of that for which they paid their money; the Constitution guarantees slavery, and without such guarantee the Union never would have been formed; the discussion of the subject is dangerous to the peace of the country, and tends to a dissolution of the Union."

Pres. C. G. Finney on the Morning After his Conversion.

When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before, returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, "Will you doubt?" "Will you doubt?" I cried, "No! I will not doubt; I cannot doubt." He then cleared the subject up so much to my mind that it was in fact impossible for me to doubt that the Spirit of God had taken possession of my soul.

In this state I was taught the doctrine of justification by faith, as a present experience. That doctrine had never taken any such possession of my mind, that I had ever viewed it distinctly as a fundamental doctrine of the Gospel. Indeed, I did not know at all what it meant in the proper sense. But I could now see and understand what was meant by the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ." I could see that the moment I believed, while up in the woods, all sense of condemnation had entirely dropped out of my mind; and that from that moment I could not feel a sense of guilt or condemnation by any effort that I could make. My sense of guilt was gone; my sins were gone; and I do not think I felt any more sense of guilt than if I never had sinned.

This was just the revelation that I needed. I felt myself justified by faith; and, so far as I could see, I was in a state in which I did not sin. Instead of feeling that I was sinning all the time, my heart was so full of love that it overflowed. My cup ran over with blessing and with love; and I could not feel that I was sinning against God. Nor could I recover the least sense of guilt for my past sins. Of this experience I said nothing that I recollect, at the time, to anybody; that is, of this experience of justification. —*Memoirs of C. G. Finney.*

"*Pay John Williams.*"

At a church prayer-meeting not far from Boston, a man whose credit was not the best, and who was somewhat noted for his failure to meet his obligations, arose to speak. The subject for the evening was, "What shall I do to be saved?" Commencing in measured tones he quoted the passage, "What shall I do to be saved?" He paused, and again more emphatically asked the question, "What shall I do to be saved?" Again, with increased solemnity and impressiveness of manner, he repeated the momentous inquiry, when a voice from the assembly, in clear and distinct tones answered, "*Go and pay John Williams for the yoke of oxen you bought of him!*"

The remainder of the gentleman's address was not reported. All present appreciated the fitness of the unexpected word in season, and were saved from hearing a lengthy exhortation from a swindler's lips.

The incident has led us to think that there are a good many people who, before they make much progress in walking in the way of salvation themselves, or guiding others therein, will have to "Go and pay John Williams," or John somebody else, the money that they honestly owe them. There is no man shrewd enough to pursue a course of dishonesty and trickery, and still retain the favor of God in this world, or a good hope of glory for the world to come. It is best to settle up, square up, and pay up, and then it will be in order to talk in the prayer-meeting.—*Christian.*

Childrens' Corner.

The Village Blacksmith.

Under a spreading chestnut tree
The village smithy stands;
The smith, a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arm
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns whate'er he can;
And he looks the whole world in the face,
For he owes not any man.

Week in, week out, from morn till night,
You can hear his bellows blow;
You can hear him swing his heavy sledge
With measured beat and slow,
Like a sexton ringing the village bell
When the evening sun is low.

And children coming home from school
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing-floor.

He goes on Sunday to the church,
And sits among his boys;
He hears the parson pray and preach,
He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him like her mother's voice,
Singing in paradise!
He needs must think of her once more,
How in the grave she lies;
And with his hard, rough hand he wipes
A tear out of his eyes.

Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begin,
Each evening sees it close;
Something attempted, something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend,
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought;
Thus on its sounding anvil shaped
Each burning deed and thought.

—Longfellow.

Six Bible Names.

Say them over a good many times, until you can remember them and the order in which they are given.

Adam, Enoch, Abraham, Solomon, Christ, John. Repeat them again, and then learn the following bit of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.

2. From the time Enoch was translated until the time Abraham was born was a thousand years.

3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.

4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.

5. From the time Christ was born until the time John died was a hundred years.

Thus the Bible history of forty-one hundred years may be divided. —*Kind Words.*

John Wickliffe.

John Wickliffe was the John the Baptist, or, as some one has said, the "Morning Star" of the Reformation. He was born in 1324, about one hundred and sixty years before Luther, and some fifty years before John Huss, in a village in Yorkshire, England, at one of the darkest periods in the history of the church, and, as might easily be inferred, one of the most degraded periods in the history of his country. A writer thus describes the priests of that period: "The main object of those who called themselves ministers of Christ was to enslave the minds and plunder the property of the people committed to their charge; they kept from them the truths of the Gospel, and sought to be reverenced as beings superior to their fellowmen, while they indulged every debasing appetite." And with such spiritual leaders it is easy to believe that the wickedness and profligacy of the people were very great. Subsequently, in one of his tracts, Wickliffe wrote concerning the conduct of parents at this period: "With much travail and cost they get riches and estates and benefices for their children, and often to their greater damnation; but they incline not to get for their children the goods of grace and a virtuous life." Wickliffe's parents designed him for the priesthood, and, in due time, entered him at Queen's College, Oxford, but he afterward connected himself with Merton College.

It appears that he made great proficiency in his studies, and, what was strange at that time, he turned his attention to the study of the Scriptures, and, as a result, he became dissatisfied with the scholastic divinity of the age.

At about this period the mendicant friars were exerting themselves with much zeal to obtain proselytes among the students, and Wickliffe wrote several tracts exposing their character and designs, one entitled "Of the Property of Christ Against Able Beggary, and of Idleness in Beggary." This opposition at the time gained him popularity, and he was accordingly appointed a warden of Baliol College, and afterward of Canterbury Hall, and presented with the living of Tillingham.

At this same period Urban the Fifth demanded one thousand marks annually from England as an acknowledgment that as Pope he had the disposition of the kingdom. Wickliffe attacked this claim. This led him also to examine the character of the Romish prelates, and to the publication of a treatise on the the subject, in which he urges, among other things, "If thou art a priest, and by name a curate, live thou a holy life. Pass other men in holy prayer, holy desire and holy speaking, in counseling and teaching the truth. Ever keep the commandments of God, and let his Gospel be ever in thy mouth. Ever despise sin that men may be drawn therefrom, and that thy deeds may be so far right that no man shall blame them with reason. Let thy open life be thus a true book in which the soldier and layman may learn to serve God and keep his commandments. For the example of a good life, if it be open and continued, striketh rude men much more than open preaching with the word alone." Noble words; but they were not pleasing to Rome. Accordingly the Papal Court in 1370, decided against the continuance of Wickliffe in his wardenship. He still, however, continued in the work of preaching the Gospel, and, in 1373, was admitted as a doctor or lecturer of divinity, and many of these lectures were published, and notably one on the Lord's Prayer.

The Papal court was in the habit of filling the best offices in the church with foreigners, a thing very detestable to many, even of the strict adherents of the church. Accordingly, an embassy was sent to the continent to protest against this course of conduct. Wickliffe was one of the delegates, and he returned from Abingdon as Luther did from Rome, with his eyes opened to the enormous wickedness of the Pope. He was, he said, anti-christ "the most cursed of clippers and purse kervers." Wickliffe was soon after appointed to a living at Westburg, and finally to Lutterworth.

In the meantime, a convocation was called, and Wickliffe was cited to appear and answer to the charge of heresy, but the Duke of Lancaster accompanied him, and through his influence the trial amounted to nothing. But the same year, 1377, the Pope issued a bull addressed to the Archbishop of Canterbury, the Bishop of London, the king, and the University of Oxford, requiring them to seize and imprison Wickliffe.

He was not seized, but he was cited to appear before his superiors at Lambeth. Edward III. having died, he was succeeded by Richard II., and for political reasons the Duke of Lancaster took less interest in Wickliffe's safety. But the people rallied around him, and from this trial he also escaped unharmed. This same year Pope Gregory XI. died, and his death was succeeded by one of the numerous schisms that we find in the history of that church. Pope was arrayed against Pope, and hurled anathemas against each other, sufficient, one would think, to show that they were all anti-christ. This was a favorable period for Wickliffe, and he improved it in preaching and publishing.

It is said that his publications numbered seme one hundred and eighty, and as the era of printing had not yet arrived, we can see what labor this involved. Next to the translation of the Scriptures, which noble work we will notice again, was his volume entitled "Tralogus," a series of dialogues between three persons Alethia or Truth, Pseudis or Falsehood, Phronesis or Wisdom. Their discussions embraced the whole round of theology, and, of course, attacked the errors of Rome, and especially caricatured "Transubstantiation." A convocation of the Romish doctors was soon called after its publication, and the doctrines of Wickliffe were condemned, and sentence of excommunication pronounced against all the members of the University which should teach such tenets.

[*Concluded next week.*]

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

During 1879, $105.70 was sent to Bro. Tapley; $35 to Bro. Hinman; $1 to the Reformed Presbyterian Mission, Selma, Ala., and $1 to Bro. J. A. Richards, Ft. Scott, Kansas.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$6 00
H. W Hampe, Topeka, Kan.	11 00
Eli Tapley	15 00

From Bro. Tapley.

[This letter has been overlooked for two weeks. An apology is due Bro. Tapley and our readers for the omission.]

Bro. Kellogg: On the last day of the year we received a most welcome letter from the *Cynosure* office containing $34. It gave us indeed a happy New Year. In connection with other needs it supplied, it completed the answer to the oft repeated prayer that we might be able to "owe no man anything, but to love one another." To the friends who thus remembered us, and to all who have at any time assisted us, we return hearty thanks. In your aid we see the Lord's own good hand, and believe that through your instrumentality the cause of Christ will be greatly advanced in our midst. "If it had not been the Lord who was on our side then the waters had overwhelmed us." Blessed be the Lord. "Our help is in the name of the Lord who made heaven and earth."

Arrangements have been made to observe the week of prayer both by the colored and white people here. A Primitive Baptist church in Lamar Co, Ala., has recently excommunicated one of its members for becoming a Mason.

To all who love and labor in the cause of reform and missions I send a hearty New Year's greeting. Brethren and sisters, your words and the record of your labors in the *Cynosure* have often cheered and encouraged me. Let us now set out afresh to labor for Christ's kingdom as we have never done before. I am persuaded that the great gift that is needed is a firm and unwavering faith in God. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Pray for us.

E. Tapley.

—Bro. W. I. Phillips, pastor of the Lindenwood, (Ill.) church, was in Chicago last Tuesday to get an evangelist to assist in special meetings in his church. The Lindenwood church manifested its appreciation of Bro. Phillips and his wife by a surprise gift of over $50 in cash last week.

—Major Whittle began a series of meetings at Rochester, Minn., Jan. 4th.

—Messrs Pentecost and Stebbins have begun their work in Detroit, with unusual indications of success. the First Congregational church was filled to overflowing from the outset. There were inquirers in several of the churches and some conversions before the union meetings began.

—Bro. S. G. Barton of Beloit, Kansas, writes to the N. Y. *Witness* urging that a mission be undertaken among the rough frontiersmen, the cowboys and hunters of western Kansas and Nebraska. Of their life he says: "This winter hundreds and thousands of men will live away from society and its restraints, who would be glad of reading matter and religious interests, if some one would only supply them. The same is true of the cattle men and the cow boys; no settled home, or home influences; no church, or other civilizing restraints; the saddle their home; the sky their usual covering, save when in camp, surrounded by wild beasts and men nearly as wild, they are to be pitied, sought for and saved, if possible. Hundreds of these men, rough and wicked as they are, would be glad of good books and papers to read during the long days and nights of camp life. It is true that the cowboys of the West are wild, and have a hard name, but no care is manifested to save them, while many of them are from good families, and might be yet saved to society and the church. My plan is this: Let some man of true consecration to God, full of love to his fellow-men, enter on the work. He would need a good team and a strong spring wagon, with a complete camping outfit, and should have a faithful companion. He should also be supplied with plenty of good books, magazines, papers, etc., for free distribution. Then let him, with all arrangements made and a well planned system of work in his mind start out, and go from one camp to another, laboring and living with these men as they live. Eternity only would show the good done in this way."

Wesleyan.

—Rev. A. Thompson Wolff, of Sandy Lake, Mercer Co., Pa., has just closed a series of meetings at Millbrook, on his charge, lasting four weeks, and resulting in thirty-three accessions to the church. He has the almost unanimous vote of his large charge of over two hundred and fifty members to remain as pastor another year.

Free Methodist.

—Rev. B. T. Roberts, editor of the *Earnest Christian*, purposes to begin the publication of a new magazine for young people in a few weeks. It will not be a story paper, but will furnish useful and instructive reading in biography, history, travels, natural history, etc.

—In our notice of the revival work in Bro. Clute's church in this city Mr. Billings is spoken of as one of the converts. This is a mistake gathered from the daily papers. Mr. Billings' daughter is among the converts, and he has himself been quickened in the ways of the Lord, of whom he has been a follower for years.

—A gracious revival has been experienced at Hunter's Station, Pa., where brethren Brennan and Barnhardt have been reaping a precious harvest of souls.

Friends.

—A fire occurred recently at Earlham College, near Richmond, Indiana. A spark from one of the chimneys caught in the wood work at the base of the cupola. It got into the wood under the tin roof and damaged the building to the extent of about $400, which was promptly met by the insurance company, and the repairs were quickly made without interfering with the ordinary duties of the college.

Congregational.

—It is reported that Rev. Roland B. Howard, associate editor of the *Advance*, has received and will probably accept a call to the Congregational church at Rockport, Mass.

—Fisk University is said to have all the students it can accommodate, and of a superior class intellectually than heretofore. Seven of the students became Christians last year —a small proportion among so many.

—Of Rev. George A. Coleman, who has been preaching in the church at St. Charles, Ill., one correspondent writes to the *Advance:* "He has faithfully served the church for two years, but some did not like so much Bible preached to them, and objected to so many Bible readings instead of sermons;" and another: "While all recognize Mr. C's faithfulness and sincere motives, his views are so widely diverse from those of a majority of the church that they regard the welfare of both pastor and people to depend upon the change." Bro. Coleman could not ask for a better commendation. The trouble with the church has been pastors who loved the praise of men rather than that of God—men who were promoters of church fairs, dancing and the lodge, and in the time of slavery forbore to proclaim God's truth against the great national sin. Hence when the truth *is* spoken, though in love, it cannot be endured.

—Such Laodicean churches must be expected when the fountain head of their theology is tainted with worldliness. On the 2nd inst. the Yale College graduates in this vicinity had their annual banquet in the Grand Pacific Hotel. Three of the professors, Fisk, Hyde and Willcox, and the treasurer, G. S. F. Savage, took part in the reunion and feast; rowdy college songs forming part of the one and wine of the other. Surely Paul's words (1 Cor. 11: 30) are being fulfilled among the Congregational churches of northern Illinois. The stream does not rise above its source. Because of this worldliness "many are weak and sickly among you, and many sleep."

—The American Board of Commissioners for foreign missions have petitioned the legislature of Massachusetts for authority to hold more property than is at present permitted. The present limit is real estate at a yearly value of $30,000, and personal property of a yearly value of $50,000, and the petition asks that the former limit be moved up to $50,000, and the other to $100,000. The reason for this action is the Otis legacy of nearly a million dollars received a few months ago, in connection with the increased extent of the work of the Board.

Baptist.

—The success of Baptist missions among the Teloogoos, in India, is extraordinary. Converts are counted by thousands. Last year alone the number was 10,000, and several thousand more are now said to have renounced their old faith and to be in a state of preparation for baptism.

—An exchange says that there is a cracked bell in Hornellsville, N. Y., connected with the Baptist church. A novel way was taken to get a new one. One of the leading grocery firms in town offered to contribute five dollars towards a new bell if the sexton would ring the old one for fifteen minutes, in order to arouse other people to a realizing sense of the necessity of a new bell. People desiring the bell to stop, promptly contributed the amount necessary to buy a new one.

—The dedicatory exercises of the Atlanta Baptist Seminary, an institution for the education of colored ministers and teachers, occurred at Atlanta, Ga, on the 18th ult. A large audience of negroes and a few whites attended. Addresses were made by Governor Colquitt and others. The seminary has been erected entirely of Northern capital. Six months ago the agent of the American Baptist Home Mission Society, of New York, purchased a site for the institution in one of the best localities of the city. A few days later he was presented with a petition signed by seventy residents of the locality, and headed by a man prominently identified with educational interests, denouncing the projected negro seminary as a nuisance to the community, and asking that it be located elsewhere. The opposition failed, and the college is erected. The colored Baptists of Georgia now propose to place an educational fund that they have long been accumulating, at the disposal of the seminary, in order that its advantages may be increased to the fullest extent. The number of colored people in Georgia enrolled in schools is less in proportion to the school population than in any of the recent slave States save Arkansas.

GENERAL.

—Rev. W. Milne, a first rate authority, says that "there are more than 12,000 educated natives in Calcutta who understand English perfectly." It is proposed to supply them with Christian preachers.

—The John Deere Plow Company of Moline, Illinois, at present support a missionary of the Sunday School Union in Minnesota.

—Dr. Gilman writes from Athens, Greece, under date of Nov. 20, that the Department of Education has recently issued an order requiring that all the upper classes in the primary schools should use the New Testament in the original as a reading book. There are 1,300 schools of this grade, and 90,000 scholars in the kingdom. To supply this demand thus suddenly created, the American Bible Society will issue a cheap edition of the Greek Testament at once.

—Among the startling statements made, upon apparently good authority, is one which says that "there are at this time in this country thirty-five thousand girls from professedly Protestant families in attendance upon Roman Catholic schools; and it is claimed by the managers of these schools that one of every ten of these girls in these schools is converted to the Romish faith; that three of every ten learn to hate Protestantism for life and that a large proportion of the remainder become indifferent for the rest of their lives to all Protestantism in the simplicity of its faith and its worship." These girls are to be the mothers of the next generation, and their influence no one can fully estimate.—*Philadelphia Messenger.*

News of the Week.

—The various railroads have just been preparing and exchanging annual passes issued to officials. One road in this city issued nearly 2,000 of these last week and had not yet completed its work.

—The Commissioner of Indian Affairs last week received a dispatch stating that Chief Douglass had been at Los Pinos Agency demanding rations, but they had been refused him. The law forbids the issue of rations to Indians on the war path. The White River Utes are considered to be on the war path until they surrender the twelve Indians concerned in the outrages at the White River Agency, consequently the demand of Douglass will not be complied with. A delegation of Cherokee Indians, now in the city, will shortly have an interview with Ouray and other Ute chiefs in Washington, and urge them to give up their lands in Colorado and come down to the Indian Territory and settle. The Government approves of this project, and will use all its influence to bring about the consummation. The Ute chiefs fully appreciate the gravity of the situation, and will use all their influence to bring about a speedy and amicable adjustment of the questions now at issue. The Secretary of the Interior and the Commissioner of Indian Affairs are quite hopeful of the success of their efforts to induce the surrender of the twelve guilty Utes, and the removal of the tribes from Colorado.

—Williams, a colored member of the Ohio legislature, was refused a meal in a Columbus restaurant, lately. On the fact becoming known a committee was appointed by the House in which he sits to investigate the case, and Williams announced his intention of bringing a suit for damages under the civil-rights act.

—Late news from Japan says that public attention is entirely absorbed by the disastrous conflagration in Tokio on December 26th. This is the third similar overwhelming calamity in seven years—the first in 1872 and the second in 1876. Now miles of ground are laid waste. Almost fifteen thousand homes have been destroyed, and fifty thousand persons rendered destitute. The loss of life is put down at about one hundred. The number, however, is uncertain, many persons in the rapid progress of the flames having been overtaken and destroyed. As has happened on two previous occasions of great fires, a considerable part of the foreign district was destroyed, including several missionary establishments, one church and the office of the foreign newspaper, the Tokio *Times*. Extraordinary measures of relief have been instituted by the government authorities and private individuals.

—By the death on January 19, of Jules Claude Gabriel Favre, France lost one of her most prominent statesmen. He was the uncompromising opponent of imperialism and its methods, including the *coup d'etat* of December 2, 1851, and the French expedition to Mexico. At the time of the German invasion of France and the subsequent restoration of order, and the deliverance of France from foreign occupation, he ably seconded the efforts M. Thiers.

—A terrific mine explosion took place at Hanley, England, last week. The latest report places the total number of deaths at seventy.

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—Read the 16th page.

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Ventilation of Closets and Cupboards.—A writer in the *Carpenter and Builder* calls attention to the importance of thorough ventilation of closets and cupboards, which are usually neglected even in houses which are the most perfectly ventilated in all other parts. Closets which contain soiled garments, and cupboards which receive bread, cakes, pies, fruits, sauces, perhaps fresh or dried meats and cold victuals, furnish choice locations for the development of mold and germs of all sorts. It is no wonder that such a place has an unpleasant odor, and that food placed in it quickly becomes tainted. Garments placed in these unventilated closets, if the season is at all damp, are very likely to mildew. Indeed, on account of the condensation of moisture on the interior walls, these unventilated places are certain to be damp, and so mold and mildew are sure to develop. A ventilating flue connected with the main shaft by which the house is ventilated, or running to the garret, should be placed in connection with every closet and cupboard in the house

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On the first of June, 1879, the mail list numbered 4,002 subscriptions. Shall we be able to show a larger list in our next report? Let us "redouble our diligence."

D. S. Coyner, Lyndon, O., sends twelve for one year, and one for six months, and writes: "I expect to send on more soon."

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We congratulate Mr. and Mrs. Rogers upon their success.

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Rev. H. Avery, College Springs, Ia., sends five subscriptions for one year each and writes: "Times are reviving. * * We are living in hopes."

J. N. Norris, Birmingham, Iowa, sends five subscriptions for one year each, and writes: "Now that we have entered upon a new year, with the outlook encouraging, we feel like redoubling our diligence in the cause of God and humanity."

S. P. Poole, Bellevue, Michigan, sends sends five for one year each. He has been suffering from ill health but his interest in the *Cynosure* has not abated, and he shows his faith by his works.

D. H. Rogers, Parma, Michigan, sends four subscriptions for one year each.

Six persons sends two subscriptions for one year each. Of this number Stephen Waite, New Bedford, Mass., who has already sent in many names, writes: "I shall get some more subscribers by and by."

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John Levitt, Apple River, Ill., writes: "I will try and get some subscribers for your paper."

John W. Baird, Buckskin, O., writes: "I will do all I can to get up a club for your valuable paper."

John C. Heffelman, Doylestown, O., writes: "I will try and get up a club for your paper soon."

P. B. Bates, Constantine, Mich., who has already done well in securing subscriptions speaks of one or two subscriptions which he has in view and writes: "I will try and get some more."



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GRAIN—Wheat—No. 2		1 15¼
No. 3		1 04¼
Rejected		97
Winter	1 07	1 80
Corn—No. 2		36
Rejected		33
Oats—No. 2		32
Rye—No. 2		76
Bran per ton		10 75
Flour—Winter	4 00	7 00
Spring	3 75	6 25
Hay—Timothy	11 50	14 50
Prairie	8 50	11 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 35
Mess pork, per brl		12 65
Butter medium to best	16	33
Cheese	8	14
Beans	1 00	1 75
Eggs	10	15
Potatoes per bu	50	55
Seeds—Timothy	2 40	2 50
Clover	4 10	5 60
Flax		1 47
Broom corn	3	8
Hides—Green to dry flint	8	17
Lumber—Clear	37 00	42 00
Common	18 00	14 00
Shingles	1 00	2 70
WOOL—Washed	33	48
Unwashed	20	35
LIVESTOCK—Cattle choice	4 40	5 50
Good	4 00	4 30
Medium	3 60	3 90
Common	2 25	3 50
Hogs	4 40	4 75
Sheep	4 25	5 90

New York Market.

Flour	$4 80	9 00
Wheat—Spring	1 28	1 34
Winter	1 35	1 42
Corn	57½	61
Oats	46½	49
Rye		93
Lard		7 90
Mess pork		12 90
Butter	14	28
Cheese	7½	13
Eggs	13	17
Wool	18	58

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CHICAGO, THURSDAY, FEBRUARY 5, 1880

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Notices.

THURSDAY, FEBRUARY 12th,

is recommended by the N. C. A. Board of Directors to be observed by all friendly to our reform as a day of fasting and prayer, for the victory of the truth over lodge error and apostacy. Let us humbly confess our sin, and the sin of the churches and the nation in respect to lodge iniquity, praying that success may be given to the efforts to overthrow it, and especially that a signal blessing may be given to the National meeting, soon to be held.

DIRECTORS' MEETING.—An adjourned meeting of the Board of Directors, N. C. A., will be held at 10 A. M. February 5th, 1880, in the Association Building, 221 West Madison St.

Topics of the Time.

There have been injurious and discouraging reports circulated about Mr. Moody's work in St. Louis, to the effect that after a month it was nearly or quite a failure. Rev. Robert West, home missionary agent, writes in a different strain to the *Advance:* "D. L. Moody is the man of the hour. Had he left St. Louis at the close of his first month's work, many would have said it was a failure, since up to that time but few conversions were apparent. But now the work is deeper, stronger, more thorough than some of the most sanguine had dared to hope. The afternoon meetings down town in the Library Hall, for men only, have been a great success. Business men, clerks, professional men, and men of the world have heard the word gladly, and many have been brought to repentance. * * The *Globe-Democrat* has perhaps given the best report of these Gospel meetings that were ever before made, since it gives everything, prayers, hymns, and all, and yet Mr. Moody does not take the paper because they publish a Sunday edition. Neither will he ride in a street car on the Lord's day. He says, 'No man shall say in judgment that Moody was one of the men who robbed me of the Sabbath day and made me work all day.' The hiding of his power is largely in his own clean, cheery, noble life. He is planning still greater conquests in St. Louis—has already filled the city with prayer—and will work steadily here until the first of April."

The work of Anthony Comstock, the unwearied enemy of the harpies that prey upon the bright imaginations of the young, has for the past year been given to the public. Forty-four persons have been brought to trial and sixteen of them convicted. The most prominent case was that of D. M. Bennett, who was sentenced to thirteen months imprisonment in spite of the protests of Ingersoll and his following of infidels and freelovers. Of obscene books, circulars, songs, etc., there were over 84 500 pounds seized and 38,600 letters, open and sealed, shared the same fate; nearly half a million addresses were also rescued from the bad purposes intended by these dabblers in vice. Another grand result of the work of the Society for the Suppression of Vice is the stopping of fifty lottery and gambling concerns; and associated with this work is the refusal of the mails to the lottery concerns of Kentucky and Louisiana. Some weeks since the ex-rebel chiefs, Beauregard and Early, with Senator Mat. Carpenter of Wisconsin, were acting as counsel and agents for the lottery companies, but there has yet come no news of their success at Washington and we hope there never will.

The Maine farce, after being so long drawn out has ended and the actors have gone home. After their ejectment from the Capitol, the Fusionist legislature met first on the sidewalk and then adjourned to a convenient hall to make up a case for the Supreme Court. The decision came in due time, alas! for their hopes, in every point against them. Nothing was left but to adjourn in disgust till next August—which means forever. A large number have taken their places in the lawful legislature, and all who were legally elected will soon be found there.

The Greenback party has not made very enviable history in connection with this Garcelonian fraud. Among their leaders were men devoted to the Fusionist programme. They had even begun to form secret lodges, known as the "Brick Pomeroy League" in several counties. This organization was intended to disseminate communistic doctrines and to bolster up the effort to sieze the State government. It now has the opportunity to die easily and naturally: and may the rest of the genus follow after in due time.

The Interior Department and its Indian Bureau have been the nests where the greatest frauds of this and the former administration were hatched and reared, and from whence there has been the most sudden and calamitous downfall. Since Belknap and his female relatives made Grant so much trouble there has been comparative quiet, until General Clinton B. Fisk, of St. Louis, made the most serious charges against Indian Commissioner Hayt early last month. An investigation was begun, which last week came near a tragic ending. General Hammond, an Evanston man who has business relations in Chicago, was Hayt's inspector and confederate. In his testimony he pronounced a certain letter, containing proof of a grand swindle, a forgery. But other evidence was too strong for denial and Hammond broke down in a fainting fit, which the doctors pronounced likely to be fatal. He confessed that he had committed perjury, and that Hayt and himself were guilty of all the charges. Without any delay Secretary Schurz dismissed Hayt; but on Monday it was reported that Hammond was in a fair way to recover, and had likewise got through repenting. He took all his confession back and gives it all a general denial. Whatever may be determined finally as the truth, the government has, doubtless removed an unworthy official and the country can see more clearly from whence spring our interminable Indian troubles.

All Europe is tottering with the burden of great armaments. Every nation is like a ship loaded to the guards and the new requisitions for men and material are answered by deep murmurings of discontent The alternative is being forcibly presented of destruction or disarmament. Yet the leaders, who have learned but one way out of difficulties—to fight it out—are calling for more troops. This week we learn that Russia has decided to increase her peace and war forces the latter by 150 000 men, and that the "all-absorbing event upon the continent is the proposed enlargement of the German army." The whole tone of Paris is decidedly martial. The streets have on a military look and the theaters are full of the scenes of war. Von Moltke, the grim veteran of the German armies, in answer to a request that his influence be used to reduce his army replied: "The Emperor cannot impress all nations with the conviction that even victorious war is a national misfortune. That conviction can only be the result of a moral education of nations, which we shall neither of us live to see." Von Molke is an old man. He may not see the change though it come soon. Though Paris has taken up the fashion of martial show, the judgment of Bismarck, printed on another page is sound. The hint has more than once come from Bismarck himself that Europe must agree to disarm. The lower house of Austria will not extend the privileges of the army bill asked by the government for even three years. But the greatest acquisition to the cause of Peace is Mr. Gladstone, now once more the leading mind in Great Britain. It is said that he has announced his intention to propose in Parliament a scheme for a general disarmament in Europe. It needs but a clear head and firm hand to begin this grand reform. What nation can better begin the work than Christian England?

—Friend Kribs, of Lamertine, Pa., who has been among the active distributors of reform tracts, a few weeks since sent a small package to each of the congregations of the Lutheran Synod of Pittsburgh. Some of these packages he finds were burned. He wishes to hear from every council in that Synod and supply them with tracts where this has not been done, and requests his Lutheran brethren to send him word. Address Philip Kribs, Lamertine, Pa.

Another Lying Wonder.

The statement is made that Masonic emblems have been found at the base of the obelisk lately removed from its position at Alexandria for shipment to the United States, and in this some of the papers find proof of the high antiquity of Masonry. How doth the shallow device make shallow men "wonder after the beast!"

But does not the fact of such finding, if indeed it be a fact, rather confirm the statements of Anti-masonic writers, that Masonry struts in plumes borrowed of Baal and the Egyptian sun-worshipers? Because Masonry happens to be a patch-work, made up of the varied idolatries, Masonic writers think to make men believe that, as an organization, it ante-dated those idolatries. But Masonry is pretty much a borrower of tomfooleries, and anti-dates little or nothing in that line. It may have borrowed some things of the Eleusinian mysteries, but it was unknown to ancient Greece. It may have borrowed of the Druids, but the Druids borrowed nothing from it. It has appropriated to itself the mummery of the Rosicrucians, but it did not trick itself out with this until the last of the Rosy Cross philosophers was dead. It was a stranger alike to ancient Egypt, Greece, Britain and Germany, yet it has probably stolen something from all of them, and then sought to make itself the "lying wonder" of the nineteenth century, as an organized humbuggery, ante-dating them all!

That Masonry has taken on largely the conceited mysteries and vainglorious pretences of the Rosicrucians, no intelligent man needs to be told. Equally true is it that Masonry did not take on body and form until about 1717, when, the Rosicrucian body having fallen to decay, its spirit, as Ward says, "passed, by a species of metempsychosis, into a new body, the company of handicraft Masons, with whom it first appears in the early part of the eighteenth century." We are told that the four companies of stone masons, which formed the first Grand Lodge in London, struggled three years to accommodate the Rosicrucian pretensions to the emblems of a handicraft mason, and then burned their papers for the benefit of their mystery. How many years did Voltaire and the French Masons work to marry Egyptian idolatry to Masonry?

But all Masonic pretensions of a high antiquity, whether they are supported by evidence drawn from the obelisks of Egypt, the temple of Solomon, or the tomb of Adam, are too shallow to deceive any but the very ignorant. These high pretensions were first put forth by those base and lying spirits, Anderson and Desaguliers, and their example has been followed by a host of St. John's-day orators since. Ward thus relates one out of many instances, in which those lying pretenders, one a Scotchman and the other a Frenchman, in magnifying their mystic wonder, came to a violent misunderstanding with the truth:

> "At the time of the death of Ashmole (the last of the Rosicrucian philosophers) Sir Christopher Wren was at the head of the English architects, holding the office of Deputy Surveyor of the king's buildings. In 1698 he was made, by William III., Surveyor General of the public works; and in 1714 and 1718, for political reasons, was removed from office by George I. All Masonic historians call Wren, 'Deputy Grand Master,' at the time when he was Deputy Surveyor, and 'Grand Master of the Freemasons' at the time when he was Surveyor General to the throne. But in doing this they make a very short rope to hang themselves; for, by their own showing, the first Grand Lodge was formed in 1717. Then how could Wren be Grand Master in 1698, nineteen years before there was a Grand Lodge?"

Masonic pretenders now, as at the first, put pagan mythology to the blush. G. W. H.

The Oldest Anti-Mason in the World.

BY REV. C. C. FOOTE.

My father has on this third day of February, 1880, climbed up to the dizzy height of his one hundredth year, a centennial of natal days! He was born in Colchester, Connecticut, and was the seventh generation from Nathaniel Foote, the first of the family in this country.

In the beginning of this century my father settled in western New York. In 1826 that region of the State was thrown into the most intense excitement by the abduction and murder of Captain Wm. Morgan by the Freemasons. The country at large shared in this alarm over so daring and foul a crime. The result was the formation of the Anti-masonic party. At the first election my father was chosen magistrate of the town by an overwhelming majority, and was continued in various official positions for over thirty years, in all of which he was a model of integrity and faithfulness.

He was for years in the thickest of the Anti-masonic war, during which two thousand lodges were disbanded and nine-tenths of the fraternity renounced the Masonic order.

My father is probably the oldest man living who was an active participant in the conflict that terminated in the overthrow of Masonry in the Northern States. And no man knows better than he the Jesuitical wiles and lying intrigues to which the craft resorted to hide their blood-stained deeds, and to shield their guilty accomplices. And those infamous doings against the laws, the government and the public weal are as fresh in his memory and as detested to-day as they were a half a century ago.

For over seventy years he has kept a journal of important events, and even now he is as familiar with current history of the world in these prolonged years of his life as readers fifty years younger. Up to the present hour his mental faculties are true to their mission. Let the silly ignoramuses of the lodge to-day tell my father or any of his surviving associates that the Masons never murdered Morgan and they would be spurned with ineffable contempt as too base or too ignorant to merit any better notice; or, they would be informed that if they did not know, they were retailing a lie, they had not yet advanced far enough in the Masonic school of lies to learn that lying is an organic attribute of the institution.

My father has lived to see a large number of descendants, down to the fourth generation, among whom are two sons, two sons-in-law, and one grand-son-in-law in the Christian ministry. Three of his grand sons and a goodly number of nephews were in the war of the Rebellion and his father was three years in the Revolutionary war. How astounding are the achievements and events wrought out during the "days of the years of the pilgrimage" of this one venerable man. During his lifetime the liberties of the nation have been achieved and acknowledged. From "a handful" the nation has grown to a population of near fifty million. "The waste and howling wilderness" that stretched almost from ocean to ocean at his birth, now "blossoms as the rose" with millions of opulent homesteads and thousands of smiling villages and thronged cities.

At his birth the only mode of travel was by private conveyance, now the globe itself is belted with iron rails; while in education, agriculture, commerce, and the arts, "old things have passed away, and all thing are become new." As he has stood gazing with wonder upon this rapidly changing scene, lo! the generations have passed before him and disappeared forever from the earth that has so long been to him as a nursing mother.

THRILLING INCIDENTS IN THE EARLY HISTORY OF THE FOOTE FAMILY.

In 1635 "a goodly company" removed from Massachusetts to found Wethersfield, "the eldest born of the many sweet villages which adorn the valley of the Connecticut." Their removal was "that they might better maintain their ministers; find larger accommodations for their cattle, and welcome more of their friends from England who were suffering for the "faith once delivered to the saints."

In this "godly company" was Nathaniel Foote; whose granddaughter, Hannah, married Samuel Gillette, who was murdered by the Indians in 1676. One year after, Hannah married Stephen Jennings, and was captured by the Indians and carried to Canada, Sept. 19th, 1677. In 1678 she returned, bearing an infant daughter named "Captivity;" who, arriving at the maturity of womanhood, married Abijah Bartlette, who was slain by the Indians in 1708. Sarah, sister of Hannah, and aunt of Captivity, married Martin Kellogg, who, with two sons and two daughters was taken captive at the burning of Deerfield, Feb. 29, 1704. So long were these daughters detained in captivity that Joanna, the elder, formed an attachment for "life in the wild woods" so strong that she never returned to her relatives, save on a short visit, preferring a "lordly chief" and his home to the civilized society of her childhood. Rebecca, the younger daughter, became so thoroughly versed in the Indian language that she was employed, in after life, as an interpreter to varions missionaries, and died at a missionary station on the Susquehanna in 1758.

In 1677 the wife of Samuel Foote (grand-son of the first Nathaniel Foote), was carried away with two children, one of whom was afterwards slain by the Indians.

September 16th, 1696, Elizabeth, grand-daughter of the first Nathaniel Foote, and mother of fourteen children, was slain, with her husband and three children. Two daughters and one son of the remaining children, were carried away captives, after receiving several wounds; one with an Indian hatchet sunk deep in his brain.

A faint idea of the sufferings of these early captives may be gathered from a brief narrative of one of their number: "One of my masters permitted me to speak to my wife, when I overtook her, and to walk with her and help her in her journey. * * * My wife told me the strength of her body began to fail, and that I must expect to part with her soon. * * * Soon another chief came up and made me take my last farewell of my dear wife, the desire of my eyes. We asked for each other grace for what God should call us to endure. I was made to wade over a small river, the stream being very swift. I then ascended a small mountain, when my strength failing I was permitted to sit down. I entreated my master to let me go down and help my wife, but he refused. The prisoners who afterwards came up the mountain told me that in passing through the river my wife fell down and was plunged over head in the water; after which she traveled not far, for the cruel and blood-thirsty savage who took her, slew her with his hatchet at one stroke; the tidings of which were very awful, and yet such was the hard heartedness of the adversary that my tears were reckoned to me as a reproach."

Was there ever another such a record of martyrdom and captivity to pioneer life, twenty-one persons in thirty-two years in the branches of one family.

Over against this is another history, not painful, but equally remarkable. Within the period of fifty-six years there were in the direct family of lineage, ten persons whose ages exceeded ninety years, four ninety-two years, one ninety-three, one ninety-four, two ninety-five, one ninety-six, one ninety-eight, and one climbed to his hun-

dreth year. And to that altitude my father has this day attained with a fair prospect of a higher ascent by years yet to come. In ten generations there have been but two names in the line of the first born sons, four named Nathaniel and six Charles my father being the third Charles.

Why not Let your Light Shine, Gentlemen?

BY REV. J. C M'FEETERS.

The oath-chained societies claim to possess ancient wisdom and great mysteries unknown to the rest of the world, yet very valuable to all who join the happy brotherhoods. They claim that a brighter sun never shone on human eyes than the secrets of Masonry. And we who stand out shivering in the cold, dark world, must admit that there may be something in the claim. Their lights confined to the lodge-room by bolted doors and blinded windows and gilded ceilings and flashing from costly furniture on mystic rites and imposing ceremonies, must be bright indeed. Yet, doubtless Edison's recent discoveries when applied to the halls of the craft, will make a decided improvement in the light.

There must be something grand and imposing and blood-curdling, too, in the rooms and chapters of secrecy. The officials at their posts in their regalia; the appliances for the different degrees; the Bible, the square and the compass; the budding rod of Aaron, the burning bush of the wilderness, and the Ark of the Covenant; the ascending degrees, leading from one heaven to another, till the Masonic host is lost in the ineffable.

But if the light be so brilliant within, why not let it out? If these institutions be brotherly, benevolent and philanthropic, as they claim, why not open their doors, and hoist their windows, and let the light gush out and fill the world with happiness and songs of joy? Claiming to lift men up into virtue and excellence, and all the way into heaven, why do they not communicate the healing power and the saving knowledge to an aged father, to a dutiful son, to an affectionate wife? Getting all the good out of your meetings night after night and degree after degree, why do you keep it to yourself, why do you give none of it to your family? Why do you not share it with her who is your bosom companion, who claims and has a right to your heart though you fill it with secrets, and bolt it against her with horrid oaths? Whence cometh such benevolence? Who is the father of it? Whose image and superscription does it carry?

The sun pours out his brightness freely upon all; the stars shine upon the path of every traveller; Christ says, "Let your light shine." God demands the diffusion of light; Christ commands the diffusion of light; nature proclaims the diffusion of light. Why, then, will secret associations, contrary to all creation, despite the united argument of the universe, refuse to hang out their lamps? We might doubt if they had any if we were in the least given to unbelief.

That they may keep their interior grandeurs from being revealed, and their boasted arts from being exposed, and their dazzling glories from being unveiled, and their ancient wonders from being divulged, they have their signs and grips and pass-words, their bolts and bars and blinds, their dreadful penalties as pits of destruction behind, and their infatuations as allurements ahead. As they advance in the ascending degrees, the Masons have their oaths, and the Odd-fellows their promises, multiplied and wrapt around the tongue till it is as speechless on the subject as the walls that screen them, and lashed around the conscience till it is as helpless as a prisoner loaded with chains.

They enter their halls, and bolt the doors, and blind the windows, that no eye may peep in upon their brilliant scenes and gorgeous ceremonies. The young man who would become a Mason enters the lodge under guard, sees the rope he must wear on his neck as a felon, the indecent garments he must put on, and the bandage he must accept over his eyes, for the light is too bright for him. And having gone through the steps of his initiation, and lost his manhood, he is bound by an oath in the presence of God, never to reveal the new stock of information he has received, and that under the penalty of having his throat cut, and the tongue torn out, and the body buried in the rough sands of the sea. The Fellow Craft advances a little farther, seeking light, and feels the tugging of the rope again, around his neck, and the blinding of the eyes, and learns the pass-word and the grip, and passes through a new series of instructions and binds himself again to keep the new discoveries hidden, under the penalty of having the left breast torn open and the heart removed. The Master Mason candidate still advances, seeking an increase of light, is led to the holy of holies, hears the Scriptures read and explained, witnesses mock scenes of murder, of arrest and execution, and of resurrection of the dead; and binds himself to keep his new light under a bushel, under the penalty of having his body severed in two, and the bowels burned to ashes and the memory blotted out from among men.

Progress carries him on to the Royal Arch degree, and there he hears holy words and sees sacred sights; the Bible is read profusely and illustrated impressively; he sees the Ark of the Covenant with its contents, and the high priest with his solemn servicer, and the burning bush with mortal man behind it to represent the great and dreadful "I Am." And again he binds himself to keep his new light under a cover, by the penalty of having his skull smote off, and his brains exposed to the scorching rays of the sun. He climbs yet higher, and stands among the Knights of the Christian Mark, and is arrayed in a white robe, his brow is adorned with a fair miter, his lips are touched with a live coal, his forehead is marked with the new name; and he pledges himself under a double anathema maranatha, to keep his new light from shining on the world. Still higher he goes, and ranks with the Knights of the East and West, stand with the all-puissant, sees the opening of the seven seals, hears the sounding of the seven trumpets, and witnesses the glorification of all true Masons, who have passed through tribulations, and have washed their robes and made them white in their own blood; and binds himself under the wrath of God and the destruction of his own soul, in the day of judgment, to keep the marvellous and superabundant light hidden from the public.

Thus at the very first step you meet the obligations of secrecy, solemn with an appeal to God, bristling with the weapons of death, and crushing with the weight of execration. And as you ascend the scale of honor in the lodge-room, the obligations are increased, the oaths are multiplied, the imprecations are intensified. And all this to keep the light shut in. The walls that have been built up behind Masons to keep them from seceding and letting their light shine, to keep them from retracing their steps and reporting what they have seen and heard, seem to be built of solid workmanship, with the foundations laid on the very basis of perdition, and their top reaching almost above hope, and their length and breadth invested with the flaming terrors of dishonor, death and destruction. And all this to keep the light in.

Yet some who have enjoyed for a season the gorgeous brilliancy, have broken through all, and at least some of the glimmerings of the light have leaked out. There have been some who have been awakened out of lethergy, have detected the delusion, have arisen in their might, breaking the bands of the ungodly and the chains of immoral oaths, determined to obey God rather than man. And they, notwithstanding the indignation and persecution which hung over them, have divulged the secrets, have let the pent up brilliancy out, at least in measure, upon the world, at the risk of their lives, and at the cost of their blood. Revolting at the iniquities, and chafing at the arrogance of those institutions, they have shattered their bolted doors, so that while the world is kept out, their members cannot be kept in. And through the rents and breaks made by the unceremonious exit of seceders, light is coming out, light enough of the kind to satisfy the world, and light enough to reveal the reason why they will not let their light out.

Parnassus, Pa.

Bismarck on French Love of Peace.

The Berlin correspondent of the London *Times* reports the following remarks of Prince Bismarck, as testifying to the love of peace as cherished by the bulk of French people, as distinguished from the mere blatant mob of Paris, who are, as like their counterpart of the Jingoes of English city music halls and taverns, the greatest cowards in the country—neither willing to fight themselves, nor able to pay the costs of the soldiers who do fight:

"You have fallen into the habit of judging France according to Paris; but there are really, as it were, two Frances—the France of Paris and the France of the provinces. The France of Paris is a vain, pleasure-seeking, agreeable, extravagant France, which makes revolutions, declares war, and has no idea of economizing. Everybody brings money to it and it squanders everything. But alongside it is the other France, the true France, that of the provinces, which labors hard, is sober, and saves. The latter pays for all the freaks and follies of the other. When the former makes a revolution it is the latter that suffers. When the former declares war it is the latter that fights, though the provincial Frenchman dearly loves the soil, and there is no greater sacrifice for him than to leave it for military service. When I was in France, I took great interest in the soldiers and often talked with them. Their whole desire was to get through the service and return to the fields. If the peasant were listened to, France would never make war; and yet he fights well when he does fight. When he is beaten he is sorry; when he wins he is pleased; but, victor or vanquished, what is clearest to him is that victory or defeat alike bring the war to an end and allow him to go home again."

The *Times* continues: "Evidently the man who so spoke is convinced that the French nation, as long as it is self-governed, will cherish sentiments of peace, and that neither verse nor prose will entice it to embark on ventures which expose people to losing in a day the fruits of the labor of generations."—*Ex.*

A Crime to Conceal a Crime.

That Freemasonry often has, and still does shield criminals from punishment is a well known fact. This it does according to Masonic authority and decisions. Albert Pike, in a report to the Grand Lodge of Arkansas, 1854, p. 116, says, "If a person appeals to us as a Mason in imminent peril, in such pressing need that we have no time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire into anything." Another high Masonic authority, Mackey, in the text book of Masonic jurisprudence, p.

270, says: "We are to give aid in imminent peril when Masonically called upon, not lest injustice might be done if we pause to inquire into the question of affilliation, but because the obligation to give this aid which is reciprocal among all Masons never has been and never can be cancelled." These Masonic statements afford a text for a syllogism, thus: 1. Major Premise. That which is an obstacle in the administration of justice ought to be abolished by law. 2. Minor Premise. Freemasonry, through its giving aid to those who make its grand hailing sign of distress, is an obstacle in the administration of justice. 3. Conclusion: Therefore, Freemasonry ought to be abolished by law.—*X. Y. Z. in Sandy Lake News.*

A Short Sermon for February 12th.

BY AN OLD CONGREGATIONAL MINISTER.

"Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."—Heb. 3:13.

In obedience to the injunction given by that wonderful man, and pattern Christian, St. Paul, I wish to speak to all the friends of the reform. It matters not what is your age, sex, color or nation, so you have a clear apprehension of the terrible condition of evangelical piety in the churches, and the no less terrible condition of the principles of republicanism that are established to control our dearly beloved country,—that the dark lodges, which are aliens and enemies of God and man, have seized upon both churches and government, controlling them both, and permeating them with their foul idolatrous spirit, blasting everything precious, and ruining everything good.

To those of you who realize this in all the land, God's one people, friends of the reform, I wish to speak personally, in obedience to the requirement of our dear St. Paul. Brethren, sisters, friends, we must keep close to the Word of God in our struggles and sufferings and efforts against these terrible evils. We must have a "thus saith the Lord" for all we do. God is against them and has been against them from the beginning; and the Father, the Son, and the Holy Ghost is against them, and he is the leader in the midst of us. He fights them with his Word, the sword of the Spirit. He marshals his people as his spiritual army, we must then heed the word of command. What he orders we must do. The methods and means he requires we must use. We must be whole-hearted in this matter. We must not be heedless, lukewarm, and stupid. We must not stand and see Jesus, our dear elder brother, struggle and fast and pray and sweat blood and die. We must not be simple spectators when apostles and prophets are whipped and stoned, robbed and outlawed and banned. We must not take it easy when others are wearing out soul and body in the midst of opposition and hatred and persecution. We must arise and enlist, soldier-like, in the army of the Lord, and embody ourselves as one people of God and be prepared to obey his command.

I am not interfering with different church methods and names, I would not have all infantry, or all cavalry, or all pickets. But I would have them all one army, one spirit animating the whole, bound together with mutual confidence and love; and, fused with the presence and spirit of God, hurled as one flaming mass against the enemy of all righteousness. Brethren, this must be our condition, or what can we accomplish? The enemy who has grown mighty in the very citadel of the churches, and holds the nation as his captive, will triumph Moloch-like, devouring blood, bones and souls of men, unless we are thus marshalled, panoplied and used. God requires it of us. Jesus prayed for it. (John 17:21.) We must arouse ourselves and see that this prayer is realized, see that God's requirement is met, that the prayer of Jesus is answered in this matter. We should expect nothing but defeat unless this is accomplished. It is the word of God and we must see to it, that it is heeded and obeyed. But this is not a light thing to do. We have no power of our own to do it. We are paralytics. We lie like clods of the valley, cold and powerless in and of ourselves. We are captives in prison, held by legions of the wicked in the flesh and out of the flesh. God, Jehovah, in the midst of us can do these things for us. As he has done for his people in the past, so he can do for us now.

But as Jesus said, "This kind can come forth by nothing but by prayer and fasting." Mighty instrumentalities are put into our hands, and we must use them. The Word of God is plain. The withered hand must be stretched out in obedience to the command of Jesus. Fasting and prayer such as Jesus requires will shake the whole foundation of Satan's kingdom. That wonderful man St. Paul, was in fastings often, and he stood up against the world, and shook the whole foundations of idolatry. Jesus fasted, weary and hungry he labored in revivals. It was more than his meat and drink to do the will of his Father in heaven. Hungry and weary he sat upon Jacob's well and sent his disciples to the village for food. They brought it, but he ate not, for his disciples asked if any one had given him aught to eat. He replies, my meat and drink is to do the will of him that sent me, and he says to his disciples, and to us through them, "This kind can come forth by nothing but by prayer and fasting."

Well, brethren, I think I hear each one of you say, I am willing to do anything Jesus requires: "Lord what wilt thou have me to do." Brethren, let us do what Jesus gives us to do. Like the disciples when they had toiled all night and caught nothing, and Jesus commanded to cast in the net at the right side of the ship, they answered, "We have toiled all night and have caught nothing, nevertheless at thy word we will let down the net;" and they filled their net so full of fishes that it burst.

Jesus speaks to us, First, by his word: This kind can come forth by nothing but fasting and prayer. Secondly, by his providence. The executive committee meets, their oldest and strongest members kept away by sickness. The little, loving, faithful band look over the whole field to view its condition and see what is to be done, and brethren and sisters, what do they see. Well, you look with them and, see for yourselves; and here my head grows dizzy, and my heart swells with emotion at the sight.

We behold the struggling band of faithful ones without scrip or purse, struggling and toiling, wearing out soul and body in conflict with monster evils and fearful odds. The *Cynosure* is full of their reports. It brought tears to my eyes to read brother Gallagher's report from California, and this is a fair picture of the great average. We behold the lodge mighty in power, intrenched in the church and nation, defying all opposition, and while it claims to be the handmaid of religion, there is no wickedness it will not practice. We behold ministers and churches calling it good, taking it to their embrace and fighting in its defense. We behold piety sinking and the nation corrupted, reeling and tottering ready to be crushed; and, what is worse than all else, we find an apathy and indifference, a carelessness and unconcern and stupidity on the great majority of the people, from which they cannot be delivered except God in answer to the agonizing cry of his people undertakes the work.

With all this in view, this little band like Elijah the prophet stands out before us as he did before the prophets of Baal, and appoints a day of fasting and prayer. This, brethren, is God's providence to us giving us something to do. It is the voice of Jesus providentially uttered, calling us to fasting and prayer. The 12th day of February is the day appointed. It is a perfectly voluntary thing. No edict binds us. Shall we each one, depending on God for help, do our best to have this such a fast as God has chosen. Shall we not put away all indifference and human trust, and address ourselves and our brethren for this season of fasting with the same earnestness and trust in God, that we would to make a preparation to have every thing right if we were on our dying beds. Brethren and sisters, think and pray over this matter, and give your thoughts and experiences to each other through the *Cynosure*, and get ourselves prepared and prepare one another to make this a day of God's power. This will doubtless be the last effort of the kind that very many of our dear brethren and sisters will ever be called to engage in on earth. Before another year rolls round they will be called away from the battle and out of the fight. Let this then be a glorious victory that they and we enjoy together here before they go. Brethren and sisters, don't let me be alone to write and exhort on this matter. But each of you write, especially those accustomed to use the pen and stand as leaders of God's people. Let us engage to prepare ourselves for this fast. "Let us exhort each other daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin," and ages to come will show the fruits of this fast.

—The *Christian Statesman* notices that in Philadelphia the Masons, as in Chicago, refused to join the Grant procession, and suggests that his letter to Father Greene, did the business, thus: "Before his second election he did not hesitate to write, in answer to an inquiry, a letter for publication declaring that he belonged to no secret society—a fact the remembrance of which, perhaps, prompted the Freemasons of this city to decline a place in the procession on Tuesday with the statement that they never parade except on strictly Masonic occasions."

Reform News.

New Hampshire Notes.

The battle between the Lord and Baal waxes hotter and hotter. The lines between the church and the lodge are daily more clearly drawn. Even the Young Men's Christian Association of N. H., have, by their representatives, gone over publicly to the lodge. At a recent revival meeting at Strafford Corner, Mr. Jackson, the hired singer who accompanies Secretary Folger, went out of his way to speak in defence of secret lodges, and the secretary, who is the leader, said nothing; thus approving. The Y. M. C. A. claims to ignore controversial subjects, but it seems to go no further than to forbid opposition to their notions of truth.

I am content to let the world and the church know that the N. H. Christian Association of which I am secretary, opposes secret societies, and that the N. H. Young Men's Christian Association, of which Allen Folger is secretary, employs lodge men as evangelists, and its so-called revival meetings defends secret societies. Any church that desires the secret lodge system bolstered up can call on Secretary Folger for help. Let every organization sail under its true colors. I have been deceived by the Y. M. C. A, and I wish others to be forewarned.

Bro. L. D. Bryant has tried the teeth of the lodge beast. Soon after his conversion he felt called to preach and set about the work with encouraging success. The church of which he is a member respectfully asked the New Durham quarterly meeting to license him to preach for one year, as our custom is. He passed the best examination I ever witnessed, but a majority of the Q M. committee reported adversely, and the conference by a very small vote refused him a license. I recognized but three who voted against him, and of these one was a Freemason and two were Odd-fellows. The excuse of the committee was, lack of acquaintance and short experience; but the main difficulty seemed to me to be that the lodge men knew him too well as a distributor of Anti-masonic tracts and a decided opposer of all sins and shams. No doubt some uninformed brethren were misled by the lodge tricks. Freemason Pinkham was very much alarmed for fear Bro. Bryant's call to preach was not sufficient. The time is not far distant when an indignant public will need some evidence that an adhering Freemason is a suitable person to teach Christianity. Bro. Bryant can stand it, but whether the lodge can remains to be seen. I have found another seceding Apprentice Mason who is a superb quiet witness, but not ready for martyrdom. Brethren, pray for us. The Lord is moving in New Hampshire and blessing his people.

S. C. Kimball.

From Maine and the New Hampshire Agent.

Fairfield, Me., Jan. 22, 1880

Editors Cynosure: —The battle has gone hard with us since our attendance at the New Hampshire State meeting. Thanks be to God who giveth us the victory through our Lord Jesus Christ. The New Durham quarterly meeting held at Dover the 13–14–15 inst., inaugurated a system of tactics, which must be remembered to its undying shame. I presume you have been made acquainted with this by other correspondents. However, I will say that I find myself to have been lied about, not by the enemies, but by the professed friends of the Gospel of Christ. We hope that this quarterly meeting is not wholly sold to Satan, but as a body, it is at present both the slave and despot of the lodge power. A slave for itself, but no despot for us who fear only the Lord of lords and King of kings.

Down here in the center of my native State I find few indeed who dare to tread firmly near the hyena's cave. There are those who fear that secretism may be inconsistent with Christianity, and yet they dare not publicly oppose it. There are others who say that they know nothing about it and don't want to. Among these are many ministers of the Gospel. The "good-man" argument readily presents itself from their lips. The fact is the Christian ministry are asleep to-day.

I shall return to New Hampshire soon, but I am doing all I can for the cause while here. I hope to send subscriptions for the *Cynosure* soon. At any rate I shall scatter tracts and books, and speak as often as possible with good effect. I have visited the pastors in this place. Rev. Mr. Tilley, Baptist, is himself an Odd-fellow. His defence of secretism was after this model, which, by the way, is very common: We have family secrets which we do not want divulged. Then again, business firms don't want their private transactions published to the world. This kind of argument is conclusive to two classes: First, to those drowsy souls who cannot wake to an interest in any cause; and second, to those who are self-interested. When discussing Freemasonry, I told him that it professed to be a religion. He said that he knew nothing of Masonry, but that Odd-fellowship made no such claim. Then I said that Odd-fellows profess a religion as all do who pray. That it was a religion for it enjoined prayer. That this religion was not Christianity, as he could easily learn from the form of prayer recommended by the Grand Lodge. He brought out a manual of Odd-fellowship, and turning to the form of prayer for opening the lodge, he passed the book to me. I was glad to have still more authority for what I had said, and I felt too, that Elder Tilley himself was disappointed that I had told the truth.

Rev. Dr. Allen, ex-president of the Maine State College, now pastor of the Methodist church, was in favor of Good Templarism; should have no scruples in joining them; but as to Masonry and Odd-fellowship he was ignorant. He thought that he could not assist me to present the truth, as many of the most influential members of his church were members of one order or the other.

The Freewill Baptist minister thought that the discussion of the subject would work no good but rather harm. He was rather in sympathy with us, however. The late pastor of the F. Baptist church here is a Mason. One gentleman, a member of the Advent church, who owns two halls, told me that he thought I might have one of them in which to discuss the subject publicly.

I have not seen the pastor of the Universalist church, as I am satisfied that it is useless while we appeal to Christians in vain. The editor of the local newspaper is a Freemason, as is also the most popular and successful physician in the place. I have yet found no one who is willing to be known as an Anti-mason. I hope to send you a report of progress in the right direction before long. I shall go to Gardiner to-morrow to arrange for work there. Lack of money, only, prevents us at this stage of the work, while all the churches are shut against us. Let all the children of light pray without ceasing that we all may prepare our work for the day of Christ's coming to judgment.

L. D. Bryant.

Notes by the Way.

FROM THE MISSIONARY EVANGELIST.

St. Charles, Minn., Jan. 28.

Dear Bro. K.:—My first considerable stop was at Baraboo, Wis., where I found our friends steadfast and increasing in numbers, but the condition of the churches greatly depressed. The Congregational church to which I formerly preached, is without a pastor and so much divided that they are unable to sustain one. The Wesleyan church at Lyons (only a mile away) is doing well under the care of Bro. Wm. W. Warner, who has not forgotten his reform principles since leaving Wheaton College. It was my privilege to preach for him on the Sabbath, and to lecture two evenings, working the E. A. and M. M. degrees. I also preached and lectured at the Spencer school-house, where I found brethren sound in the faith and enjoyed the hospitalities of Prof. J. W. Wood, who still "holds the fort."

My next stop was at Ironton. Near here the Wesleyans have built a new church and are making a quiet but real progress. I preached for them and lectured twice, working the Entered Apprentice degree, in which I was closely watched by some members of the Ironton lodge. In Ironton I preached in the hall used by the Congregational church and under the Masonic lodge-room, the whole owned and controlled by the leading Mason of the place. There are two Masons who are members of the church, and their pastor is chaplain of the Reedsburgh lodge. Still this little church is Anti-masonic, and will yet stand squarely for the right.

I lectured here to a large audience. The Good Templars adjourned to hear me. It was an opportunity I had long prayed for. I had lived here five years and had never been permitted to address the people on this subject. There are some things to be developed here in the near future, and I trust truth will prevail.

At Oak Hill, where I preached three years, I was most kindly received. They enjoy the labors of Rev. Wm. Mullenix, an excellent Wesleyan brother, and are on the whole doing well. I lectured here, but was constantly interrupted by a Mason, who had never learned "to subdue his passions." I attended evening service at Lavalle and heard an excellent sermon from an Advent preacher in the Advent church. It seems that as a people they are less disposed to preach their distinctive views, and dwell more on the great doctrines of evangelical Christianity.

From here I went to Trempeleau, where the pastor of the Congregational church is a Mason, and all its members either belong to the lodge or are in sympathy with it, except Bro. D. W. Gilfillan and family, who maintain a consistent protest. I lectured here in the M. E. church, which seems to have practically collapsed because the Congregational church overbid them for Masonic support. May the Lord help them to take a new departure and succeed. The Wesleyans near here are holding revival meetings and doing well.

Here at St. Charles, union meetings have continued since the week of prayer and something has been accomplished for good. I lecture to-night near here and go to Wasioja. Yours in the Lord,

H. H. Hinman.

Correspondence.

The Day of Fasting and Prayer.

Philadelphia, Jan. 23, 1880.

Dear Friends: I look to February 12th with great interest. May there be such a rallying around the throne of Almighty God as never was since the fall of man. May incense go up from the deep fountains of hearts, bringing down blessings untold on our poor lost race; beating back the powers of darkness; demolishing the vile fabrics of Satan, and developing the true light in its beauty and glory.

O, for deep contrition and self-abasement at the feet of Jesus and his cross, looking to his passion! "He will not break the bruised reed or quench the smoking flax."

Yours in Christ,

Mrs. A. B. Hubbard.

Remembrances of Fifty Years Ago.

Perry, N. Y.

Editors Christian Cynosure:—I was glad to see an article in the *Cynosure*, Dec. 22d, from Wm. A. Bartlett; glad indeed that he still lives to bear his testimony against the deceptive and soul-damning institution of Masonry. It reminds me of my early acquaintance with him in Perry, then part of Genesee county, N. Y., a short time after Morgan's abduction, which caused the overthrow of nearly all the lodges in this section. The lodge in Perry, of which Mr. Bartlett was a member, was large, about 300 members. All left the lodge, except some eight or ten, and acknowledged that the Morgan book was a true expose of the first three degrees of Masonry. The lodges for awhile endeavored to maintain their order. All kinds of stories were in circulation in regard to Morgan. Some said he had only left for awhile; others said he deserved to be killed. The Master of Perry lodge said boldly, he would have been glad to have had a chance to bury him so deep that he would never have a resurrection. At a regular meeting of the lodge a vote was passed justifying the lodge in Batavia in the part it took in Morgan's abduction, saying, had we been at Batavia, we would have done just what those brethren have done, taken the life of Morgan, because the oaths of Masonry demand it. This is the spirit of this institution generally. Like Saul of Tarsus they think they are doing God's service to take the lives of their fellow-men.

Well might Rev. Matthews and Dr. Perrine of Auburn Theological Seminary, and Rev. Joel Parker of Rochester, together with others of like reputation, who were once members of the Masonic institution, deem it their duty some fifty years ago, publicly to declare that the system of Freemasonry was pernicious to the moral habits and dangerous to the civil and religious institutions of our country. If this was true then, it is much more so now. Their number and influence is far greater. But what is most to be lamented is the fact that the Christian community are indifferent to this growing evil, but during the Morgan excitement they had ears to hear and minds to investigate the subject. God evidently made the wrath of man to praise him. Although the lodges for a while endeavored to sustain their murderous institution, they were soon led to repentance, consequently seven-eighths, if not more, of all the lodges were given up. The Master of Perry lodge even, who so boldly justified the murder of Morgan, soon saw his wicked course, said it seemed strange that he should be so blinded by the deceitful influence of Masonry, as to justify the murder of Morgan. He became a devoted Anti-mason, often publicly working the three first degrees of Masonry. The question is, when will the Christian community and the people generally, be induced to investigate the character of this anti-Christian and soul-damning institution. Must we have another Morgan tragedy to awaken their dormant sensibilities? J. S.

Experience of an M. E. Brother.

St. Paul, Minn., Jan. 19, 1880.

Editor Cynosure:—I have long since endeavored to find time to send you a brief account of what took place when I left the pale of the M. E. church on account of Masonry, last October. I have seen partiality shown fellow workmen simply because they were sworn allies, which proved that it was not right, and to top off the measure, I saw the church doors locked in the face of Bro. Mathews after I had received permission for him to speak therein.

I was at the time a trustee of the church and enrolled as an exhorter The former pastor had said publicly that he had proved all the orders below and was better for it. He was a F. and A. M., K. of Pythias, Oddfellow, U. A. O. D., G. Templar, Son of Temperance, etc. I saw too plainly that enough was as good as a feast, and as I had enough, I asked for a letter of removal and was put off for some two months. In the meantime the following took place:

Member.—Bro. ——, we should like our letters.

Pastor.—You see that Mathews has upset your minds as I said he would.

M.—I have felt this way for years.

P.—Now you must not kick at this affair of the church closing.

M.—No. You must settle that with God.

P.—Why do you wish your letters?

M.—Because Masonry is wrong and I cannot fellowship it in the church.

P.—You might as well leave the U. S. of America. Why, just think of the good men in it!

M.—Some good men drink whisky.

P.—You don't compare this to the drink traffic, do you?

M.—I think the comparison holds good and the subject as important; besides it is Christless.

P.—Well, that is because Masonry began in Solomon's time.

M.—What? What?

P.—I have read both sides of this subject and know that it began then.

M.—One hundred dollars has long been offered for the man who could prove that; I'm glad that it is you.

P.—I know it did—

M.—You mean Apple Tree Tavern in 1717.

P.—O, that's something new.

M.—I can prove it unless you mean that Baal worship was Masonry, for A. T. C. Pierson in his book on Masonry says, it is the Eleusinian mysteries of Egypt revived in 1717 at the Apple Tree Tavern, London. Now, if you are right he is wrong. You remember he is Sovereign Grand Inspector General of U. S.

P.—I am not very well versed in Masonry, not having entered a lodge for three years. But you had better stay with us and get after souls.

M.—I want this settled first. That is, I want to know whether Masonry is right or wrong.

P.—If you go you will cause dissention, so stay and let us have peace.

M.—Peace I want, but not at the expense of principle.

P.—But you will get sour like all these agitators and die out of God.

M.—I anchored on God, not on the church.

P.—Yes; but these agitators and Free Methodists do lie so in their lectures.

M.—I did not hear Bro. Matthews lie.

P.—I never saw the man.

M.—Then do not judge him.

P.—Now don't be rash; just pray over it.

M.—I have prayed for you to see the truth and obey it, for three months or more, and the Spirit tells me I am right.

P.—Ah, but try the spirits by prayer, etc.

M.—I try the Spirit by the Word; will you please try Masonry by the same Word?

P.—I am confident our brethren are good men though they are Masons.

M.—Do you think it right to change the weekly prayer meeting from Wednesday to Thursday night so that those who wish to attend the Masonic lodge are at liberty to do so, and that only for one man?

P.—It was so when I came here.

M.—Is it right?

P.—I intend to see about that yet.

M.—If it will stand a Bible test I'll give in, for it must be either for or against.

P.—Well, that depends entirely upon the peculiar opinion of the individual.

M.—Then a man's opinion is the standard of right and wrong, not the Bible.

P.—We use the Bible in the lodge, some of our leading men in the conference are Masons; in fact, the most of them.

M.—Good men stood in the way of emancipation, and to-day in the way of temperance.

P.—I admit the lodge to be an unnecessary affair.

M.—An expensive one, too. Just think of Christians paying for a brass band on Sunday and for hall rent, when heathens are dying abroad and the church in debt at home, while it is rare to see a church that can stand straight financially, can this stand the judgment day?

P.—Money could be better spent than in the lodge.

M.—You know it is not right to swear a rash oath under no less a penalty than of having your throat cut across, and your tongue torn out by its roots, and your body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours, so help you God, and keep you faithful in the due performance of the same. Just think of resurrecting a man as they do in the third degree.

P.—I know there are some very bad things in Masonry.

M.—Then they condemn the institution.

P.—But I am afraid you will get sour.

M.—God can keep me.

P.—Where will you join if you leave us? I will give you a letter if you decide where you will go to.

M.—If there were Free Methodists here I would join them, perhaps; or Wesleyan Methodists were they here, but I can't fellowship Masonry in the church. I believe in prudent agitation, of course.

P.—Well, I will see you again some time, brother; just think it over between now and then and stay with us until you find another home. [Exit.]

Two months rolled by before I could get any letter, and that only by writing a letter asking for the letters, if we had been acceptable members, and if we had not, please to state the charges and when our trial was to be.

I have not backslidden in grace thus far because I have trusted Jesus' power to keep, or rather because it is he that keeps me. I am not at all times in favor of argumental conversation on this topic, knowing that a man convinced against his will, will hold the same opinion still. I attend services at another church (M. E.) but do not intend to join until either their sentiments or mine undergo some change.

Your brother in Christ,

Robert Shemeld.

A Southern Acquaintance.

Albany, N. Y., Jan. 22.

I have just finished a conversation of some two hours with Hon. J. L Morphis of Pontotoc, Miss., who had in charge three young men who come to serve twelve months in the penitentiary for passing counterfeit money. The young men were what are called "shovers" and hence their light sentence for a first offence.

The gentleman was a native of Mississippi and fought for Southern interests during the war. He was a personal and warm friend of Judge Chisholm and knew Mr. Robert Feemster in the Legislature. He is a Republican and talked very freely, giving his views on the "exodus" and on Southern questions, a synopsis of which I purpose sending you when time permits.

He never united with any secret society and looked upon them as a curse to the whole country. I gave him a copy of the *Cynosure* and he bid me a hearty God-speed and a cordial invitation to visit him at his home in Mississippi. His last remark was, "I have talked with you more freely than is my custom, and more freely than would be safe for me in my own State."

The twenty minutes' stop is up, and the cry is "All aboard for Boston." My next halt is Worcester at 9:30 P. M. The ground is covered with snow and the ice men are cutting ice from the river.

J. P. Stoddard.

Our Mail.

Levi Savage, Lockport, Ill., writes:

"That the Lord may bless every righteous effort to put down secret oath-bound societies through the earth is my prayer."

O. Emerson, Miles, Iowa, writes:

"There are signs that the cause to which the Cynosure is devoted is steadily advancing."

M. L. Worcester, Kingston, Ill., writes:

"We have great reason to praise the Lord for helping in this great reform, who is bringing so much light into dark places."

Abraham Krum, Lowell, Mich., writes:

"I like your paper better than any other that I know of. I read it and then send it where others will read it. May the Lord bless you."

E. S. Livingston, Reynoldsburg, O., writes:

"I have been in the Anti-masonic cause ever since Morgan was taken away. I am also an anti-slavery man. I voted for Birney in 1840. I voted for Walker in 1876."

A. L. Lamphear, Delavan, Ill., writes:

"Perhaps a few lines from central Illinois will not come amiss, as what is applicable to us will apply to similar localities. You have many warm friends here. Some have been reading your paper for years, and think they cannot do without it. I love this reform movement, and rejoice in the encouragement you have in so glorious a work, and pray that God may shower his choicest blessings upon it. Delavan is completely besieged with secretism, and with few exceptions it goes hand in hand with idlers, gamblers and law-breakers. It is nearly two years since we had a licensed saloon here, yet the poisonous fangs of the slimy reptile are secretly fastened upon us, fostered and nurtured by immoral, un-Christian men, who are seeking to crush law and morality, whose idol is the lodge. They are now organized and claim a membership of eighty, some of them church members. They claim to buy their goods (beer and whisky) at wholesale and dispose of them at retail or by the glass, at 200 or 300 per cent. profit, without selling any, thereby cheating the government out of its dues and the village of its laws. How can we expect anything better, so long as professed Christians and ministers of the Gospel of Christ, those, too, who are workers and leaders in the temperance cause, allow their political partyism to soar to unlimited heights above their profession, and vote into offices of trust and honor men who are publicly known to be immoral, un-Christian and intemperate, and who do ten times more to build up and sustain these dens of drunkenness and vice, than these good professors do to abolish them. Such are the facts in the case of our late elections in our own county, whereby our good Christian brother and temperance worker was defeated, and his opponent triumphantly elected. I can give names of parties above referred to, but withhold them, hoping they will repent of their evil doings, and through the blessing of God realize the terrible inconsistency of preaching what they do not practice."

Rev. David Thompson, Arkansas City, Kan., writes:

"I never destroy copies of the Cynosure after reading them, but give them away. In this way I expect to sow some good seed that will germinate at a future time. The Masons here have lately elected for the coming year one Grand High Priest, one King, one Captain of the Host, etc., over the Royal Arch Masons. For any man to call himself Grand High Priest is manifest blasphemy, as that is the distinctive name of Him who has a name above every name. The peculiar function of a priest is to offer sacrifice for sin. Heb. 5:1. What sacrifices do those Masonic High Priests offer for sins? How then can Christians countenance them in assuming or usurping the titles of our exalted Redeemer? For any man to assume the name of King in a republic is like treason to the government under which he lives."

John Motter, Lyons, Kan., writes:

"Our crops of small grain have failed almost entirely this year in this part of the State."

Mrs. Abbie E. Tyler, Cochocton, N. Y., writes:

"I highly prize the Cynosure and love

its teachings, which I believe are founded on Gospel truths. I bid all its workers God speed, who will eventually come off 'more than conquerors through Him that loved us.' 'The morning light is breaking, the darkness disappears.'"

A. E. Alexander, M. D., Okalona, Miss., writes:

"The lot of books and tracts that I procured from you six months ago was the first exposure of Masonry in these parts, and the work has not been without fruit. The burden so far rests altogether on myself with the exception of distributing tracts. But I am not at all discouraged, and will be ever found at my post. I am sure that there are several of the clan here who will never grace a lodge again, and do not know but we have wound up one lodge altogether."

A. R. Honeywell, Hamburg, Ind., writes:

"We take several papers but the Cynosure is the best, and I wish to help scatter its light abroad. Newspapers exert an almost unlimited influence in moulding public sentiment, and if each one would speak as boldly and freely in the cause of truth and righteousness as the Cynosure, America would be raised far above her present moral, and even intellectual level. May God bless and strengthen you in the noble work in which you are engaged."

Alfred Osgood, Lostant, Ill., writes:

"Our society has employed Bro. Foote to spend his whole time in this vicinity lecturing, preaching and canvassing. He is doing a good work for the Master. 'The morning light is breaking.'"

Mr. Osgood also writes that the infant daughter of E. R. Alwood died on the morning of Jan. 1, 1880.

M. Woodward, Adams Center, N. Y., writes:

"I am an Anti-mason through and through. My father was one before me. He died a subscriber for your paper. You may consider me a life subscriber. I well recollect the Morgan excitement, although then a boy. I am now about sixty-three. I find plenty of men who call themselves Anti-masons, but I fear they lack moral courage. They are afraid that if it is known that they take an Anti-masonic paper, that their business may be injured. May the Lord help such, is my sincere prayer."

Sabbath School.

LESSON VII.—Feb. 15, 1880.—THE TONGUE AND THE TEMPER.

SCRIPTURE.—Mat. 5: 33-48.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

GOLDEN TEXT.—Be ye therefore perfect, even as your Father which is in heaven is perfect.—Mat. 5: 48.

[From The Scholar's Quarterly.]

HOME READINGS.

Mat. 5: 33-48. How to speak, and how to feel.

Mal. 3: 13-18. Wrong words; right words.

Ps. 12: 1-6. Men's words; God's words.

Jas. 3: 1-18. An untamed tongue.

Rom. 5: 1-10. God's way with enemies.

Rom. 12: 9-21. Your way with all.

2 Pet. 1: 1-11. A way worth practicing.

[From the Bible Class Scholar.]

HOME READINGS.

Mat. 12: 31-37; Jas. 3: 1-13. Our speech.

Judg. 8: 1-21; Ezek. 25: 12,17. Evil for evil.

Gen. 45: 1-15; 50: 16-21. Good for evil.

Rom. 12: 9-21; Luke 23: 27-34. Loving enemies.

1 John 3. The children of your Father.

Ps. 107. His goodness to all.

1 Pet. 1: 3-25. Be ye perfect.

INTRODUCTION.

Christ continues to speak of other false interpretations of the law. He first speaks of the law respecting oaths. While the Jews were very careful in keeping their oaths publicly taken, they would make use of oaths in common conversation which they by no means considered profane. He tells them that this is wrong, that their communications should be yea, yea, and nay, nay. He then goes on to speak of the proper treatment of enemies, and concludes this part of the discourse by commanding his disciples to be perfect.

HOW TO LIVE.

48 Be ye therefore perfect. Be complete in all points of moral excellence. Do not keep the law in some points and break it in others. Do not exhibit the right spirit in certain transactions and a wrong spirit in others. Let your character be finished up on all sides. Attend to all duties, love all classes of men, cherish right feelings upon all points. Even as your Father which is in heaven is perfect. Moral, not natural, perfection is here illustrated. We cannot be infallible or infinite. But like the Holy One, we are not to tolerate for a moment the slightest sin in our hearts or lives. We are to love and cultivate all the right, and to hate and oppose all the wrong.

TRUTHS.

We should watch the lips.

Not one sin is to be allowed.

Plain, simple, sensible, straightforward conversation is a Christian grace and a manly accomplishment.

Personal retaliation is wrong.

Never resist evil by doing evil.

Love is a shield. It breaks the shaft of many temptations.

It is possible to feel kindly toward those who injure us.

If we can do nothing else for one we can pray for him.

We are permitted to imitate Divine holiness.

Jesus pays the highest compliment to human nature. If he sees the depths to which it has fallen, he also declares the heights to which it may rise.

Actual love for enemies, a thing which the world believes impossible, becomes possible through the grace of Christ.

Perfect love would abolish all enmity.

[From the Lesson Commentary.]

"Thou shalt not forswear thyself,"—Men had learned to think that if only God's name were avoided there was no irreverence in the frequent oaths by heaven, by the earth, by Jerusalem, by their own heads, and these brought in on the slightest need, or on no need at all; just as nowadays the same lingering half respect for the holy Name will often cause men who would not be wholly profane to substitute for that name sounds that merely resemble but are not exactly it, or the name, it may be, of some heathen deity.—Trench.

The Oriental people are fearfully profane. Every body curses and swears when in a passion. No people that I have ever known can compare with them for profaneness in the use of the names and attributes of God. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long.—W. Thomson.

"By heaven." To swear by heaven is to swear by God himself, otherwise the oath is senseless. A condemnation of many phrases which are corrupted forms of actual oaths, and are used by those who scruple to swear outright.—Schaff.

"More than these"—The practice of going beyond yes and no in affirmations and denials—as if our word for it were not enough, and we expected others to question it—springs from that vicious root of untruthfulness which is only aggravated by the very effort to clear ourselves of the suspicion of it; and just as swearing to the truth of what we say begets the disposition it is designed to remove, so the love and reign of truth in the breasts of Christ's disciples reveals itself so plainly, even to those who themselves cannot be trusted, that their simple yes and no come soon to be more relied on than the most solemn asseverations of others. Thus does the grace of our Lord Jesus Christ, like a tree cast into the bitter waters of human corruption, heal and sweeten them.—D. Brown.

"An eye for an eye"—The law of retaliation (Ex. 21: 24) was a judicial rule, righteous in itself, and especially necessary in the East, introduced to do away with the private revenge so common in the time of Moses. It had been perverted into a warrant for retaliation of every kind. Our Lord teaches that while this rule is correct in law, our personal conduct should be governed by a very different principle.—Schaff.

Against the notion that the old law sanctioned all kinds of private revenge, Augustine remarks that the ancient precept was rather intended to allay than to stimulate anger; as a limit to vindictiveness, not a license.—Alford.

The Pharisees thought it no injustice or irreligion to prosecute the severest retaliation and revenge; so that at the same time their outward man might be a saint and their inward man a devil. No care was had to curb the unruliness of anger or the exorbitance of desire. Among all their sacrifices they never sacrificed as much as one lust.—R. South.

"Resist not evil"—The everlasting rule is that thou render good for thy brother's evil; the shape in which thou shalt render it love shall prescribe.—Trench.

It inculcates the spirit in which the disciple of Christ is to receive injuries personal to himself; and to interpret it as a series of mere rules for the regulation of conduct is to fall into the very error of Pharisaism which the Sermon on the Mount is aimed to correct.—Abbott.

Christ throughout this sermon inculcates principles for the government of the individual, not of the community; and, therefore, it does not affect, unless indirectly, the right or duty of the community to use force in protecting itself or its members from evil.—Abbott.

"Compel"—The original word is one derived from the Persian name of the post-couriers who carried the government dispatches, and is thence used of any compulsory "pressing" to go on service. The Jews particularly objected to the duty of furnishing posts for the Roman Government, and Demetrius, wishing to conciliate the Jews, promised, among other things, that their beasts of burden should not be pressed for service; hence our Saviour represents this as a burden.—Alford.

"A mile"—A thousand Roman paces: about 1,520 yards, (less than an English mile,) but the proportion, one to two, is the main point. Endure double hardship, even when it seems most unjust, rather than angrily refuse.—Schaff.

"Love thy neighbor"—The original precept referred to Israelites, and obedience to it helped to keep them distinct from other nations. But the Pharisees, to increase the distance between the Jews and the Gentiles, added the converse precept: and hate thine enemy, meaning by "enemy" the Gentiles, (compare Deut. 23: 6.) Latin authors speak of this as a distinct feature of the Jewish character.—Schaff.

"On the evil and on the good"—As God abhors evil, and commands us to abhor it, (Romans 12: 9,) but blesses the evil man, so does he who lives in pure, divine love. The Spirit of God in him teaches him to separate the evil from the man; and while he hates the former, to love the latter. But such love man cannot obtain for himself by a determination of will or by an effort, for it is divine; he can receive it only by spiritual communication in faith. Yet this by no means excludes the effort to exercise it before it is possessed, as it is that very effort that awakens us to the consciousness of its necessity.—Olshausen.

The more we lift ourselves above the world's view of the duty and expediency of revenge and exclusive dealing, into the mind with which the "righteous Judge, strong and patient, who is provoked every day" yet does good to the unthankful and evil—the more firmly shall we assure, and the more nobly illustrate, our place as sons in his family, as having entered into the kingdom of heaven.—Alford.

"If ye love them which love you"—Love for love is justice: love for no love is favor and kindness. But love for hatred and enmity is divine goodness; a Christ-like temper, which will render us illustrious on earth and glorious in heaven.—Burkitt.

It is a poor religion that does not beget a higher love than is natural to worldly men.—Schaff.

"Even as your Father"—Likeness to God in inward purity, love and holiness, must be the continual aim and end of the Christian in all the departments of his moral life. But how far from having attained this likeness we are St. Paul shows us, (Phil. 3: 12,) and every Christian feels, just in the proportion that he has striven after it.—Alford.

PRACTICAL THOUGHTS.

1. God so fills the universe that to name in an irreverent spirit any part of it strikes at him. (V. 34.)

2. There is power in simple, straightforward speech which no oaths can bestow. (V. 37.)

3. The laws which were originally enacted to repress revenge may be wrested into instruments of passion and cruelty. What God makes good, man perverts into evil. (V. 38.)

4. Meekness and gentleness will break hearts which severity will only harden. The sun melts the iceberg, the north wind only strengthens it. (V. 39.)

5. We should give to every one that asks us—not always what he asks, but what love and wisdom indicates as best for him to receive. (V. 42.)

6. The precept which was operative when the church included but one race must be enlarged when it embraces the world. (V. 43.)

7. God loves, even when he punishes; so should his children be actuated in all their dealings. (V. 45.)

8. As we love are we perfect, and so are we like God, and fitted here to dwell with him hereafter. (V. 48.)

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 5, 1880.

BRETHREN CLARK AND BURR put the case of the First Church of Oberlin clearly before the public, and we are better able to apply the letter of Bro. Stoddard and the remarkable articles of father Foote, upon whom in the midst of his severe itinerancy the spirit of God moves as upon the old prophets. We are glad of this discussion for several reasons. We are all learning by the experience of Oberlin, as we have in years past. In this particular instance, had the principles of the idolatrous lodge oath been enunciated from time to time with the remarkable force and clearness of Pres. Finney, the church would have been better able to meet this case understandingly and not have, perhaps unwittingly, so fallen into error. By a like experience in years past the Wheaton church learned that the only safe dealing with the Masonic oath was its utter renunciation. But Satan is not likely to tempt any church on a guarded point. He will come as an angel of light with plausible argument and and fair speeches. No church is safe which has not on the *whole armor* of God, that these wiles may be triumphantly withstood.

THE GREAT DISCOVERY of so-called Masonic relics in Egypt is causing some apprehension among our friends, who chafe under the jeers of the lodge. In the first place, granted that they are genuine Masonic relics, what change does that make in the character of the institution whose essential principle of false, or devil worship (1 Cor. 10: 20), comes down to us from Cain's altar. The institution is neither better nor worse for being fifty, one hundred or one thousand years old. Second, our best authority for dating its origin from 1717 is Masonic. The most candid and learned writers of the order dare not go back of that date. If they want another it is their own fight. Third, it is not by any means proved that these relics are Masonic. Lieutenant Gorringe who discovered them is a Mason, and has made a great ado in telegraphing at government expense. A Dr. Fanton, said to be a "bigger" Mason than Gorringe, has also pronounced upon the relics, but the fact is that the most important tools of our "Freemasonry" are not found, while the articles reported are such as the workmen of that day would be very likely to be familiar with in their religious rites or daily labor. Several other obelisks have been removed, but nothing was unearthed, so far as known. This one, set up under Roman auspices some twenty-two years before Christ, a much later date than any other monument of the kind, has these relics, whether of Roman superstition or Roman art, no one knows. The Masons are already in doubt, for the report comes that this discovery indicates that Hiramism is all fable and that these relics connect Masonry rather with the senseless idolatries of Egypt.

A DAY TO BE MADE MEMORABLE.

At the last meeting of the Board of the National Christian Association, it was voted to recommend to all the friends of this reform that the second Thursday of February next be set apart by them, individually or collectively, as a day of fasting and prayer for the blessing of God upon this reform and especially upon the National Convention which will probably soon meet.

This recommendation comes to us as the expression of the judgment of the Board who make it, and deserves our careful consideration, as the opinion of men in whose wisdom we repose great confidence and whom we have set in a responsible position to watch the signs of the times and sound the note of alarm or encouragement, as the signs may indicate.

It may not, however, be out of place to point out some reasons additional for the performance of this service.

We are a band of Christian, patriotic men, who in the interest of our country and our countrymen, and in the cause of our God and his church have undertaken a task of Herculean magnitude. Compared with the power of the organization which we assail, whether its wealth, its members, its organization, or its influence be considered, we are simply insignificant and ridiculous, like a worm crawling at the base of a mountain. If our dependence be in ourselves we have nothing to depend on, and may be justly laughed to scorn. But if we depend on God it is another matter. Like David before Goliath, or the prophet on the mount with his servant surrounded with armies, if we can count as our forces the unseen but Omnipotent One and the myriads of myriads of bright angels that fly at his command and surround his servants, we can turn the laugh upon our enemies. If we can say as President Lincoln said to the ministers who told him they hoped God was on our side: "Better than that I trust; we are on God's side." Then the cause is no longer ours, but God's, and all doubt of failure vanishes.

In this case, however, it becomes us to place ourselves under our leader, who stands on the nether bank of the Jordan with his drawn sword, and declares that "as the captain of the Lord's host he has come." Prayer and fasting are divinely instituted ordinances, through which to come into the presence of the Most High, and by which to obtain his help. Christ says, "the days will come when the bridegroom shall be taken away, and then shall they fast." The king of Nineveh averted the threatened destruction by a national fast.

If there is any one thing more manifest than another, it is that we need the Divine presence in our little band to impart the strength and rouse the enthusiasm essential to success. With such aid we could, like Gideon, reduce our force to the three hundred who surrounded the Midianitist host, breaking their pitchers, waving their lamps, and shouting "the sword of the Lord and of Gideon," I can never forget the prayer offered by President Blanchard in our little chamber before we started out to make arrangements for the first Pittsburgh convention. I felt as we arose from our knees, that in the spirit of that prayer we could not fail, and the result amply confirmed the hope.

Let us, brother Christians, go to our Leader in the spirit of a new consecration. Let us catch inspiration from his Word and example, and send along the lines the watchword: For Christ and our country and God be with the right.

A. M. M.

BURDENS AND CROSSES.

There are two practical duties in our reform work that we wish to urge upon every reader of the *Cynosure* as a most appropriate study for the day of fasting and prayer.

The first is suggested by these words of our Lord: "He that taketh not his cross and followeth after me, is not worthy of me" (Mat. 10: 38); and, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Mat. 16: 24). It is that of bearing the cross of the truth-teacher. It is to urge upon every Christian church and every follower of Christ the duty of separation from lodgery as a system of false worship. Such a separation means a purified and tried people, walking in the light as Christ is in the light and thus having a blessed fellowship one with another. It means freedom from the intrigues of the lodge, from attacks from within; and is a condition which thousands of Christians long to enjoy. But it cannot be gained, nor continued without a continual cross-bearing testimony.

To secure it, we must follow Christ. For his continual testimony to the truth, before men, whom he called children of the devil, and who would not receive that truth, they took his life. A church having thus been purified from the false brotherhoods must follow Christ in order to perpetuate that state of blessed separation. The principles by whose operation it has been attained must not be tucked away between the leaves of the church record. They must be continually proclaimed; and those who do this work must be cross-bearers for Christ. Who of those who read these words will seek by faith for a spirit of consecration for such a work?

The second duty is this: "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). There are a faithful few who have taken up this cross and are become already the targets for the sharp arrows of the enemy. A pastor, who a few years ago graduated at Oberlin Theological Seminary, told us while a student that for his occasional introduction of the subject of lodgery, he became very unpleasantly conspicuous. Though the instruction of the professers was clear and faithful to Christ, it was given only when called out by question, and the young man stood alone in bringing forward the unwelcome subject. Students at the Chicago Seminary have testified to the same trial. In many churches there are brethren who are enduring obloquy and reproach because they are willing to bear a pure testimony. They have made themselves "living sacrifices to God" and are willing to "endure hardness as good soldiers."

But this duty is for those others, their brethren, who are convinced of the truth of their testimony, yet are unwilling to help bear their burden. Such Christians are in danger. They are already yielding to temptation; they are playing with the sin of Peter; they are to the world denying the Truth, that is, Christ.

Let, therefore, next Thursday be a day for deep and serious consideration of these duties. Let us seek in fasting and prayer for such a whole consecration that the words of Christ shall be fulfilled in us and we shall know that our lives are "lost" for his sake. Were there not a "few names" who, even in this Sardis, keep their garments what hope should there be for the churches when our Lord shall come suddenly. "Because thou hast kept the word of my patience," saith the Almighty Son of God, "I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell therein."

—Friends in Indiana will do well to note Dr. Cook's brief letter in this number. They have a rare opportunity to strike a heavy blow upon the lodge enemy and cut off his supplies. No doubt a large portion of the funds needed to carry on this good work can be raised by a small entrance fee for men, as has been successfully tried elsewhere.

—The Providence dailies speak of the opening meetings of the Rhode Island State convention briefly but with respect. Elder Rathbun worked the first and third degrees on Tuesday and Thursday evenings. On Wednesday evening Bro. Stoddard lectured. The day meetings were occupied with the details of organization which we hope to have in full for next number.

—Elder Browne expects soon to begin work again. He has calls from Creston, Tonica, Hoopeston and Gray Willow. We understand that he has also a standing engagement for Wheaton and this city which will not much longer be held in abeyance.

—We have received a communication from the secretary of the "Sabbath Protection Society of Iowa," with a copy of a petition now being circulated by the Society among the Iowa churches, addressed to the managers of the Chicago, Burlington and Quincy railroad, praying for the discontinuance of Sabbath traffic on that line. This is a movement that deserves the co-operation of all the churches of Christ. Their united effort would bring about the entire suppression of this business together with Sabbath mails, street cars, cheese factories, etc. A good movement in this direction originates with the grocery clerks of this city who are forming societies to secure the closing of groceries, which are, in parts of the city occupied by foreign residents, uniformly open for a part of the Sabbath. This effort is meeting with much success, though not arising altogether from a religious motive. Another remarkable instance of reform in this matter is the Caledonian railway of Great Britain on whose line the awful disaster of the Tay bridge occurred. Since that time the company has stopped its trains on the Sabbath.

—A correspondent of the Ashtabula, O., *Sentinel* is evidently a novice. He attended lately the installation ceremony of Andover lodge, which was followed by a speech by Rev. Thomas Guy. This "left a grand opinion of Freemasonry" on his mind, and he quotes one of the "telling" remarks:

"Women don't need to be made Masons, God has saved us the trouble for he made all women Masons at birth, and we men are only trying to elevate ourselves to a common level with them and become as good Masons."

What kind of a being must that reverend hypocrite think woman to be, if it is necessary to put men through the degrading ceremonies of the lodge to become like them? A cowhiding would cure him of such insults.

Friends in Indiana.

DON'T DELAY ABOUT THIS MATTER.

ALBION, Ind., Jan. 30, 1880.

Bro. Thos. Lowe and I have been mud-bound for some time. Bro. Lowe has now gone to Jackson county, Mich., to do work already arranged for him, and in the meantime I want to hear from many of you for immediate work. He has promised to go with me at any time. Write to me at once so I can let you know when we can be with you. I want to hear from the Grant county friends and so on through to Hendricks and Parks and Fountain counties, or any where else. I regard Bro. Lowe as a valuable help.

Since my last published statement I have received the following: Dr. J. M. Clark, $5; Samuel Phillips, $5; W. H. Figg, $1; F. A. Figg, 50 cents. Keep on, brethren, a few more hits and I will be able to keep a horse to do *our work*. While I am at home I am engaged, among other things, in quitting the use of tobacco; hope to report progress.

Yours for truth,
S. L. COOK.

The First Church of Oberlin.

AN IMPORTANT LETTER.

OBERLIN, O., Jan. 24, 1880.

Rev. J. P. Stoddard,

DEAR BRO.—I have feared that your recent communication to the *Cynosure* respecting the First church of Oberlin might convey in some respects a wrong impression and Bro. Foote's letter confirms the suspicion.

The rule of the church in its preamble, declares the system of Freemasonry to be utterly wrong and opposed to the spirit of the Gospel by reason of its unlawful and unwarranted oaths, and in accordance with this declaration it requires the exclusion of all in active connection with this secret organization.

A Mason of three degrees on his examination before the church was asked if he was a Freemason. He answered, "Yes and no;" that he joined the lodge some twenty years before, but had not attended one for twelve years and did not intend to renew attendance on the lodge.

When asked if he felt bound by his Masonic obligations, he answered, "Yes, and it would be better if men in general would regard their obligations more than they do."

When a motion for his admission was made a small minority objected, on the ground that he adhered to his Masonic oath; and as it is the oath that makes a man a Mason, according to all Masonic writers, and is the comprehensive foundation of the entire Masonic system, his voluntary adherence to his oath constituted an active connection with the system, and the rule, therefore, was against his admission. But the majority, including the pastor, ruled otherwise and he was admitted.

But it is not to be inferred from this action of the church that they do not consider Masonry utterly wrong and opposed to the spirit of the Gospel, or that they intend to withdraw from their historic position. But, not understanding the nature of the Masonic oath and its vital relation to the entire system, they are satisfied with the candidate's expressed purpose to abstain from attending the lodge, without requiring him to renounce his Masonic oaths.

It will be seen, therefore, that the minority differ with the majority only on the question of the right construction of the church rule. As the writer was chairman of the committee which drafted the rule, and as it was submitted to President Finney, then our pastor, for his criticism and received his approval, his view of it was the prevailing view of the church when it was adopted, and what that view was we may learn from his book on Masonry under the following heading, page 233 and 234:

ALL FREEMASONS OUGHT TO RENOUNCE THEIR MASONIC OATHS.

1. Because they are profane and wicked.
2. Because they ought to repent the taking of them.
3. But repentance consists in heart renunciation of them. A man cannot repent of without forsaking them.
4. If not repented of and forsaken, i. e., renounced, the sin cannot be forgiven.
5. Heart renunciation must produce life renunciation of them.
6. A sin is not repented of while it is concealed and not confessed to those who have been injured by it.
7. A sin against society or against individuals cannot be forgiven, when just confession and restitution are withheld.
8. Masonic oaths are a conspiracy against God and man, and are not repented of while adhered to.
9. They are adhered to while heart renunciation is withheld.
10. Refusing to renounce is adherence.
11. Adherence makes them partakers of the crimes of Freemasons, partakers of other men's sins; because to adhere is to justify their oaths, and the keeping and fulfillment of them.

From the above it appears that the intent and understanding of the rule when passed, was to exclude from membership any candidate who adhered to the binding obligation of his Masonic oath. The recent construction of the rule, therefore, which does not require the renunciation of the Masonic oaths is new and revolutionary.

As my name and Bro. Burr's are mentioned in the article, we wish to make this explanation in justification of our adherence to the original intent and understanding of the church rule, and for the honor of the church with which we have been so long and affectionately connected.

GEO. CLARK.
WILLARD BURR.

Literary.

—Rev. W. B. Orvis of Philadelphia who has edited and published for several years the *Christian Reformer and Non-ritualist*, announces the discontinuance of that paper, which we presume is to be merged into a new journal, the *Christian Alliance*, the prospectus of which appears in the *Reformer*. The new paper will oppose ritualism, sectarianism and the secret orders, and will plead the cause of peace, of prohibition, political reform and an alliance or co-operation of all evangelical denominations for revival and missionary work. We are glad to welcome another worker in the very reforms which the *Cynosure* has introduced.

—Our thoughtful correspondent in England, Rev. John Boyes, of Shrewsbury, who has yet longer acted in that capacity for the *Wesleyan*, sends us the New Year's number of the *Nonconformist and Independent* of London, a magnificent paper of thirty-two pages with a four-page supplement. A cursory review of its articles warrants the judgment that a thorough and excellent knowledge of English affairs, so far as they have any relation to the Kingdom of Christ is given to its readers weekly through the year.

—The many friends of the Hubbard Brothers, of Philadelphia, will note that they have removed their Bible and subscription book publishing house from 733 Sanson street to the center of the city and may now be found at 723 Chestnut street.

—Readers of standard books will be pleased to notice the great progress of "The Literary Revolution" which is being pushed by the American Book Exchange, New York. Among their books just issued, or nearly ready, are a very neat edition of the Koran of Mohammed, complete, 35 cents; Macaulay's England in three volumes, $1 50; Milton's Poetical Works, complete, 50 cents; in the Acme Library of Biography, 12 volumes formerly published at $1.25 each now brought into one volume for 50 cents; in Modern Classics, Vicar of Wakefield, Rasselas, Picciola, Paul and Virginia and Undine, all in one volume, 50 cents; all in good and some in large type and well and handsomely bound in cloth. Descriptive catalogues will be sent free on request.

—The edition of Milton's poems referred to above is a very neat, compact volume, printed in much larger type than usual, and containing an excellent sketch of the life of the greatest of English poets. Milton's works have been published in a great variety of forms, but this one is surpassing in its cheapness and general merit. Every one who aspires to a fair knowledge of English literature has either read "Paradise Lost," or intends to. The Am. Book Exchange gives all this opportunity at the small cost of 50c. with postage.

OBITUARY.

DIED, Jan. 13, 1880, at her home in the village of Orion, Wisconsin, of congestion of the lungs, MRS. SARAH DAWSON, aged 56 years.

In this life just ended and in this death, is a lesson we cannot afford to lose; and a consolation to any Christian whose look is forward. For thirty years this Christian spirit suffered in the body all that a good constitution could suffer and live, and was never known to murmur or complain against God's dealing with her. She was always ready to go, or to stay and suffer at his bidding. She was a member of the Pleasant Hill church for about twenty years, and it was her earnest desire and request that no Freemason or "copperhead" should preach her funeral sermon, so great was her aversion to these evils. She had not the slightest fear or dread of death, and when it came it was so peaceful that, although her husband held her hand in his at the moment when her happy spirit fled, he was not aware of it, and thinking she had dropped asleep tried to awaken her, and found her gone. "And thus so he giveth his beloved sleep." F.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4 4

"His delight is in the law of the Lord; and in his law d th he meditate day and night."—Psalms 1:2.

THURSDAY, Feb. 5.—To whom, coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. 1 Pet. 2: 4.

FRI., Feb. 6.—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. Heb. 10: 19.

SAT., Feb. 7.—And he said unto them, This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day. Ex. 16: 23

SAB., Feb. 8.—And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Acts 18: 4

MON., Feb., 9.—As many as received him, to them gave he power to become the sons of God, even to them that believed on his name. John 1: 12.

TUES., Feb. 10.—Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John 3: 1.

WED., Feb. 11.—I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. 6: 18.

Home Circle.

Tom Sawyer.

BY ALEXANDER THOMSON.

Tom Sawyer was a drouthy man, as all his neighbors knew,
And still the oftener he drank the dryer still he grew;
He had a pleasant cottage once, a garden wall enclosed,
Where lilies showed their painted cups and violets reposed.
He had a sunny-tempered wife, who used to work and sing
As robins when they build their nests among the boughs of spring;
Her home was always clean and neat, her table fairly spread,
Nor whiter was the winter's snow than her delicious bread;
Her pies were always light and sweet, her roast beef nicely brown,
A kinder or a better wife lived not within the town.
He had a little baby, too, who used to laugh and crow,
And from his chubby little hands the dainty kisses throw;
Oft would he climb his father's knee at night when he returned,
And prattle joyous little words that care's dominion spurned.
And when the gloomy winter came and earth was white with snow
And rudely round their little home the icy blasts would blow,
Then might you see a pleasant sight within their cosy room,
A cheerful fire kept out the cold, and love kept out the gloom.
The pretty little baby then with healthful cheeks aglow
Lay sleeping on his downy bed, white as the drifted snow.
The kind wife's fingers deftly sewed some motto for the wall,
Or smiling worked a household task that was to bless them all.
The father in his full, rich voice, read from the glowing page;
What recked they that the winds without warred in their wintry rage,
They may go whine where sorrow holds her revelry of woe,
Or through privation's seams and rags in biting fury blow,
But cannot mar that pleasant home or in their rage di-pel
That cheerful scene of sweet content where peace and comfort dwell.

Now all is changed; their little home looks desolate and poor,
And in a mortgage fetters bound a Shylock holds it sure.
The wife, dejected, moves in rags through which the wild wind whines,
And sadly in their little crib a sickly baby [redacted]
Now light and comfort flees their home, [redacted] seated in their place,
Gaunt want with red-eyed sorrow sit with too familiar face.
The husband's voice is often thick, as through the door he reels,
And fiercely stamps the naked floor and passage with his heels;
Calls loud for bread, where there is none; or hurls a broken chair
Where shivering sits his weeping wife, once honored, loved and fair.
Now all her wishes merged in this, that God in love would save
Her husband from the drunkard's curse, or bless her with the grave.

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again." – Matt. 7:2.

Chapter V.—/*Continued.*/

"Vengeance is mine and I will repay, saith the Lord."

"Now confess, Winters," one of the party was saying, "that your reverses gall you. I can sympathize, for I have felt it myself. I lost all my stamps in a famous stock swindle, but I was of rougher stuff and could bear it better. Now own up that you feel it dreadfully," and the man slapped George roughly on the shoulder.

"Easy, my friend, easy; I am of finer stuff and such hearty caresses don't just agree with my constitution. Yes, I am willing to own that my poverty is sadly at variance with my tastes. In my better days I smoked the best cigars—now I buy them for a few cents apiece; once I drank champagne and delicate julips—now I am thankful for a glass of Jersey lightning; once I wore broadcloth up to the style—now my best has been a year in service. Yes, boys, I am sick of poverty; it eats all the energy out of a man's bones."

"Good for you, Winters! I always said you were made of good stuff. Don't be poor."

"How is a fellow to help the inevitable?"

The three men exchanged meaning glances, and the first speaker continued, dropping his voice still lower. "If you have as much courage as I give you credit for, you can be a rich man by to-morrow night."

"Out with the secret, Manning. What bit of rascality now?"

"What hard names you use, Winters! We were only thinking of a plan by which we might right the mistakes of Dame Fortune. She has given far too much money to old man Abbott, and far too little to us. He is off attending the marriage of a grand-daughter, and is to be gone sometime, and during this period we can all become very comfortable, and that without making him poor. Your former friendship with him has made you acquainted with his home life, so we think you will do grandly at playing boss. Wig, padding, etc., will pass you off finely as the old gentleman. It is a gret mercy that he has no women folks at home, and the servants will not be suspicious. You can go after dark as if called back suddenly on business. In his room is a safe. He keeps lots of money in it and all the plate and jewels. Of course you have wit enough to manage this little matter without any directions from us. After the matter is over it will be so nice to take a trip out West, or across the ocean, or any where out of the reach of justice. Your handsome wife will pine, of course—all women do this for a while, but after you are settled you can send for her, and all will be happiness again."

This reference to his wife brought a deep color to George's face, for his forced marriage with Cora McMurren was a keener thrust than the allusion to his poverty. He longed to forget it, and would have forsaken the unfortunate girl long ago but for the pleading of his sister Edith.

George had married her on the day of Edith's visit, and before he knew of the financial ruin of his father, but contrary to the wishes of his parent and sister, he had not brought her home. She bound shoes still, though long since she had regretted her choice, and sighed for the honest affection of Billy Green and the freedom of his butcher shop.

The three seeing that they had touched upon an unpleasant subject, made haste to drift away from it.

"Say, Winters, is it agreed?"

"And why have you taken this interest in my welfare, chums? Are you to have no share in the profits of this robbery?"

"Don't use such hard names, Winters; you mean in this securing of our rights. Well, it is to be fourths, of course."

"And I am to run all the risk!"

"Not at all; we share them. Cork is to take care of the police, and Larkman and I are to receive the things as you lower them down to us."

We will not linger in this uncongenial atmosphere.

Edith had married Lawyer Hopeton shortly after her father's failure, and they were both anxious that he should spend the remainder of his life in their home. But this he would not do. He had offered George shelter and had urged him to share the little that remained from the wreck of his fortune. How this wayward man made a living his friends knew not, nor did they dare inquire.

William had returned to the city and had begun life again.

Lawyer Hopeton lived on the outskirts of the city in a pretty cottage of six rooms. Over its doorway beautiful English ivy climbed, giving the place a most delightful look of quiet and rest. The yard was large, and carefully selected plants and flowers added to its attractiveness. To this sweet home, as the evening shadows fell, returned the weary lawyer, his heart filled with happiness, and his manly soul with peace.

Edith was more than contented—she was happy. Between herself and husband existed an affection strong and pure. Their tastes were all in harmony; he loved to hear the unburdening of her little cares, and she delighted to converse with him upon his public duties, and to encourage his heart by her warm sympathy. They read, and talked of what they had read. Poetry, science and art, were ever welcome guests at their hearthstone. They lived in the world, appropriating all its pure enjoyments, and bearing their part of its burdens. Looking upon humanity as a family in which all were dear to the Father's heart, they delighted to do at all times everything possible to ennoble and purify the lives of those about them. Theirs was a God-blessed home, and a holy union.

Edith stood upon the porch of her cottage one evening as the twilight shadows shadows fell, and the beautiful stars began to gem the dark blue sky. She had waited but a little time before a well-known step rang along the sidewalk, and her husband came to her side. There was something in his manner that was not usual, and Edith's quick perception soon discovered this.

"What is it, my husband? has anything dreadful happened?"

"Yes, darling, something dreadful has happened;" and then this strong man drew her tenderly to his bosom as if to shelter her, and while resting thus against his heart, he told her of George's disgrace; how he had attempted the robbery of old Mr. Abbott's house, how he had succeeded in deceiving the servants by passing himself off as he intended, but the old gentleman was eccentric and had secured a patent safe. Attached to each of the inner drawers were secret wires which passed through its wall into the floor, and joined a larger wire that ran into the rooms of the servants. These could be cut off by himself and prevented from sounding an alarm, but a stranger would not understand the working of the safe, and would thus reveal himself a robber. George found very little trouble in opening the depository, and all the treasures were within his reach; just as he was in the act of lowering down the silver to his waiting accomplices, the chamber door burst open, and he found himself a prisoner. All this Lawyer Hopeton told the beautiful woman in the tenderest and most guarded manner, but the shock was too much for her, and it was months before she came up from the borders of the river which her anxious friends expected she would cross.

(*To be continued.*)

Decision.

The importance of making an immediate decision, where duty is involved, is often unspeakably great. Caution is a virtue, but we must not imitate the traveler in the fable, who waited for the river to run by that he might pass over dry shod; nor be like those moral drones of whom Paul wrote, "ever learning but never able to come to the knowledge of the truth." The right has suffered as much from the indecision of its friends as from the opposition of its enemies. All great reformers and benefactors have exhibited decision of character in the highest degree. Mark Joseph refusing to parley with that female idolater of the Egyptian court; Daniel persisting in prayer at the hazard of his life; the three worthies asking no time to consider the propriety of joining in pagan worship for temporal advantage; Paul appealing to Cæsar, overawing mutinous sailors, and confounding the scientists of Athens; Luther, whether in combat with the devil in his private room, or with the Pope's hirelings at the Diet of Worms; but time fails us to write of Knox, Whitefield, Williams, Judson, Lovejoy, Randal, Finney, Marks, and such like noble men, who, when called to duty, conferred not with flesh and blood, but counted all things dross for the glory of Christ and the welfare of man.

Erasmus criticised the errors of the Romish church with stinging severity, thus preparing the way for the Reformation, but lack of decision bereft him of the reformer's crown and handed his name down to us annexed to a bad cause. So, now, there are Christians, and even ministers, whose minds are convinced of what is right, and whose consciences clamor for decided action; and yet, looking through Satan's telescope at the losses in doing right, at the gains in doing wrong, or remaining neutral, at the antiquity and strength of evil, they sell their birthright for a mess of pottage, and link their names to what the Lord hates and what they know to be wrong.

Poor Reuben, unstable as water, proposed to starve his brother instead of cutting his throat. Not much of a practical friend was he to Joseph. Poor Pontius Pilate dreaded to murder the innocent Son of God, but his indecision affixed his name to the worst crime the sun ever looked down upon.

Alas, for that layman or minister who can stand idly by, while the Spirit of God and his saints are contending with the hosts of Satan and the powers of the air. Blessed is he who like Joshua fears not the godless giants of evil, but seeks the forefront of the battle for the Lord. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." — *Christian Witness.*

Childrens' Corner.

Answer to a Child's Question.

Do you ask what the birds say? The sparrow, the dove,
The linnet, and thrush say, "I love, and I love!"
In the winter they're silent, the wind is so strong;
What it says I don't know, but it sings a loud song.
But green leaves, and blossoms, and sunny warm weather,
And singing and loving—all come back together.
But the lark is brimful of gladness and love,
The green fields below him, the blue sky above,
That he sings, and he sings, and forever sings he,
"I love my Love, and my Love loves me."

—Samuel Coleridge.

"Make Haste!"

"Make haste, Nellie, make haste! the door is not shut yet," were the words that fell upon my ear one morning in the early summer of this year as I was passing through a square in the Westend of our great metropolis just as the chimes of a neighboring clock were striking the hour of nine. The speaker was a girl of some ten or twelve years old, who was hurrying towards a block of school buildings at the further end of the square. She held firmly by the hand a tiny child, whom she was thus urging onward, fearful lest the school-bell should stop, and the door be closed to all late comers until after prayers, when the marks for punctuality would be lost. The little one was almost carried the last few remaining steps to the schoolhouse, for she was too young to understand the loss of a few marks, but with the elder girl's assistance she kept pace with her, and, hot and panting, the two children reached the school just upon the last stroke of the clock, and only a few seconds before the door was closed.

Do you know of what this reminded me? It was this text: "When once the Master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are....depart!" (Luke 13: 25-27). Then it will be too late; there will be no re opening that door to late comers. When once that great door of heaven is closed, it will be closed against all sin and sinners, and all sights and sounds of earth will be forever shut out; but it will safely shut in forever God's children in a home of untold happiness. Little ones, on which side of that great door will you be on that day? If you have never put that solemn question to yourselves before, do so now. Remember, the door of heaven is still open, and a loving Saviour says "Come." You cannot tell how soon it may be shut, so flee to him at once, ask him to wash you from your sins in his precious blood, and receive you into his fold, of which he himself is the door. But if you have already taken him for your Saviour all will be well, and you must try and follow the little girl's example of whom I have just told you. Help others smaller and weaker than you to reach the door of heaven. Cheer onwards and encourage them by your example as well as your words. Aid them by every loving act that lies in your power, and you will some day hear those blessed words spoken to you, "Come ye blessed; for inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."—*London Christian.*

John Wickliffe.

(Concluded.)

A synod was called in 1832 by Courteney, the Archbishop of Canterbury, who repeated the foregoing sentence. Parliament was then applied to for a law to punish heretics, and one passed the House of Lords, and it was, though really never a law, used as such by the prelates. The statute ran thus: "That divers evil persons went from county to county, and town to town, in certain habits under dissimulation of great holiness without license of the ordinaries or other authorities, preaching daily not only in the churches and churchyards, but also in the markets, fairs, and other open places where great congregations were assembled, divers sermons containing heresies and notorious errors, etc. It was therefore enacted that all such preachers, and also the favorers, maintainers and abettors should be arrested and held in strong prison, till they justify themselves according to the law and reason of the holy church before the prelates."

An assembly soon after convened at Oxford, when Wickliffe was cited to answer, and he boldly defended himself and maintained his principles, though with the apostle Paul he could say, "All men forsook me."

But God was present with him, and delivered him as far as his life was concerned. But a decree was obtained from the king expelling him and his adherents from the university within seven days. Wickliffe was next summoned to Rome to answer before the Pope, but he excused himself on account of his age and infirmities, and as the various Popes were now engaged in maintaining their claims with carnal weapons as their anathemas did not end the dispute, Wickliffe escaped. He continued, however, to labor chiefly with his pen, for he wrote, "To live and be silent is with me impossible; the guilt of such treason against the Lord of heaven is more to be dreaded than many deaths." He also finished at this period, 1383, his translation of the Bible. This was his great work, and it accomplished much for the cause which he advocated. A Romish historian, speaking of it, said: "Wickliffe made a new translation of the Scriptures, multiplied the copies by the aid of transcribers, and by his poor priests recommended it to the perusal of their hearers. In their hands it became an engine of wonderful power. Men were flattered by the appeal to their private judgment, the new doctrines insensibly acquired partisans and protectors in the higher classes, who alone were acquainted with the use of letters, a spirit of inquiry was generated, and the seeds were sown of that religious revolution which in little more than a century astonished and convulsed the nations of Europe." By means of colporteurs, the called Lollards, Wickliffe scattered his translation over the kingdom. These devoted men, with copies of the Psalms, the Gospels, or other portions of the Scripture, would start on a tour, and at night would stop at some dwelling, where they were sure of a welcome, for the news they would bring.

At that period no traveler was ever turned away or refused hospitality—it was the only way the dwellers obtained news of the outside world. And our travelers, in detailing that news, would tell of the controversy about religious questions, and recount the arguments of Wickliffe, and after awhile when asked if the Bible really taught such doctrine, the translation would be introduced and sold. Thus the seeds of divine truth were scattered far and wide, and many rejoiced in their new found Saviour. But Wickliffe's work was near an end. For two years he had been assisted in his work at Lutterworth by a curate, and yet it is said that he was officiating in the church when seized with the attack of paralysis, which ended his earthly life December 31, 1384. He was peacefully buried in his quiet parish churchyard, but Rome would not allow the bones of such a heretic to rest in peace. Accordingly, the Council of Constance, in 1415, some thirty-one years after his death, ordered his bones to be taken up and burned. This order was carried out in 1428, some forty-four years after he was buried, and, as Fuller says, "His dust was cast into the rivulet near by, and carried to the Avon, by the Avon to the Severn, and by the Severn to the sea, and thus his ashes were spread throughout the world, emblematic of the spread of his doctrines." Concerning this noble man many years afterward Milton wrote: "When I recall to mind after so many dark ages wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church, how the bright and blissful Reformation (by divine power) struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bosom of him that hears and reads, and the sweet odor of returning Gospel imbathes his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehoods and neglect had thrown it, the schools opened, divine and human learning raked out of the embers of forgotten tongues, the princes and cities trooping apace to the new erected banner of salvation, the martyrs, with the unresistible might of weakness, shaking the powers of darkness and scourging the fiery rage of the old red dragon, and our Wickliffe's preaching was the lamp at which all the succeeding reformers lighted their tapers." —*Christian Press.*

Various Reading.

The politest old lady lives in California. She knocked at a car door and waited until it was opened for her.

A conscience is like a corner lot. Everybody would like to have it, but few are willing to pay the price.

One of the most active and distinguished of the Fusion managers in Maine is Col. Blood, whilom husband of Victoria Woodhull.

Counterfeit coin never succeeds in spoiling the character of gold: it only compels one to ring every piece on the counter. So pretense never harms religion; it only makes men a little more watchful.

Wickliffe completed the first translation of the Bible in the year 80. Thus it is now just 500 years since the Word of God was given to the English speaking people in their own language. The committee on anniversaries of the American Bible Society, located in the city of New York, at its last meeting, Dec. 2, 1879, heartily approves and recommends to the Board the celebration of the occasion in a manner worthy of its vast importance.

The bridge over the Tay, in Scotland, was 10,612 feet in length, or 52 feet more than two miles. It consisted of 85 spans, of varying extent, eleven of the longest being 245 feet each. The bridge, as a whole, was the largest in the world, but there are many bridges in this country with longer spans. On this point the St. Louis *Globe Democrat* presents some interesting facts: "There are ten truss-bridges across the Mississippi above St. Louis, which are not regarded as very wonderful structures, and yet seven of them have spans as long as those of the Tay bridge. The bridges at Winona, LaCrosse, Dubuque, Keokuk and Hannibal have spans of 240, that at Rock Island 250, and that at Louisiana of 256 feet. The span which gave way at St. Charles was 320 feet in length, yet the same bridge has two spans 406 feet long. Over the Missouri is a truss-bridge, at Leavenworth, with three spans of 340 feet, and another at Glasgow with five of 315 feet. Across the Ohio there is a truss-bridge at Steubenville with a span of 320 feet, one at Parkersburg of 350, one at Cincinnati with a span of 515 feet, the longest truss yet built, and one at Louisville with a span of 400 feet. The truss-bridge over the Kentucky river, on the Cincinnati Southern railroad, has three spans 376 feet in length, resting on iron piers 175 feet high. The bridge over the Hudson at Poughkeepsie has five spans of 500 feet, with piers 135 feet above high water."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:
H. H. Hinman.....$12 00
H. W Hampe, Topeka, Kan.. 11 00
Eli Tapley..... 15 00

Received at this office last week for Bro. Hinman from Mrs. Allen Lewis, Hoopeston, Ill., $1.00.

Collections reported by Bro. Hinman, $1.85. Subscription of D. W. Gilfillan, Trempeleau, Wis., $5.00.

—The revival work at Wheaton is still progressing. The meetings at the Wesleyan church last week were well attended and were the means of bringing yet others into the kingdom. They are continued this week, Bro. C. F. Hawley preaching every evening. At the inquiry meeting in connection with the regular discourse on Sabbath evening at the College every impenitent person present expressed a desire for a change of life.

—On account of the meetings already in progress there were at Wheaton no special services in connection with the day of fasting and prayer for colleges. We learn from Westfield that the day was appropriately observed. There is now in progress at that institution a glorious revival of religion, of which we hope to report further soon. The friends of this reform College and the whole body of churches whose principles it represents will render praise to God for this double blessing.

Reformed Presbyterian.

—The *Covenanter* of Pittsburgh for February contains a prudent and earnest editorial showing the danger of Christmas, and we are glad to see promises more on the subject before next December. We are glad to know that the church paper of the Covenanters takes a stand with the *Wesleyan*, the *Harvester* and the *Cynosure* on this question.

—Some $23,000 have been subscribed for the new buildings for Geneva College and the work has already begun at Beaver Falls near Pittsburgh. It will be pushed as rapidly as possible, so as to be ready for occupancy next fall.

—The treasurer of the Foreign Mission fund has received. from Oct. 16, 1879, to Jan. 13, 1880, over $5,000, all of which is from congregations or societies and individuals, except $1,000 interest on invested funds. A number of congregations report collections over $100, several over $200, one $400 and one $900.

—Rev. Dr. Begg, of the Free Church of Scotland, proposes that the struggle of the Covenanters should be commemorated this year by holding meetings on week-days and preaching simultaneous sermons at every martyr's grave in Scotland on a Sabbath to be designated for the purpose.

United Presbyterian.

—Mr. Wm. T. Brownlee, an elder of the U. P. church of Centerview, Johnston county, Mo., was shot by a neighbor, an ex-rebel and desperado, without the least provocation. He was instantly killed.

—Ex-President Wallace goes back to Monmouth during this month to deliver two lectures.

—A correspondent of the *Christian Instructor* moves "that at the next meeting of the Assembly and of our several Synods and Presbyteries, we follow this model." The model is the following from "Baillie's Letters," one written by that worthy divine, one of the Scottish commissioners to the Westminster Assembly, describing a fast day service in that body: "Taking the occasion, we thought it meet to be humbled in the Assembly; so we spent from nine to five [only eight hours] very graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours most divinely, confessing the sins of the members of the Assembly in a wonderful, pathetic and prudent way. After, Mr. Arrowsmith preached an hour. Then a psalm. Thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours. Then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the Assembly, and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing.

Wesleyan.

—Bro. W. W. Warner, the young pastor of the flourishing church near Baraboo, Wis., has lately taken to himself a Christian young woman for an helpmeet.

—A gracious revival is being experienced at Wasioja Seminary, Minn. The pastor of the church, Bro. Gould, thinks that from forty to fifty have accepted the new life in Christ.

—A revival work was begun some two weeks ago in Bro. J. A. Richard's church at Fort Scott, Kansas.

—Bro. Stratton, editor of the *Wesleyan*, and his family have been sick with diptheria for several weeks.

—Bro. W. S. May, Iowa Conference evangelist, has been laboring in special meetings at Benton Center in Benton county. A large number have been converted.

Congregational.

—Last Friday Mr. L. E. Bullock was buried from his home in this city. "The services," says the *Interocean*, "were under the direction of the Apollo Commandery, F. and A. M., and besides an attendance of about fifty from this body, there were nine representatives of the Supreme Council [32 deg.] of Freemasons." During the services six members of the commandery stood guard over the coffin. These services were conducted by Prof. Franklin W. Fisk, of the Chicago Congregational Theological Seminary, who had a "very brief acquaintance" with the deceased. The Templars conducted the rest of the ceremony at the house and grave. How does this action of Prof. Fisk comport with the record of the State Association of Congregational churches, or with the rule in his own institution forbidding aid from the Education society being given to students who belong to the lodge?

—Rev. Geo. Thompson of anti-slavery fame has removed from northern Michigan to Oberlin.

—There is a church in Bangor, Maine, which would be ostracised as irregular if within the bounds of Elgin Congregational Association. It is the "Independent Congregational Society" and has lately called Rev. S. J. Stewart, a United Presbyterian, as pastor. This is one of the strongest and wealthiest societies in the State, and has previously had such men as Profs. Everett and Allen of Cambridge, and Rev. Dr. Hedge of Boston, as pastors. Among its members are Senator Hannibal Hamlin, and his son, Gen. Hamlin, Chief Justice Appleton, Judge Peters and others of national reputation.

General.

—Dr. John Hall, the popular Presbyterian preacher and pastor of this city, sends a letter to the *Evangelist* to correct an absurd report, that he had received $10,000 in marriage fees in one year. He intimates that he never knew personally of a marriage fee of more than $100, and never received over $500 of marriage fees in any one year. Concluding with some reflections on the position of the ministry in general, he sums up as follows: "Would it not be a good thing to cut off all the small favors given to ministers —such as half-fare passes on railroads, wedding fees, and even donation parties," and let ministers be put like other men, on living salaries?"—*Witness.*

—A missionary in China writes as follows: "There is now much quiet, but very real persecution of the Christians in our region. I often wonder whether, if worshiping God caused me as much suffering as it causes many of these poor women, I could worship him openly. Their faith and patience under the trials that come to them in their social and domestic lives when they forsake the native idols, often makes me feel that I have never really sacrificed anything for the Lord's sake. God only, understands what these poor women do suffer when they become Christians. We, whose conversion was longed and prayed for by loving friends, who were welcomed with the 'right hand of fellowship' by a rejoicing church, what do we know of the meaning of sacrifice as these women learn it in the furnace! And yet many of them, in different parts of China, have become and are becoming Christians."

—Dr. Clark, in his address at the meeting of the American Board, on "Ten Years in Japan," gives the following results: "Less than ten converts ten years ago; no church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word blanched the face and sent a thrill of horror through the listener. To-day, more than two thousand five hundred professed believers in Christ; a recognized Evangelical community three times larger; a fine body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100 000 copies of portions of the New Testament, editions of the 'Life of Christ' and other works, reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands.

News of the Week.

—It is estimated that the population along the line of the Northern Pacific Road, some 500 miles, increased by 25,732 during 1879. The number of farms increased from 5,886 to 9,882. The road proposes to establish a line of passenger coaches between the Pen d'Orielle Lake and the Yellowstone.

—The bill for the restoration of Fitz John Porter, as amended by the Military Committee, gives General Porter the pay of a Major General from Jan. 28, 1863, to the 1st of September, 1866, and for a Colonel from that date to the present day. It is roughly estimated that this allowance for arrears of pay will amount to between $50,000 and $60,000, and is in lieu of $75,000 at first proposed. The attempt to get Fitz John Porter restored to the army is agitating both sides of the Capitol as no other personal measure has done for several years. In the Senate Military Committee, lately, General Logan raised a new point that Congress could not restore Porter to the army, because the President alone had power to make appointments under the Constitution, and the most Congress could do was to authorize the President to restore Porter.

—Elder Thatcher, a Mormon apostle in Mexico, and his colleagues are working energetically in the interests of the Utah saints. They are baptizing converts daily, and are publishing an organ called the *Gazette del Deserto* at the city of Mexico.

—The total outstanding circulation of United States notes, including the fractional currency, at the close of business Saturday, Jan. 17, as shown by the books of the treasury department, was $362,355,221. The whole amount of bonds held to secure national bank circulation was $365,200,400, being an increase of a hundred thousand dollars during the week.

—The total estimate for the deficiencies in all the departments for the fiscal year, it is stated in a Washington dispatch, amounts only to something over one million dollars. The figures show with what success the administration has reduced expenses.

—Cable dispatches are to the effect that Bismarck proposes to ignore the Prussian bishops in the adjustment of the church question. Going beyond them to the highest authority in the church, he will demand from the Vatican an explicit statement of the grievances of which the church complains, and which stand in the way of the establishment of domestic tranquility. When a reply is received, a bill will be drafted to abolish the more stringent clauses of the May laws.

—At a popular rising last week in the county of Armargh, Ireland, in opposition to the service of ejectment processes, several shots were fired into the bailiff's house and notices were posted in different places threatening such of the tenantry as should show signs of a disposition to yield to the demands of the landlords and pay their rent under fear of the constabulary. Two fires, supposed to have been of incendiary origin, have occurred in the neighborhood.

—The Spanish Senate, by a vote of 156 to 28, has approved the articles of the Cuban slavery abolition bill, as modified by the mixed committee of Senators and Deputies.

—A dispatch from Odessa contains a rumor that a Russian transport vessel, with 2,000 troops aboard has been lost in the Caspian Sea, and most, if not all, the soldiers perished.

—A Berlin correspondent reports that at the government cannon foundry such large orders have been received that a large number of fresh hands have been engaged, and all are working extra time.

—By a fire-damp explosion in the colliery at Meissen, Saxony, ten miners were killed and nine injured. Nine other persons in the pit at the time of the explosion are unaccounted for.

—It is apparent from recent developments that the situation at Cabul is daily growing more critical to the British forces, and this latest intelligence indicates that it is only from apprehension of the results of such a confession of failure, as it would be, that the troops have not already been withdrawn from Cabul.

Books and Tracts sent during the week ending Jan. 31, 1880.

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H G Herr, P H Lewis, Rev J Hoobler, F M Thrasher.

By Mail.

L M Barker, A M Miller, H Heyenbrock, G Snyder, E L Carney, H S Oliver, T W Kyte, box 23, New Holland, Pa., C J Lewis, M S Jordan, A E Lightfoot, J H Markey, J Barclay, J W Murray, H Lippert, J W Shuh, H D Porterfield, J H Wilson, F W Weiskotten, N G Northrup, G T Cadwell, A J McClackey, G W Whitton, F S White, G W Clark, E H Carroll, D Lyon, J I Butler, W Hammond, T B Galloway, I H Wittengenstein, A M VanSickle, A W Smith, W Wishart, M L Canfield, S Barker, E Hall, W H Nichols, Mrs C Blackinton, W M Lenhart, P B Bates, Rev J Zeller, Rev D McGregor, Mrs R Cook, W Smith, P Kribs, W Rose, J Vanfossen, J J Coram, H Hurlbut, E Vanfossen, J Shipman, J Leggett, R C Wylie, H L Cokenown, C N White, W J Piper, J L Schneider, W H Shepard, A T Martin, J Fulton, J S Gard, N Blackford, A McCreary, J H Stephens, Mrs M M Ames, H Cole, E F Blum, R W Chapman, W Carnehand, T Knight, T P Reno, E Buckley, G Knight, J Lupold, E A McVey, G Hazlewood, J Ferguson, J A Stockton, S F Talbot, C Roberts, J P White, W Barnes, W G Lind, P B Shaw, C Frame, I Townsend, A Russell, R Moore, E Brace, L M Powers, O D Fish, G J Hines, J P McGee.

Donation to the Tract Fund.

E Brace, $2.

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Home and Farm.

WAX IN THE EAR.—This is regularly secreted, to protect the deilcate mechanism from dust and insects, and to keep it supple. It should not, ordinarily, be cleaned out. A healthy ear takes care of itself.

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Untaught children sometimes put into their ears beans, and other small bodies, around which the wax gathers and hardens. A little boy pushed beans into both ears. One was removed but the other remained, the parents not being aware that there were two. During the young man's college course brain disease developed, and he was forced to abandon his studies and betake himself to farming. Subsequently the bean, surrounded with wax, was removed, and the symptoms in the main disappeared, but the man's prospects for life were ruined.

A lawyer, fifty-four years of age, was forced to abandon his profession, as it was impossible for him to hear either the judge or the witness. He was, at length, however, able to return to it, after the real cause of the difficulty was surmised, and the wax was removed with warm water injections. —*Youth's Companion.*

CLEAR THE KITCHEN.—A famous nobleman once called on Abernethy with reference to an inflamed eye. His lordship after waiting an hour for Abernethy to get through with a number of charity patients, whom he never left to attend to the highest nobleman, began the conversation by saying:

"Doctor, I wish you would examine this eye; I fear that some deadly mischief is at work here."

"If you will sit there in my patient's chair, and let me do the talking, I will soon find out what is the matter with you."

A few sharp words, and the doctor concluded the interview with the following:

"Your difficulty is not where you think it is, in your eye, but,"—pointing to the patient's enormous stomach—"is there, in your kitchen. Of course when the kitchen is out of order, all the other rooms are likely to be more or less affected. Now, all you have to do is to clear the kitchen, and the garret will need no special purification. Your lordship must do as the Duke of Wellington did on a well-known occasion—cut off the supplies and the enemy will leave the citadel."

WHOOPING COUGH.—In 1871 Dr. Ludwig Letziriek began microscopic investigation as to the cause of the whooping cough. He showed for the first time that the phlegm coughed up in the early stages of the disease contained eliptical-shaped, brownish-red fungus spores. This discovery gave a clew to its true nature, and to a new channel of treatment. These spores are lodged by infection under the tongue, where they remain until they germinate and spread along the sides of the tongue and backward until they reach the larynx and pharynx. When the growth has extended thus far, the full whoop is established. Small elevations or lumps can be seen under the tongue before the patient begins whooping. The time required for the germination of the spores is from nine to fifteen days, varying in different persons. Dr. Letzeriek proved his theory by introducing spores into the trachia of young rabbits, in which he produced all the symptoms of the disease. As quinine readily kills all fungus plants, it is found to be an efficient remedy, the speaker said. In administering this the immediate result is good, the patient usually not whooping more than once a day. The best way to administer it is to place a powder upon the tongue and let it gradually dissolve, but as children object to the bitter taste, it can be given in other ways, but always so as to be dissolved in the mouth.—*N. Y. Tribune.*

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Spring	3 75	6 25
Hay—Timothy	11 50	14 50
Prairie	8 50	11 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 35
Mess pork per brl		12 65
Butter medium to best	13	30
Cheese	9	14¼
Beans	75	1 50
Eggs	10	15
Potatoes per bu	50	65
Seeds—Timothy		2 60
Clover	4 25	4 80
Flax		1 65
Broom corn	3	5
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	42 00
Common	18 00	14 00
Shingles	1 00	2 70
WOOL—Washed	28	55
Unwashed	27	38
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The following pithy anecdote is told of Hon. Thaddeus Stevens, the great abolitionist and Anti-mason. When Mr. Stevens was a young lawyer in the Pennsylvania courts, he once lost a case by what he considered a wrong ruling of the judge. Disgusted, he banged his law books on the table, picked up his hat and started for the door with some vigorous words in his mouth. The judge, feeling that his dignity was assailed, rose impressively and said: "Mr. Stevens!" Mr. Stevens stopped, turned and bowed deferentially. "Mr. Stevens," said the judge, "do you intend by such conduct to express your contempt for this court?" And Stevens, with mock seriousness, answered: "*Express* my contempt for this court! No, sir! I was trying to *conceal* it, your honor!"

THE EGYPTIAN OBELISK affair has drawn out an opinion from Dr. A. E. Mackey of Washington. He thinks that the discovered emblems were deposited in the place where they were found by Egyptian priests, and he continues, "as the Egyptian mysteries over which they presided are well known to have some resemblance in their secret doctrines to those taught by the Freemasons of the present day, there might be and probably were symbols common to both institutions." Lieut. Gorringe is bringing out some good Anti-masonic arguments with his great discovery.

THE N. C. A. BOARD held their adjourned meeting on Thursday last. Mr. Carpenter, though feeble, was able to attend and preside. Mr. Hildreth, treasurer of the N. C. A., is again prostrated with severe sickness and was not able to be present. The main business transacted was in connection with the tract work and providing for a meeting at the Carpenter building on the day recommended for fasting and prayer, Thursday, Feb. 12th. It was expected that some arrangements could be made for the national convention, but nothing could be done until word was received from Secretary Stoddard upon reporting the availability of New York or Washington. A lady in the latter city, who is co-operating with great zeal in the reform work, writes an appealing letter in favor of meeting there; and Mr. Langhorne, beside liberal expenses and prodigious labor for the introduction of his new paper, the *White House*, will do much also to make the convention successful. There is quite a general opposition from friends in other parts of the country to this plan, however, and of the other points New York and Cleveland have most advocates.

THE GERMAN BAPTISTS have always been opposed to all secret societies. In 1858 K. A. Fleischmann (now deceased), said to have been the first German Baptist preacher in America, wrote a three-column article earnestly warning Christians against the lodge. This article was adopted by the eighth annual conference, convened in Cincinnati in 1858, as a circular letter to German Baptist churches. By request the *Sendbote* (Cleveland, Jan. 28, 1880,) republishes Bro. Fleischmann's article, with a fitting editorial note from which we quote: "Lodgery and Christianity do not belong together, though churches and entire associations, claiming to stand on evangelical and Bibical ground and professing entire sanctification, can permit their churches, yes, even their ministers, to belong to lodges. The article is appropriate to the times and deserves to be read attentively." All German Christians who desire to know the opinions (and reasons for them) held by the eighth annual conference of German Baptists, would do well to send for the above mentioned number of *Der Sendbote*.

BOSTON MOBS.—A brief telegram from Bro. Stoddard, Monday morning, sent from Somerville, Mass., and a special to the Chicago *Times* informs us that conservative Boston is yet true to the anti-reform character she made in the days of Garrison. We expect to learn from Elder Rathbun's own lips all the particulars of this disgraceful business. Meanwhile the *Times* dispatch gives our readers a hint of the matter, and will prepare them to learn more when it may come through other than Masonic channels. It reads thus:

BOSTON, Feb. 7.—"I have lectured on this subject in twenty-five States, but I never had such a reception as this." So said Rev. D. P. Rathbun, an "exposer" of Masonry, from Illinois, who performed in the Chambers Street Presbyterian church on Thursday and Friday evenings. The reception to which he alluded was very nearly a lynching, and if a squad of police had not invaded the sacred edifice last evening the man would have stood a good chance of going down street with a rope about his neck, as William Lloyd Garrison did on a certain occasion, forever memorable. The audience was composed, on both occasions, of respectable people, too, but the way in which they got after the lecturer with derisive remarks, cat-calls, etc., was something very much out of the usual course of events in Boston. Finally turnips and other agricultural products began to shower on the stage, and the aspect of things was becoming decidedly squally, when the police interfered and restored quiet. Then the audience called for remarks from Capt. John S. Damrell, city inspector of buildings, who was in the audience, and the captain delivered a brief and stinging rebuke to Rathbun, whose position as a confessed oath-breaker he termed infamous, and to Rev. D. McFall, the pastor of the church, whom he called a Judas. The great audience then cheered Damrell to the echo. Rathbun, on Thursday evening professed to give an exhibition of the Masonic initiation, and on Friday evening of working the third degree. The performance was conducted in a ludicrous manner with a member of the audience, who was hired for the occasion, as the victim, and not only excited the wrath of the Masons present, but stirred the indignation of the rest of the audience. Rathbun got terribly frightened before the show was over.

—A letter from Rev. C. C. Foote, explaining his letters on Oberlin, has been received and will appear next week. He is far from the thought of injustice in this matter as is the *Cynosure*, and of this his letter will leave no place for doubt.

—Read the 16th page.

THAT "SCOURGE OF SMALL CORDS."

Robert Collyer, formerly of your city, speaking from this text, puts very pithily the different eras of church life, as the inward, outward, worldly, and worthless. The first when the church is open for God before, or in preference to man; second, open to man before or in preference to God; third, when it opens mainly for mammon; then the fourth era, that of "moral palsy and death." He goes on to say, in the first era a church cares most of all for the truth; in the second, cares most of all for a popular man who will tickle the imagination of his hearers, ornamental music, shows, and ceremonies; then, what will pay takes its place—first, self-sacrifice; next, sacrifice for self; then, pure selfishness; then the church is made a mart for money changing—a cattle yard and a pigeon show.

Now the question is when a church has fallen into the second or third era, or both commingled, the periods of outwardness and worldliness, the period when man is prefered in her to God, when what is popular and pleasing is the "chief end"—can she be saved from this era or state? In the fourth era or state of "worthlessness," the condition of moral palsy and death, the period of "the cattle yard and pigeon show," it is useless to hope, she is then in the condition of the salt that has lost its savor, good for nothing, hurtful even to a dunghill! But out of the second and third states, when the gratification of the senses, and concern for the income, usurps the place of truth and the soul, she may possibly be saved. If so it is by the use of the means which her Lord and King has authorized by his example and teaching, the application of this "scourge of small cords." In other words the driving-out discipline, used unflinchingly, justly, faithfully, firmly, in his name, for the sake of his truth and glory. This, his truth and glory, must be first, supreme, in order to spiritual life—God preferred before man in his church—"no other gods before me"—truth before the soul's self interest; or, perhaps better put, the truth in order to secure the soul's salvation and highest interests. The gratification of the senses, entertainment and income, must be subordinate to these, found in these, if found in the church at all, matters of comparatively little concern, and when made matters of great care they will

soon be found wanting, and beef and poultry can't save that church.

Now I propose to offer, what seems to be proofs that some of the churches are in the second and third eras, then consider the scourge as a means of recovery.

Sometime since, standing beside two ministers in Pittsburgh, one said to the other, "Brother A., your teachings and operations against secret societies if followed in our congregations would tear every one of them to pieces. They all have members of these orders in them, and many of them many, and several of the ablest and best supporters. Drive these out and we could not sustain ourselves in the field," These were two United Presbyterian ministers, and I was much surprised to learn there were many of "these orders" in that denomination, which has a positive, written testimony and law against them, and professed through their Presbyterian mode of discipline to exclude them! But as the speaker had been for years a minister in that denomination in that city, I suppose he is a competent witness.

Here seems to be evidence that God and truth is not first in the church, but man preferred, and what is popular and pleasing and will insure the income. The speaker did not seem disposed to deny the position taken against these orders, that "they mutilated the Scriptures" to make them suit their purpose; that any worship they had in their orders was "utterly Christless:" that they claimed to do "what Christ ordained his church to accomplish;" and made themselves "a religious denomination." But these men, who virtually deny Christ everywhere outside the church walls of their denomination, approach the Father without his Son, and believe pardon and acceptance in prayer possible without a Mediator, in "the religion in which all men agree,"—these men cannot be excluded from Christ's church, for that would tear it "to pieces!" Then peace must be preferred to purity, and men to Christ, and the income to truth? But your space requires another paper to present and apply further proof. But this tearing-to-pieces fright and argument is one not believed by DAYLIGHT.

What an Odd-fellow Says.
III.

Whence arises the opposition to secret societies? This is a question that sometimes exercises the minds of the members of these orders. Our clerical Odd-fellow told us, "In the first place it is the offspring of fanaticism." Well, have we not heard the same charge made in connection with every reform that has been advocated these many long years? When some of us spoke in opposition to that "sum of all villainies," the traffic in the bodies and souls of men, and maintained the right of the black man to the enjoyment of liberty, we were branded as wild fanatics, who were turning the world upside down. But they forgot that in some respects the world must be turned upside down, in order to be turned right side up.

Again, when we advocated the duty of abstinence from intoxicating drinks, and restraining by law a traffic that has caused many a brilliant sun to set at noon, and scattered the wrecks of humanity all over our land, the same cry was raised and the same charge was rung in our ears. The truth is, if the charge of fanaticism, over the part we have taken in the battles for truth and righteousness, had power to blister, we would long since have been blistered o'er and o'er.

In the second place, our lecturer told us the opposition arose from "education;" and said he, "That education is an emanation from the devil." Now I am ready to admit that the opposition to secret societies is largely the result of education; but let us see if it is an emanation from the devil. Christ enjoins upon me to confess him before men, and under no circumstances to deny him; hence, I conclude it is wrong to disown him in the lodge. Is this education an emanation from the devil? The Holy Spirit teaches me that the oath or a solemn promise is to be taken "in truth, in righteousness and in judgment." I therefore conclude that it is wrong, at the beck of secret orders to bind myself to do, or to keep secret I know not what. Is this education an emanation from the devil? Again, the Holy Spirit teaches me that as a disciple of Christ, I should not be unequally yoked with unbelievers. I am therefore constrained to reject Odd-fellowship and Masonry, which teach that in the lodge, Christian, Jew, Mohammedan and all meet on the same level and are united in one brotherhood. Is my education in this particular an emanation from the devil? The education of those who oppose secret orders is almost wholly from the Bible, and our lecturer on his honor and standing as an ambassador of the Lord Jesus must pronounce the whole thing an emanation from the devil. Let him do so if he will, but let him know there shall be a judgment.

As to the faith of Odd-fellows, he told us, "They believed and taught the fatherhood of God." Said he, "No atheist can be an Odd-fellow unless he is perjured." One or two reflections were started in my mind by this utterance.

1st. It is true Odd-fellowship requires a person to believe in a god, but what god? Before the lecturer sat an atheist, as notorious according to his capacity as "Bob Ingersoll," a leading member of the order here, and one whom Odd-fellows have delighted to honor. That man blasphemes the God of the Bible, but his imagination can conjure up a god of some kind to fill the requirements of Odd-fellowship and escape the charge of perjury. To say that Odd-fellowship enforces a belief in the God of the Bible is to utter a stupendous falsehood. In the very nature of things it cannot.

2nd. But suppose it did demand faith in the God of the Bible, what then? Why it claims to be a religious order, and much of the teachings of its exponents claims for it ability to save men. Our lecturer in some respects gave Odd-fellowship a superiority over the church, and told us he was not a good Odd-fellow who did not discharge all the duties he owed both to God and man. The order, according to his reasoning, must enforce the whole of religion, and must therefore be saving. As a saving institution, therefore, it acknowledges God, and disowns Christ. Will that do? Let us see. "Thou believest there is one God; thou doest well; the devils also believe and tremble." The faith that does not lay hold on Christ as a Redeemer will no more save a man, than will the faith of devils. Another article of the Odd-fellow's faith I will notice in a paper to follow, and with that will close the review.

WM. JOHNSTON.

College Springs, Iowa.

Spiking the Guns of the Church.

BY REV. E. L. HARRIS.

No fact is more clearly revealed in Scripture than that the church is designed to make war on the kingdom of darkness. Hence to render her operations weak and inefficient is the devil's grand device. To do this she is invited "down into the plains of Ono" for a compromise. If this fails, he steals into the saved enclosure and spikes her guns, that they may not be brought to bear upon his works. Some wealthy brother, it may be, is engaged in the liquor traffic. No gun can be aimed at him. The ministers may declaim lustily against sin in the abstract, but not against that specific form of it. Money is the protection. A prominent member of the mystic craft has been taken in, and the guns are at once spiked in that direction.

A pastor of an influential church had been placed upon a committee of the State Convention to report the sense of the body on lodge secrecy. The resolution was a clear, stringent one, worthy the body which passed it. Not long afterward a Mason knocked at the door of the church for admittance. A good brother raised a query, when the deacon spoke in an authoritative tone, "I hope that subject will never be agitated again." And for ten long years no remonstrance has ever been raised from that church or pulpit. The guns are spiked!

Many of the churches are poor, and while free from the trammels of the craft, find it necessary to resort to the policy of "milking the goats" to make out the salary. A Mason or two is put on the board of trustees. The pulpit is thus controlled, the guns are spiked. Thus the church takes on a worldly policy and neutralizes her own power for good. "What is the difficulty with the churches?" asked a brother, "they are all running down." We could but reply, "Worldly conformity is eating out the vitals of the churches, causing them to become a proverb and a bye word.

The sainted Finney is hardly cold in his grave ere the door is opened to the enemy against whom he wrestled so manfully in life. Who could anticipate a different result? "What a man soweth that shall he reap." O for the spirit of the reformers to arouse the people to a sense of their danger ere it be too late!

Delavan, Wis.

The Testimony of Masons against Masonry.

BY ELDER HALLECK FLOYD.

It was my privilege recently to reach the true "inwardness" of a minister of the M. E. church, who is himself a 32-degree Mason. He is a traveling preacher of more than ordinary ability. Knowing that I was engaged at that time in defending the U. B. church against the manipulations of the lodge in the management of affairs at the *Telescope* office at Dayton, Ohio, he introduced the subject of organized secrecy, and sought to find out what I knew about it.

I invited him to the judgment seat, and introduced Mr. Mackey, Mr. Webb, Mr. Sickels, and Mr. Morris to the witness stand; and after taking their depositions on the religion of Masonry, I proceeded to argue the case, and to show that Masonry was a systematized method of iniquity through which the "man of sin" referred to by Paul in the second chapter of Thessalonians, reveals himself as clearly as he does through the Roman Catholic church.

I concluded my arguments in the case by pointing out the discrepency between the Masonic legend of of the building of Solomon's temple, and the Bible account of the matter; called his attention to the fact that Hiram was a brazier, and not a mason; that he completed his work and returned to his own country, and that he was not therefore killed by three ruffians; and that if he had been killed, he could not have been concealed among the rubbish of the temple for the material was prepared before it was brought to the grounds of the temple, so that there was not any rubbish in which to hide a man. After concluding the case I awaited his decision. Said I to him, "Are you not convinced that outsiders *do* know that the religion of Masonry is hetrodoxy of the worst type?"

His reply to me was this: "Since we have gone thus far in the matter

I will say to you this, I am disgusted with the whole matter." "The true inwardness of Masonry is emptiness." "It is a mixture of the sublime and the ridiculous all the way through." Said he, "I speak what I know, and what you know, and what a number of Methodist preachers know. I have talked with several Methodist preachers, who belong to the lodge, upon this subject, and they feel as I do, disgusted with the whole matter."

I exhorted him to come out and renounce the whole thing and be a free man, but he said that would not do. It would destroy his influence. His purpose was to get along with it as easily as possible. Paul says, all power is given to the man of sin. This means among other things power to bind men's consciences, and to seal men's mouths. But he also says that he (the man of sin) shall be destroyed by the brightness of the coming of Christ. This means *victory in our reform. Victory for Christ.* The leaven is at work everywhere. Let us trust in God and pick our flints.

What an Offering!

Rev. Dr. Brush, who is presiding elder over a large district stated that at one of his grand camp meetings in northern Texas during the past summer, which continued eighteen days, about six hundred souls were converted. One of the presiding elders of the Southern church, who at first opposed the meeting, afterward became friendly when he found four of his own children among the crowd at the altar. Another seeker was a backsliden local preacher of the Southern church, who being cut to the heart, came forward for prayers. He knelt down by the side of Dr. Brush, put his arms around him and began to pray thus: "O Lord, help me to love this Yankee! They say this is a Yankee movement, but we believe thou art here in power. O Lord, save me to-day."

At the close of his supplications Dr. Brush inquired:

"Brother, is all on the altar?"

Deliberately the penitent backslider took out his pipe and laid it down; then three plugs of tobacco from three different pockets, which he laid down beside his pipe, and then he said, "I am ashamed to have you see how much I've got, but it all must go." And having laid his last darling sin at the feet of Jesus, he was, says the Doctor, "wonderfully blessed."—*Guide to Holiness.*

—One of the wealthiest noblemen of Belgium, the Comte de Grimbergen, died lately at Brussels. It is said that before dying he "had to invoke the intervention of the public authorities to be disembarrassed of relations who wanted to compel him to die with the rites of the Roman Catholic religion." Among his legacies is one for the construction of a seaside residence for the children of the public schools.

The Summit of Masonry.

A PHILOSOPHIC RELIGION WITHOUT SECRETISM.

From the New York Herald.

Col. Thomas Picton was appointed, in 1863, secretary general of the Celestial Empire of the Masonic order of Memphis for America. Putting aside his half completed weekly letter to the San Francisco *Chronicle*, yesterday, he said that the day for secrecy in Masonry in America is past. In a land in which there was an established religion secrecy was necessary, but in America it is a detriment to the order. "The few who can be called Masons," the colonel continued, "are the followers of the philosophic rite—among them the Duke of Sussex, Godfrey Higgins, author of 'Anaclysis;' O'Brien, author of the 'Towers of Ireland,' and our iconoclastic Brother Steinbrenner. Indeed, I fancy that Masonry does not exist in America—that is to say, as it should exist—for here it is a benevolent society, not a philosophic institution. Instead of stimulating inquiry, Americans who style themselves Masons throw a veil over the truth. They begin with myths and legends, and add to them with every successive degree, and the higher they go the more lies they tell."

It was evident that the colonel and Mr. Steinbrenner take a like view of what the latter terms the regalia orders in Masonry, and when the question was put to him direct he replied, "that is precisely the fact. Masonry, properly speaking," the colonel went on to say, "is an effort to bring all mankind to a common religion, and the researches of Masonry are intended to harmonize the mysteries of Christianity, Paganism, and Judaism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of the Deity under the symbol of the sun. The symbols in the various religions are different, but they have the same meaning. For example, the legend of Hiram, the legend of Arthur, and the legend of Christ are the same."

Here the colonel threw in the parenthesis that probably there are not in the United States six Masons who are really educated in the history of their order. Then he added: "The origin of modern Masonry can be attributed to Lord Bacon. In the 'New Atlantis' there is a description of Solomon and his house, and it is there said that the king set apart different days for prosecuting the arts and sciences. The 'New Atlantis' was excessively popular among the learned men of Bacon's day, and they tried to establish a society, taking Solomon as an exponent of wisdom. It was encouraged by the court of James I. and his successor Charles I., until the Revolution broke out. The royalists, after the death of Charles I., reorganized their society for religious and political motives—the religion for the re-establishment of the church, the politics for the restoration of the monarchy. Next they invented what is called the legend of the third degree. Hiram Abiff was the murdered monarch. Hiram, the king of Tyre, was the king of France. Solomon was the church. Hiram's three assassins were the three kingdoms, England, Scotland and Ireland. The Masons of that day, who were the conspirators—the Jacobites—were necessarily a secret society. They called themselves, as the Masons of the European continent do to the present day, the Sons of the Widow, inasmuch as the king had been beheaded and his son had not been recognized. After the Restoration the leading men of the movement formed the Royal society, which exists to the present day, and they openly continued the work of the house of Solomon. The Jacobites in France continued their benevolent organization. In England immediately after the Restoration a number of those who had been previously affiliated conjoined with a guild of so-called operative masons, a body of freemen of London, meeting in Mason's Lane. They then became Free and Accepted Masons. In 1717 there appeared to be four lodges in London. They met in the Appletree tavern, placed the oldest Mason in the chair, and proceeded to organize a Grand Lodge, electing Sir Christopher Wren Grand Master. From that body originate all the Masonic lodges in this country.

"These Masons quarrelled among themselves after a time, and one part of them became known as Ancient York Masons, and pretended to trace their origin back to some Grand Lodge of architects and others that was held in the city of York, and was said to have had King Edward for its presiding officer. This as is the story of Hiram, is another respectable legend. The other body of Masons repudiate that story and continue to be known to the present day as moderns.

"After the revolution of 1688 the friends of the Pretender resuscitated their Masonry in the chateau of St. Germain en Laye, under the direct patronage of James II. The castle of St. Germain en Laye is in their language called Herodim. They originated Masonry in France, and as a majority of the Jacobites were Scotchmen, it became known as the Scottish Rite, which has no connection whatever with the existing Scottish Rite of Edinburgh, known as Kilwinning, or Royal Arch Masonry.

"The last legitimate Grand Master of the pure Scotch Masons was the Earl of Derwentwater, beheaded in England for participation in the rebellion and trying to place the young Pretender on the throne.

"To strengthen the religious feeling in favor of the Romish church the French-Scotch Masons invented an addition to the ritual, and this was called the Rose Croix. The first chapter of this degree was held in Claremont in France. Immediately before the French Revolution a German, Weishapt by name, organized another body of Masons, with strongly revolutionary ideas, which became known as the Illuminati, and was introduced in France, and Cazotte, D'Alembert, La Harpe and others of the Encyclopedists became leading members.

"The Scottish rite as it exists in this country, known as the ancient and accepted rite, bases its creation upon a charter that was given to Stephen Morin, whose mission it was to be found in the French colonies of America what they call the rite of perfection. The name signed on that charter as that of the grand master was that of La Corne, a dancing master."

Col. Picton paused and smiled, and then said that the dancing master La Corne was expelled from the fraternity for his subserviency to the regent, d'Orleans, and that in a spirit of revenge La Corne trumped up a new Masonic system of his own, which contained eighteen degrees, the highest of which was the degree of the Emperor of the East and West. "Ancient and Accepted Masonry—the Scottish rite," the colonel continued, "made its first appearance in America in Charleston, and there it suddenly expanded to thirty-three degrees, sanctioned by a pretended charter from Frederick the Great, who never was more than a third degree Mason, and the charter, which was written in Latin, a language that Frederick did not understand, purports to have been signed while he lay on his deathbed. All the other signatures to the charter are of persons utterly unknown to the historic chroniclers of the time. This fraud is about equaled by the claims of the German Masons to an origin from a charter of Cologne, manufactured less than sixty years ago.

"Swedenborg tried to establish a very intellectual system of Masonry on the basis of Swedish Masonry, which, like all other Masonic systems, has some fabulous story about a very remote congregation of architects and priests in Upsula.

"To Cagliostro is to be attributed the first idea of tracing Masonry back to Egypt. He founded Coptic Masonry, and his wife was the real originator of Masonry for women, now known as the Adoptive Rite.

"When alchemy was a prevalent passion a new order entered the field as the Hermetic Philosophers, and a system of Masonry was invented by the Abbe Parnetty, who likewise traced the origin of Masonry to astro-theology in Egypt.

"Of late years on the continent of Europe, and in France particularly, earnest endeavors have been made to divest Masonry of all its fabulous legends and historical errors.

"Among the existing rites of Masonry are the Strict Observance, compiled by the Baron Hund; the French philosophical degrees of the Grand Orient of France, and an extensive philosophical rite throughout Germany. None of these rites can be introduced into this state in consequence of the despotic absolutism of the Grand Lodge, who find it to their advantage financially to consecrate all knowledge and power in themselves, the more ignorant the Mason being at the present day the more profitable to the individual. Consequently their animosity to the Grand Lodge of France, to the Grand Lodge of Hamburg, and to all other Masonic bodies.

"There are in existence no less than seventy-one recognized Masonic rites, and some years back two gentlemen in Milan tried to combine all these rites in one, which they called the rite of Mizraim, meaning the children of Egypt. The propagation of this rite was suppressed by the Grand Orient of France. The idea was subsequently taken up by a learned Masonic writer of Paris—M. Marconis de Negre—who founded the Masonic order of Memphis. Being poor, he invented two orders of Masonic knighthood, the Cross of the Alidde and the Grand Star of the Sirius, decorations which he peddled until they were suppressed. De Negre introduced this rite in person into New York city, and it has been recognized by the Grand Orient, and is now known as Ancient and Primitive Masonry according to the rite of Memphis. It originally consisted of ninety-six degrees, but in conformity to the requirements of the Grand Orient of France at the time when the Memphis Masons were received into that body, the ritual has been condensed to thirty-three degrees, its final degree being regarded as equivalent to that of Supreme Inspector General of the thirty-third degree of the Scottish Rite. This ritual embraces an epi-

tome of all the more conspicuous Masonic rites that are in existence."

In conclusion Col. Picton said that the square and compass were rejected by all intelligent Masons long ago, the All-Seeing Eye within the triangle being the recognized emblem, and that, whatever the symbols may prove to be that are on the stones that upheld the obelisk in Alexandria, they will not prove that Masonry as we know it, existed among the ancient Egyptians.

Reform News.

Stoddard and Rathbun in Boston.

Boston, Feb. 4, 1880.

Masonry at the "Hub" is true to itself, and not unlike to any other proscriptive institution. The little we have done and proposed here is bringing out the animus of the order. Yesterday and last evening the storm was the worst by far of the season; but despite obstacles we had a fair audience, who voted to have the degrees worked. Pursuant to agreement, I prepared and presented notices to three of the daily papers of this city. At the office of the daily *Globe* I met and *paid* the clerk for the insertion of the following, but neglected to take a receipted bill:

Freemasons Lodge opened on the 1st and 3d degrees in Chambers street Presbyterian church, between Green and Cambridge streets at 7:30 P. M. Feb. 5th and 6th, by Rev. D. P. Rathbun in full regalia. Officers and candidate duly clothed. Seats free. Ladies especially invited.

After arranging with the *Journal* and *Herald* I returned to the *Globe* for a bill, when I met the chief who absolutely refused to give the notice an insertion on any terms, saying it would damage him more than $50.00. When I asked him why it would damage him, he replied very excitedly: "If you are a Mason you know." We had a little further talk and he directed his clerk to refund my money, which he did with a knowing wink. I have since learned that the *Globe* managers are up in the order. The *Journal* is controlled by a disaffected Mason, and the *Herald* management is equally divided.

A policeman says he will get "off duty" if he can to attend one evening, for he wants further light. His experience has convinced him that it is useless to arrest a Mason, for when he does so the offender is sent home from the station in a hack hired by Masonic city officials and paid for out of the tax money of the city, no matter how conclusive the proofs of his crime. Men who were in the army say they saw enough of Masonry to convince them that it is a curse to the country. We have thus far escaped arrest for distributing bills, but threats are made, and may be executed. We intend to keep within the law, and then cheerfully abide results.

Three things are already very evident:

1st. Freemasonry has this city government by the "lion's paw" or "strong grip of a Master Mason."

2d. The craft are disturbed and trembling lest their tricks should be exposed and the day of their judgment be thus suddenly brought upon them; and

3d. There is a deep under current of opposition which is with difficulty kept down by fear of Masonic vengeance.

Some of our friends are out-spoken, but a larger number are like the rats that wanted a bell on the cat, but each wanted the other to put it on. We are hoping to gain a standing place for our reform, and thanks to the Covenanters and the good Lord I think we shall succeed. We feel that the prayers of God's people are for us and rejoice in a consciousness of following where the Master leads.

J. P. Stoddard.

The Providence Convention.

Perhaps we put our mark too high; we certainly expected in a large city like ours to see the hall filled at the exhibition of the third degree of Masonry; we surely expected to receive more encouragement from the ministers; we expected to obtain many names for the *Cynosure*, the *Christian Witness* and the *White House*. We looked to a completed organization of Anti-masons for State work ere the convention closed. In all this we were disappointed somewhat, yet we have much to be thankful for and to rejoice over.

The audiences though small were orderly, respectful and attentive, and the frequent applause showed their sympathy with the speakers. Doubtless, many, very many, are tonight pondering, discussing, deciding the important questions presented to them for the first time last week. Those who had made the decision long ago are strengthened in their decision. Anti-masons are drawn closer together, and their hearts fired with new zeal for God. Undoubtedly, before this paper comes before the reader, they will have organized for effective work. To the Masons in the city the revelation came like a thunderbolt. Their actions, their looks, their words, all show this. A policeman remarked in my hearing that "the Masons all over the city are awful mad!" The manner of some of my Masonic friends has changed toward me since the meetings. They hardly notice me, and they look very sober. Why is this? If our exposition of Masonry is erroneous, they surely have nothing to apprehend, for truth is mighty and will prevail. If we have told the truth, and the truth reflects upon the order, they should thank us for opening their eyes and escape from the snare. Oh! they know too well Freemasonry cannot live under discussion. The conflict has begun in Rhode Island, the banner of righteousness is unfurled to the breeze, and before its advances Baal worship must go down.

The meetings opened on Tuesday evening at 7:30 o'clock with an audience of about three hundred. Elder Rathbun showed himself to be master of his subject, and the initiation of Rev. Stephen Jones was placed before our citizens for their inspection, and thus is being accomplished his desire that "all the world might witness so holy a scene!"

The audience on Wednesday evening was a trifle larger than on Tuesday evening, and evidently were well pleased and doubtless profitted by the lecture on the Landmarks of Masonry by Rev. J. P. Stoddard.

On Thursday evening, about four hundred persons were present and witnessed the working of the third degree, the killing of Hiram Abiff, and his raising to life again by a name more potent in the lodge than the name of Christ.

The afternoon meetings as was to be expected, were thinly attended, but those who did come remained throughout the long sessions with unabated interest. Owing to the press of other business, no time was found to read the letters of greeting, and so it was ordered that a synopsis of the letters be sent to the *Cynosure* and *Witness*.

Bros. Stoddard and Rathbun did excellent work, and I am firmly convinced that the Lord God is with them, and that their labor shall not be in vain.

While we were endeavoring in our humble way to purify the churches from lodge idolatry and sun-worship, many church members, instead of coming to our help, gave their influence and means to promote one of the most disgraceful lottery schemes ever held in this city, netting to the First Light Infantry Association over $20,000 profit. And yet these same professing Christians will go into the prayer meeting and ask God to revive his work and save sinners, and build up his church. Will God hear them?

As agent for the convention I submit the following report of receipts and expenditures:

Receipts.—At the door, $87; E. W. Paull, 11c.; Cash, 50c.; W. McLeod, Rev. M. S. McCord, A. Cash, Rev. James Brewster, W. R. Blake, W. H. Dunham, $1.00 each; Rev. H. T. Cheever, $3.00; Stephen Waite, $3.00; Mrs. A. Q. Salisbury, Rev. M. S. McCord, $5.00 each; Rev. M. S. McCord, $35.00; A Friend of the cause, $50.00. Total, $143.61.

Disbursements.—Letter postage, etc., $5.79; Cards (for advertising), $1.06; Envelopes for same, 90c.; Telegrams, 98c.; boy for circulating bills, 80c.; advertising "general adv.," $1.00; advertising "Journal," $7.17; advertising "Press," $5.75; Howard Hall, $90.00; Rev. Rathbun's expenses, $80.00; Initiate's expenses, $5.50; Police, $1.50; Handbills, $3.75. Total, $202.64. Deficit, $59.03.

There are some pledges still unpaid, which, if paid, would reduce the above amount to perhaps $40.

In closing I will say that we shall probably organize in a week or two with strong trust in God of the right for success in our efforts.

Yours for the truth,

Albert W. Paull.

The Illinois Lecture Work.

FAIRMOUNT.

Bro. Starry and I got to Fairmount late on Friday evening, Nov. 14, and made our way through the darkness and drenching rain to Eld. John Hoobler's, where we were very kindly cared for by him and his excellent wife. On Saturday we put up bills all over town. Some Masons talked very loudly, but we went on. The bills were mostly torn down before night, but the meetings were advertised. On Lord's day I preached in the Cumberland Presbyterian church. The pastor, whose name I have unfortunately forgotten, used me very kindly indeed. Bro. Starry went to the M. E. church where quarterly meeting was being held. Notice of our meeting had been sent there as to other churches, but it was only partially and quite indistinctly read. After preaching the M. E. preacher came to Bro. Starry, as to others, to ask for money. Bro. S. declined to give, and asked why the notice of our meeting was not properly given. The preacher made one excuse and another, Bro. S. continuing to talk to him till the attention of a large audience was well directed toward them. When the preacher left him Bro. S. told the audience that he would like to make an announcement, and then, amid profound silence, gave out our meeting. On Monday evening, 17th, the people came in large numbers to the Presbyterian church to see the first degree of Masonry worked. The Presbyterian minister was present and assisted in the opening devotional exercises on both evenings. On Tuesday the Masons were busy denying the exposure. During the day Bro. Starry called in a store not kept by Masons, where some of the mystics had asserted but a little while before that he (Starry) could not get into any Masonic lodge, etc. While Bro. S. was in the store a man somewhat advanced in years came in and asked him if he was at the lecture the night before. Starry said yes, and, in answer to further questions, said that he was a Mason, and that the lecturer initiated a candidate just as he (Starry) was initiated, and that he "did a pretty good job." The stranger (who said he was a Mason, and that his name was Mitchell) asked Starry to go to the back part of the store, and there, partly hidden by boxes, Mitchell proceeded to test Starry in his knowledge of "the Royal Art" as far as he could well go, and when he needed prompting S. would prompt. One of the store clerks was in the mean time concealed behind some boxes and heard the "brethren" testing each other in the "secrets" of Masonry. Mitchell would occasionally admonish Starry not to speak too loudly, and when the examination was through he pronounced him a "bright Mason," and invited him to visit the lodge in Fairmount. In the evening Bro.

S. told the whole circumstance to the large audience, who fairly shouted when Mitchell's name was mentioned. "So mote it be."

Father Hoobler and other friends were much pleased with the success of our meetings.

CHATSWORTH.

Leaving Fairmount Wednesday morning we got to Gilman on our way to Chatsworth, about 3 P. M. There being no train we were compelled to hire a team to take us to Chatsworth, sixteen miles. We rode in an open wagon, through bad roads, in the face of a cold wind that was almost a gale. Got to Chatsworth about eight, and found the audience waiting, I having telegraphed that we were coming. Good audiences at Chatsworth. The Baptist church-house there was built largely of money contributed by Peter Howe, of Wenona, but it couldn't be had for our meetings even at the request of Mr. Howe. An old Baptist preacher of Chatsworth, who was, he told me, "opposed to Masonry" and believed it to be paganisn, still attempted to justify his position in supporting the Masonic Baptist minister there on the ground that he had covenanted to walk with the church, and must work with his brethren, and so must support the minister even though he had adopted Paganism. I said, "Suppose a Brahmin should join your church and bring his Brahminism along with him; would you fellowship him?" He replied, "If he were a regular member of a Baptist church, I'd fellowship him." He had admitted Masonry to be paganism, and so was compelled to say he'd fellowship a Baptist Brahmin, in order to be consistent. His wife declared herself ready to fellowship one whom she should know to be in fatal error if he were a Baptist.

"Our church, right or wrong," is the position which sectarianism leads men to when it is carried out. As I've heard Father Sholes, of Morrison, Ill., say, "That sectarian devil is a hard one." God help us all to cast him out.

We were kindly entertained at Chatsworth by Mr. S. D. Webster, and Jerome Howe, whose father, our friend and benefactor, Peter Howe, came down from Wenona to attend our meeting. Mr. Webster and the Howes are Anti-masons in pocket as well as in profession.

J. F. BROWNE.

ELDER BARLOW AND THE SCANDINAVIANS.

ST. PAUL, Minn., Feb. 2, '80.

EDITORS CYNOSURE:—Elder Barlow delivered a lecture to the Scandinavians in the Lutheran church here on Thursday evening last. The subject was, "Secret Societies Ancient and Modern." Two or three hundred Scandinavians were present, notwithstanding a snow storm was raging at the time. He said: Secret societies began in Eden when Satan introduced himself to Eve, they developed in the worship offered by Cain and they blossomed in the Egyptian mysteries. He put Albert G. Mackey on the witness stand, who testified that Egypt was the cradle of all paganism and that Freemasonry and the mysteries were identical. None were admitted except they submitted to a certain amount of degradation and in some cases death penalties. To the sensual, like Freemasonry and modern secret societies, they promised more than the true religion did of this life and as much in the world to come.

There are three degrees in the mysteries of Egypt, corresponding to Blue Lodge Masonry; and there was a murder tragedy enacted in the third degree, the candidate personating Osiris, thus corresponding to the Hiram Abiff tragedy enacted in the third degree of Masonry.

In the mysteries they worshiped the sun through the symbol of the phallus, which subsequently became the Baal Peor spoken of in the Bible, and into the licentious worship of which the children of Israel fell on the plains of Moab; that the same symbol is preserved by the Masons in their point within a circle.

He spoke of the mysteries of India, the worship of Bacchus, the Eleusinian mysteries, the mysteries of Adonis and Dionysius. All taught the doctrine of the resurrection and shammed it in the death and resurrection of the candidate.

Passing to modern secret societies he mentioned the Jesuits and the Illuminati founded by Weishaupt in 1776. In less than ten years they had overrun the whole of Germany and precipitated the French Revolution. Their name is extinct but their spirit is as active as ever. The lecturer gave a very full expose of the secrets and principles of that order. It has no peer on earth in wickedness and malignity, though outwardly robed in innocence and beauty as fair as Masonry.

One of the requirements of Weishaupt was that the candidate present a full written history of his former life, even to the minutest particulars. Having this, the fiend Weishaupt would exclaim, "Now I have him—he is the slave of our order."

The object of the Illuminati was the overthrow of all government and the reduction of mankind to a savage state, where all could be free and equal.

Infidelity in Germany had ripened her to receive Freemasonry, which began by reviving the ancient mysteries in the Appletree tavern, London, in 1717. Weishaupt in 1778 found the Masons ready to coalesce with the Illuminati and every lodge in Germany, except one, united with them. Ministers of the reformed churches were drawn into their net and wrought with them. They hoped to see Paris and London in flames. One of their penalties was, "Should you be untrue to our order may the Great Architect of the Universe throw you into the bottomless pit." So men who deny a hell want a hell for somebody else.

We may judge of Freemasonry by the avidity with which it swallowed the principles of the Illuminati. The Illuminati had its lullaby. So has Freemasonry. "We meet upon the level and part upon the square."

The lecture was delivered from carefully prepared manuscript, and was listened to with great attention. Its chief interest consisted in its being a very full expose of Illuminism and its affinity with Masonry and kindred orders.

Elder Barlow goes to Red Wing to lecture this week. He also lectured at the Swedish Lutheran church on Friday evening last, on Freemasonry.

The truth is forbidden in the Young Men's Christian Association here. The secretary, Mr. E. A. Holdridge, says that he has authority in the matter, and will not allow "such trash" as Anti-masonic tracts to be given away in those rooms. Strange as it may seem, he says that he is as much opposed to Masonry as I am. Now the fact is, some of the officers and leaders of the Young Men's Christian Association are Masons.

I hope that Mr. Holdridge is not making his obesancce to the image of the beast for the sake of keeping his place. Nevertheless, let the truth shine. It is God's way of separating his people; for as men treat the truth so will they treat Jesus, and so will Jesus treat all who suppress his truth in the day of judgment. Truth underlies perfect love that casteth out all fear. He that suppresses truth destroys love in his own soul.

Is Mr. Holdridge willing to take the responsibility of keeping truth from young men, who for lack of it will fall into the embraces of that bloody harlot, the image of the beast? I hope that he will stop and think what he is doing, and hope he will be remembered in our prayers on fast day.

WILLIAM FENTON.

Correspondence.

IOWA, LOOK OUT FOR TARES.

ELGIN, Iowa, Feb. 2, 1880.

"But while men slept his enemy came and sowed tares." We have reached, in this reform, a point that is quite critical. Considerable labor has been performed for the Master, and not in vain, for it has borne, and is still bearing fruit of such a nature as to prove very disastrous to lodgery. This is a source of encouragement to all. Yet it is not time for the work to cease or to exult over our laurels. It has been successfully proven that we can cope with the lodge to its overthrow. Having this assurance let us press the conflict for the entire overthrow of the systems of darkness.

That we have succeeded in our efforts, none more keenly realize than the secret brotherhoods. The aggressions that have been made have aroused them to a sense of their danger. Aggression is their worst foe. All they desire is quietude, and they seek not to enter into open conflict with their enemies for well they know they have all to lose. They realize with their "Most Puissant" that as an "open institution it would last as many years as it has centuries." But open it is, and to close the door, in defence of which the tyler finds his "drawn sword" far too short to reach the foe that has broken the bolt; yea, wrested it from its hinges, they are unable unless we allow them to.

But their efforts will not be weak to regain that which is already lost and re-establish the reign of the "hoodwink." I doubt whether there has ever been a time in the lodge history of Iowa that they have been in such fear as they now are, notwithstanding their flaunting jeers. I refer especially to Freemasonry, the corner-stone of secretism.

Their only safety lies in the cessation of the labors of the "antis," and this is the very thing we must guard against. In proportion as we relax in our efforts will they intrench themselves. They are not idle. Their alarm will cause a watchful eye to be kept, and every power that they can have recourse to will be used and applied for their defence, and we may expect that holy things—the ministry and the church—will be perverted in their desperation. The Baal minister well knows that if his hidden iniquities are revealed his double ways will be seen, and that men will despise him. Not less true of Masonic churches. Let it be revealed that they are the "bride" of the Worshipful Master rather than of Christ, and their magnificence will fade away and desolation by the faithful will follow, "for by this craft they have their wealth."

Hence the conflict will be fierce and well contested, and we need strong hearts and mighty faith. The present moment is no time to falter or hesitate. We must do our duty to the world. This is a Gospel duty. Saving men's souls. Keeping them out of the snares of the devil.

Watchmen! Keep your garments free from the blood of the lost. Warn men of danger or Christ will require their blood at your hands. Put aside timidity. Fear not opposition. Hesitate not at the foes that may arise. Trust in God for strength, for support, sympathy, bread and all. "Cursed be the man that trusteth in man and maketh flesh his arm." God is our sufficiency. Then on to the conflict.

A. W. HALL
Rec. Sec'y.

COLLEGE FAST DAY AT WESTFIELD.

The day appointed for prayer for Christian colleges was observed at the chapel of Westfield College with music, prayers, Scripture reading and addresses.

Dr. Allen introduced the exercises with appropriate remarks on the object of the meeting, at the close of which Prof. Goldberg was called to the rostrum to deliver the opening address; subject, "Christian Civilization vs. Modern Civilization." The Professor began his address by quoting an extract from Gen. Chamberlin's address at Boston on our present environments. Said the General, "If civilization means the

art of living together inexorably in society, if it means the mastery of the divine in man over the brute, if it means the mastery of all that is noble over that which is brutal within us as well as without us, I don't know, brethren, but we have got to look after the foundation of our society." Following this was a cursory review of the status of society in Russia with her Nihilistic party menacing authority and committing depredations against the weal of the nation; Communism in France establishing such a state of society as to exclude all religious tenets, and in Spain, where but a few years ago Protestants were imprisoned for the spread of the Gospel. The Professor held that all these disruptions and turbulencies in society were due to the fact that very many colleges are devoid of the inculcation of Christian principles which are often not recognized at all, as in the case of Cornell University; and sometimes the recognition is merely formal without any reference whatever to the inner life of students. This fact accounts for the false notions respecting society, so many leaders of it being uncultured in heart. This address was followed with prayer by Dr. Allen.

Prof. L. Bookwalter then took the floor and treated the audience to excellent thoughts on the subject, "The Church's Need of Sanctified Education." The human side of the church's power is in a sanctified education. She needs men of great intellectual force joined to the divine, and under their leadership the army of the Lord will march forward to grandest achievements. Men of acute perception, keen judgments, indomitable energy and perseverance, and sanctified hearts with powerful intellects, possess an unlimited influence for good.

In that long, dark period of six hundred years of the church's history the seeds of Christianity were sown first in the colleges; and Christian colleges and Christian education ever since have been the bulwarks of the church.

The Christian system is a subject of profoundest thought and all other sciences are tributary. It is the duty of ministers to gain all possible knowledge. To us as a church (the United Brethren in Christ) education is an advantage as surely as it is to other churches. Hitherto we have been crowded out of large cities on account of want of cultured men to cope with circumstances. Our peculiar principles on all reform questions demand the most thorough preparation for their enforcement and defense. We who are yet young in the church will very likely see the time when secret associations will be made the ban not only of popular opinion, but also of the churches, some of which are now as mum as mice on the question.

Christian colleges have a great responsibility in regard to the inculcation of righteousness and true holiness resting upon them. Hold the standard high and prepare well for the battle by thorough culture and holiness of heart.

Dr. Allen, supplementing Prof. B.'s address, said most of our ministers have not a classical education, yet they have a good degree of mental training, and through their own individual efforts in addition to the helps from a common school education have become excellent theologians, strong pillars in the church, and able ministers of the Word of God.

Afternoon, Rev. Wimsett, of Central Illinois Conference, spoke of his association since here with those directly interested in Westfield College as being a source of highest pleasure and greatly cheering to his soul, and, finding things as they are, he felt more deeply the importance of collegiate education. He said, when called on to offer the opening prayer, his understanding was that only Christian colleges were to be prayed for, but as the exercises advanced he learned that all colleges were to have a place in our petitions, praying that such colleges as have not held Christianity up as a prominent feature in the educational work may be helped to the true knowledge of their duty to to God and their country or be blotted out of existence. A certain ship captain once said, "We dread not your numbers, nor your skill, nor your money. What is dreaded is your sense of moral force." Bro. W. said he was glad that the moral force of Westfield College is so good and substantial, and that it maintains inviolate the principles of the U. B. church. He said some one suggested to him that the College would succeed better if the secrecy clause in our book of discipline were expunged. He felt as the other speakers that the unseen power of the Divinity should be the guiding influence.

Here the Catholic question was sprung. President Allen said a little wisdom might be learned from the sagacity of Romists in instituting many educational agencies, especially in seeking to enlist the mothers of America. The young women must have every possible advantage of a complete education if our country would be what it should be.

Bro. Mills said Catholics came near ruining his father's family and his only prayer would be that they be converted from their errors. In looking over the members attending Protestant colleges he found all denominations represented except the Catholic and in Catholic schools none but Catholics except a few Protestants and so far as he knew they were all Democrats.

Prof. Goldberg also said that all the dire ignorance prevailing in the old country is due directly or indirectly to the infernal absolutism of the Vatican.

These exercises were highly entertaining from beginning to end, and we are persuaded that deep and lasting impressions for good have been made.

P. W. Weller.

Why no Enemies.

West Unity, O.

He hadn't an enemy in the world. This is getting to be a very common expression in our obituaries. Whether this is intended as a reproach on the Redeemer who had so many enemies, I cannot tell. Just how any man, especially a minister of the Gospel, can pass through this world of sin without incurring the hatred of bad men is a mystery to me.

Christ said to his disciples: "And ye shall be hated of all men for my name's sake." Again, "I have chosen you out of the world, therefore the world hateth you." James tells us that, "Whosoever therefore, will be a friend of the world, is the enemy of God." David often speaks of his enemies. Faithfulness to the Master cost Stephen his life; and Paul tells us in 2d Corinthians what his faithfulness cost him, and he tells Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Describing the "perilous times" that shall come in the "last days" among other things he says, "Men shall be despisers of those that are good."

Good old George Whitefield, who probably had his full share of persecution, in a sermon from the text, "Yea, and every one that will live godly in Christ Jesus shall suffer persecution," says, "Hence we may easily learn why so few suffer persecution; because so few live godly in Christ Jesus."

If ministers would say with good old Micaiah, "As the Lord liveth, what the Lord saith unto me, that will I speak," evil doers would soon cry out with wicked Ahab, "I *hate* them." But your compromising minister, who cries "Peace, peace, when there should be no peace," escapes all this hatred; they have nothing against him, for the very good reason that he has nothing against them. And the man that leaves this world without an enemy, will in all probability, appear in the next without a friend.

J. G. Mattoon.

Shall we Vote our Principles?

Burlington, Iowa, Jan. 30, 1880.

Eds. Cynosure:—In your issue of Nov. 27th, 1879, General J. W. Phelps proposes a political organization of the friends of anti-secrecy and calls on others to express their views. Unless I have overlooked it, there has been no response; others, like myself, may be waiting for some one to speak first. I wish now to say I favor the idea. One good result at least would be calling attention to our organization. The secular press entirely, and the religious press largely, ignores the fact, and a political organization will compel recognition and the vote show a strength that will surprise even the friends of the cause. Many will vote with us who are afraid to speak. In Iowa last fall we had no candidate worthy of a vote for governor. The Prohibitionists at Cedar Rapids were not brave enough for political action and only a fragment of the party put a ticket in the field. The Republican candidate is a high Mason, and, though of our own city, I could not vote for him, and consequently did not go to the polls at all.

A word on another matter. The International Sabbath-school committee has left the lesson for one day in the quarter to be chosen by the school. Would it not be a good idea for the National Anti-secret Association to provide some lessons on that subject and have them used on those vacant Sabbaths?

I wish to ask also if there is any tract published that gives the passages of the Bible that condemn secrecy in a connected form. There should be one. J. A. Pollock.

[The *Cynosure* publishes notes for such a lesson every quarter. There is no tract that meets our views entirely on the topic suggested. The *American Freeman* of Albany, Mo., publishes the only tract composed entirely of Scripture quotations.—Ed.]

Our Mail.

David T. Couch, Victoria, Australia, writes:

"The registered parcel of tracts, etc., arrived safely a few days since. I am much pleased with them, and will at once judiciously distribute them, not only among Masons that I hear of from time to time, but among young men, who without the silent warning might be entrapped, and may God bless my endeavor. I want to shine with a reflected light, Christ being my Sun. In the course of a week or two I will send you a sketch of 'Matthew Burnett and his work.' As he intends (D. V.) to pay the States and Canada a visit shortly, it may be of interest to your readers. His name is a household word in Victoria, and he is one of the most useful and successful men of his time. May he long be spared to labor for the Master."

J. A. Laird, Wayne, Ia., writes:

"The siege continues, Masons are trying to 'hold the fort,' but from their downcast expression we guess 'refreshments' are getting low, and we 'thank God and take courage.'"

J. H. Wilcox, Howell, Mich., writes:

"Bear in mind that the Father Wilcoxs are not all dead yet. Although my brother is gone, there is one yet left that fears no opposition, and will carry the battle to the gates of secret clans fearlessly while life remains."

James Powers, Kirby, Ont., writes:

"I feel greatly encouraged in our righteous cause. I have prevented two M. E. ministers from joining the lodge. One had sent in his name as a candidate for the rope and hoodwink, and the other was only waiting for money enough to pay his fees. They both tell me that they are done with the thing forever. There are quite a number of young men who were waiting till they became of age, who have promised me they will never have anything to do with Masonry. Thank God the light is shining and the work is going on. I am here visiting friends and expect to stay during the winter, and do all I can in this cause of freedom and reform."

Isaac Crane, Peru, Ind., writes:

"There are numbers who do not see or look behind the curtain; as it was in slavery times."

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"I do prize those noble ones who fear to offend and love to obey God. They will not be found wanting when weighed in the balance. I hope the churches that have taken the noble position against fellowshiping secret organizations will be 'steadfast, immovable, always abounding in the work of the Lord.' I think they will be the means of the salvation of more souls than scores of half-hearted Christian churches, and they will hear the precious words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you.' There is no safety in anything but to obey God. His divine approbation is worth more than all the world. Brothers and sisters, still press on to victory. Right will prevail. We must be co-workers with God, willing to do or suffer for the right. Oh, how much I wish that all ministers would take the noble position to do their whole duty. Then the churches would stand by them. What a victory would be won! Every word that any one says in favor of secret organizations makes the wheels of reform move harder."

H. Whiting, Springwater, N. Y., writes:

"We are always glad to hear the good news which the Cynosure brings. Mrs. S. S. Whiting says she expects to take it as long as she lives. She thinks it is the best paper she ever saw."

Mrs. G. Durfee, Plymouth, Mich., writes:

"Dear friends in Jesus, and co-workers in the cause of reform, I again take the pen to bid you God-speed in your efforts to put down iniquity, and build up the Redeemer's kingdom in the land. The Lord God Omnipotent reigneth, blessed be his holy name. Ride on, thou conquering Jesus, until all the nations of the earth shall learn righteousness. By his name we shall conquer. We have been subscribers to the Cynosure ever since it has been published, and expect to be to the end of the contest, if we live so long."

T. J. Bradley, Battle Creek, Mich., writes:

"I am well pleased with the Cynosure, and would miss it very much if stopped."

John Torrans, Manistee, Mich., writes:

"I have as a follower of the meek and lowly Jesus opposed this evil of the secret orders from my youth, knowing it to be an incubus on our free institutions, and a destroyer of Christian testimony in the world. May all power be given to the people of God to overcome and that right speedily."

Wilson McNoun, Norborne, Mo., writes:

"Masonry is very strong here. All the business men are Masons, and the rest are weak in the knees, and think it costs too much to oppose the lodge. My father and I were the only ones in this region who took your paper, and now I am left alone. Father died on the 11th of October, and mother three weeks before. Father was a strong Anti-mason all his life. He was in the seventy-second year of his age when he died, and remembered something of the Morgan excitement. He saw the influence of secrecy in the Methodist church so plainly that he left the church, and never united with any church again on account of it."

Wm. Small, Wabash, Ind., writes:

"I feel that I cannot do without so valuable a paper as I consider the Cynosure to be. I do love to read accounts of what others are doing, and know that the good cause is progressing."

O. M. Brown, Oberlin, O., writes:

"I regard the Cynosure as one of the best religious papers now published."

Hope Davis, Huntley Grove, Ill., writes:

"I have faith as large as a grain of mustard seed that these great mountains of sin will be removed, for the Lord is stronger than the strong man."

R. H. Kelley, St. Charles, Ill., writes:

"The Cynosure is doing a great work. It has a grand object in view, leading souls to Christ. Send me what tracts you can and a few envelopes. I am in my seventy-ninth year, and will do what I can to swell the list."

Stephen Gates, Clarendon, N. Y., writes:

"I like the paper very much, and am deeply interested in the reform it so fearlessly advocates."

E. B. Palmer, Batavia, N. Y., writes:

"My mite henceforth will go to the reform and not to a hoodwinked ministry."

Sabbath School.

LESSON VIII.—Feb. 22, 1880.—GIVING AND PRAYING.

SCRIPTURE.—Mat. 6: 1-13.

1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:

4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

GOLDEN TEXT.—Thy Father which seeth in secret shall reward the openly. —Mat. 6: 6.

[From the Advanced Paper.]

CENTRAL TRUTH.—Acceptable service must come from the heart.

BIBLE READINGS.

Mark 12: 38-44; Mat. 25: 31-46; Luke 8: 1-14; 2 Cor. 8: 1-18; 1 Kings 18: 25-40; Heb. 1: 1-14; Luke 11: 1-13; Rev. 4: 1-11; John 17: 1-26.

POINTS FOR SPECIAL STUDY.

1. Almsgiving in the Jewish religion.
2. Synagogues, their origin, construction, purpose, etc.
3. Uses of trumpets referred to in the Old Testament (Num. 10: 1-10; 1 Chr. 15: 28; Jer. 4: 5; Ezek. 33: 3, 4, etc.).
4. False and true beneficence.
5. The "hours of prayer" in the Jewish worship.
6. Conditions of acceptable prayer.
7. Old Testament and New Testament instances of true and of false prayer.
8. Analysis of the model prayer.

INTRODUCTORY.

Having given specimens of the Christian mode of fulfilling the law, Jesus warns against the mere outward observance of religions duties.

OUTLINE.

1. How to give. Not like the Pharisees, ostentatiously from desire for praise, but privately as unto God, who will reward us.

2. How to pray. Again not as the Pharisees, to be seen and praised of men; not only at stated times, but always; not with regard to the mere form, but to our needs.

3. The Lord's model prayer. This is brief, worshipful, unselfish, truly humble and trustful, beginning with petitions, not for self, but for God's cause; then praying for temporal subsistence, spiritual forgiveness, and protection; ending with ascribing all power and glory to God.

PRACTICAL TEACHINGS.

1. Giving of your substance is an essential part of Christian service and activity.

2. Yet it is a sin to give for the sake of honor or profit, or only because others give.

3. God looks not at the form of prayer; but only at its spirit.

4. If God is your Father, you will go to him often in joy and grief.

5. Pray always; i. e., let all your words and deeds be in faith and dependence on God.

[From the Lesson Commentary.]

"Alms"—In place of this word the best authorities translate righteousness, not "benevolence" or "alms," for this meaning is never found in the New Testament, and here we have doing alms treated of as a distinct head below. It is best then to understand righteousness as in chapter 5: 20, as a general term, including the three duties afterward treated of.—Alford.

"Doest thine alms"—Be it here remarked that our Lord presupposes that alms would be given. Even fallen Judaism was liberal to God and the poor. The extravagance of the present day, lavish of showy expense, has but a small surplus to spare for charities and liberalities. —Whedon.

"Sound a trumpet"—A proverbial expression, not implying any such custom of the hypocrites of that day, but the habit of self-laudation, and display of good works in general. Many commentators, among whom are Calvin and Bengel, think that the words are to be taken literally, and Euthymius mentions this view, but Lightfoot says that he finds no trace of such a practice among the customs in alms giving.—Alford.

"They have their reward"—"They have received their reward;" already in full, and will get no more. They have the applause of men; the favor of God is denied by verse 1. Their "due" reward is not spoken of.—Schaff.

"Thy left hand"—This is another popular saying, not to be pressed so as to require a literal interpretation of it in the act of alms giving, but implying simplicity both of intention and act. Equally out of place are all attempts to explain the right and left hand symbolically, as was once the practice.—Alford.

"In secret"—We should give in the unconscious secrecy of single-heartedness; the secrecy of the earnest man who does what is right without respect to the presence or absence of witnesses, just as the nightingale sings without asking whether or not it has an audience.—Analyst.

"Shall reward"—Shall recompense thee. The terms differ from those applied to the hypocrites. The idea there is of "higher;" the hypocrites have received that for which they worked; God gives this reward: "of grace, not of works." "Openly" has but slight authority; it is literally in the open place, that is, in the greatest publicity, before men and angels at the last day.—Schaff.

"Corners of the streets"—The hypocrites would purposely be in such conspicuous places at the fixed hours of prayer. The fashion of airing piety in this way has not died out.—Schaff.

I would be glad to believe there was ordinarily any corresponding moral and religious feeling connected with this exterior manifestation of devotion. The Moslems themselves, however, have no such idea. They are rather afraid of any one who is especially given to prayer—their prayers I mean. They have a proverb: "If your neighbor has made the pilgrimage to Mecca once, watch him; if twice, avoid his society; if three times, move into another street."—Wm. Thomson.

"Thy closet"—If thou shouldest enter into thy closet, and, having shut the door, shouldest do it for display, the doors will do thee no good.—Chrysostom.

Enter into the secret chamber of thine own mind wherever thou art, shut the door thereof against the world, and commune with God.—Ambrose.

We may enter the chamber of our heart even in a crowd.—Wordsworth.

Every man can build a chapel in his heart.—Jeremy Taylor.

"In secret"—There are three advantages pertaining to private prayer. The first results from frequency; we can retire much oftener than we can go to the public sanctuary; we can easily seize a moment of leisure, when journeying or engaged in our occupations, as Nehemiah did, who was the king's cup-bearer, who, while attending on his royal master, said, "I prayed to the God of heaven." The second is freedom; we can pour into the bosom of God things we do not feel at liberty to divulge to the dearest relation and friend upon earth. The third arises from sincerity; private devotion is a much better evidence of sincerity than public worship.—W. Jay.

"The heathen"—That is, the individual Gentiles. Compare the repetitions of the priests of Baal, 1 Kings 18: 26; of the mob at Ephesus, Acts 19: 34. The same usage prevails largely among the adherents of all false religions.—Schaff.

"Much speaking"—The repetitions of paternosters and Ava Marias in the Romish church, as practiced by them, are in direct violation of this precept; the number of repetitions being prescribed, and the efficacy of the performance made to depend on it.—Alford.

"Our Father"—This was a form of address almost unknown to the old covenant, now and then hinted at as reminding the children of their rebellion, (Isa. 1: 2; Mal. 1: 6,) or mentioned as a last resource of the orphan and desolate creature, (Isa. 63: 16,) but never brought out in its fulness, as, indeed, it could not be till He was come by whom we have received the adoption of sons.—Alford.

The prayer is a fraternal one; he saith not, my Father, as if he prayed for himself alone, but our Father, as embracing in one prayer all who are known as brethren in Christ.—Augustine.

"Hallowed be thy name"—The "name of God" in Scripture is used to signify that revelation of himself which he has made to men, which is all that we know of him. Into the depths of his being, as it is, no human soul can penetrate. See John 17: 6; Rom. 9: 17.—Alford.

"As we forgive"—Forgiveness and readiness to forgive cannot be separated, the latter being the evidence of the former.—Schaff.

How terrible a prayer this may become! If we pray it, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended; not merely failing to extricate ourselves from the bands of our sins, but with our own hands drawing the cords of them more closely around us than before.—Trench.

"Lead us not into temptation"—God cannot tempt us, (James 1: 13.) that is solicit us to evil; but "temptation" means also a trial of our moral character; these trials are under God's control, and his providence may lead us into them, may even permit us to be solicited by evil. This petition asks to be preserved from these, and, by implication, to be shown a way of escape.—Schaff.

The sentiment is not in any way inconsistent with the Christian's joy when he "falls into divers temptation," (Jas. 1: 2,) but is a humble self-distrust and shrinking from such trial in the prospect.—Alford.

Confessed guiltiness is the language of the preceding petition. Conscious weakness is that of this request: weakness imploring help against itself and its many foes, lest guilt return and remain upon us.—W. R. Williams.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 12, 1880.

THE COBRA DE CAPELLA is the most venomous serpent of the East. Missionary Lane, sitting in his house one day saw some papers move in an open chest; on moving them one of these terrible vipers sprung out. The description, given by Mr. Lane, of his arched neck which seemed actually clothed with a sort of flame, his death-darting tongue and exposed fangs, with eyes whose beams struck like poisoned darts, to be appreciated must be heard from the lips of Mr. Lane himself. Now, that old serpent which is the god of all false worships has crept into the church of the United Brethren. Shuey, Warner, and all who write in this controversy, declare that the whole church is troubled by the discussion caused by this deadly invasion. Yet it is insisted, and good men yield to the fallacy, the *Telescope* must first care for our church, our colleges, our printing interests, then say a word for reform! The *Telescope* will ruin the church by so doing; as if a snake had his fangs in your friend's throat and you first chafe his hands and feet to get up a good general circulation in him. The first and only way to save that church is to cast the "serpents and generation of vipers" out of it.

THE CASE OF OBERLIN.

The first church in Oberlin led by the sainted Finney, after six months' discussion voted to disfellowship adhering Masons.

Now, a brother who seems well reputed otherwise, applies for membership, whose case is this: he joined the lodge twenty years ago; has not attended lodge meetings for twelve years; and purposed, or, at least never expected to attend any more. But he declined to cast off the obligation of his Masonic oath which binds him to conceal Masonic secrets given him as such.

The beloved evangelist George Clark, who was chairman of the committee who drew up the rule of the church excluding Masons, with good Deacon Buerril and some others regarded adherence to the oath, that covers the lodge, as adhering to the lodge itself, and protested against his reception as an adhering Mason, but were over-ruled by the pastor and majority of the church.

I may have more to say on this important case as I get able. I now only add:

1. If this brother saw good reasons for quitting the lodge twelve years ago, how will he answer to his God for covering and concealing its abominations by his oath during those years?

2. If he loved his neighbor as himself how could he look on and see hundreds of young men sworn, swindled, and debauched by the lodge which he had quit? How will he meet those men at the bar of God!

NOTE BY OFFICE EDITOR.—The above was written by President Blanchard last week, after reading the letter of brethren Clark and Burr, and before the statement adopted by the First Church, which came in bare time for publication, was received.

From that statement it will be seen that the decision of the church hinged on the words "active connection." In the common use of that term the church, it is just to say, did no violation to its resolution. We have been accustomed to use the words "acting" or "active" Mason as an indefinite expression for affiliation with the lodge, maintaining its principles, attending its meetings, and being publicly recognized as a member. Such, it seems, was not the case of the brother in Oberlin. Thus the rule was kept in the letter.

So far, however, as appears from the statement of the church it is questionable whether the majority regarded the spirit of the rule. This must be interpreted from the preamble; from Bro. Clark's statement, that the intent and understanding of the rule when passed was to exclude from membership any candidate who adhered to the "binding obligation of his Masonic oath;" and from the action of President Finney, the former pastor of the church, who fully renounced Masonry on accepting Christ, who held that Masonic oaths ought to be repented of, and that there must be "heart" and "life renunciation" of them, otherwise sin remaineth.

The brother's statement did not cover these conditions. Had there been a better public understanding of the principles of the order he might have met them fairly, since a private letter represents him as saying that he is willing to speak freely of the lodge "if it will do any good." It always does good to testify for Christ against an institution when we have personal knowledge that by it men are being fooled and swindled and degraded.

FAITH AND MISSIONS.

"The Lord has more truth yet to break out of his Holy Word," said John Robinson, the Pilgrim pastor, at the parting on the deck of the "Mayflower." Ten years ago outside of one or two denominations the doctrine of the second coming of our Lord was so rarely mentioned as to excite apprehension of unsoundness on the part of those who held it. We well recollect the unspoken but certain marks of disapproval in the Chicago noon prayer meeting less than ten years ago, when two or three of the younger brethren testified to their faith in this truth. It is not among the least of the things for which the churches should be grateful to Mr. Moody, that he has removed the ban, and proclaimed the Scriptural coming of Christ so boldly and forcibly that it has become what it should be, a "glorious hope of the church."

There is another great fact of the Bible which must soon find as able an advocate, and become a second John the Baptist to prepare the way for Christ's coming—the doctrine of Faith. There are signs of a glorious revolution among the churches on this subject. The testimony and success of Muller in England, and Cullis in Boston, and others, is a monument to the faithfulness of God and the unbelief of Christians. We are hearing more often of the healing of the sick, through faith, as in the remarkable case of Dr. Milligan of Pittsburgh. Last summer a faith meeting was held in Ohio for the study of the Scriptures and prayer, that the Author of faith might perfect that gift among his people. A case of healing occurred on the ground.

But in the missionary field there is the greatest work to be done. "Ask of me," saith the Lord, "and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession." Mrs. Mumford in Bulgaria, Mr. Norton in India, the Taylors in South America and China are proving to the churches, as the Moravians did generations ago, that the work of missions is a work of faith rather than of machinery and money. And to this standard the churches must come.

The two articles from the New York *Daily Witness* on the 10th and 13th pages of this paper are signs of the times. They mark the existence of a sentiment that must work a reform in our methods of carrying on the great business of the church of Christ on earth. The missionary societies have accomplished a grand work, but they should co-operate in a grander. The narrow policy exhibited in some quarters should be abandoned. The influence of the American Board in Armenia has been to repress the native activity. The largest Protestant churches in that country are those built up by native pastors educated in England. Old missionaries, like Mr. Van Lennep, have earnestly endeavored to bring about a more liberal spirit, but so far without success. The policy of the Board seems to be that the missionaries must be kept in the field or funds will cease to flow through the treasury; and the opposition to native effort is so great as to follow young men to this country and shut up the churches from aiding them in preparation for Gospel work in their native lands.

We pray that this discussion may extend among the churches of Christ to whom has been committed the "ministry of reconciliation;" until, beholding in the Word of God the graciousness of his promises and trusting in the excellence of his power, they shall seek for the baptism of the Holy Ghost and of power; and, receiving it, go forth believing Christ's last promise to be with them even to the end of the world, preaching everywhere his kingdom and preparing for his return.

—Every friend of the *Cynosure* will rejoice to know that the health of its editor is so improved that he was able to assist in preparing the present number. In a few weeks he hopes to speak as usual through these columns.

—We call attention to the constitution of the Southern Iowa Sabbath Protection Society. This organization is yet in its infancy, but has already grappled with a powerful railroad company to secure for the cities and towns through which it passes quiet on the Lord's day and needed rest for its employees by a suspension of its traffic. This effort of the Iowa brethren commends itself to Christrian churches everywhere. Why should they not individually, without waiting one for the other, send in their petitions to the railroad companies that do business on the Sabbath.

—Friend Waite of New Bedford, Mass., is giving us all a good example in making use of the papers of that city and drawing them out on the lodge question. One of them lately printed a long article against the lodge for him, but not without unfavorable comments.

—Prof. C. A. Blanchard, of Wheaton College, has an invitation to visit Kansas during the spring vacation approaching, and speak at a number of places against secretism.

—Bro. M. A. Gault of Blanchard, Mo., writes to the *Christian Statesman* that the secret union strike among the packers of this city reduced the price of pork in northwestern Missouri. This was an argument for reform which the farmers could not withstand, and made them willing to listen to the representations of our co-workers. He says also, that brethren Wm. Johnston, author of the able articles on Odd-fellowship which are now appearing in the *Cynosure*, and Henry Avery of the Congregational church at College Springs, Iowa, were expected to speak on the anti-Christian character of the secret orders on the evening of Jan. 30th.

—Our friends of the Chicago Cynosure seem to misunderstand our position in saying that good men may use Christmas to the glory of God, notwithstanding it is a man-made institution. The fair on Moorfield was a very human institution, and yet Whitefield used it to bring great glory to God.—Christian Harvester.

In *that* sense Christmas may be used—by taking up the cross of testimony every year about December 25th, and proclaim the Gospel of our Lord and Saviour Jesus Christ uncontaminated by the human inventions by which its power is taken away and given to the world the flesh and the devil.

Statement of the First Church, Oberlin.

At a special meeting on Friday, the 30th ult., the following paper was adopted, some two hundred and fifty votes being cast. The figures in brackets are on the authority of Professor Lee, chairman of the meeting:

"Erroneous statements having been published concerning the recent action of this church in admitting to membership one who had once been a Freemason, it is deemed best to place on our records, and to publish in our community the following statement of facts:

I. This church has a rule which, with its preamble, reads thus: "Believing that secret societies as permanent institutions, exert an unwholsome influence in the community; and especially regarding the "system" known as Freemasonry, to be utterly wrong and opposed to the spirit of the Gospel, by reason of its unlawful and unwarrantable oaths, its irreverent titles and ceremonies, as also its general influence as a secret combination; therefore,

"Resolved, That we earnestly advise any of our members who may have connection with the Masonic organization to withdraw from it; and any who may have felt inclined, or may be invited to enter into such connection to abstain from it. And further, in accordance with the above declaration,

"Resolved, That in receiving members if any candidate be connected with this secret organization, we will in the spirit of Christ use all hopeful endeavors to convince him of his error; but if after such labor, he shall decide to continue active connection with it, we will regret his decision, but cannot bid him God speed 'by giving him the right hand of fellowship and entering into covenant with him.

II. At a church meeting for the examination of candidates for admission, held Dec. 26, 1879, one brother in defining his position on the subject of Freemasonry, spoke substantially as follows:

"I was made a Mason in Canada about twenty-five years ago, but I was never enthusiastic on the subject, from the fact that I never saw the great beauties in Masonry that a great many professed to see, and hence when five years after, in 1859, I left the place where I had joined the Masons, I took no demit from the lodge, and have not affiliated with any other lodge since that time. During the last twenty years I have been in a Masonic lodge only three times, and each time as a visitor by special invitation, and during the last twelve years I have not been in a Masonic lodge at all." In answer to the question, "Do you feel yourself bound by your Masonic oath?" his answer in substance was, Yes and No. No, inasmuch as he said, "I regard myself as having withdrawn from the order, and hence do not regard myself as under Masonic control or influence;" and Yes, inasmuch as he said, "I must say I do not feel free to admit that I am willing to reveal all I have ever heard or seen in the lodgeroom." In answer to the question of Mr. Brand, whether understanding the position held by the First Congregational church of Oberlin in regard to Freemasonry he would feel at liberty to join a lodge, he replied emphatically, "No! certainly not!! not any more than you would!!!" After thus explaining his position in relation to Masonry the candidate said, "Now my friends, if I have not made myself understood, I wish you would ask me questions, and I will take pleasure in answering them; for I have nothing to conceal, cover up, or render obscure."

III. The church voted to receive him, and he was received on the first Sabbath in January, 1880. And now after a full review of the case, we affirm:

1. That the statement of the candidate clearly shows that he is not, and has not been for years, in "active connection" with the Masonic order; and therefore the church in receiving him to membership acted fully in accordance with its own rule and according to its historic interpretation of that rule; and that all charges against this church, of a departure from its own avowed principles respecting Freemasonry, are unjust and slanderous. [About twenty opposing votes.]

2. That the course of our pastor in this matter has been entirely in accordance with the requirements of his office, and with the practice of his honored predecessor; and entitles him to what we hereby extend to him, a declaration of our unabated confidence and affection. [About twelve opposing votes. This resolution should have been divided.]

3. That we thank God for the history of this church; for its position on great moral questions; for its unity and spiritual power: We pray that we may be enabled to perpetuate its good name, and to stand by its policy so far forth as it is enlightened and blest; that we may manifest no disposition to judge uncharitably, or to publish abroad the errors we see or suspect in our brethren, but rather to labor within the church to correct them; and to submit in all matters of public action to the clearly expressed will of the majority. [Nearly unanimous.]

The Hayden Murder Trial.

LETTER FROM ONE OF THE JURORS.

Prospect, Conn., Feb. 3, 1880.

Dear Sir: Your letter received and I have very little information to give. Am not a member of any secret society myself. I know that several of the jury were Mason and some Odd-fellows, but just how many I do not know. Nor do I know how much effect their being members had in their decision. Would not like to say it had any at all, and yet it may have had a great deal for aught I know. Do not think that my not being a member made any difference in the way the jurors treated me. I think that all of those who acted so unwisely during the first day or two are now ashamed of their conduct and are sorry for it. I know that many persons who have watched the trial closely think that Masonry, etc., did make a great difference in the result. I have no knowledge of the reason for what they say. But I do know that they are and were in a position to know whereof they speak. May gain some information on the subject in the future, if so, will let you know. I remain yours truly, David B. Hotchkiss.

The Sabbath Protection Association.

Extract from the preamble and resolutions of the Sabbath Protection Association of Southern Iowa:

Whereas, The holy Sabbath is both moral-natural and moral-positive whereby God has solemnly set apart one day in seven to be a holy Sabbath to himself—the time sanctified, sacred and holy, for divine worship in the celebration of both the work of creation and salvation; and

Whereas, No nation or people can truly prosper without the Christian Sabbath; but on the contrary must suffer God's displeasure and wrath in proportion to its desecration among them; and

Whereas, The Christian Sabbath has been the common law of our land from its earliest infancy, under which we have had almost unparalleled national prosperity; and

Whereas, There is to-day a most determined effort made by various organic parties to do away with the Christian Sabbath; and this effort is so much sanctioned and carried on by the spirit of the times, that it is in most imminent danger of being lost as the common law of the land; and

Whereas, It is the solemn duty of all in every Christian and legal way to do all we can to prevent such a dreadful calamity; therefore

Resolved, That we, citizens of Monroe county, Iowa, and others, take steps to organize a Sabbath Protection Association, with a President, Vice President, Secretary, Corresponding Secretary and Treasurer to be elected annually; and that the object of said society shall be:

1st. To educate the people to a higher and deeper sense of the solemn and sacred character of the holy Sabbath.

2nd. To use our influence by petition or otherwise to procure legislation both State and National for the protection of the Christian Sabbath.

3rd. To earnestly deal and remonstrate with our Christian brethren who may hold stock, telegraphic, railroad, or any other whatsoever, to see that their stock be not used in violation of their solemn and holy profession to keep the Sabbath day holy; particularly to see that their stock is not used in the general demoralization of all society under the influence of their stock in said companies.

4th. To deal very earnestly and respectfully with all companies, telegraphic, railroad or other powerful companies and corporations, who may profane the Sabbath, that such a course of conduct is most demoralizing and injurious to their employes morally, physically and spiritually; and will in the end provoke God's dreadful judgments upon them.

5th. To co-operate with all other societies organized for the same end.

H. S. Atchison,
Secretary.

Books and Magazines.

Geike's Life of Christ is one of the books that immortalize their writers. Fleetwood is a familiar name in a million households for this reason. But his work and Taylor's, written many years ago, have not the benefit of the abundant and diligent investigation of modern times. In answer to the demand for such a work several eminent authors have written books upon the life of our Lord. Lange, Ellicott, Andrews, Hanna, Macduff, Farrar and Geike are the best known names associated with this work; each one coming to the task with a genius and object and learning of his own. Thus Lange is critical and scholarly and earnestly refutes from the lessons of the Gospel the infidel theories of Strauss. Macduff's work is eminently adapted for the contemplative Christian spirit and is a book of about half the size of Geike's. Cannon Farrar's book we have never examined. It is said to be as interesting as a novel, though not undertaking, as did Prof. Ingraham in his "Prince of the House of David," to weave the wonderful story of the Cross into an historical romance. It is said also to perpetuate some of the errors which he put forth some three years ago with much vigor and eloquence, but maintained in a spiritless defense. Learned critics have made objection to Geike for the same reason, but we judge these errors are few and not difficult of apprehension. Dr. Geike has written a book of immense learning and research. The results of travel and discovery enrich every page, presenting the physical features of the Holy Land, the dress and manners of the people, the phases of their religious history, the character of their Jewish and Roman rulers vividly before the reader. In these particulars Dr. Geike's work is surpassingly excellent. He writes like a scholar, not like an anchorite or a philosopher. For this reason his work is especially valuable for the Sabbath school teacher, and fills a place in the exposition of the Gospels that cannot be expected of notes. A brief extract or two will be valuable in this connection. First, from the chapter on the Sermon on the Mount:

"Jesus had no outer and inner circle for public and secret doctrines like the Rabbis, for though he explained to the twelve in private any points in his discourses they had not understood, the discours s themselves were delivered to all who came to hear them."

Second. The paraphrase of Christ's words which stand as the motto of this paper:

"I have taught frankly and without reserve, said he; I have no secret doctrines; I have spoken everything I had to teach, publicly, in the synagogues and schools of the land, before friends and enemies, and here in Jerusalem, in the temple, where I had for hearers the people assembled from all parts. I have taught nothing secretly—nothing except in these public places. Why do you ask me? Ask some of the multitudes who have heard me. They know what I have said to them, and what they say will seem to you more impartial than any words of mine."

This work was first republished in this country in two large illustrated volumes costing $8 and $15. The American Book Exchange of New York have lately issued it in a single handy volume, with good, clear type and fine paper, for the remarkably low figure of 50 cents and postage.

Vick's Monthly for February is an earnest of spring with its beautiful colored plate and abundance of illustrations. Lawns, nuts and nut trees, anemones, pruning, and "Botany for Little Folks" are handsomely illustrated. James Vick, Rochester, N. Y.

—*The Library Magazine* for January has the following valuable selections from foreign literature: The Russian Gipsies, The Philosophy of Color, John Ruskin on the Lord's Prayer and the Church, The Literary Calling and its Future, What is Rent, The Functions of the Brain, The Utility to Flowers of their Beauty, Where are we in Art, Alfieri, Thaksperes Fools, Buddhas First Sermon, The Late John Blackwood. Am. Book Exchange, New York, publishers.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, Feb. 12—Cast thy burden upon the Lord and he shall sustain thee. Ps. 55:22.

Fri., Feb. 13—The Lord is my strength and song, and he is become my Salvation. Exod. 15:2.

Sat., Feb. 14—Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. 2 Cor. 2:7.

Sab., Feb. 15—Be ye therefore perfect even as your Father which is in heaven is perfect. Mat. 5:48.

Mon., Feb. 16—The eternal God is thy refuge, and underneath are the everlasting arms. Deut. 33:27.

Tues., Feb. 17—If thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever. 1 Chr. 28:9.

Wed., Feb. 18—Hold up my goings in thy paths that my footsteps slip not. Ps. 17:5.

—The American Tract Society has for years prosecuted missionary colportage very successfully among the cattle-raisers, Mexicans, freedmen, and other destitute people in the great State of Texas. Last year thirty-six colporteurs were employed there.

Home Circle.

Elisha.

"And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord."—2 Kings 4: 32, 33.

The door is shut! Let none intrude
On that momentous solitude;
Elisha is alone!
Alone—beside that lifeless boy,
But yesterday so full of joy,
Now, motionless as stone!

The door is shut: but God is there,
The living God who answers prayer;
What will the issue be?
A glorious answer comes ere long,
A prayer is quenched in thankful song;
Where, Death, thy victory?

Desponding Christian! Why not share
This glorious privilege of prayer,
And share its great reward?
'Tis secret prayer that wins the day,
Not prayerless effort. Rise and pray!
Thine is Elisha's God!

Enter thy closet: wrestle there
With faith's "effectual, fervent prayer,"
Till death shall change to life;
Till hope out of the dust shall spring,
And joyous notes of praise shall ring
Out of the bitter strife.

Go on in faith, go on in prayer;
Order thy cause before him there;
It cannot but prevail;
The things impossible with men,
Grow possible with God again;
His power cannot fail.

Fear not, though face to face with Death!
Only invoke the Living Breath
To breathe upon the slain!
Once thou thyself wast lying there,
As dead as he!—canst thou despair?
Arise, and pray again!

Go, stretch thyself upon the dead,
Thou living proof that God has said,
"Ask, and ye shall receive!"
Oh, claim his promise! "Ask" once more!
Thou shalt receive a boundless store,
"If"—"If thou canst believe!"

—Kate Hankey, author of "The Old, Old Story."

FROM FATHER TO SON.

Temperance Story for Voters.

BY MRS. J. T. MICHAEL.

"With what measure ye mete it shall be measured to you again."—Matt. 7:2.

Chapter VI.

A few months after the arrest of George Winters we enter the small restaurant, of which his brother William is proprietor. There were about a dozen men sitting around, some reading the papers, others conversing, and two were seated at a table eating oysters and drinking ale. Beside the chair of one of these stood a bright looking boy of five years. He was William Winters only child. He was eating a cracker, and talking in a pretty, childish way.

"Willie, don't you want a drink of ale?" said one of the men laughingly.

"Yes, sir, I do. Papa won't let me have it, but I slip some whenever I can. Jinks used to give it to me whenever papa wasn't round. I like Jinks, if he did get drunk and was sent off. Papa was dreadful mad about Jinks. He said a bar-keeper had no business to get drunk, but I don't see that's any more harm than making other people drunk, do you?"

"Willie, my boy," said the gentleman, while his thoughts turned swiftly to his boy at home, "if I were in your place I would never drink this stuff. It is not fit for children. Indeed, if I had not tasted it, I would not touch it for this whole room full of money. Here, take this penny, and run and buy a stick of candy."

"Pshaw! candy may do for little children; you may keep your penny, sir. When I get big I mean to have a large house, lots bigger than this, and I am going to have five bars—ever such beautiful bars—in one room, and ten in another, and I want Jinks to tend 'em, and he shall just get drunk whenever he pleases, and I will keep a man 'specially to wait on him. I am going to be boss, and drink just as much as I like. My papa won't get drunk. I heard him tell ma she need not be uneasy about him; but he don't mind how many people he makes drunk. I heard him tell old Mag—she is an Irish woman that live around the corner, and her old man beats her awful and ——"

"Well, what did your papa tell Mag?" said one of the gentlemen curiously.

"Why, papa was polite—he is always polite—and he said, "I am sorry, Mag, very sorry indeed, that your good man is a little cross, but bear it the best you can, Mag; as for me to help you by refusing to sell to your good man, why that would be quite out of order, for selling liquor is my business; it is your husband's business to know whether he should drink it or not."

The gentlemen laughed heartily at the child, for they did not know that Willie's father had entered by a side door, and was listening to the conversation.

"I tell you what, Mr. Morris, one night I heard old Mag scream like Peter was killing he. I think it's dreadful mean in papa to sell him whisky, 'cause when papa knows he beats her, its just the same as papa beats Mag himself. But say, Mr. Morris, won't you give me that glass when you are done so that I can drink the dregs? My! I wish my papa wasn't so stingy."

Just then Willie, looking round, saw his father, and darted out of the room.

Before the party recovered from their mutaal embarrassment, the street door opened, revealing the feeble form of old Mr. Winters. He was leaning heavily upon his walking stick, and his pale face and sad eyes told a history of suffering.

Without seeming to notice those about him, he walked up to the bar, and looking his son steadily in the eye, he called for a glass of wine.

Old Mr. Winters had never been a drinking man, and this request startled and shocked his son; moreover, this was the first time his father had crossed the threshold, since, with his bitter opposition, he had started in life again in such a business. William poured the wine, and the old man lifted the glass, and held it high in the air until it shone and sparkled in all its fatal beauty. His features worked convulsively, and his voice sunk to a low moan as he repeated solemnly, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Then he read, as it were, the history of the past years in that crimson cup, even from that unfortunate election day to the present. There was not an unmoved heart in the room, and nearly all there resolved with God's help to give up drink forever. When the father had finished the history he dashed the glass to fragments, and turned to his son.

"William, my boy, forgive your old father the wrong he has done you, for you might have been an honorable member of society but for my error. Give up this accursed traffic, for it is reeking with human blood. It has killed more souls than any other sin in the universe; it has heart-broken more wives, starved more children, crushed more parents, and ruined more promising young men than any other evil. Oh! give it up, my boy. Break your bottles, knock in the heads of your whisky barrels, take down your sign, and die in the almshouse, if need be, rather than bring the curse of murder upon your soul and entail this plague spot upon your son. Oh! my son, I plead with you for your son. God's irrevocable curse is upon it, and he will visit 'the iniquity of the fathers upon the children to the third and fourth generation of them that hate him,' even as he will show 'mercy unto thousands of them that love' him and keep his commandments. William, God has cursed the liquor seller. Think of it, my son, of being under the curse of Almighty God, of being sealed, as it were, for hell. God has said, 'Woe unto him that giveth his neighbor drink.' William, my boy, for your years of manhood I made such enlarged plans, for your high distinction I had looked, repent. Willingly would I lay this white head—whitened more from remorse than years—into the grave, if I could undo the wrong I have done you. I have repented. Do not write any darker stain against your name. For my sake, for the sake of your threatened soul, give up this liquor business, be converted, become an honorable man, true to the instincts of your better nature, true to your Bible and your God."

The old man paused from exhaustion, and the eyes of the company turned upon William. For a moment he stood irresolute, and then, with these words, "You made me what I am," he left the room, and the old father standing there in his dumb agony. He had tried the last resource, and it had failed.

"With what measure ye mete, it shall be measured to you again."

THE END.

Needing Revision.

What is needing revision? The most important work in the world. What is that? Christian Missions. In order to be saved the heathen must believe on the Lord Jesus Christ, and in order to believe they must hear the good news, or Gospel of his grace; and in order to hear there must be preachers, and these preachers must be sent as missionaries. This is the Divine order, arranged and set down for us in the Bible, and it is in accordance with the laws not only of grace, but of common sense and experience. The heathen are not confined to Asia, Africa, and the Isles of the Sea. There are plenty of worshipers of idols in Europe, and America is not destitute of them. Besides untaught Indian tribes there are Chinese here and many white men who are worse than either—made and kept heathen by false teaching or intemperance and vice.

Now, how is this vast mass of heathen in the world to be converted and elevated. It constitutes five-sixths of the whole human family, and the only agency provided by the Lord for its conversion to him is the other sixth, who know him, and have experience of his grace. This army of called and chosen and faithful ones, numbering, probably, a hundred millions, would be amply sufficient for the work if each man, woman and child belonging to it were really faithful and earnest. But how few, how very few of them feel for the thousand million of heathen perishing in outer darkness as a burden on their sonls? How few feel like making great sacrifices to save them, or in fact any real sacrifice at all; and of those who have some realizing sense of the great obligation laid upon them to consecrate their all to Christ's cause, how many reserve their "corban" for their wills, to be given when they can no longer retain it! And even then, instead of going straight into the work of saving souls, it is probably tied up so that only the interest can be used. Only think of sending a large donation for a starving people, and ordering it to be funded, and only the interest to be used for the benefit of the starving of present and future generations. Why, if you save the present generation by expending your donation at once they will do much more for future generations than all the interest of your money. In like manner if large gifts to missions are expended just as fast as can be done judiciously, the good seed sown will yield incalculably more interest in raising up givers and workers than any other investment that can be made of the money. A man who begins, and continues all his life, giving all he can judiciously for missions, will doubtless at the end have piled up a compound interest in saved souls and their labors and gifts compared with which the whole of his fortune, had he hoarded it all along, would not

begin to compare, even though his bequest of it should not be disputed by heirs.

The way to rescue the perishing is not to make investments for them which could be done safely only at a low rate of interest, but to give them the bread of life *now*, NOW, NOW! When your money is spent it will pave the way for many other gifts, whereas a society with a hoarded capital is likely to be feebly supported. Investments rather damp than stimulate benevolence. All this is so clear that he who runs may read.—*Daily Witness.*

Childrens' Corner.

In School Days.

Still sits the school-house by the road,
A ragged beggar sunning;
Around it still the sumachs grow,
And blackberry vines are running.

Within, the master's desk is seen,
Deep scarred by raps official;
The warping floor, the battered seats,
The jack-knife's carved initial.

The charcoal frescoes on the wall;
The door's worn sill, betraying
The feet that, creeping slow to school,
Went storming out to playing!

Long years ago, a winter sun
Shone over it at setting;
Lit up its western window panes,
And low eave's icy fretting.

It touched the tangled golden curls,
And brown eyes full of grieving,
Of one who still her steps delayed
When all the school was leaving.

For near her stood the little boy
Her childish favor singled;
His cap pulled low upon a face
Where pride and shame were mingled.

Pushing with restless feet the snow
To right and left, he lingered;
As restlessly her tiny hands
The blue checked apron fingered.

He saw her lift her eyes; he felt
The soft hand's light caressing,
And heard the tremble of her voice,
As if a fault confessing.

"I'm sorry that I spelt the word;
I hate to go above you,
Because"—the brown eyes lower fell—
"Because, you see, I love you!"

Still memory to a gray-haired man
That sweet child-face is showing,
Dear girl! the grasses on her grave
Have forty years been growing!

He lives to learn, in life's hard school,
How few who pass above him
Lament their triumph, and his loss,
Like her, because they love him.

—J. G. Whittier.

Philip Melanchthon.

On the 21st of April, 1560, a funeral cortege passed along the streets of Wittenberg of no ordinaro proportions, composed of professors, councilmen, noblemen, students, and citizens, all deeply moved and many in tears. They were bearing to a tomb, by the side of the lamented Luther, his dear friend Melanchthon, the theologian of the Reformation, "the flower," as a loving pupil said, "out of which many bees have sipped and made honey for the comfort and instruction of Christendom." This remarkable man was born on the 16th of February, 1497, in the city of Bretten, now included in the Grand Duchey of Baden. His father was a celebrated armorer, and patronized by the German Emperor Maximilian. His mother was noted for her piety, and the familiar adage, "alms do not impoverish," was with her a favorite motto. Philip was their oldest son, and soon manifested a special taste for acquiring languages, and showed more than ordinary logical ability.

At ten years of age he was deprived by death of his beloved father. When summoned to the side of his dying bed, his father said to him, "I have experienced many changes in this world, but greater ones are coming. I counsel thee, my son, to fear God and live honestly." These words were treasured in his memory as long as he lived. A very short time previous his mother's father, his grandfather, died, and necessitated a change in the place of his study, as through his grandfather's munificence he, his brother, and cousin had been provided with a private tutor, by the name of Unger, a painstaking, devoted teacher, and to whom Melanchthon was greatly indebted for his introduction to Latin. He was now sent to Pforzheim, where he met John Reuchlin, the celebrated scholar, who took a great interest in him on account of his talents. He indeed gave him the name of Melanchthon instead of Schwartzard, by which his father was known, it being the Greek for that name, and by it he was known thenceforward. In October, 1509, he entered as a student the University of Heidelberg. Here he greatly distinguished himself in the ancient languages, so much so, that when considering a very difficult question in the class-room one day, the Professor said, "Where will I find a Grecian," when the students replied with one voice, "Melanchthon." He afterward attended the University of Tubingen, where he took the degree of M. A., which gave him the privilege of delivering lectures. Here he won great applause as a lecturer, and was recommended to Elector Frederick by Reuchlin for a professorship in the new University being established by him at Wittenberg. Accordingly Melanchthon reached this new field of labor August, 1518. Here he was to meet and be associated with Luther in the great work of his life. They were complements of each other, and both were needed for the great work now in the providence of God to be accomplished in Germany. A few days after his arrival in Wittenberg, he delivered a lecture introductory to his course. Luther was among his auditory, and he wrote to Spalatin, the Elector's chaplain, "Philip delivered a very learned, chaste address on the fourth day after his arrival, and that, too, with such applause and admiration on every side, that you need not trouble yourself farther in commending him to us. We must look away from his exterior appearance; we rejoice in his gifts, at the same time we are amazed at them." God in his providence had a work for him to do, just as he had one for Luther. They were both his chosen vessels to accomplish that work, and he had endowed them accordingly, and also brought them to this position that they might have the opportunity of doing it. An important part in the history of the Reformation had now been reached. Even at Rome the controversy was no longer regarded as a mere dispute among the monks as to the shape of their cowls, but one involving the very existence of the church. Luther and Melanchthon labored side by side, and with an honest purpose to know and hold to the truth. The University was crowded with students from all parts of Germany, and thus the instrumentality of diffusing Reformation principles was easily found. Melanchthon now began to turn his attention to the press, and among other volumes published, "Loci Communes," a volume on the doctrines of the Bible, which met an almost unprecedented circulation, and did much to promote a knowledge of Bible doctrine. It is said to have passed through sixty editions. He at this period made great progress in the discovery of truth, and increased in boldness in advocating and practicing it.

In 1520 he married the daughter of Major Crapp, of Wittenberg. Not being a priest this did not produce the opposition which Luther's marriage some years later did. For several years he now continued teaching and writing as occasion required, and now the Diet of Spires is called, and such is the prejudice against Luther, that it is thought to be the wisest course for him to remain away and allow Melanchthon to take the lead in the discussions there. Here, on the 15th of March, 1529, the celebrated protest and appeal was entered, which gave the name of Protestants to the opposers of Rome. A short time afterward he aided Luther in the conference at Marburg with Zwingli, similar conferences were held, but neither party would yield, as they honestly believed their doctrine was taught in the Scriptures. From our stand point Zwingli was not only right, but showed, by far, the best temper and the clearest head. Neither Luther nor Melanchthon at this period had fully repudiated the Romish doctrine. They saw in many things men like trees walking. The clear light of divine truth had not yet, as far as the sacraments were concerned, shined into their minds.

[*To be continued.*]

The Uses of Coal.

It was a long time, indeed, before any one supposed that a lump of soft coal, dug from its mine or bed in the earth, possessed any other value than for fuel. It was next found that it would afford a gas, which was combustible. Chemical analysis proved it to be made of hydrogen. In process of time, mechanical and chemical ingenuity devised a method of manufacturing this gas and applying it to the lighting of buildings and cities on a large scale. In doing this, other products of distillation were developed, until, step by step, the following ingredients are extracted from it: An excellent oil to supply lighthouses, equal to the best sperm oil, at lower cost; benzole, a light sort of etheral fluid, which evaporates easily, and, combined with vapor or moist air, is used for the purpose of portable gas lamps, so-called; naphtha, a heavy fluid, useful in dissolving gutta percha, India rubber, etc.; an excellent oil for lubricating purposes; asphaltum, a black, solid substance, used in making varnishes, covering roofs, etc.; parafine, a white, crystaline substance, resembling white wax, and which is made into beautiful candles.—*Ex.*

"Do your gods love you?" asked a missionary of some Indians. "The gods never think of loving," was the cheerless answer. Then the missionary repeated the verse, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "Say that again," said the Indian; "that is large light, say it again." When the missionary repeated the verse he said, very earnestly, "That is true—I feel it."

Various Reading.

—A commemorative tablet has been placed on the wall of the Faubourg St. Antoine at the spot where the Deputy Baudin fell at the barricade during the *coup d'etat* of 1851. It bears a brief account of the death of the man whose long neglected memory afforded M. Gambetta an opportunity of bringing himself before the public as a political leader toward the end of the Second Empire.

—Very remarkable changes have taken place during the forty-two years of the reign of Queen Victoria. She has outlived, by several years, every bishop and every judge whom she found seated on those benches in England, Scotland, and Ireland. She has witnessed the funeral of every Premier who has served under her, except Mr. Gladstone and Lord Beaconsfield, and she has commissioned as many as eight successive Premiers to form no less than thirteen different administrations.

—Some years ago, when Rev. Dr. Ormiston was called to his present charge in the Reformed church in Fifth avenue, New York, he found, on entering the pulpit on the first Sabbath, that not many of his congregation had arrived. He waited until the time for beginning the service, when he rose in his pulpit ready to offer the opening prayer. Still the people kept coming down the aisles one at a time. The preacher stood perfectly silent in his pulpit, turning his penetrating glance to each late comer as he opened his pew-door, and for several minutes this silence upon his part was kept up, until the last arrival had been seated. This was an absolute cure for lateness in that church, for the members much preferred to sit waiting in their pews for a half hour before the service, rather than run the gauntlet of their pastor's keen eye in the solemn stillness of his church.

—An exchange states that Mr. Robert A. Packer, superintendent of the Pennsylvania railroad, is at present hunting with a party in Nebraska. A few days ago he for two hours conversed pleasantly with his wife and friends at Sayre, Pa., and his friends along the line. The medium was the railroad and Western Union telegraph wires and Edison's telephone. At the office in Bethlehem, Pa., connection was made with the Easton and Amboy wire, and at Perth Amboy with a Western Union wire, and thence to Chicago and North Bend, Nebraska, where the party are. The distance was about two thousand miles and every whisper was audible.—*Scientific American.*

—As showing the durability of timber, the fact is cited that the piles of a bridge built by Trajan were found, after having been driven some 1,600 years, to be petrified four inches, the rest of the wood being in its ordinary condition. The elm piles under the piers of London bridge have been in use more than 700 years, and are not yet materially decayed, and, beneath the foundation of Savoy place, London, oak, elm, beech and chestnut piles and planks were found in a state of perfect preservation, after having been there for 650 years. Again, while taking down the old walls of Tunbridge Castle, Kent, England, there was found in the middle of a thick stone wall a timber curb which had been enclosed for 700 years; and some timber of an old bridge was discovered while digging for the foundations of a house at Windsor which must have been placed there prior to the year 1396

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$27 00
Eli Tapley..... 15 00

Received at this office last week for Bro. Hinman from Geo. Gurnea, Tonica, Ill., $5.00; John Morrison, Mt. Palatine, Ill., $10.00, which has been paid over. For Bro. Tapley from Mrs. A. E. Jenks, Cheshire, Mass., $1.00. Undesignated, Wm. Mathews, Ambrose, Pa., and A. W. Wheeler, Wheaton, Ill., $1.00 each.

—Bro. Hinman has visited Minnesota and is returning south through Iowa. He was expecting to lecture at Kensett, Worth county, Iowa, on Wednesday evening last, and from that point going from Northwood and Albion.

—The revival meetings at Wheaton were continued in the Wesleyan church last week. Bro. Hawley was assisted mainly by Bro. Waterman, pastor of the Baptist church, who, with a number of members from that body have attended. We learn that it has been decided to change the order of work and that the special meetings will not be held this week.

—The College church observes the fast day for reform by a special prayer meeting Thursday evening

From Bro. Tapley.

Columbus, Miss., Jan., 1880.

I have not been able to spend all this month in the work. I preached one sermon on the duties of women, one on the duties of men, and one on sectarianism, gave 114 tracts (or 240 pages) opposed to secretism, 22 religious tracts, 16 religious papers, and 10 *Cynosures*. I have also visited a number of families and conversed with them upon the subject of religion. I am glad to see an increase of interest on the part of the white people in assisting the colored children in the study of the Scriptures. There has lately been organized at the Presbyterian church in Columbus a Sabbath school for them, and some of the most intelligent and highly esteemed citizens are teachers. The week of prayer was observed in Columbus by a union prayer-meeting, and near Caledonia by four different congregations, two colored and two white. At a Sabbath school of fifty pupils near Caledonia 417 Scripture verses were recited in four Sabbaths. I am glad to see again the appointment of a day for fasting and prayer for God's blessing on the reform. I hope that very many will observe it. "God is our refuge and strength." Brethren and sisters, all who will meet at a throne of grace on that day I ask a special interest in your prayers. Remember me, my family and my work. E. Tapley.

The Reformed Church.

—From a letter printed in the first volume of the *Cynosure*, June 15, 1869, by Rev. Jacob Van de Mevlen of Holland, Mich., it appears that the first introduction of sentiments adverse to Freemasonry were made in the General Synod, meeting in Hudson, N. Y., in 1868. The subject was brought up by two overtures, one from the classis of Holland, the other from the classis of Wisconsin. The president of the Synod, Rev. E. S. Porter, D.D., editor of the *Christian Intelligencer*, was a Freemason. The chairman of the committee on overtures, Rev. Thomas C. Strong, was one of the most prominent Masons in New York State. The Masons were numerous in the Synod and tried to suppress any debate, and even to prevent the overtures from being read, but were shamed into decency, and Mr. Van de Mevlin had a brief time to speak, and put the Synod on record by a yea and nay vote, which showed 89 in favor of dropping the matter to 19 opposed. This was the first time the subject was brought before the General Synod.

—The *Intelligencer* reports the organization of a church in Tokio, Japan, on November 8th, with seventeen members, seven being received on profession of faith. Also that the organization of still another church in the same city is in prospect.

—Elder Keppel, of Holland, Mich., is engaged in an interesting controversy arising from a former letter on Freemasonry in the Reformed churches. Rev. Mr. Beardslee, of Constantine, Mich., and his friends, having objected to that letter, and especially to its characterization of a Masonic speech of Beardslee's, Elder Keppel has replied, quoting from the said speech and showing its impiety and denial of Christ; as Bro. Keppel concludes, "His whole address contradicts the Gospel, misrepresents the denomination to which he belongs, and has a tendency to drown souls in everlasting perdition. I earnestly trust that Rev. Beardslee may be led to see this himself, and to stand up with the many Christians who have already seceded from the order to testify against Freemasonry." Thousands of hearts will respond amen to that desire.

United Presbyterian.

—Our Pittsburg U. P. exchange says that Rev. Marcus Ormond, the well known United Presbyterian minister, is suffering from a very peculiar misfortune. The loss of his house by fire and his library so weighed upon his mind as to seriously impair his mental faculties. He then became ill of fever, his sickness lasting two or three months and when he recovered his health he discovered that his memory was almost a blank, not even being able to read. He could count and conduct a business transaction, but nothing more. He is now endeavoring to regain his lost knowledge by studying the alphabet, as a child would do.

Lutheran.

—A number of Icelanders have, in recent years, been induced to settle in Manitoba, where they have endured great suffering, as the soil is too poor to afford them a livelihood. They now propose to remove to the fertile valley of the Red river in Dakota, but they are very poor, and what little they have is claimed by the British government in consideration of the assistance rendered. It will require some thousands of dollars to have them comfortably located, and although the Norwegian Synod has supplied their spiritual wants and ministered to them also in temporal things, help is urgently needed. The president of the Synodical Conference has published an appeal to Lutherans asking contributions to help them in their distress.—*Luth. Standard.*

Presbyterian.

—On a recent Sabbath, Rev. Wm. Alvin Bartlett received into full connection with the Second Presbyterian church of Indianapolis, the first class of Chinese ever admitted in a church in Indiana. There were four in number, E Wah, Chan Fog, Hung Jim, and Ah Si. For several years they have been attendants upon the Sunday school, and have been soundly converted to the doctrines and faith of Christianity. E Wah is the leader and adviser of all Celestials in Indianapolis, and his example will probably be followed by others.

—The First Presbyterian church of Elizabeth celebrated two Sabbaths ago the one hundreth anniversary of the burning of the original church edifice. On January 25th, 1780, a band of Tories set fire to the Presbyterian church in what is now the city of Elizabeth, and it was burned to the ground. The members of the church had incurred the Tory animosity by their hot-headed sympathy with the Revolutionists. At that time the College of New Jersey, now located at Princeton, stood on the ground on which the lecture-room of the First Baptist church stands, and Dickinson was its president.

Baptist.

—Rev. Dr. Fulton, of the Brooklyn Rink, has a stated temperance meeting in the commodious building fitted up by his congregation. The theme of a late meeting was, "Tobacco the Partner of Rum." Dr. Fulton, Rev. Mr. Conway, (the Gen. Conway of exodus fame,) and others spoke.

Congregational.

—A committee of the Park Street church, Boston, reported lately that it had made a patient investigation among the converts of the recent revival meetings in that city, and found a marked falling from grace among those who had been most earnest in religious professions a year ago. The Rev. Dr. Withrow, in reading the report from his pulpit, said that with few exceptions the converts had relapsed into a condition worse than that in which they were previous to their professed change of heart. This amounts to a confession that Christian duty towards the "babes in Christ" in that church was very sadly neglected.

—A Boston letter to the New York *Evangelist* thus speaks of the trials of the late Dr. Jacob Ide of West Medway, as a Christian reformer: "From the very first of the anti-slavery agitation he was in it, and never ceased to give the cause his unflinching advocacy till the day of emancipation. Dr. Ide had knowledge, in his own family, of the deadly and relentless fangs of the old slave dragon. His lovely and brilliant daughter Mary, his only daughter, was married to Rev. C. T. Torrey, a talented young man, and an active abolitionist. He was often South, in Maryland and Virginia, and on a charge of aiding the escape of slaves he was, in 1844, arrested and sentenced to six years in the Baltimore penitentiary, where he sickened and died in his cell, the appeals and pleadings of Dr. Ide

and Mrs. Torrey for his removal to better quarters being wholly disregarded. Dr. Ide's wife survives him—three years younger than himself—and two sons, both worthy and excellent ministers."

—Mr. Waring, in his lately published work on "Tyrol and the skirt of the Alps," gives an account of his visit to old French-speaking Protestants in the Vaudois valleys of Piedmont which associates these Apostolic churches with the Pilgrims of New England and their descendants in a very close and interesting way. The similarity of their church government is well known. "The Temple," he says, "was a bare room with unpainted pulpit and benches, where the women sat in one place and the men in another. The women wore a costume of which a white cap with wide, double-fluted ruffles was a conspicuous part, the young girls—those who had not been confirmed—wearing black caps instead. The men were men whom I had known in my childhood in the orthodox churches of Western Connecticut, smooth-shaven, for Sunday, wrinkled, uncompromising countrymen. The older men generally wore blue jean dress-coats, with metal buttons and high collars. When the psalms were given out they took loud-clasping iron cases from their pockets, and put on their steel-bowed spectacles. Puritanism is stronger than race, or climate, or time. It was like sitting again among the hard-handed farmers who used to throng the old Congregational church at New Canaan.

GENERAL.

—The translation of the New Testament into the Corean language is halt done. The Coreans are supposed to number fifteen millions, and they have never had a portion of the Bible in their own tongue.

—There is but one printed Turcoman book, a Bible translated from the Russian. So that it seems that the Russians have done more for Central Asia than the English have.

—The *Evangelical Messenger* of Cleveland, O., reports 570 conversions and 350 accessions to the churches of the Evangelical Association.

—Among the persons who united with the Mission church at Osaka, Japan, was a renowned Japanese physician. One of the missionaries there, Mr. Curtis, tells of the way in which he became a Christian: "This physician had two boys, the oldest being a troublesome fellow, decidedly a bad boy. When about thirteen years old he ran away from home. The father turned to the Christians, with whom he had become somewhat intimate, for advice. They said, 'Send the boy to the Christian school at Kiato. If he learns of *this way*, his heart may become changed, and he become a good boy!' So his father sent the boy there, and sure enough, he became another boy—gentle and good, and his father was sure that a religion that could work such a change is worth having. He attended church more regularly himself, had Christians come and hold meetings in his house and teach him, his wife, his children, his servants, and now they all believe." How clearly does this story show the value of these mission schools to which the young people in our Sabbath-schools are asked to contribute. They not only save the children, but they attract and save the parents also.—*Ex.*

[From the N. Y. Daily Witness.]

FAITH MISSIONS.

There is not probably on this earth a warmer friend of missionary societies than the writer of this article. That awful map which we saw many years ago at a missionary meeting, having three-fourths of the habitable globe colored black for heathenism or green for Mohammedanism, and two-thirds of the remainder colored in various shades of red for Romanism and other apostate systems claiming the Christian name, has haunted us ever since.

Regular Missionary Societies and Missionary Boards have done a truly wonderful work which could not, humanly speaking, have been accomplished by any other means than sending out and supporting missionaries in the way they did. And now they are reaping the fruits of their well ordered and well-administered system in numerous excellent schools for raising up native ministers, missionaries and teachers, who are carrying on the work on a continually widening scale by their own efforts sustained by their own people. To this result all missions should come, and the sooner the better. Why should not Chinese, Japanese, Hindoo, Zulu or Hawaiian Christians have as much of the Holy Spirit's energizing power and do as much, in their measure, for the Lord as Anglo-Saxon, German or French Christians? It is a great wrong to native converts to keep them in leading strings any longer than may be necessary to keep their "unaccustomed feet" from stumbling.

Yet even deep admiration for modern missionary societies cannot alter or ignore the fact that the apostles and evangelists of the first century proceeded on a different plan. They were not supported or directed by any organization in Jerusalem or Antioch, but went out under the guidance of the Holy Spirit, and lived on what the Lord provided for them, or by the work of their own hands. The circumstances were no doubt very different in their case from what they are in the case of modern missionaries, and yet it may be questioned if their mode of operations could not be followed somewhat more closely in these days.

The Moravians come nearest perhaps to the apostolic example, unless we except the extraordinary methods of the two Taylors—Hudson Taylor in England and China, and William Taylor in America, India and other countries. These two men, aided by others like-minded, have been the means of sending out more missionaries to heathen lands than probably any two of our largest societies in the same time, and so far as we know all are sustained, although those sent by William Taylor recently to Chili and Peru have had very hard times because of the war.

The missionaries sent by Wm. Taylor to India go to garrison towns; and efforts for the English soldiers are a prominent part of their work. It is this also which mainly supports them, as there are many English officers and civilians in India who mourn over the general dissoluteness of their countrymen there and the inefficiency of most of the bishops and chaplains sent out by the High Church party in Britain. The "holiness" men and women sent out by William Taylor, with their simple, earnest, pressing Gospel invitations, are hailed with joy by those who have been accustomed to perfunctory inefficiency.

The missionaries of the China Inland Mission, sent out through the labors of Hudson Taylor, are of a similar class, though their views are those of the so-called Plymouth Brethren, whilst William Taylor's missionaries are Methodists. Both classes are doubtless commissioned by the Holy Spirit, and both have been very successful and have won the respectful admiration of all who know their labors, as well as material, though unsolicited, aid from many with whom they come in contact.

OBITUARY.

JAMES LAIRD died at Pleasant Plain, Iowa, Jan. 18, 1880, aged 72 years 11 months and 18 days. He was a native of Scotland, emigrated with his parents to America at ten years of age. After two years' residence in the State of New Jersey they settled in the State of Ohio, where James grew to manhood, married, and lived there until the year 1856, when he emigrated to Henry county, Iowa, where he remained until after the death of his wife which occurred four years ago. About eighteen months since he bought property and settled in Pleasant Plain, where he was superintending the education of three of his grand daughters. Father Laird professed religion when but a youth and united with the M. E. church, where he remained until 1844, when he united with the Wesleyan Methodists, because of his agreement with that people on the slavery question which was then beginning to agitate church and state. Since his residence in this place he had united in Christian service and worship with the U. B. church. His death came suddenly and unlooked for, but it found him ready. Father Laird was a Christian of a high type, and as a citizen he had the esteem of all who knew him; as a friend, he was tender and obliging. Morally he was a hero in life's battles, having stood as a leader for years past upon all the great questions of moral reform that related to church and state. This was particularly true in respect to the anti-slavery and anti-secrecy reforms. He entered heartily into the work of the Christian Association, giving to it his personal influence and his means. He choose to stand alone rather than affiliate in visible church relation with lodge men. He would not knowingly hear the Word preached by lodge-adhering ministers, nor accept the elements in communion service at their hands. Truly, a good man has fallen. His remains were taken by the family and friends to Wayne, Henry county, for interment.

REV. J. T. ALLAMAN.

—The Nebraska Board of Horticulture has been considering the preliminary report of the Congressional committee in favor of withdrawing all public lands west of the 100th meridian, amounting in the aggregate to one million acres, from entry by homestead and pre-emption, and giving the assigned reason for this proposed change as that the land west of the 100th meridian will never be fit for farming, not even with irrigation. The Board considered this allegation in the light of Nebraska experience, the continued westward extension of cultivated country and successful farming without irrigation being open one hundred miles west of the 100th meridian, and decide the report to be entirely untrue. It was resolved that the Nebraska Horticultural Society repudiates the Congressional report as untrue, and injurious to the State and nation, and ordered that statistics be forwarded to Washington to disprove the allegation, with a view to save this great body of western lands to the people.

Books and Tracts sent during the week end ng Feb. 7, 1880.

By Express.

W B Michaels, W Sherman, G Williamson.

By Mail.

J W Hanna, P Roseman, G R Carpenter, B Jacobs, J Hartman, H J Stager, W E Culver, L Miller, E Spoor, J H Edson, D W Gilbert, A C Watt, Rev J T Michael, J Harvey, W Mathews, S W Brady, J N Conroy, C P Trapp, H I Rohde, F E Schrom, D Bates, Mrs A Houdersheldt, T H Ferrier, J M Craven, B T Wolf, I W Johnson, W S Taylor, C S Sutherland, H Zerbe, M Morse, G S Poucher, J George, C Pelen, C Ames, J Lawrence, Mrs S Gilkey, J W Weaver, A M Firman, S Rickenbrode, H Pierce, G Stewart, Rev T Benson, H C Palmer, J D Buck, C D Nichols, W R Sherman, I C Varney, W Espie, P N Clapsaddle, S C Sherman, E T Adams, M W Hobart & Co, J P Deps, M Lane, P G Norwood, C J Pitts, J Redden, A Wright, H R Heck, T C Miles, R L Morse, H E Wilson, B Borton, Finney & White, Rev B T Roberts, T J Gibbs, M R Schaffer, C H Henderson, S A Flagg, P Rich, D C Sherman, P C Triplett, E A Rowley, M H Snyder, R A Barnes, H F White, W H Minton, Rev B G Blaisdell, Rev J W Martin, E Hinds, E Mitchell, A L Dille, P L Kelley, A L Bird, J Stratton.

Donation to the Tract Fund.

G Johnson, $3.

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Temperance in Good Things.

BY J. H. CARPENTER, M. D.

Some of the following thoughts were suggested to the writer at a meeting held to discuss Bible temperance. Having some knowledge of hygiene and the laws of health, I beg leave to call attention to a few facts and principles favoring the motto above given.

Daniel and his companions set a noble and striking example of such a motto in Old Testament times in refusing to eat the King's meat, or drink his drink; and on plain fare became strong and healthy both in body and mind, yea, beautiful in feature and expression, thus making them more attractive and efficient, and so illustrating the truth of the Apostle, "he that striveth for the mastery is temperate in all things;" and inclining us to adopt the sentiment of the poets, to the effect that health consists in temperance alone.

All appetizers in the way of high seasoning and various pickle dishes are strong incentives to luxury and never fail to derange and weaken the stomach, and work injury in every part of the body. Cancer is frequently caused by excessive seasonings, and also other diseases of like character, even down to the salt rheum. Neuralgia is produced by strong tea and coffee, and kindred stimulants. Rheumatism and gout are produced by too much stimulating food and apoplexy and palsy follow in the train, together with many other nervous affections. Consumption and head diseases, even down to the catarrh are not unfrequently brought on by improper food and the excessive use of good things, the appetite being goaded on to excess by over-stimulation.

Many a noble woman has been brought down to the bed of languishing and to an untimely grave by the inordinate use of vinegar and kindred stimulants. Many a sweet girl perishes in or not far beyond her teens, with the quick consumption, the foundation of which was laid in errors of diet alone. One half the children that die in infancy die of over or improper feeding. The rickets, spinal diseases and like disorders, not unfrequently originate from the same or similar causes.

The writer of this paper, an octogenarian, owes his firm health, in part at least, to his beloved mother who brought up her children on plain fare, using very sparingly when at all, all stimulating condiments. Indeed the time is coming when the age of man shall be as the age of a tree and the child shall die a hundred years old.

Now it is well known that many of the above named affections and disorders may not only be prevented, but cured, in their early stages, by obeying the laws of health; that every intention, in the cure of them, may be answered by diet alone, or at least in connection with cleanliness, appropriate exercise, bathing, etc. Whereas, diseases cured by medicine are so cured by exciting a new disease, or by counter irritation.

Miss Catherine Beecher states that intemperance in eating is the most fruitful of all causes of disease, and this, I think, is the general opinion of physicians.

Mrs. Harriet Beecher Stowe says in her work on physical religion, that we ought to be perfectly healthy, instead of being like the man who habitually wakes headachy and stupid and needs a little stimulant of some kind to coax the system into something like fair working order, showing conclusively that she would exclude from our diet, almost, if not entirely, the use of these things.

(To be continued.)

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Notices.

NORTHEAST PENNSYLVANIA QUARTERLY MEETING.

The first quarterly meeting of N. E. Penna. Christian Association opposed to secretism, will, by appointment, convene in the Six-principle Baptist church, Factoryville, Wyoming Co., Pa., on Friday evening, Feb. 27th, at 7 o'clock. Able speakers will be there to defend "the truth as it is in Jesus." The meeting will continue on Saturday for business, devotion and free conference, and on Sabbath for services suited to the day. All friends of this noble reform work in the whole district and region should rally to this meeting. Elders Post and Raynor of Montrose, Harrington of Lathrop, and Miller of Clifford, will be looked for, and many more equally true to the cause. Brethren D. H. Seamans and Geo. Cobb will please act as a committee to provide homes for those who attend from abroad. In behalf of the society, NATHAN CALLENDER, Cor. Secretary.

THE FAST DAY meeting in this city was attended by a few earnest brethren from 10:30 till 1 o'clock. Father Wait took charge of the meeting and read several appropriate passages commenting at length [illegible] in a very interesting manner. [illegible]'s early experiences in reform led him to contrast our present work with the effort to destroy slavery in this country. Brethren Hodge, Hagerty, Cook and Kellogg spoke also from their varied experiences, and made special mention of the work in Boston as calling upon us for earnest and frequent prayer that the Spirit of God may direct every movement in wisdom for the accomplishment of the greatest result. Rev. Dr. Meloy, successor of Rev. J. W. Bain in the United Presbyterian pulpit here, also spoke to the same effect and gave some forcible incidents of the destructive influence of lodgery. A Bro. Turner gave his experience with the trades unions, and Bro. F. G. Houck, manager of the reading-room in the building gave his with the Masonic lodge, in which he once trusted for his salvation in another world. He had gone on in this delusive hope till the Knight Templar degree, when Christ was presented as the only way, the truth and the life. Accepting him he had no more to do with Masonry, but wished to unite his efforts with those of the Association against the lodge. Such was, in brief, the meeting in the Carpenter building, a season to be remembered for the presence of Christ. Many of our friends wrote during the week previous of their purpose to observe the day, and among these letters one from Bro. Richards of Fort Scott stated that his church would also set it apart for prayer. We shall soon hear that even while we were praying God was preparing a gracious answer.

THE BRITISH IN BOSTON!

Again is America's chief city of learning and eloquence in foreign hands! Not as a century ago when the "red coats" of Lord Howe patrolled her streets. Not foreign arms, but a foreign lodge has subjected her citizens.

There is not room for the copious reports of the Boston papers on the mob of February 6th. Bro. Stoddard began a full report of the meetings, but the events of the evening interfered with the connection of his story. From Elder Rathbun, who called on his way to Iowa last Thursday morning, the following additional particulrrs were learned. The first meeting was a lecture by the General Agent in the Covenanter church on Chambers street. Rev. D. McFall, son-in-law of Dr. A. M. Milligan, is pastor of this church, and nobly stood for the truth with his congregation. They voted for the degrees, and when called on to stand up for their principles on the memorable Friday night, sprung to their feet. On the following Sabbath Mr. McFall preached two powerful discourses against the lodge to a full house. He acted as one of the officers of Elder Rathbun's lodge and used every effort to preserve order. Three times that last evening the police captain came to the Elder with the word to stop; he could not hold out against the mob and prevent personal violence. But he found one man with steady nerves. The Elder quietly argued his case a moment, and each time persuaded the officer to hold on to the turbulent mass a little longer. Several were ejected from the hall with salutary effect; but nothing could quiet the mob, and the degree was finished amid their howls.

Bro. Stoddard is not done with Boston. He is bringing the suburbs into line and thus surrounding the city. The town hall in Malden was engaged last week, but closed by order of the selectmen, though the notice was for a meeting to discuss Freemasonry from a Christian standpoint. This week he fills an engagement is Chelsea. He has engaged the

GREAT BOSTON MUSIC HALL

for the evenings of March 24th and 25th. All New England is shaken with the discussion and friends are writing, Hold on to Boston, and enclosing funds to carry on the war. The struggle has reached a point when we must bring

OUR RESERVES INTO ACTION.

The National Board responds to the call of the Secretary, and as we go to press meets to endorse his action and consider his advice to call the National Convention at the same time and place. We risk little in saying that the Convention will meet in Music Hall on the days named, for the Board realizes the importance of the occasion. It is a long journey for many of those who have longest co-operated in this work; but it is a time that calls for sacrifices; and self-sacrifice is a habit with the friends of reform. They will not be found wanting in this critical hour.

If we shall go to Boston, let us go with a zeal that shall recall the spirit of the compatriots of Concord and Bunker Hill to again drive the British out of Boston. Let us revive the memory of Stuart, Colver and Woods, of Sumner and Webster and "the old man" eloquent, John Quincy Adams—

"E'en in their ashes live their wonted fires."

Let us arouse the eloquence of Phillips and of Cook to a new, grand theme of liberty for the oath-bound slaves of the lodge. The Lord has given a banner to those that fear him that it may be displayed because of the truth. Let us rally to it to the last man.

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WHAT AN ODD-FELLOW SAYS. IV.

BY REV. WM. JOHNSTON.

In my last communication, I noticed the claims of Odd-fellowship as teaching and enforcing the fatherhood of God. Our clerical Odd-fellow still farther insisted, that the order taught and enforced the universal brotherhood of man. I thought within myself, can it be? and thereupon set myself to investigate. I procured a copy of the Constitution and By-laws of College Springs lodge, and found the doctrine of the universal brotherhood of man taught and enforced as follows: "To be worthy of initiation into our lodge the applicant must be a free white male citizen, not under 21 years of age nor over 45, exempt from all bodily infirmity, etc."

The reader will here observe that to enjoy the benefits of this brotherhood a person must be a male citizen, he must be white, he must be free, he must be under a certain age, or obtain a special dispensation in his favor by a special pecuniary consideration, he must be free from bodily infirmity, and he must be able to pay his regular dues. Surely this is enforcing the doctrine of the universal brotherhood of man with a vengeance. Odd-fellowship teaches the doctrine of the brotherhood of man just as an insurance company does. It is the brotherhood simply of a ring or clique, not the brotherhood of man. How can the brotherhood of the race be taught by an order that confines their benefactions to their own members, while by their narrow and selfish restrictions they exclude by far the greater portion of the human family from that order. If three and two make twelve, then Odd-fellowship teaches the universal brotherhood of the race.

But how does our clerical Odd-fellow attempt to vindicate this claim of the order? Listen how a minister of the Lord Jesus bemeans the church and exalts a man-made institution. Said he, "In the churches we find cliques of members who claim superiority over others and treat others as their inferiors, but if Schuyler Colfax or General Grant should enter an Odd-fellow lodge, he would come in on a perfect equality with the others." Now, the Gospel of Jesus Christ does teach the universal brotherhood of man, and the church is constituted "the pillar and ground of the truth." But here a man claiming to be a servant

of the church, and an ambassador of the church's Head, proclaims her a failure as a teacher and exponent of this doctrine, and exalts above her a mere human organization composed largely of those who are without God, without Christ, and without hope in the world. O shame, where is thy blush!

Another illustration of the manner in which Odd fellowship teaches the brotherhood of man was given to the following effect:

During the war of the Rebellion, at the close of a certain battle, a Union soldier lay upon the field with his arm shattered and bleeding by his side. Not far away there lay a Confederate soldier consumed with thirst and ever and anon crying, "Water, water!" At length the Union soldier saw "a sign more potent than the cry for water," and crawled along the ground to the sufferer, turned over on his shattered arm, and with the other hand reached his canteen to the lips that were parched with thirst. To a superficial listener the incident had beauty in it, and was related with considerable dramatic power. But all the dramatic power that could be thrown into it could not conceal the narrow souled exclusiveness of Oddfellowship. What moved the compassion of this soldier? It was not the pitiful cry for water. It was not the fact that a brother man was suffering. No, his compassion did not seem to be moved until he saw that sign more potent than the cry for water." Boys in blue, not a few were lying around him, bleeding their lives away to save their country and their homes, and crying, perhaps, for water to cool their feverish lips, and the wounded Odd fellow takes no notice of their distress. But when a rebel, who does his utmost to destroy the nation's life, gives a certain mystic sign, that sign is more potent to awaken the sympathy of the other than all the cries of suffering and anguish that ring in his ears. Out of mine own mouth will I condemn thee thou clerical champion of the order! I want nothing more than your own illustration to prove that Odd fellowship is narrow, and exclusive, and selfish; that it teaches the brotherhood of a clicque, but ignores the brotherhood of man.

And now, dear *Cynosure*, I could tell you much more of "What an Odd fellow said," but will not longer trespass on your patience. What I have written, has been written *currente calamo*, in the the midst of other pressing duties, and therefore the points made, have been presented in a somewhat cursory manner. Yet it is well that those who oppose secret orders should be informed as to the grounds on which the living champions of these orders base their claims. My main object has been to present fairly the positions taken by a prominent advocate of Oddfellowship and throw out a few reflections, which perhaps may start trains of thought in the minds of others that will tell on the cause of Christian reform. And if in the smallest degree I can contribute to swell the tidal wave that seems to be put in motion, I shall indeed be glad.

College Springs, Iowa.

AN OPEN LETTER.

To the Baptist church at Adams, N. Y., with the Pastor and Deacons, whose course seems to say that Masonry is not revealed, or if revealed is not a sin:

To the first of these seeming denials, I shall reply in this letter, and pray for Divine help, that the testimony may be so presented as to carry conviction to every unbeliever who reads.

The first testimony I shall offer, is the fact that Masons, under the force and according to Masonic teaching, did kill Captain Wm. Morgan. This murder of Morgan, and others before and since, answers to the teachings of Masonry as the letter to the type or the track to the foot. Masonry, as hundreds of seceding Masons have testified and do testify, swears its votaries to submit to death in a most savage manner. And this the most candid adherents among them will not deny; and some of the more vicious claim that it is right. The penalty of several of their oaths is death, and they inflict it. Now when we find the penalty imposed in the lodge is executed, who shall deny that Masonry is revealed? There have come out from the lodge hundreds who tell us that such penalties are there imprecated, and we find them executed. Then who shall be willing to say that Masonry is not revealed?

2d. The second testimony is of men who stand in the highest rank for truth and moral goodness, as Revs. John G. Stearns, David Bernard, C. G. Finney, Martin E. Cook, Jesse Elliot, Joshua Bradley, Joshua Freeman, Nathaniel Colver and Jacob Knapp; and more than hundreds of others have openly declared to the world that Masonry *is revealed*, they themselves having been Masons and therefore know whereof they affirm.

Then the myriads of times that unnumbered Masons have said that Morgan and others who have renounced Masonry are perjured villains, is so much more testimony to the truth of these revelations, though unwittingly volunteered in the supposed interest of their own cause; which not only prejudices but destroys their case. In their haste to vent their wrath against those of the fraternity honest enough to tell the truth, they maliciously hurl at them epithets that furnish unquestionable testimony that the seceders have told the truth. For if, in the Masonic sense, they are perjured, it could not be possible they lied, but told the truth. And if they did lie in claiming to expose Masonry, then those who accuse them of perjury have lied in so accusing them; and how can such men, who hasten in wrath to falsely accuse their fellows, be believed?

So, then, it inevitably follows that seceders have told the truth, and that Masons who accuse them of perjury are unquestionably convicted by their own testimony of being liars and slanderers. Don't say we are hard on you Masons. This is your testimony against yourselves, and we only show you what testimony you have borne to your hurt—that is all we do here. We are sorry for you, and would gladly lend a helping hand to extricate you from this dilemma, but we see only one way, and that is for you to confess the truth. True, it would be humbling, but it is what you need, and God requires it, and will sooner or later compel it. But if by conscience you are led frankly to confess the truth, God will approve and men think the better of you.

As further evidence, the fraternity endeavored to prevent the infliction of just punishment upon the abductors and murderers of Morgan, and did so prevent it by all possible means of illegal and dishonorable defences. Shutting out testimony and refusing to testify, defying law and State authority—trampling not only human but Divine government under foot. See now how they obeyed the law-defiant and bloody behest of Masonry and conformed to its "agreement with hell" as contained in the seventh degree:

"Furthermore do I promise and swear that I will defend a companion Royal Arch Mason when engaged in any difficulty and espouse his cause so far as to extricate him from the same if within my power, whether he be right or wrong. And will keep his secrets, murder and treason not excepted."

They *did do* these things that Masons by hundreds say they agreed to and swore they would do. Now I ask again, is not Masonry revealed?

But what next? Well, the State of New York by multitudes of witnesses who gave incontrovertable testimony, was convinced and did believe that Masonry was revealed, and the legislature demanded the return of the charter, obtained, of course, under false pretences, and it was returned. There was, therefore, no chartered Masonry in New York for a time, till the eyes of the people were turned away from the subject. By this act the Empire State furnishes corroborative testimony that Masonry is revealed.

Vermont believed Masonry was revealed, and not without evidence, and did more than New York to ward off danger (for Masonry is a dangerous institution). She passed a law that, I believe, now stands unrepealed upon her statute book, to prevent crime, prohibiting the imposition of extra-judicial oaths.

Rhode Island believed Masonry was revealed and emphasized that belief by appointing a commission of, probably, as good jurists as she had, with authority to call before them Masons in that State and put them upon their oath as to the truth of the revelations made by Morgan and others, and these Masons so called and sworn, testified to the truth of said revelation. They did not dare do otherwise; because there were so many hundreds and even thousands had left the institution, by whom they could have been convicted of perjury if they had.

Pennsylvania believed that Masonry was revealed, and did what Rhode Island did and obtained the following results. Some of the Pennsylvania Masons, as those of Rhode Island, testified that the revelations were true, and some of them defied the State and refused to testify, which was a tacit acknowledgement that they who did swear told the truth, so that their refusal to swear was as good testimony as they could give. Nay, more; it emphasized the testimony of those who did swear.

Then there were about 45,000 out of about 50,000 Masons in the United States in 1826, came out and forsook the fraternity in the course of a few years, thereby endorsing the truth of said revelations.

Now will any minister, deacon or church say, insinuate or take a position or course that would imply that all this array of testimony is false? I pity the church and its officials who dare so stultify themselves and trample on moral obligations and fling back defiance in the face of Him who says, "Thou shalt not bear false witness." Any form of denial, either by insinuation, implication or direct contradiction of such testimony, incurs the guilt of bearing false witness. All is fraud before God, that would, by any means, discredit the testimony of such "a cloud of witnesses." Remember! what these witness, is the testimony of Divine Providence. God passed his sovereign hand over the events of those times and brought out the foregoing testimony.

Beware how ye confront God with a denial of his truth. "Turn ye, turn ye, for why will ye die." This is God's love that speaks so kindly. Listen and obey and live.

Yours with earnest desire for your welfare. A. D. FREEMAN.

NARROWNESS.

[From the Telescope, United Brethren.]

We as a church have been sometimes accused of illiberality or narrowness in our church polity and in our views and practice concerning certain things. It is a great thing in the estimation of some men to be broad and charitable. Hence we have a class of men in all the churches that put themselves forward as examples of liberality. These men seem to forget the that way of eternal life is a narrow way and the road to death a broad one. Mr. Beecher is one of your generous hearted liberal men; so is Mr. [illegible], so is the whole Universalist [illegible]. What a large broadness is indicated in the salvation of all our race. Why, Mr. Ingersoll is himself so

liberal that he cannot think of God damning a soul forever, no matter how bad he is.

But this charge is made against the church because of her disapproval of certain things and firmly resisting them.

A young lady who is very fond of dancing attacked one of our old ministers on our opposition to that innocent amusement. "Why, Mr. D.," said she, "I know members of the Presbyterian church, and of the Methodist church, and some (liberal of course) belonging to the United Brethren church, that dance; and what harm can there be in it?" "Miss ——," replied the preacher, "are you acquainted with these Presbyterians, and these Methodists, and these United Brethren?" "Yes, I am very well acquainted with them, and they are very fine people." "Have you," said the preacher, "ever heard them pray?" "No," said she, "I have not." "Have you ever heard them relate their religious experience?" "No." "Do you know whether they have an experience?" "No." "Have you ever seen them at prayer meeting?" "I have not." "Do you, Miss ——, attend prayer meeting yourself?" "Stop, Mr. D., this has gone far enough. I want to hear no more about it." And it stopped, with the lady impressed, it is to be hoped, with better views of a church that opposes its members dancing.

Many Masons and members of other secret societies charge us, some, I presume, ignorantly, of being narrow in our legislation on the secrecy question. Of course they lay claim to great liberality themselves. But there are no narrower-minded men in the country than these same people; so narrow that they persecute to ruin if they can those who may speak the truth about them.

One of our ministers in the West related to me the following: They had had a pretty fiery time between the church and Masonic fraternity —a battle in which this minister had taken a prominent part. A Freemason took him one day to his private room and gave him a check on the bank for ten dollars, saying, "Mr. H., I give you this because you have been true to your principles. I do not want this known, for I am in business here and the Masons would ruin me if it were found out. But you and your church are right, and I want you to stick to your position." I mention this not so much to show what an honest Mason thinks of Masonry, but to show how narrow and bitter these men are who accuse others. They would ruin one of their own members who dared to tell what he thinks of the order, or assist one who is honestly opposing it. That surely is a mean, bitter narrowness, no matter from what source it comes.

But how do the orders compare with the church in a godly liberality? Charity and Odd-fellows. They exclude from their darkened halls all minors and all aged persons, all feeble persons and all cripples—all who may not be able to pay their initiation fees and keep up their dues; and all women, no matter how intelligent, virtuous, and pious they may be. A young lady was eulogizing this order to me a short time ago, and I asked her why she did not join them. She did not just say why, but the fact is she could not. There is, it is true, a Rebecca degree, but no woman can enter there unless married to an Odd-fellow. Nor can she belong until her husband has reached the fifth or scarlet degree. She cannot then go into a regular lodge meeting of the men; though I believe the men have the right to attend all the ladies' meetings. Then if the man for deliquency in payment of dues, or for any misdemeanor is cut off from the order she must go out with him. What countenance would a church have in any intelligent community that was organized after that fashion? The doors of our own denomination are wide open to all who love the Lord Jesus Christ in sincerity, and who are endeavoring to abstain from all appearance of evil. We exclude the members of secret orders because we believe those orders to be "evil in their nature and tendency, damaging to the spiritual welfare of the individual Christian, and a hindrance to the growth of Christ's kingdom in the world." But when children and the aged, when the halt and blind, and sickly and poor, when women, young and old, are coldly turned away from the lodge the church kindly says, "Come in. Your misfortunes, your age, your sex are no barrier here." Hence the church has upon her records the names of thousands of persons who are turned away from the lodge for no fault. And these men, these Odd-fellows, who have thus scouted many of the best people of our country stand up and with the coolest insolence cry, "Narrowness, narrowness!"

The object of our rule, as I understand it, is not to keep people out of the church, but out of the lodge, just as our rule on intoxicating drinks is not to keep people away from the church, but from the glass. And how much better it would be for all if these rules were universally observed. A church may, I know, be too narrow; but the greater danger in our day is of its becoming too broad—too broad for the good of the church, and certainly too broad for the good of those who belong to it. Self-denial, separation from the world, cross bearing, seem to be almost lost sight of in our days, and indulgence, conformity to the world, yoking together with unbelievers, are substituted to the destruction of thousands of souls. The door of the church should be no wider than the door of Christianity; and there must be a door for getting offenders out as well as one to get the worthy in. —*Bishop J. Dickson.*

The Lodge in Trouble with the Obelisk Emblems.

(New York Herald.)

The drift of opinion as ascertained by the *Herald* in its inquiries among Masons, seems to be on the side of those who hold that Lieutenant-Commander Gorringe's discoveries—whatever they may be—do not establish the existence of speculative Masonry in Egypt at the time when the obelisk was set up in Alexandria. Indeed, nearly all those Masons who have read Masonic literature closely, especially if they have sought the origin of the mystic craft, agree that Masonry, as we know it, dates back only to the revival, so called. They find the real birth of the order as it exists—the ornamental degrees, as Mr. Hugh Gardner terms them, excepted—to have been after Sir Christopher Wren's age and infirmities drew his attention from the duties of his office, and after the numbers of the brethren had become so far reduced that there was danger of the total extinction of operative Masonry. Then it was voted that the privileges of Masonry should no longer be restricted to operative Masons, but that they should be extended to men of various professions, provided they were regularly approved and initiated into the order. Thereafter the Masons became a brotherhood of symbolic builders,—men who builded in the brains of men, and not in inanimate stone. Such is the conclusion reached, after exhaustive research, by Mr. Godfrey W. Steinbrenner, whose "Origin and Early History of Freemasonry" has been sent to the *Herald* with the compliments of a Freemason who has read with no little profit the discussion that has been evoked by the recent discoveries in Egypt.

Many readers will recall an interview, published in the *Herald*, wherein Mr. Steinbrenner tossed anything but posies at the more modern and higher degrees—regalia degrees, he styles them—of Masonry. He pictured the brethren of the ornamental degrees as the most genial of good fellows, who get together once a week and enjoy a feast with wine, and initiate one or two gulls to pay the bills, and whose high degrees had their origin in the brains of some men who desired to make trade for regalia-makers. Naturally the reader looks into Mr. Steinbrenner's book for an elaboration of the grotesque interview that he gave in the *Herald*, but nothing of the kind is found in the book. Instead, it is a staid and decorus historical disquisition upon the real history of Masonry, and does not even mention the higher,—well, the fancy degrees. The author says—what is said by most Masons who have spent time over their books: "Veiled in mystery, interwoven with idle fables and fantastic traditions, not infrequently purposely distorted by deception and falsehood, it is only of late years that the history of Masonry has gained a sure foundation and a scientific and historical basis, through the critical and impartial researches of zealous and unprejudiced brethren. Yet, even at this day, the most confused, absurd, and discordant opinions prevail regarding the origin of the fraternity. In many instances Masonic authors, blinded by foolish vanity and by a desire to prove the vast antiquity of the institution, have strenuously combated the averment that the fraternity was derived from the operative masons, or have allowed themselves to be deceived and led into error by the peculiar symbolic representations and ceremonies of our present rituals and their often striking resemblance to those of the ancient mysteries. . . . Let Freemasons, then, give up their vain boasting, which ignorance has foisted upon the order, and relinquish a fabulous antiquity rather than sacrifice common sense!"

Having thus crammed his views into a nutshell Mr. Steinbrenner goes on to prove their correctness, loitering by the way, however, to say that "the idea of a direct connection of Masonry with heathen antiquity in general is in reality nothing but an idle fancy," and that "all efforts to trace back the history of Masonry to the early ages have most signally failed." He finds in the darkest and most troubled period of the Middle Ages secret societies of men associated for purposes of either offense or defense, not only against enemies from without, but also against those within, and that these efforts were directed mainly against the great landed proprietors; and among these secret societies he includes the German stone masons, whose government and forms seem to have been largely copied by the modern speculative Masons. The German operative masons, the author says, "had a personal knowledge of the nature of the church, and well knew the degeneracy of the clergy.... They had learned to practice toleration, and their lodges became a sure place of refuge for those who were persecuted for the sake of opinion by a religious fanaticism.... But the triumph of the Reformation dealt a severe blow to the Fraternity of German Steinmetzen. No more churches were now erected, and the builders were thrown out of employment." Following the operative masons down to 1389, the author quotes English ordinances that hint at the fact that some of the principal objects of the masons in England at their chapters and congregations, was an opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages; and these Freemasons and the German stone masons he finds to have been of one and the same fraternity. Their main difference being only in the term of apprenticeship—the English statutes requiring seven and the German five years of service.

(The Catholic Review.)

General Albert Pike, whose standing in the order is known and recognized throughout the country, said on this head in a recent conversation: "All attempts to prove that it [Masonry] existed at an earlier date [than the 17th century] are nonsense. I have expended a large sum of money in the purchase of books, and have studied the subject to see if there was anything in the records of history to show close connection with Masonry, and all I have been able to discover is a bare resemblance between the symbols. The degrees, signs and symbols as now understood among Masons, are modern, I think the Egyptian relics belong to a veritable 'mare's nest.'" Other authorities of equally good standing in the order, characterize the obelisk "revelations" in similar terms.

The modern sentimentalism about nature is a mark of disease—one more symptom of the general liver complaint. It is well enough for a mood, or a vacation but not for a habit of life.—*Lowell.*

Reform News.

The Pro-lodgery Battle in Boston.

The Degrees worked in the center of the "Hub"—Stoddard and Rathbun nobly sustained—The Garrison Mob of 1835 rises from the dust—Pro-slavery and Pro-lodgery arouse alike Legions of Devils—Stand by the General Agent.

BOSTON, Feb. 5, 11 P. M.

We have just returned from one of the most enthusiastic and successful meetings of the year's campaign. Boston has had the first degree of Freemasonry worked publicly in the very core of the "hub." The audience, which filled the house, was in *appearance* worthy the reputation of this city, famed for its culture and patriotism; but when Bro. Rathbun poured the truth upon the heads of the "widow's sons" it was too painful for them to endure in silence. Some left with indignant and wrathful countenances, but most remained to the end. One man, apparently intoxicated, arose to defend his lodge religion, but on his third attempt was suppressed amidst cries from all quarters of "Down, down;" "Put him out," etc. There was an evident purpose on the part of the craft to make a disturbance, but Bro. Rathbun was perfectly equipoised and after a few pointed and well directed remarks of the pastor of the church, the initiation proceeded until the Rev. Stephen Jones was introduced to his brothers and fellows as a worthy brother among them.

A gentleman then arose and asked to be heard for a few moments. His request being granted he proceeded to state his familiarity with the work of the several lodges in the city; that he had often attended divine services in that church; and that he should leave it that night with a sadder heart than ever before. He said that the house had been desecrated, and reflected seriously upon those who had admitted a performance which he characterized as a most shameful libel on the Masonic order. Bro. Rathbun then took him in hand, and obtained from him the acknowledgement that Masonry ignored Christ, a fact which he attempted to justify; that it mutilated the Scriptures, which he explained were not quotations as used in the lodge, but merely used as a convenient form of expression, etc.; said he would make oath that what had been given as Masonry was false; quibbled about an incidental remark concerning the "shirt"; and finally admitted that very much he had witnessed was correct. He would not swear that any particular thing said or done was false.

Rev. Mr. McFall then came forward and told him that he was the pastor of that church, and that he did not propose to consult the lodge to find what should be allowed or done in that house. That while he was pastor of that or any other church it should be open to combat the enemies of Christ, and that he considered Freemasonry a system of organized infidelity. He then asked the champion of the cable-tow if he would say that a candidate was not led into a lodge hoodwinked and in a condition of semi-nudity and made to kneel, when receiving his first degree, just as we had seen a man to-night. The Mason attempted to equivocate, but in vain. Mr. McFall insisted on a direct answer, and when pressed, he said, "I will neither affirm or deny," which the audience justly interpreted as admitting the truth.

The victory was complete. A gentleman then arose in the audience and presented two books to the man, and asked if he was willing to take his oath that they were not correct expositions of Masonry. This the Mason was unwilling to do and seemed only anxious to extricate himself from his difficulties and to escape from the battle which waxed hard against him.

The hour being late, the third degree was announced for to-morrow evening and the audience, including a goodly number of ladies, retired without confusion. Before leaving the church, an elderly lady grasped me warmly by the hand and said, "I feel prouder of my pastor to-night than ever before." Another said, "I heard you lecture in Dr. Graham's church in this city some time ago, and I told a Mason how he was initiated and he said, 'It is well for you that your husband is not a Mason for if he was there would be trouble.'"

[In the midst of the excitement following the Friday night meeting Bro. Stoddard found little time to describe that meeting at length. From the editorial on the first page and what follows, a fair idea is given the reader.]

AFTER THE BATTLE—NEW ENGLAND WAKING.

The working of the first and third degrees of Freemasonry in Chambers Street Presbyterian church by Bro. Rathbun, promises not to stop within the limits of this noted city. The roar of "a mob in broadcloth" in the city of the Hancocks and Adames is echoed back from other States of heroic deeds and renowned statesmen. As a specimen I give the following from the capital city of a sister N. E. State:

"—— —— Feb. 7th, 1880.

REV. D. P. RATHBUN, Boston, Mass.

DEAR SIR: I see by the papers that you are causing quite a sensation in Masonic circles by your expose of Masonry. I say, God speed you in the good work in which you are engaged; and will say further, that if you can make it convenient to come to our city our Methodist brethren of —— will give you a most cordial reception. There is a good field to work in here, and success is assured.

Yours in Christ, ——— ———,
Pastor First Methodst Church."

This brother gives his name in full, but I deem it prudent not to give it to our readers until I shall confer further with him.

I will give one other which comes in a good business hand, and will speak for itself. It was directed to Bro. Rathbun, and is as follows:

"BOSTON, Feb. 7th, 1880.

DEAR SIR: I was present last eve at the Chambers St. church when you gave the expose of Masonry. I have no doubt of the truth of the statements you made, and correctness of the working of the degree in Masonry. Now, what I recommend you to do is, that you get a large hall in the center or the city and continue the exhibition and expose of the Masonic rites. To do it with success, you should charge a fee of 25 or 50 cents admission, and hire a sufficient police force to protect yourself and audience from interruption. By so doing you will meet with the approval of our best citizens, except Masons. Yours, FAIR PLAY."

INCIDENTS OF FRIDAY NIGHT.

These, when considered as indices of a latent sentiment in Boston and New England are very significant.

The scenes at the church exceed my descriptive powers. I am told that the *elite* of Boston from "Beacon Hill" were there shouting and stamping like first-class rowdies. It is doubtful if more tumultuous scenes are often witnessed "on change" where millions are at stake. Captain Ford of the police with a large force of men utterly failed to restrain the wild and tumultuous throng. The "craft" played a sharp and, for the time, a successful game, but it is *fearfully damaging* in its reaction.

Apparently by a preconcerted movement the audience room was filled almost entirely by Masons and sympathizers a half hour before the time for services and a policeman took charge of the door. Not more than ten or a dozen of the members of the church gained admission and the Chief of Police stated that from fifteen hundred to two thousand people were turned away. They were a determined crowd and could only be dispersed by the police after the most strenuous efforts. Women plead to be let in at the windows and determined men insisted on getting a glimpse of poor Hiram. One of the officers of the church came and demanded admission, which he gained *by three distinct raps* given for him by the outside guardian, in such a peculiar way as to attract his attention.

I will give only one incident more and its sequel, leaving the reader to imagine the rest. During the expose a well known and well-to-do Bostonian who sat right behind the "Worshipful Master," exhibited two revolvers, one in either hand. No particular attention was given to this incident of the mob, at the time. The following day an acquaintance meeting the man asked, "What did you present those pistols for last night?" and the prompt reply was, "Why he was telling our secrets!" Pretty good testimony to the correctness of the expose.

It was a severe tax on Bro. Rathbun's nerves, but he never flinched and went on until Hiram was resurrected in due and ancient form.

WHAT SHALL BE DONE FOR BOSTON?

I have secured a part of the funds required and have applied for Music Hall, the finest and most popular hall in the city, and as our work is unusual the secretary thought best to refer my application to an advisory committee who have promised to report to-morrow. It is an expensive hall, but I feel sure with God's blessing on the united efforts of friends it can be filled and paid for. I was about leaving New England feeling that God's time was not yet, when this wonderful interest broke suddenly upon us. I could not now leave New England with a clear conscience, and I trust that friends everywhere will pray for me and those who have means in New England will aid me in pushing this work until an Anti-masonic meeting can be held in Boston without a mob, or an extra police force to quell disturbance.

My address at present is No. 90, Fourth street, East Cambridge, Mass. J. P. STODDARD.

From Genesee County, Mich.

GRAND BLANC, Mich., Feb. 1, 1880.

EDITOR CYNOSURE: Since the late Christian Association opposed to secret organizations held at Flint, Mich., and so successfully conducted by Bro. Stoddard and others, there has been considerable sensation among the craft in this vicinity. Many of them who were present and saw Bro. Rathbun work the degrees, say they were astonished. Others say, "Old Rathbun is a perjured villain and deserves to travel the rough road;" etc. But with the people in general the convention gave entire satisfaction and was a success. In the neighborhood where I reside, a few miles south and east of Flint City, there are two churches, known as the Burton churches, Methodist Episcopal and Methodist Protestant. In both of these churches there is a strong Anti-masonic element, thank God! But the former is laboring under great embarrassment at present, on account of a secret preacher; many of the members have withdrawn their support and deny him a hearing, while the latter, both pastor and members, unanimously bear testimony against Baal worship.

We were very much disappointed that Bro. Rathbun did not return to Michigan as he expected. We had two halls engaged for him. We are looking for him back here this month, and hope we shall not be disappointed.

I rejoice that we have some ministers in this vicinity whom God has raised up to defend Christ. Christ acted according to the will of God, and the apostles received their mission from him. Has his holy mind now sent out a tribe of secret preachers into the world for money and price? They that so believe may build their house on the sand, and the judgments of God will try the pillars of the house, and if it is divided against itself it will not stand.

Is it not astonishing that some of the highest dignitaries of the pulpits of to-day, are the highest dignitaries of these secret dens of iniquity? Verily, this is no time for Christians to go to sleep if they are watchmen on the walls of Zion. Then is it not high time that all ministers who are adhering Masons should be excluded from the church of that Saviour, the very name of whom Masonry excludes?

Now I am in full sympathy with the *Cynosure* and all those who are opposed to lodgery, and my prayer is, that through the light of the glorious Gospel of Jesus Christ that all our cities may be reformed, purified and redeemed.

R. R. ATKINS.

FROM THE RHODE ISLAND CAPITAL.

I begin to see some little effect from the quiet meetings we had in this city, but the exciting times in Boston at the working of the degrees in the Chambers street church have set many more in Providence to thinking upon this subject. Although the ordeal must have been a trying one to Brethren Stoddard and Rathbun, yet it has been a great advertisement to our reform movement. The Lord God shall make even the wrath of man to praise him; the remainder of wrath shall he restrain.

The indications are that Bro. Stoddard will have work in and about Boston for awhile. When he returns, I may have more work for him in Rhode Island. The Free Will Baptist church in Pascoag is open to him upon any Saturday evening, and he has consented to occupy it.

All the Boston and Providence papers that I have seen have misrepresented the Boston meetings in the interest of Masonry. The Providence *Journal* had an article so far from right in its general tone and intent that I replied to it, but they refused to publish the reply.

If the pastors in Providence take no notice of the recent events in Boston and the subject so prominently thrust upon their notice thereby, I shall begin to feel that God has deserted his people, and left them to the devouring wolves of secretism. ALBERT M. PAULL.

[Bro. Paull reports these additional receipts for the expenses of the Providence convention: Henry C. Clark, $10; D. H. C. Salisbury, $5; Everett W. Paul, 90c. Other important matters have pressed so heavily that the correspondence sent from Providence has been put over for a week.—ED.]

FROM THE NEBRASKA LECTURER.

SELY, York Co., Neb., Feb. 5, 1880.

EDITORS CYNOSURE:—I have given lectures several places since my last writing, and secretism exhibits the same front everywhere.

There is a new village in Hall county, on a new railroad from Hastings to Grand Island, called Doniphan. Arrangements were made for lectures in a school-house near this place; but one, however, was given in this house as one of the school board having once been a member of the grange was sufficiently demoralized to deny the further use of the house. Though a professor of Christianity he lied in defense of the grange, saying that I had not told the truth, when several old grangers contradicted him at once.

Another school-house was secured a mile and a half north of the village, where two more lectures were given. It was deemed of some importance to have the subject discussed in this vicinity as there were quite a number of Masons, and to prevent if possible their starting a lodge in the place.

But true to their instincts, the evening of the last lecture quite a number came in a body with a drunken man to make disturbance, armed with revolvers, but some of the friends manifested a determination not to be broken up, so we got along the best we could with the annoyance of the drunken man.

Went to Sutton in Clay county, and called on Bro. Orin Belknap, a bold, bright, seceding Mason. With a little brushing up, he would fill the oriental chair of King Solomon splendidly, and add one more to the number that would go and expose this huge swindle to the world, and some measures ought to be taken to get him into the work.

Have just finished a series of lectures at Seely, in York county, where I think permanent good has been accomplished. They had in contemplation an Odd-fellow's lodge, with quite a number that had engaged to go into it, not understanding the nature of the swindle; but I think that thing is now indefinately postponed, as a goodly number are getting new ideas in regard to the nature of these institutions. I am inclined to think that our lecturers and others do not give sufficient attention to these lesser orders, which are only feeders to Freemasonry, while they fire their batteries at the latter. I think we should expose the lesser, in order to cut off the supply of the larger.

The M. E. minister of the above place distinguished himself by justifying Masonry and Odd-fellowship for excluding the name of the Saviour from their rituals, and expunging it from his own Word when quoted by them in their standard works, because so many of their ministers belonged to these institutions, and they were good men—himself being only a Good Templar. By what I know of Odd-fellowship, and what I learn of its practical workings, politically, morally, socially, and judicially, it is the equal of Freemasonry in everything except its murderous penalties. I am now lecturing near Bro. Simeon Austin's, and think some good will be done.

For the war. P. ELZEA.

BRO. GLASSFORD OPENS THE LODGE IN JASPER CO., MISSOURI.

CARTHAGE, Mo., Jan. 29, 1880.

EDITORS CYNOSURE:—"Is there no help for the Widow's Son!" It seems not. Bro. Glassford seems determined to kill the poor fellow in spite of the threats and frowns of the lodge.

On last Monday and Tuesday evenings Bro. G. lectured on Masonry at the Centennial school-house, one of the largest and finest country school-houses in south-western Missouri, situated three miles southeast of Carthage, in an intelligent and thriving community. On both nights the house was well filled with an attentive audience, who gave the speaker their undivided attention while he "stripped and cable-towed" the lodge, showing it up in all its folly and wickedness, greeting him ever and anon with applause.

But when, on the second night, Hiram was "knocked down," the house roared with laughter, lasting some minutes. There were one or two wry faces in the audience, but on the whole the lectures were well received.

Bro. G. is doing a grand work in this county, bringing the people out of darkness to light on this subject. He is widely known and well respected in the county, having lived here since 1865; being in the front in church and temperance work, and now enlisted under the banner of anti-secrecy determined to "fight it out on this line if it takes all summer."

JOS. HAUGHAWOUT.

WHO WILL HELP?

During the month of March I want to go from Milford, N. J., to Washington, D. C., preaching on reform. Persons along the route who want sermons on Masonry, Odd-fellowship, or the differences between the Discipline and practice of the M. E. church, should send me word at once. All I ask is that you bear your proportion of my traveling expenses and that you pay whatever you can besides. If you can pay nothing, I ask nothing.

I have so far to a great extent paid my own way in carrying on this work in New Jersey. I am no longer able to do this. For every three dollars received by me I can strike a blow for the right where it must accomplish good. Are there not friends of reform in the West who will pay a little to start the work in the East? Wherever you are, if you can give money or secure a place, I shall be glad to hear from you.

J. T. MICHAEL.

Milford, N. J.

The chaplain of the Massachusetts penitentiary says that in sixty years there has not been a preacher, lawyer or doctor in that prison, nor a preacher's son, and only two church members.

Correspondence.

ANOTHER LYING WONDER.

AMBOY, Ill.

In the *Cynosure* of Feb. 5, 1880, is an article by G. W. H. which contains the following: "The statement is made that Masonic emblems have been found at the base of the obelisk, lately removed from its position at Alexandria," etc. In Milman's history of Christianity, page 378, we find that at the close of the fourth century, or about A. D. 371, there was unearthed a wonder in this same city of Alexandria, which, at the time made a great stir among the pagans (Masons of that day). The historian says: "A neglected temple of Osiris, or Dionysius, had been granted by Constantius to the Arians of Alexandria. Theophilus (the Christian bishop) obtained from the emperor (Theodosius) a grant of the vacant site for a new church, to accommodate the increasing numbers of the catholic Christians. On digging the foundations, there were discovered many of the obscene symbols used in the Bacchic or Osirian mysteries. Theophilus, with more regard to the success of his cause than to decency, exposed these ludicrous or disgusting objects in the public market-place to the contempt and abhorrence of the people. The pagans [the Masons] indignant at this treatment of their sacred symbols, and maddened by the scorn and ridicule of the Christians, took up arms. The streets ran with blood and many Christians fell in this tumultuous fray."

It is self-evident that these obscene symbols were just as truly Masonic emblems as those found at the base of Cleopatra's needle, and if more evidence is wanting, it can be found in A. G. Mackey's Masonic Lexicon, page 353, under the word Phallus, and page 366, "Point within a circle," where these emblems are fully identified by the highest Masonic authority. Mackey also claims that Masonry is the lineal descendant of all those ancient sun-worships and mysteries of Osiris, Dionysius, Bacchus, Baal-peor, and at different times and countries, called by as many different names and more in number than their Grand Master, the devil (see Rev. 12: 9, the great Dragon, that old serpent called the devil and Satan), but all mean the same thing Masonically.

Again, those ancient Masons took up arms and butchered those who publicly exposed their sacred mysteries, just as the Masons do now. So far as is in their power, they oppose with mob violence, bloodshed and murder, those that publicly ex-

pose their sacred mysteries. They are chips from the same block, worship the same god of this world, and defend their sacred mysteries in the same way. HIEL LEWIS.

TOMPKINS CENTRE TRESTLE-BOARD.

The little village of Tompkins Centre, is situated in Jackson county, Mich., a place of some hundred inhabitants covering some forty acres of territory more or less. Notwithstanding its small scope as a village, its trestle-board covers an area of considerable extent. For you must remember, dear reader, that Tompkins Centre has a Masonic and Odd-fellow's hall, where in low twelve conclave, men of respectability and refinement meet men of no repute, save for meanness. Ministers meet profane and Sabbath-breaking men. Church members and professors of religion congregate with those who scarcely for one evening keep their "level and square" because of their drunken proclivities. Yet in these night meetings, dark within and without, during the time of my stay in Jackson county, nothing has been done in the way of reforming these, whom God and angels pity for their very need; at least not to my knowledge, and I confess to having been an "eavesdropper or cowan" all through my stay here.

Notwithstanding Masonry is such a moral and elevating (?) institution in its character and teachings, and notwithstanding the fact that one of the members of said Tompkins Lodge of F. A. M. and also a member of the Baptist church of Parma, Mich., did say, not long since, "No man can be a member of the fraternity five years, strictly following its rules and precepts, without becoming a Christian;" and moreover, notwithstanding another fact, that the pastor of the Methodist Protestant church, did actually close up and leave, for the time being, a revival then in progress in the town of Tompkins, to attend a gathering in said Masonic hall, where oysters and intoxicants were indulged in, donning the "white apron," Mackey's "emblem of innocence," and bringing himself upon a level with one member at least, who could scarcely keep "level and square," having eaten so many oysters and drank too much—"soup"—notwithstanding all this, it is to be regretted much that "he who was filthy is filthy still;" yea, and bids fair to continue so.

I have stated my confession to being an "eavesdropper," and not being sworn and agreed to "always conceal and never reveal," I have repeatedly, and do still, and shall continue to tell what I know about their operations. As a reward for my faithfulness in telling the truth concerning them, they have nearly or quite exhausted a seemingly inexhaustible stock of slander and defamation; scattering, as they propose to do, the *bowel ashes* of their revealer's infamous slanders to the intent of blasting my character and reputation, hoping thereby to break the power of my influence as pastor of several churches within the area of their "Trestle Board."

Dear raader, let me whisper in your ear. There is not a daughter of sin on the face of the earth today, which, in point of lying, bears closer resemblance to its Grand Master, the "father of lies," than Freemasonry, which perhaps to-day is secretly showing its power within bowshot of the place where you will read this. "Who is a liar but he that denieth that Jesus is the Christ," and he is also a liar who will tell infamous tales of me, who before God am innocent this day. But all of their efforts have proven futile, for I still continue to "cry aloud and spare not," and shall continue so to do until time or Masonry with me is no more.

But I designed showing the designs on the Tompkins Centre Trestle Board. The following is postmarked "Detroit," but doubtless originated on the "Trestle Board" above referred to:

JAN. 7, 1880.

REV. DAY—DEAR SIR:—Having heard of your trying to expose Freemasonry and as it is getting to be somewhat of a bore, we take this way of giving you caution, not because we think you know anything about it, but hate to see a man make such a fool of himself, and if we hear of any more such foolishness, you may wake up some fine morning and find your soul in the lower depths of hell.

ONE OF THEM.

The letter speaks for itself so plainly as to need no comment.

H. A. DAY.

INSTALLATION REVIEW.

SEEMLY, Ill., Jan. 26, 1880.

EDITOR CYNOSURE: Since I wrote you last the Milford Masonic installation has come and gone, and the Rev. Mr. Austin did appear or act for the Milford Masons as a kind of a lackey or "catspaw," and actually placed the collars on the necks of the newly installed officers, and the hat on the "Worshipful."

For a sober and grave minister of the Gospel to step aside and be engaged in such silly work is sickening; the whole thing savors of barbarism—is barbarism itself. I have seen the Indians in the West with their toggery on, and this Masonic business at Milford was just about in keeping. Are we as a nation running into barbarism and idolatry? Masonry is idolatry and barbarism both.

Would a "reverend" minister like to be seen on "Saturday night by the public initiating a member of his flock into the three degrees, himself holding one end of the cable-tow, with the necessary number of coils of the rope around the poor victim in almost a nude state, hoodwinked, etc., charging him $25 or $30 for the three degrees, when the same stuff can be had for fifty cents?

The worst is not told yet. The poor wretch in hoodwink is swindled out of his religion (if he ever had any,) as well as his money, and to make sure work of the ill-gotten gains, the poor, miserable, denuded wretch is sworn at risk of "throat cut across" and other devil-pleasing and damnable oaths.

This is only a part of the facts. The reverend brother Sunday morning at half-past ten undertakes to preach to his newly made Masonic brother: not satisfied with assisting in swindling him out of the $25, he sends a man to him with a hat which he shoves into the face of the Mason (as he was dozing from over-exertion and loss of sleep Saturday night). Our new Masonic brother says, "I paid for the degrees." People laugh,—he takes out the last dollar and gives it to the preacher. Preacher himself feels badly to take all of his Christian (?) brother's money, but he prays unusually long, and as a final smoothing over of the entire thing administers the sacrament to the entire membership, and his new Masonic brother among the rest!

I hope Rev. Mr. Austin never filled the above bill; but with other Masonic ministers the case is quite probable.

During installation I sat where I could readily see and hear all that was passing and took notes. The craft seemed to be a little nervous that the affair was being written down and I imagined that the speaker shared the same feelings, for in about his first sentence he referred to the opposition. He traced Masonry as far back as the seventh man from Adam! He referred with great earnestness to the Bible as being the great light in Masonry!! I think it would be a grand thing for the craft if they had a Masonic catechism to keep well-meaning orators on the right road. The statement that the Bible is the great light in Masonry was said to tickle his Christian Masonic membership at Milford. But we hope brethren Browne and Starry may yet this winter untickle friend Austin's membership at Milford—let them have the facts and expose the entire Masonic fraud.

Now, my brother, the Bible is not in any sense the "light" of your Masonry. Your "light" is darkness and you dare not deny it. Your standard authors also teach that the Bible is in no sense the great light in Masonry.

Another point our Masonic lecturer urged with great force. It was: In meeting the objections of anti-lodge women, the speaker said that there was no earthly power more pledged for the protection of female chastity than the Masonic lodge; and yet this "power" has to swear its members not to violate the persons of Masons wives or daughters, "knowingly!" Here the brother was again mistaken as the craft is the great foe of women. I think in teaching, and most certainly in practice, the craft are, in many cases, the most openly licentious. In this respect Milford Masons are noted, a number of them, as divorces, runaways, lawsuits, social scandals are nearly all the time stirring society to the bottom; especially this has been the case with Milford in the past. In matters of temperance I think the Milford Masons could improve. I hope Bros. Browne and Starry will be around soon and the people enlightened.

Respectfully yours,

J. S. HICKMAN.

EXPERIENCE AND ADVICE OF A RENOUNCING MASON.

HOLLAND, Mich., Jan. 31, 1880.

EDITORS CYNOSURE:—I would like to say some things through your columns to help Rev. John Thompson out of his difficulties. In his article (Jan. 29th) he informs us he has been a zealous reformer since 1840; gave his influence to help destroy that foe that held four millions of souls so long in bondage; and is now lending a hand to unloosen the same enemy's grasp in another form.

Let me say as one who knows whereof he affirms, that I have been a Mason. It has been about ten years since I escaped from their grasp. I was a member of the same denomination with Bro. T. I supposed I could succeed better in opposing that enemy of all good by remaining in fellowship with the church than to leave it while there were Masons in the church. So the battle commenced and the hornets began to move, Masons and "jacks" all together. Men whom I supposed to be true, were made my enemies. It seemed that lies were sweet to their taste.

This continued for about one year and a half. My health began to fail, but faith in God increased for I read: "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid." Ps. 27: 1. I read again: "I am a companion of all of them that fear thee and of them that keep thy precepts." Ps. 119: 63. "But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought of God." My influence as a Christian was assailed by these Baal-worshipers; the preacher was bribed; the devil stole their mouth; but I read God had promised to take care of Moses's mouth, and I trusted him to take care of mine. I read again, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." This was my mother church, and not so easy to leave it; but I read again, "He that rejecteth you rejecteth me," so my only alternative was to do as the Apostle told me: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters saith the Lord

Almighty." 2 Cor. 6: 17, 18. So I found if I left my mother I should find my Father to the joy of my soul. So disconnection was the only road to peace.

We find in Ephesians 2: 29, that we are to "build upon the Apostles and prophets, Jesus Christ himself being the chief 'corner stone.'" Now I do affirm that Christ has no place in the lodges, and whoever speaks that name in the lodge is liable to be reprimanded. Again, verse 21: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." Now if Christ does not frame the building there are some rotten timbers in it, and it must fall. So then your building is dangerous; verse 22: "In whom ye also are builded together for a habitation of God through the Spirit." There must be perfect agreement or God does not dwell there. Christ's charge to Peter was to build on this, and if you do the gates of hell shall not prevail against you. The promise is to two or three. Not by might nor by power, but by my Spirit saith the Lord of hosts."—Zach. 4: 6.

Secretism is dangerous in all its forms. I discard them all. Entire separation is the word. I am now connected with the Wesleyan church. I find it a warm home. Our discipline strikes at the whole system of lodgery; our foundation is Christ. We expect to conquer through him that hath loved us.

Yours in Christ,
V. M. THOMPSON.

Our Mail.

Wm. Elliott, Fairfield, Ia., writes:

"I have resolved not to support any minister of the Gospel who is a Mason or an Odd-fellow."

Rev. T. H. Dry, Sussex, Wis., writes:

"He who is for us is more than all who can be against us."

Mary McDerby, Assyria, Mich., writes:

"My father takes the Cynosure, and I like the paper very well. I am ten years of age, and hope to see Masonry done away with."

S. H. Spencer, Cortland, O., writes:

"When the Republican party is beaten as the old Whig party was, then and not till then shall we see anti-secrecy come to the front."

D. H. Rogers, Parma, Mich., writes:

"I think the Cynosure is just what is needed to open the eyes of the blind."

B. Longhead, Middlefield, O., writes:

"I do not know how to do without the Cynosure."

H. W. Clark, Elkhorn, Wis., writes:

"There are a good many Anti-masons here, but it needs a few good lectures by Bros. Rathbun and Starry, or some other capable persons, to stir them to action."

James McCormick, East Liverpool, O., writes:

"I rejoice to see the heavy strokes you are giving the enemy with your battle-ax of truth."

Thomas Collier, Waupaca, Wis., writes:

"I have been a member of the Baptist Baptist nearly fifty years. Am still a at Ward belonged to the Baptist church Freemason, but left them on account of deeply interested Odd-fellowism. I am gaged in. I am in the cause you are enemize secret determined not to platform. The blessings in any shape or and by his grace I and is helping me, of my pilgrimage all through the rest faith once delivered to the saints for the holy saints."

J. B. Stowell, Eugene City, Oregon, writes:

"Oh, how we need a lecturer here. There are many here who believe Masonry is wrong but need some one to lead them. Yours for the struggle, be it long or short."

Gideon Hunt, Plainfield, Ind., writes:

"We have four churches in our village, and the lodge here is said to be composed almost entirely of church members. The I. O. O. F's are preparing to make a grand display in one of the churches soon, in the way of installing officers, and an address from the 'Grand' Secretary. Plans are drawn for a new brick building of their own. One of our own members, (Friends) speaks of the order in the highest terms, but I am glad to say that there are many here who are not so blinded. Almost every winter each church has a season of revival, but for the last eight years that I have been acquainted, there has not been one reaching outside of the church to any extent. I begin to wonder if secretism and the powers of darkness don't have much to do with it."

J. O. Doesburg, Holland, Mich., wishes the Cynosure, the National Christian Association, and all at work in the great reform movement, abundant success this new year.

Mrs. S. G. Clark, Napa City, Cal., writes:

"I have a copy of your Christian Cynosure before me, the first one I ever saw, and being an Anti mason of the strongest type, the paper suits me to a 'dot.' I have seen the love and peace of families destroyed by the invasion of the cloven hoof orders. I have four boys growing up. I would rather follow them to the tomb than see them go to the devil through the Masonic order. For should they join th t, I know they would be lost, eternally lost. I am delighted to see a paper that so perfectly utters my sentiments, and oh, how gladly would I join in any society, or do what one can do to defeat the order that is enemy to me as I am to it."

J. W. Snively, Lucesco, Pa., writes:

"I live in a neighborhood where secret societies control everything and I have to fight the battle unaided, except by my wife, who is a radical in this matter, and gives me much encouragement."

Rev. George Thompson, Oberlin, Ohio, writes:

"I am rejoiced to see so many new subscribers coming in, and hope they may continue and increase."

Z. A. Rawson, Paw Paw, Mich., writes:

"I will do what I can in this cause in w ich I have been so long engaged, (over fifty years). I am almost through. Father Woodman is gone and I shall soon follow. I am eighty-seven years old. I have visited the ministers here, but they dare not speak out."

Rev. P. Sjoblom, Red Wing, Minn., writes:

"Rev. D. P. Rathbun has been here, and a little light is beginning to shine."

John D. Nutting, Albany, Mo., writes:

"The reform is making progress in Missouri. Hot times in Albany for the last two weeks. I had a conversation after class-meeting with the Deputy Grand Master of this district who is the main man in the M. E. church, North, and told him how many of us felt in regard to his connection with the lodge and church. He told a member of the church shortly after that he 'had a great mind to knock me down there for talking to him.' I spoke in a perfectly Christian manner. Later I mentioned Freemasonry in class-meeting as among sins which no man who had received any light upon the subject, could practice consistently with sanctification. After meeting was over he called me a 'dog,' and 'puppy' several times, accompanied with the meanest adjectives at his command, and said he had 'stood just all he was going to from me.' Saying 'Look out, or I'll brain you!' (making for the long iron poker by the church stove) when I touched his arm as he was going out and demanded an explanation. Another Mason member stood by and said I 'ought to be kicked out of the church.' But free speech will be had in that meeting, so long as I and our few staunch friends attend it. The devil shall not go unrebuked. The above D. G. M., as I afterward learned, had professed sanctification a few days before."

Sabbath School.

LESSON IX.—Feb. 29, 1880.—OUR FATHER'S CARE.

SCRIPTURE.—Mat. 6: 24-34.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27. Which of you by taking thought can add one cubit to his stature?

28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT.—Casting all your care upon him, for he careth for you.—1 Peter 5: 7.

[From the Bible Class Scholar.]

HOME READINGS.

Josh. 24: 14-27; Ps. 119: 33-40. Serving God.

Luke 12: 13-21; 1 John 2: 13-19. Serving mammon.

Ps. 147; Mat. 10: 29-31. God's care of all.

Ps. 34; John 16: 23-30. God knows our needs.

Ps. 37. God will provide.

Mark 8: 1-21. Want of faith.

Ps. 27; Isa. 12. Trust in God.

[From the Lesson Commentary.]

"Two masters"—While two masters go together, a servant may follow them both; but when they part, you will see to which he belongs; he cannot love, and observe, and cleave to both as he should.—M. Henry.

"Mammon"—The Chaldee word for riches. Mammon does not appear to have been the name of any Syrian deity, as some assert.—Alford.

The Chaldee word "Mammon" originally meant "trust" or confidence, and riches are the trust of worldly men. If God is not the object of supreme trust, something else will be, and it is most likely to be money.—Schaff.

Now, riches are meant to be the slave, not even the servant of man, and not to be the master. If any man serve his own servant, or, in a word, any one who has no just claim to be his master, he is a slave. But here he serves his own slave. On the other hand, to serve God, the source of our being, our own glorious Father, is freedom; in fact is the only way to get rid of all bondage.—George Macdonald.

Observe that in this passage Christ does not condemn the possession of riches but the serving of them; and the poor man may serve while the rich man may master wealth. He that serves riches labors for them; he who is the master of riches knows how to make them labor for him and through him for others.—Abbott.

"Therefore"—But if God alone must be worshiped, and mammon despised, what will become of our support for life? Our Lord now meets the question. Be not anxious about the matter; the duty is your part, the care is God's.—Wheedon.

"Take no thought"—"Be not solicitous." The English word "thought" when our version was made, expressed this idea of "solicitude," "anxious concern"—as may be seen in any old English author; and in the same sense it is used in 1 Sam. 9: 5, etc. But this sense of the word is now nearly gone out, and so the more English reader is apt to be perplexed. Thought or forethought, for temporal things—in the sense of reflection, consideration—is required alike by Scripture and common sense. It is that anxious solicitude, that carking care, which springs from unbelieving doubts and misgivings which alone is here condemned.—D. Brown.

"Meat"—Having given the costlier thing, God must be ready to bestow the less precious; meat was infer or to life, raiment to the body; surely then, by giving the life and the body God had pledged himself to the giving also the food and the raiment; and why, then, should there be distrust, worry, anxiety as to the supply of daily wants?—Melville.

"One cubit unto his stature"—These words do not relate to the stature, the adding a cubit to which (a foot and a half) would be a very great addition instead of a very small one, as is implied here, and expressed in Luke 12: 26, "If ye then be not able to do that thing which is least," but to the time of life of each hearer; as Theophylact, on Luke 12: 26, 'The measure of life is with God alone, and each man cannot set the measure of his own age." So the best commentators, and the context seems imperatively to require it; for the object of food and clothing is not to enlarge the body, but to prolong life. The application of measures of space to time is not uncommon. See Ps. 39: 5; Job 9: 25; 2 Tim. 4: 7. Mimnermus, a Greek poet, speaks of "a cubit's length of time."—Alford.

"Like one of these"—Let us, therefore, be more ambitious of the wisdom of Solomon, in which he was outdone by none—wisdom to do our duty in our places—rather than the glory of Solomon in which he was outdone by the lilies. Knowledge and grace are the perfection of man not beauty, much less fine clothes.—M. Henry.

"Oven"—Ovens were constructed in various ways: Sometimes earthen pots, sometimes a pot lined with cement, served the purpose; sometimes baking was done simply on stones heated by fire previously kindled on them. The oven here mentioned was a large round pot of earthern or other materials, two or three feet high, narrow toward the top. This being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming their cakes.—Ambert.

"Seek ye first"—Not only seek, it is "seek first." 1. First in point of time; morning conditions the day; twice-told-ling gives of very necessity the gnarled and crooked tree. Even so youth's best time for religious decision, and generally wisdom for all of us, is religion first in the life, first in the week, first every day. 2 Religion must be first in point of effort. We give energy, and care, and diligence to things according to their importance; even so, then, as eternity is longer than time, and the soul more precious than the body, in such proportion religion must be preferred to all other concerns that may engage us. 3. Religion must be first in the sense of being supreme; it is not a question of mere preference, but of rule.—J. M. Scott.

"The morrow"—No man is so safe as the child of God; no man is to be so cheerful. If he rise into the true position of the man of faith no one can be so fearless, so brave, so generous, so patient, so manly. Buoyancy is with him a duty, and despondency is a sin. Let him toil, for that is duty; but let no care, that is, double-minded distrust, cloud his brow, for that is usurping the prerogative of God. Let him earnestly labor, lavishly do good, serenely suffer, and great are his treasures above.—Wheelor.

"Sufficient unto the day"—Let us not pull that upon ourselves altogether at once which Providence has wisely ordered to be borne by parcels.—M. Henry.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 19, 1880.

The only question Almighty God puts to false worshipers is: "Who is on the Lord's side?" i. e., Christ's side. Those who stayed behind and were slain all claimed to worship the true God, "who brought them from Egypt," even amid the orgies of the calf and the dance which followed it. Conjecture only can guess why they did not come at the call of God. Some perhaps, did not feel free to tell how Aaron "made them naked to their shame." Some had lovers or sweet-hearts perhaps, who were not ready to give up the new worship and its license. Others held office in the new deism, and others already made it their trade; but most of them probably because they feared the secret, murderous spirit of a false worship. The first man born into the world murdered the second about a false worship.

Glorious Finale at Oberlin.

The case stands thus: Rev. G. W. Clark and Dea. Burr informed Secretary Stoddard that the First church had received a Freemason, and they and others had protested. Mr. Stoddard, as he always does, wrote a judicious, Christian letter, asking prayers for Oberlin, and Rev. C. C. Foote wrote two letters, among the ablest I have seen from any pen. The Oberlin *Gazette* contains at large the proceedings of a church meeting held in self-vindication.

They report the candidate as saying he had joined a lodge about twenty-five years ago. During the last twenty years "I have been in a Masonic lodge only three times; in the last twelve years not at all." But the pith of the case lies in this extract from the *Gazette*:

"In answer to the question, Do you feel yourself bound by your Masonic oath? His answer, in substance, was 'Yes and No.' 'No—inasmuch as I do not feel myself under Masonic control;' and yes, inasmuch as I DO NOT FEEL FREE to reveal all I have ever heard or seen in the lodge-room."

But this brother, who really seems to be a good man slowly opening his eyes, as Paul before Ananias,—this brother swore to "conceal" *all* that took place in the lodge-room, as well as crimes given as secrets outside; and he swore, too, in the face of Christ, who says, "Swear not at all." The only explanation how such a good Christian man as this seems to be, could hesitate to abjure such an accursed oath, is what we daily see in Masons; "that their minds are blinded" by worshiping Satan in the lodge—charmed as a serpent charms a bird! But let that pass.

The church say they voted to receive him, on the ground that he is not in active connection with the Masonic order. But why is he not if that oath holds him? Every Mason who does not feel free to disregard, repent of and renounce that fundamental blasphemy, the oath, is in active connection with the order. He can act with them whenever he chooses, as this brother has done three times since he left Canada. And if, with that avowal, he had been received without protest, every Mason watching that reception would have carried the joyful news to his lodge, that the First church had received a Mason who declined to abjure his lodge oath; and he would doubtless have received secret "special invitations" in plenty to visit their lodges. A seduced girl, who will keep any secret whatever for her seducer, is under that seducer's power. So is it with Satan, the prince and model of all seducers.

We must therefore think that the keeping of the honor of Christ and the purity of the church was with brethren Clark, Burr and their brother protestants. And we regret exceedingly what seems a sneer at these brethren in the last resolution, as unworthy of the leaders of the great and noble First Church of Oberlin.

Meantime we rejoice in the testimony of the said church which this discussion has brought out and in the gentleness and goodness of the brethren, who, in doing a hard and unwelcome duty, have subjected themselves to insinuation as "unjust and slanderous," by men whose bravery is not against the lodge, but its humble, God-fearing opposers.

Meantime if the good brother Foote will permit us, we will give him a model for the next letter which he shall write in this case:

DEAR BRETHREN:—"Though I made you sorry with a letter, I do not repent, though I did repent. For behold * * what carefulness it wrought in you: yea, what clearing of yourselves: yea, what indignation: yea, what fear: yea, what vehement desire: yea, what zeal: yea, what revenge. In all things ye have striven to approve yourselves clear in this matter."

If Baal be God, Serve Him!

An intelligent an observing gentleman and Christian, who left the Masonic lodge a few years ago said the other day that he was confident that within ten years the Freemasons would themselves draw a distinct line between their institution and the Christian church, and would take the initiatory steps to separate from their companionship every man who made a profession of the Christian religion and adhered to it. In 1877 an order came to the lodge to which he belonged from the Grand Lodge of Illinois, commanding that demits should be issued to every Baptist connected with the lodge just as fast as asked for. The reason being that these brethren, having strong denominational tendencies, were indifferent Masons, and should be got out of the way as soon as possible. He did not believe that the name of a Baptist now remained on the register of that lodge, and that members of this church throughout the State were being quietly got rid of in this way.

This is not the first appearance of a desire on the part of the lodge to separate from their company men who have confessed Christ. It is the natural operation of two antagonistic principles, between which there must be unceasing warfare until Satan is cast out of his power in this earth with all who are of his church. The discussion arising from the discovery of the Egyptian relics is powerfully aiding to bring the real spirit of the lodge system into public notice and inquiry. The opinions of Picton, Steinbrenner, Mackey, Pike, Meyer, Poore, and others, which are now appearing in the *Cynosure*, are remarkable as showing the concurrent testimony of men who do the thinking for the lodge. They see in Lieut. Gorringe's "wonderful discovery" simply the remains of a religious system whose rites were once cultivated by the worshipers of Osiris and of the sun. The Hiramites (see *Voice of Masonry* for February) are the flanking parties and skirmish line of this philosophic development and combination of all falsehood and idolatry in religion. In their secret meetings they hover about and protect this grand central idea, which gradually interfusing and leavening the whole mass of secret and man-made worships, is preparing nations for the final struggle between the kingdoms of Christ and Satan.

Ladies, Strike the Tobacco Users!

Miss Francis K. Ferguson, of New York, recently struck a man who was distressing her with the smoke of his cigar. She was arrested and fined ten dollars. The man assailed, we presume, still smokes on and glories in the use of tobacco which should be—his shame.

Ladies, do not strike tobacco users with your fists, but rather first with a consecrated life, patient, loving and blameless, bring the scientific facts in regard to the poisonous nature of tobacco to their notice frequently. Do not treat the sin of the use of tobacco at any time with levity, but with humility and prayer become so filled with the Holy Spirit that through you it may wield its sword, which is the word of God. If this loving exhortation, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," could strike a Christian who puts tobacco to his lips whenever he does so, he could not long resist it. "If any man defile the temple of God, him will God destroy." "Know ye not that your body is the temple of God?"

If ladies would allow the Holy Spirit to use them in striking tobacco users with the keen-edged sword of truth, no civil court would fine them for the assault, and the offensive, selfish, damaging use of tobacco would perceptibly decline.

—Items to be considered in connection with the Oberlin articles. —Bro. Willard Burr, who stood for the spirit of the church rule as expressed by Pres. Finney, received, a few days ago, a threatening letter signed "*One of the Fraternity*," and on Wednesday night last, says the Oberlin *Gazette*, a barn belonging to him, situated a mile west of the town, was burned, with a large quantity of hay, involving a loss of several hundred dollars. These facts warrant at least the suspicion that the lodge knows its foes.

—From the number of letters speaking of Thursday last, it appears that the recommendation was heeded by many friends of the reform. The First church at Holland, Mich., the Wesleyan church at Fort Scott, Kan., and the College church at Wheaton observed the day.

—The interesting work inaugurated by Dr. Fulton at the Rink in Brooklyn, N. Y., is not unfamiliar to our readers as they were informed of it by special letter at its inception. Its progress is occasionally reported, as this week, in our religious news. It is with great pleasure that we announce to our readers that Gen. Conway, whose name is familiarly associated with the negro exodus, now Dr. Fulton's assistant, will be one of the contributors to the *Cynosure*. A letter from him will appear next week.

—The *Christian Instructor* of this city deserves hearty thanks for an excellent editorial notice of the tracts issued by the National Christrian Association. The titles and directions for procuring these tracts appear in an advertisment next week. The tract committee last week added No. 10 to the list, one of the most effective appeals to members of the lodge to forsake that system by confession and repentance that has been printed. These tracts will be sent free, except postage, by writing to "Tract Committee, N. C. A., 221 West Madison St., Chicago."

—One or two letters from Winona, Iowa, have been printed in the *Cynosure*, condemning the action of Freemasons and their abettors in that place for locking the Free Methodist church out of the public school house. In reply Mr. Theo. Russell, the gentleman specially condemned, writes a long letter in self-vindication. His article is too abusive to see light in print and it is only necessary to state that what he gives as facts in defense are that Rev. J. T. James did not know him personally when criticising him in this paper; that the Free Methodist society used the lamps of a literary society meeting in the school-house without paying for the oil; and that the Friends and community were abused by the church and so were locked out. If Friend Russ[illegible] would first cast the lodge beam early of his eye he would see mo[illegible] esteems how to deal with what great faults in others.

Bro. Foote's Letter of Explanation.

Before all the world the great wrong and misrepresentation should be acknowledged. My informant was misinformed. Oberlin has no fellowship with Freemasonry and never has had, no, not for a moment. Her well earned record of a universal reformer is unsullied. I am in receipt of a communication from Oberlin, that has given me great joy and sorrow. Joy that the false report was false, and sorrow for the wrong that has been done.

The letter commences with this fragment from the 8th of Nehemiah: "There are no such things done here as thou sayest." And then follows this statement condensed. A man from Canada has joined the First church, who gave this record of himself. Twenty-five years ago he joined the Masons. On taking the first degree he felt he was sold; took the second degree, was sold again; was told the "sublime" was in the third degree; took that also, "got enough and quit." During the next eight years he visited the lodge by special invitation with friends three times; has paid no dues for twenty years, nor been inside the lodge for twelve years; has talked and worked against Masonry, and would by no means join the lodge again. So he told the church, or the pastor.

Now does a church fellowship Masonry that receives to its membership such a man? No more than the church of Antioch fellowshipped persecution by receiving Paul of Tarsus. But this brother does not tell what he saw inside the lodge. Well, Paul says, "It is a shame to speak of those things which are done of them in secret." But he has done it in the first chapter of Romans. But this brother fears his oaths; has a tender conscience. So had Rev. Nathaniel Colver, and was in an agony of fear until enlightened by the Word of God, and then he "out with it!" Then his joy was "as his first espousal." So he told me.

All this for the First church whose pastor is regarded by all as a worthy successor of Pres. Finney in his opposition to all forms of wrong.

But the letter from which I quote admits that what has been said in Mr. Stoddard's letter of the member in the Second church who has joined the lodge and is its secretary is much more just. Of course it is. And if that man does not renounce such bare-faced wickedness at once, then should the church, "deliver him over to Satan," and so "purge out the old leaven," as Paul commanded the Corinthians to do with the incestuous person. Refusing to do this, the sin of that man and of Masonry become their sin! The sin of Ananias for which he was struck dead on the spot is no greater than that of going from the church of the Son of God to affiliate with the denizens of that "cage of unclean birds," the lodge.

And may Oberlin remember "If one member suffer, all the members suffer with it." A spot on the sun will be seen all over the world. There are hundreds of thousands of persons whose vigilant eyes are ever towards Oberlin with a godly jealously; who rejoice in her purity and prosperity and who would lament her deflection. It should be said in her praise that there is probably no town or city in the world of equal numbers, where so few vicious practices are found. A successful war is waged against gambling, liquor-drinking—not excepting beer and billard saloons,—and just now there is a wide spread effort for cleaning out tobacco; and against the abominations of secretism may her war be truceless.

I hope to be able to show the brother who has left the lodge that it is not only right, but a Christian duty to cast away those horrid oaths, and to reveal to the world "what he has seen inside the lodge."

C. C. Foote.

Reminiscences from a Veteran in Reform Work.

Dr. J. A. Bingham, Mallet Creek, O., sends Pres. Blanchard a very interesting letter containing some reminiscences of slavery times, which, if space would permit would be published in full. We give below a few extracts:

"I am glad of your safe return from California, though I was not without fears that it might be otherwise. God is good. I am not alone in thankfulness that we may still expect the same good work against Satan's favorite cause of secret iniquity, terrific though it is. At this distance, though unable to help, we have rejoiced at the defeat of his plots and wire-pullings for the destruction of Wheaton. God is good, God is wise. Well he knows how to preserve his instrumentalites for carrying on his own work.

"I have not forgotten the time when I saw you on the stage, next morning after the great anti-slavery convention held in the M. Tabernacle in 1845, in Cincinnati, just before starting for Illinois. You did not then know *all* the work the Master had for you to do, but God knew. You, my brother, had long been the 'speckled bird' in Cincinnati, when the fashionable ones sang peans to chains and rivets on human limbs. God be praised for having given you children to stand shoulder to shoulder by their father in battling a worse slavery of the human soul.

"Your visit and Gospel labor in Gallia county, nearly forty years ago, is now as vivid in my memory as then. Do you remember our visit among the colored people among the pines in Morgan township, near Porter, and how the darkies chopped down tall trees for a school house, and how sister Blanchard solicited and obtained in Cincinnati books and Bibles for that school? That school and books and teaching, although of brief existence, did a large amount of good. Time will not measure it. Some converted there are in heaven now.

"Who would dare to follow those (in thought even) who set fire to the school house, burning Bibles and all the books, in obedience to the pro-slavery spirit then rampant? Is it any safer to follow those now-a-days who follow darkness rather than light themselves, and hold the people back lest the light of God's Word should shine into their souls and make them free? Our Congregational clergy have a more guilty responsibility resting upon them than others, inasmuch as no authoritative ecclesiastical power holds them in check. They must, it would seem, be acting from the love of being led.

"Excuse an old man, nearly eighty-seven, whose love for the Master stirs up sympathy and prayers for the success of those in the front ranks, battling against the enemy of souls."

Elder Turney Visited.

Petroleum, W. Va. Feb. 9, '80.

Ed. Cynosure: The Freemasons have not succeeded in their plan of "starving off" the undersigned. Nay, verily. But on Saturday evening last my family and self were made the surprised recipients of some handsome presents of clothing, etc., the very things we most needed. Such of the donors as hold any church membership are United Presbyterians. Their gifts were worth between thirty-five and forty dollars. So the blessed Master does provide for us, and Freemasons cannot hinder. The anonymous abuse and misrepresentation which the irresponsible *Grafton Sentinel* has heaped upon me, can well be forgotten in the light of the knowledge that God is taking care of me so wonderfully. I have just been appointed Fraternal Delegate from the West Virginia Annual Conference to the Maryland Annual Conference of the M. P. church, to meet in Washington city on the 10th day of March next. This will give me an opportunity to do some good work for our reform. D. B. Turney.

—Prof. Geo. E. Foster, the eloquent temperance advocate from New Brunswick, N. S., whose fine address on prohibition in Wheaton College Chapel a year ago was reported in the *Cynosure*, has become the publisher of the new temperance paper, the *Signal*, of this city.

—H. W. Beecher has come out in favor of a third term for Grant in his paper and in a public speech. An advocate who has done so much to break down the Christian Sabbath and destroy public respect for the Christian church and ministry would be expected to find an agreeable theme in this measure, so distrusted by our wisest men and so inimical to American principles.

—Some say that Pres. Blanchard, editor of the *Christian Cynosure*, rides a hobby! and that hobby they say is opposition to Freemasonry and other secret societies. That is a very good hobby to ride, brethren; but he is no more outspoken against such things than Christ and Paul were. The former said, "He that doeth evil hateth the light," and "he that doeth truth cometh to the light," and "that he himself in secret said nothing," and the latter said, "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them." Besides, if the *Cynosure* is not in all respects a most faithful and philanthropic and religious paper, we know not where there is one. Read it and see!—*Christian Reformer, Phila.*

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, Feb. 19.—That which I see not teach thou me: if I have done iniquity I will do no more."—Job 34:32.

Fri., Feb. 20.—"God resisteth the proud and giveth grace to the humble."—1 Pet. 5:5.

Sat, Feb. 21.—Humble yourselves therefore under the mighty hand of God that he may exalt you in due time."—1 Pet. 5:6.

Sun., Feb. 22.—"Thy Father which seeth in secret shall reward thee openly."—Mat. 6:6.

Mon., Feb. 23.—Surely I know that it will be well with them that fear God."—Eccl. 8:12.

Tues., Feb. 24.—"God be merciful to me a sinner."—Luke 18:13.

Wed., Feb. 25.—"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15.

Married.—At the residence of the bride's mother, Mrs. A. Taylor, Jan. 28, 1880, by Rev. S. C. Rice, Mr. Willard R. Schuyler and Miss Lucy L. Taylor, all of Aztalan, Wis.

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Home Circle.

The Jewish Pilgrim at Jerusalem.

Are these the ancient holy hills,
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea;
But still, O! promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys fresh and fair,
With summers bright as they have been,
When Israel's home was there.
Though o'er thee, sword and time have passed,
And cross and crescent shone,
And heavily the chain hath pressed,
Yet still thou art our own.

Thine are the wandering race that go
Restless through every land;
Whose blood hath stained the polar snow,
And quenched the desert sand.
And thine the homeless heart that turns
From all earth's shrines to thee,
With their lone faith, for ages borne,
In sleepless memory.

For thrones are fallen, nations gone,
Before the march of time;
And where the ocean rolled alone,
Are footsteps in their prime,
Since Gentile plowshares marred the brow
Of Zion's holy hill—
Where are the Roman eagles now?
Yet Judah wanders still.

—Selected.

"*Bill, the Banker.*"

The annals of the poor are short and simple. They record, however, heroic deeds. One of these records tells how a poor navvy became a hero by forgetting self, even when death was clutching him.

Years ago, when England was digging canals, the laborer who delved therein was called a navvy. The name, an abridgement of navigator, connected in the public mind the digger with works for internal navigation. In the course of time it came to designate a laborer on railroads and other public works.

This navvy was called "Bill the banker," because his usual post was at the top of a forming embankment, among the tip-carts.

He was a "top-man" over a shaft of a tunnel which was being cut on a railway. The shaft was two hundred feet deep, and ran down through solid rock.

Bill's duty was to watch the large iron bucket filled with rocks, as it was hoisted from the bottom, run it to the tip-cart, and return it empty to the navvies below.

If a rock fell off the bucket, Bill shouted, "Waur out below!" and the men ran farther into the dive.

One day, as Bill was leaning over the shaft, swinging in a loaded bucket, his foot slipped, and he fell into the shaft. He knew he would be dashed to a jelly; but he thought of his mates below.

If he screamed, they would rush out to learn the cause of the unusual noise, and some of them would be smashed by his heavy body.

If any of them were at the bottom, and he did not give the usual warning, they would be killed.

His mates heard one moment his clear voice, "Waur out below!" the next the thud of his smashed body. They were saved.

"Bill the banker" was more than a poor uneducated navvy; he was a hero. For the essence of heroism was indicated by the sneering Jews when they said of the crucified One: "He saved others, Himself he cannot save.—*Ex.*

Geological Blunders.

The tendency of the best geologists in our day is rapidly going away from the old ideas of the vast periods of time in the construction of the earth. It was not very long ago that Sir Charles Lyell, the distinguished English geologist, calculated from his own standpoint the rate at which the mud is deposited in the great delta of the Mississippi. By actual figures he reached the astounding calculation that the formation of the delta of the Mississippi must have occupied not less than one hundred thousand years. And when down underneath that deposit a skeleton was exhumed, it proved beyond all question that not less than fifty thousand years ago human feet had trod the soft soil of the delta of the Mississippi. But unfortunately for Sir Charles Lyell, American geologists were on his track, und the United States coast survey followed in the pathway where he had been investigating. Gen. Humphrey, of the American army, measured accurately the amount of the deposit. He reviewed the figures of the English geologist and showed unanswerably that the whole delta of the Mississippi could not have been in process of formation longer than four thousand four hundred years.

For many years geologists held that a quantity of pottery that was found some sixty feet below the surface of the soil in the delta of the Nile, was at least two thousand years old. But later investigations, deeper down in the same soil, came upon some more patterns, which were undoubtedly of Roman origin, and under these a brick that bore ineffacably the stamp of Mohamet Ali, a modern pasha.

If you have visited Minneapolis you certainly must have been struck by the formation of the banks where the Mississippi has cut its way through the rocks. Above, there is layer upon layer, stratum upon stratum of limestone, and beneath the saccharoid sandstone, white as the sugar from which it derives its name, and soft enough to be cut with a knife, lies in huge masses. On the bluff overlooking the river there lives, in an immense house, which many years ago was a popular hotel of the ancient city of St. Anthony's Falls, a friend of mine. One day there came to him startling news. Just outside of his premises in excavating for the foundation of a new building, the workmen struck upon a wooden coffin, and in it they found what was recognized to be beyond all doubt human bones. A local geologist, a physician of the State, with some skeptical tendencies, seized upon this new foundation of the antiquity of man and the next day the columns of an evening paper of St. Paul contained an article from this gentleman's pen about what countless ages must have elapsed to perfect that saccharoid sandstone over the coffin, and over that to have put these layers upon layers of rock.... On reading the article my friend felt at once that it was his duty to investigate the event. He found the coffin still unremoved, for it was solidly wedged into the saccharoid sandstone, and small pieces of the bones were scattered carelessly about. My friend, whose Christian feeling is only equaled by his profound ability and scholarship, began carefully to examine these relics of pre-Adamite man. Imagine his surprise to find that the coffin which had been made so many ages before Adam was placed upon this earth, was the plank sewer of the old hotel in which he lived, and the bones were those of some innocent lamb that a careless cook had some time ago flung into that receptacle. I honor geology, but I claim it is yet a very imperfect science, and even with all its imperfections I have yet to find a solitary principle or fact that geology has laid down that contradicts one word of the five books of Moses. —*Dr. Cheney.*

Locusts and Wild Honey.

Major General Bisset, C. B., in his work entitled "Sport and War in Africa," gives an interesting illustration of the use of these as food. "About the year 1830 some of the dispersed native tribes from the interior of Africa migrated into Cape Colony to seek employment among the farmers. My father engaged one family, consisting of man named Job and his two wives, with seven or eight children. Soon after their arrival a flight of locusts came from the interior, and night after night, whilst the locusts settled on the earth, the whole of this family, with great sandals of ox hide tied on their feet (very like Canadian snow-shoes) would walk about the whole night wherever the locusts were thickest. The next day the locusts would again take wings; but where this family had been walking about all night you saw acres and acres of ground covered with swarms of disabled locusts that could not fly away, and the natives would collect them and bring them home in baskets; they would then break off the wings, pinch off the tail end of the body, and pull off the head, and withdraw the inside of the locust; thus the body and legs alone remained, the inside of the body being covered with fat. This portion of the locusts was then spread open upon mats in the sun to dry, and when dry packed away in huts raised from the ground and built on purpose. These people received a very good ration of food, yet this family preferred the bread made from these locusts to any description of food. Their mode of manipulation was as follws: A basketful of their dried locusts would be taken from the store, and one of the women would sit down on the ground by a flat stone, and with another round stone in her two hands would grind or reduce the locust to flour, and therewith make thick cakes, and bake them on the coals or in the ashes, and eat this locust-bread with wild honey. Honey was most abundant in the country at this time, and I have seen Job, after a day's hunting, carry home leather bags full, weighing more than I could lift from the ground. Hence I believe it was that John the Baptist lived upon locusts and wild honey in the wilderness.—*Biblical Things not Generally Known.*

Quench not the Spirit.

We read in 1 Thess. 5:10, "Quench not the Spirit." Fairs, festivals, dances, and dramatic performances quench the Spirit. They should be cleaned out, like a cage of unclean birds. I know how it is myself. They grieve and quench the Spirit. Fashion has a great deal to say in the church. It is not necessary to go to Paris to see the fashions; you can see them by going to church. Hundreds of churches want intellectual ability to preach to them, and not men inspired with the Holy Ghost. They want preachers who can draw with their splendid eloquence. What we want is preachers who can draw with eloquence from heaven, and not with eloquence from earth. The Spirit will respond when we appeal to heaven, and not to earth; and not until the Spirit is called upon will the revival come. Believers grieve the Holy Spirit: the church quenches it, and the earth resists it. We want an earnest, living truth. Much of the preaching that is done Sunday after Sunday has too much of the letter. The sermon is logically perfect; there is no possible controversion of the argument; and, when it is delivered, it falls dead. It has too much of the letter, and no Spirit. How many times I have failed! Many a sermon is as lifeless as a corpse. I fear a dead orthodoxy more than all the "isms" that have been propagated. It creates infidelity. The infidel is as much a master of intellect and argument as the preacher; but if the latter have not the Spirit, he can be of no avail. We want the Spirit in our work.—*Zion's Watchman.*

—The slave trade has long been carried on by connivance of the Portuguese government on the east coast of Africa. Assurances have been received in Britain that the co-operation of the Portuguese authorities with British will go far to put it down. This clause of Africa from save the interior murderous wars. slave hunting and

Childrens' Corner.

Philip Melanchthon.

[*Concluded.*]

April 8, 1530, the Diet of Augsburg was called, and the Reformers were required to present before it their Confession of Faith. This, the first Protestant confession, was drawn up chiefly by Melanchthon. As it was deemed unwise for Luther to appear at the Diet, it was signed by nine princes and cities, and presented to the Diet, and then it was turned over to a committee of Romish theologians to be refuted. In the meantime, while the refutation was being prepared, means were taken to obtain concessions from Melanchthon—such was his well known desire for peace, that he was disposed to concede more than he ought, but not enough to satisfy the minions of Rome. At this period, Melanchthon was much dejected, but Luther wrote to him encouraging words, and asked him, "What more can the devil do than to kill us; why then be troubled?" The refutation was now ready, and was presented August 3d. It appears to have been a weak document, and Melanchthon soon completely used it up in his able reply, entitled, "The Apology of the Augsburg Confession." The Emperor decided against them, however, and they returned to their homes, and Melanchthon rejoiced that he was once more in Wittenberg. The Protesrant party now united to defend themselves, if necessary, by the sword, but in 1553 the peace of Nuremburg was secured, and for several years the Reformation progressed, interrupted only by efforts at union, and among these the "Form of Concord," by which it was hoped that the Lutherans and the followers of Zwingli would be satisfied concerning the doctrine of the sacrament of the Supper. Both parties rejected the Romish doctrine of transubstantiation, but the Lutherans held to consubstantiation, that is, they did not believe the bread and wine were changed into Christ's body and blood, but that they were present in the bread and wine, just as fire is present in a heated iron, while the substance is still iron. Melanchthon still adhered to this theory, though he was far more liberally disposed respecting it than Luther, and our judgment is, that only for Luther's influence Melanchthon would have adopted Zwingli's views, namely, that the bread and wine were representatives of the body and blood of Christ. About this period Emperor Charles greatly desired to control the church in his dominions and for this end sought a union between the Catholics and the Protestants. He called a Diet at Augsburg to consider the question and imposed upon the people a creed called "The Augsburg Interim," granting some privileges to the Protestants, but indorsing many of the offensive doctrines of the Catholics, and allowing the authority of bishops. This Melanchthon, with more than his usual boldness, opposed. At the request of the Margrave, John of Bradenburg, for his opinion, he wrote, "As regards my own person, by God's grace I will not approve of this book called 'Interim,' for which I shall [illegible] important reasons; and to God, who end my poor life oned or banished I be imprisconnseled submit." He nevertheless imposed upon the [illegible] when it was rulers, and this led to [illegible]rch by the [illegible]ery excited controversy between him and Flacius which grieved him very much. The Interim, however, was soon brought to an end by the peace secured by Maurice from the Emperor, 1552. The disputes among the theologians still went on, Melanchthon taking a leading part, for Luther had been taken home to his rest in heaven. The synergistic controversy and that with Osiander concerning justification and sanctification occupied most of his time, but he was ever ready to do what he could to forward the cause of union, not only among the Protestants but also with the Romanists, and for this purpose he attended a conference at Worms in 1557, but without any good results. The great doctrine of toleration was not yet fully accepted, and the whole church was in error respecting the authority of the civil magistrate in religious matters. In addition to his troubles from the condition of the church and state, he had also a large share of trouble in his family, one beloved son was called away by death in infancy, and his dear daughter Anna married a man unworthy of her, but she was soon taken from her sorrow to a heavenly home, and her children were taken to her father's house at which Melanchthon was greatly pleased, for he had a great love for children. But the end of his labors and his disputations was now near. In March, 1560, he departed for Leipsic on business of the Elector, and returned from this journey stricken with his last sickness, and on the 19th of April he was released from his labors, and taken home to his heavenly rest. As he neared the end of his journey, his son-in-law, Peucer, asked if he wished anything, to which he replied, "Nothing but heaven."

Thus died one of the ablest men of the Reformation. Too timid to be a leader like Luther, at the same time he possessed the qualifications which were necessary to make Luther's more efficient. He was buried, as we have already described, in his beloved Wittenberg, and in 1869 a monument was completed to his memory. "He rests from his labors, and his works do follow him."

Washing-Day.

"Oh, dear me! I wish washing day only came once a year!"

Jenny's face was very sober, and her voice little like her usual merry tones.

"What's the matter, puss?" said grandpa. "Seems to me my tidy little girl wouldn't like such a change as that at all. How many of these pretty white ruffled aprons could you have, dear, for instance?" and the old gentleman put two fingers in Jenny's apron pocket and left a shining bit of silver there.

"Thank you, grandpa. Oh, of course I didn't mean exactly what I said. But it is such a bother! I must keep out of the kitchen. Sarah has no time to do anything I want, and mamma must tend baby,—so she's just the same. I mustn't even talk to her now, because she wants baby to get his nap. Isn't it a bother, grandpa?"

"Yes, little girlie, I suppose it is," said the kind old man, taking her on his knee and stroking her gold-brown hair. "But it would be a worse bother not to have plenty of clean clothes. Shall I tell you how they manage the washing away off in Granada, where I went thirty years ago. Where is Granada, dear?"

"In South America, grandpa," answered Jenny, promptly.

"Right. The working women there wear skirts reaching only a little below the knee, and no stockings or shoes. They go without soap, wash-board or tub. They take the clothes to the bank of the river—a large pile, for washing is done now and then, as we say. They wade in, and standing ankle-deep or more in the water, rub sand on the clothes, and dash them about in the stream. Instead of first ironing, then sprinkling and folding, and the next day ironing, they have one process that serves for all. The sand on the shore is perfectly clean, and in the sunshine is quite hot. They spread the clothes in the sand and cover them with it. After a little time they take them out and shake them. The sand all flies off, leaving them clean and dry, and ready to wear again. As to ironing, they never, the year round, have fire enough to heat a flat-iron."

"What a funny way, grandpa! Did you have your nice shirts and handkerchiefs done so?"

"Yes, indeed. I had to or go without. They don't know any other way."

"Jenny," called mamma from the top of the stairs, "will you rock baby a little while?"

And the little girl, with a kiss and "Thank you" to grandpa, ran off merrily to take her share in washing day.—*Youth's Companion.*

What is the Tongue For?

"Since God made the tongue, and he never makes anything in vain, we may be sure he made it for some good purpose. What is it then?" asked a teacher one day of her class.

"He made it that we may pray with it," answered one boy.

"To sing with," said another.

"To talk to people with," said a third.

"To recite our lessons with," replied another.

"Yes, and I will tell you what he did *not* make it for. He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind or foolish, indecent or impatient words with it. Now boys, think every time you use your tongues, if you are using them in the way God means you to. Do good with your tongues and not evil. It is one of the most useful members in the whole body, although it is so small. Please God with it every day."—*Ex.*

Who is Polite.

A boy who is polite to his father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy.

The teacher of an infant class was questioning the little ones on the lesson relating to Peter's vision. The "four-footed beasts" were readily disposed of; but when she asked what the "creeping things" were, a little girl hit upon a happy thought, and said, with great animation, "Babies!" As the teacher hesitated about accepting this part of the vision, the little one insisted, "Why, babies *are* creeping things!"

Brevities.

A cautious writer will always be on his guard against the accumulation of proofs, lest that should happen to him which is said to have occurred to Bishop Bloomfield. After the learned Bishop had preached a sermon on the existence of God, an admiring farmer was heard to say: "Our Bishop's a main good preacher, but I can't help thinking as how there be a God after all."

Extracts from *Liquor Men's Ad vocate* copied from *Christian Statesmen*: "Five hundred million of dollars passed through the hands of liquor dealers during the last year. This shows a powerful element, which, if united, might bid good bye to prohibition laws. Every saloon averages eighty regular customers, and these eighty customers have eighty votes, and if properly managed, every bar tender might influence these eighty votes to any given policy decided by the bar-tenders *en masse*."

A drunkard at Battle Hill, Kan., resolved to reform or die. Putting some deadly poison into a glass with whisky, he locked himself in a room with the mixture. His plan was to conquer his craving for alcohol if possible, and, if his appetite overpowered him, kill himself with the drink that satisfied it. He was alone with the poison for six hours, and then he drank it. His life was saved, however, by the timely efforts of a physician, and he was sent to an asylum for inebriates.

The remains known as Con O'Neill's castle, Castlereagh, were ordered by their proprietor to be enclosed within a wall built around the ruins. The agent on receiving the order, pulled down the ruins to obtain stone for the wall to enclose them.

Shortly after Mr. Ben Pitman left England, and had settled in Philadelphia, his wife, the late Jane Pitman, was attacked by a fever of severe type, which affected the brain. On her recovery the mind was a blank. She could remember nothing—nothing of her past life, and very little, if anything, of the knowledge she had acquired. This continued for some time. She had, however, received a very good musical education, and was an accomplished pianist. One day she seated herself mechanically at the piano, and as mechanically ran her fingers over the keys; as she did so, the fingers caught up a phrase of some composition which she had often played; little by little it came back to her, until the whole composition was recalled to her mind, and almost simultaneously the veil that shrouded her intellect was lifted, the memory restored, though not fully, and the mind thereafter acted with complete consciousness. The mechanical training remained in the finger tips after the power of memory had apparently been destroyed, and was the immediate means of restoring it.

When President Porter recently sat down to a dinner with the other members of the Yale faculty and their guests, he was astonished to learn that the dinner was attached by the sheriff. A shrewd Boston merchant had taken the opportunity to force a New Haven hotel keeper to pay a debt of $500, and the money was paid before the dinner was eaten.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$27 00
Eli Tapley..... 15 00

Received at this office last week from Richard Kelly, St. Charles, Ill., and M. B. Witmer, Shaucks, O., $2.00 each. Bro. Hinman reports the following sums from St. Charles, Minn.; Mrs. B. M. Cravath, $5.00; Calvin Marshall, $1.00; collection $5.75.

—Special religious services were resumed last week Wednesday evening by Bro. Clute in the Free Methodist church of this city. Rev. B. T. Roberts of Rochester, N. Y., is assisting.

—Major Whittle has been laboring at Rochester and Mankato, Minn., since leaving St. Paul. He visited Chicago last week and took part in the Sabbath evening service in the Moody church.

—At the annual election of Sabbath-school officers in the same church, Mr. Moody was chosen superintendent with Bro. J. M. Hitchcock, upon whom the duties of that office have rested ever since Mr. Moody was called into a wider field.

—Prof. C. A. Blanchard preached in the Independent church in Streator on Lord's day.

—Bro. W. I. Phillips of Lindenwood, Ill., was in Wheaton and this city again last week, looking for assistance in special meetings.

The Reformed Church.

—The New York *Sun* of the 10th reports a case of church discipline growing out of the desecration of the Twelfth street Reformed church, Brooklyn, by a Knight Templar show on the first Sabbath of this month. We print the *Sun's* statement and trust this brother who has boldly and nobly undertaken this matter in defense of his Master may succeed in bringing about a reform in his church on this important question:

Mr. William Brown, a member of the Twelfth street Reformed church of Brooklyn, is pressing some objections to recent transactions in that church, and has called for a church trial of one of the members, whom he accuses of unchristian conduct. The trouble arose out of a sermon preached in the church on the 1st inst., by the Rev. Dr. Joseph Wild, pastor of the Elm Place Congregational church, which was preached to a lodge of Knights Templar by consent of the consistory of the church. The Knights were present in uniform. In his sermon Mr. Wild traced the history of Masonry, and in speaking of its religious character, intimated that a man's soul might be saved even if he did not belong to the church, provided he were a consistent Mason. The sermon seemed to please the congregation generally, for no one found fault except Mr. Brown, who openly expressed his opinion that the Masonic order was by no means religious, and that its advocacy was out of place in the church. The meeting for the election of church officers occurred on the following day, and Mr. Brown thought it was a fit opportunity for him to enter his protest against the Masonic tendencies of the church. Before the election, therefore, he arose and sought to have the following paper passed upon:

In view of the increasing corruption of the Masonic lodge in the church, and notwithstanding the stern appeal of our pastor for us to attain to a higher spiritual life in the membership of the Twelfth Street Reformed church. Therefore, be it

Resolved, That we will not knowingly vote for any man for church officer who is a member of a Masonic lodge, and we hereby request our pastor to inform us of the qualifications of every candidate to be voted for.

Resolved, That a copy of this preamble and resolutions be preserved and presented to the next session of the synod.

William Brown,
416 Eighteenth St., South Brooklyn.

—Correspondents of the *Christian Intelligencer* are stirring up the matter of Christian festivals. It is a hopeful sign that some are learning that these dieplays of Vanity Fair are out of place in the house of God, and that there should be a reform. Why does not the editor of the *Intelligencer* discuss fairly and in the light of God's Word, not only these frivolous displays of "Christmas," but the celebration of the day itself. The facts are not wanting to abundantly prove the keeping of the day to be a popish-Masonic rite which should not be tolerated in the churches of Christ.

United Presbyterian.

—The first statistical tables of the U. P. church in this country were published in 1859. A contrast between that year and the tables of 1879, showing a hopeful growth, is as follows: Ministers, 408—675; congregations, 634—798; mission stations, 44—65; communicants, 55,547—80,692; Sabbath schools, officers and teachers, 3 233—7,647; scholars, 17,976—65,467; contributions for foreign missions, $8,574—$36,290; home missions, $8,682—$27,865; church extension, $2,301—$13,746; education, $1,300—$16,228. The average contribution per member for all purposes in 1860 was $4.31 and in 1879 $10 35.

—The *United Presbyterian* states that a revival in Kenton, O., the number added to the church was twenty-four, seven of whom were baptized. Two services were held daily, and the people gave themselves entirely to the work and were anxious to have the meetings continued, but the circumstances of the brethren conducting the meetings were such that they could not remain. Rev. J. A. Henderson, who has accepted the call from the congregation, was present and aided greatly in the work.

Presbyterian.

—The Grassy Creek church of the Orange Presbytery in North Carolina, still worships in a building erected one hundred and twenty-six years ago, or soon after the church was organized in 1753.

—The church at Leadville, Colorado, which is one year and a half old, has increased to over seventy members, has become self supporting, pays its pastor a salary of $2,000.

—There were organized in the State of Nebraska during 1879 twenty Presbyterian churches with an aggregate membership of 340.

—Another minister has given mortal offense to the lodge by refusing to allow a Masonic pow-wow in his church over a dead body. Rev. Henry T. Hunter of the Seventh Presbyterian church of New York, is the offender. During the early part of January a Mason who had been attending his church died, and Mr. Hunter nobly refused to associate in religious service with an order that rejects and insults Christ. The New York *Sun* has a very Masonic report of the matter which does Mr. Hunter manifest injustice.

Baptist.

—The *Daily Witness* reports marvelous results following the labors of Dr. Fulton and his associate, the Rev. Mr. Conway, in the Brooklyn Rink. The aim seems to be not merely to lecture men as to the evil of drunkenness, but to follow them up, day in and day out, till the poor victims are brought to Christ and put upon their feet. Some of the incidents of the work are most remarkable. Dr. Doremus, a physician, who, but a short time ago owned eleven brown stone houses in Brooklyn was brought to absolute want through drink. He has been reclaimed, converted, re-established in business, and has become the employer of others, all within the past four weeks. Mr. Burtonshaw, a man who but a short time since was comfortably off, was reduced to great poverty and suffering. Recently he signed the pledge, was converted to Christ, and now is making money. A reporter for a great newspaper, who was the head of a most interesting and intelligent family, pawned nearly all his clothing to get money for drink. He recently signed the pledge and now professes to be converted. Dr. Fulton caused his clothing to be redeemed, and has manifested the utmost interest in his case. The poor man's family had to leave him, and his home was utterly broken up. Under the reign of the new mind which God has given him his family have been restored, and he is happy once more. A well known carpenter, also the head of a lovely family, pawned all his tools to get money to buy liquor. He was even drunk the very day when one of his children lay dead in the house. Dr. Fulton told him to go and get his tools out of pawn and gave him $30 to do it with. The man first signed the pledge and gave his heart to God. The tools are redeemed and he is at work at good wages.

—A portion of a letter from C. H. Richardson, missionary of the Consolidated Baptist Convention in Bakunda, Africa, is published in the *National Monitor*. It describes graphically some of the obstacles to missionary work: "On Saturday, Oct. 25th, we had a fight. Our people fought desperately. The town is composed of three villages. One village fought the other two. The cause of the fight was their Ju Ju and foolish customs. We were quietly arranging for our Sunday services when their war broke out. I ran out and rang our church bell. This bell they respected when all other means failed. They fought with sticks. Late at night we dressed wounds. To-day they called me to sit in court. They conducted themselves orderly. The two villages paid fines, and pouring water on their feet as a memorial, declared for peace. I stood for the first tim in a Ju Ju house. I spoke to of people of our work as a mis tain peace. I then asked for a use. * * ed the house a a meetin can public l would say to the A served them of this people, as It to-day, as on while sitting i their manners, other occasion

ideas, oratory, gestures, judgment, order—I say before my Father in heaven, I lie not, that more lofty principle, more love of justice, more intellectual power, I never saw at home, although exhibited behind a breast devoid a shirt and a head without a hat. I can walk here with gentlemen. Some of them are of noble stature. They talk so consistently and intelligently as to astonish you."

CONGREGATIONAL.

—The Peoria church has been for some time looking for a young man to act as assistant pastor with Rev. A. A. Stevens. Rev. J. H. Parker of Michigan has been approved by pastor and people for this work.

—Mrs. Warren F. Day, wife of the pastor at East Saginaw, has lately been chosen secretary of the Michigan branch of the Woman's Board of Missions.

—Pastor C. C. Creegan of Wakeman has been appointed Home Missionary agent in Colorado to succeed Mr. Pickett, who was killed by the overturning of a stage. He goes to his new field in March.

—Dr. Wild, pastor of the Elm Place Congregational church, Brooklyn, is a renowned Masonic champion. He delivered two lectures in favor of the lodge in his own church lately, in which he claimed that Freemasonry was identical with Christianity, and that the prosperity of the one was also of the other; that God had preserved the order for his own purposes; that John the Disciple was a patron of the order; and that Masonry had just as many degrees as Christ was years old! This wonderfully learned gentleman preached on the Sabbath, Feb. 1st, a sermon to a lot of Knight Templars in the Twelfth street Reformed church in the same city.

METHODIST EPISCOPAL.

—It is reported that a life of Bishop Hamline is now in preparation. As a seceding Mason there must be some facts in his experience of a deeply interesting nature, which should be faithfully given to the world. Bishop Hamline is described as an uncompromising opposer and reprover of worldliness in the churches. His reproof of levity among ministers is an illustration of his radical spirit: "You spoke of wit and humor," he writes, "of jokes and anecdotes among ministers. Alas! I cannot dwell here. If there be not a speedy end to these, the church is marred if not undone. I can only say, keep away from these joking ministers, or get them converted to God. Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation, I have no doubt that they are equally sure to kill religion out of their souls and make the heart, so far as the Spirit's graces are concerned, a desert waste."

MISSIONARY.

—The Samoan Islands have been entirely Christianized. Out of a population of about 40,000, some 35,000, or seven-eighths, are connected with Christian churches.

—Christianity has made progress in the Fiji Islands to an extent which is surprising. There are at present 841 chapels and 291 other places where preaching is held, with 58 missionaries busily engaged in preparing the way for others. The membership numbers 23,274 persons.

—With singular patience and devotion, the Moravian missionaries have been working at Kyelang, in the province of Lahoul, India, and waiting for an opportunity to enter Chinese Thibet. There has not been much encouragement for the missionaries, though their labors have not been wholly without results. Two small congregations have been gathered, one at Kyelang and the other at Poo, in the province of Kunawur. Starting from Kyelang, as a center, the missionaries during the last decade have made seven long journeys, preaching and distributing reading matter in the Thibetan language. They always visit the Buddhist convents and leave books and tracts, which they are sure will be preserved, because of the respect with which Buddhists treat all writings. There is no open hostility to the missionaries, save from the Mohammedans; but the Buddhists are difficult of access in the provinces of Lahoul and Kunawur because of the system of caste which they have. In the past ten years nine persons have been baptized, of whom six were natives of Ladak, in Kasmir. Among these converts was a Lama, a native of Lhassa, of high rank. Several attempts have been made to enter Chinese Thibet; but the officials always turned the missionaries back. Permission has also earnestly been sought for the opening of a station in Ladak; but it has not yet been granted.

—An attempt is being made to establish schools in Liberia, for the education of the colored sons of Africa, more especially the sons of chiefs. Mr. Edward S. Morris of Philadelphia, who has about eight hundred acres of land in Liberia, has been laboring for years to bring the products of this country to the notice of the commercial world. He is now actively engaged in an effort to found a school on his plantation in which an education may be afforded to some fifty native African youths. Mr. Morris is endorsed highly in his work. His address is box 2010, Philadelphia.

HOLINESS WORK.

—The *Banner of Holiness* prudently advises its readers thus: "Our voice to all our holiness people, at the present juncture is, step softly and slowly, as to your church relations. Don't unsettle ties that are made sacred by the endearing memories of a life-long fellowship. The Lord sanctified you where you are. So, there is nothing incompatible in a life of holiness and the church standing you now occupy. Does He not will that you shall abide in the calling wherein you are called? Can you not really, as a matter of fact, do more for holiness in the church where you now are, than if you go to another? Remember, the question is not one relating to your ease, or your exemption from opposition, or persecution. It is simply—how can I best glorify God, and spread holiness? It may be that in some other church, you will be offended less, opposed less, persecuted less. But wouldn't all this be the result of your becoming less?"

GENERAL.

—*The Southwestern Christian Advocate* speaks of a county in Texas which last year expended $3,000 for the support of churches and the Gospel, $100,000 for tobacco, and $300,000 for whisky. In this county are about 2,000 church members. In one society of forty-five members, which sustained three prayer-meetings a week, only one of the members paid a solitary cent for the support of the ministry!

News of the Week.

—One of the smaller grain elevators in Chicago burst last week and the whole establishment was tumbled into a mass of ruins. The loss will be 10,000 bushels of grain beside the building; 105,000 bushels were saved.

—A large bonded warehouse burned on Saturday night here involving a loss of $400,000, part of which was 600 barrels of whisky valued at over $125,000.

—The San Jose State Normal School was totally destroyed by fire at an early hour Wednesday morning. The building was one of the finest in the West, being built at an expense, including furnishing, of over $100,000, with an insurance of only one-tenth that amount. The libraries, records, scientific apparatus, and collections of minerals, were all consumed.

—A large number of unemployed San Francisco workingmen assembled on the sand lot last week where they were addressed by Mayor Kalloch. He gave them to understand that within a few days Chinamen would be legally declared a nuisance and that work resulting from such a declaration would give them employment. He counselled them to refrain from any illegal or injudicious action until they heard from him again.

—The City Hall at Albany, N. Y., burned last Tuesday. When the dome fell seven firemen were crushed. One, named Keeler, has since died. Two or three others are expected to die. The judgment records, chattel mortgages, and the records of the supervisors were destroyed.

—A fire broke out in the basement of the Episcopal church of the Holy Trinity, on the corner of Fifth avenue and 125th street, New York, last Wednesday. Despite the exertions of the firemen the whole of the structure and contents were destroyed. The building cost $125,000, and had been erected about ten years.

—A dispatch from Dublin says one woman and seven men were killed, and thirteen workmen and firemen were seriously injured by the burning of the Theater Royal. Everything in the building was consumed, including a large and costly wardrobe. The theater took fire about 1 o'clock from a light in the hands of a boy lighting the gas. Most of the employes were at dinner at the time, and the flames spread rapidly. Manager Egerton lost his life by remaining too long in the building in his effort to arrest the flames.

—Respecting the Irish famine the New York *Witness* says: "There seems to be no danger now of a famine in Ireland. The supplies of food this year from America are happily most ample, and there is plenty of money going to Ireland to purchase these supplies. The British government has already furnished land-owners in the destitute districts with two millions of dollars to be all laid out in paying the destitute laborers for their work in improving the land. The Duchess of Marlborough's fund is very large and rapidly increasing. The Lord Mayor of Dublin's fund is also very large; as is the fund of our spirited contemporary the New York *Herald*. The last fund, in addition to Mr. Bennett's subscription of $100,000, occupies eight or ten columns a day in acknowledging subscriptions to it, most of which are small, but many from $5 to $100. Mackey, the California millionaire, is $10,000. The priests also have a large fund, but that will perhaps be spent partly for spiritual aid and consolation. Out of these funds it is probable that the laboring classes of Connaught will soon fare better than they have done for years."

—Gen. Roberts telegraphs that he has executed Afghans at Cabul for these offences: "Before Nov. 12, 1879, about seventy-three men were executed, viz: The city kotwal (the magistrate) and six others convicted for dishonoring the bodies of the officers of the British Embassy; seventeen convicted for attacking the escorts to the Embassy and having property of the Embassy in their possession, and forty-nine convicted for proved murders of camp-followers and implication in the attack on the British Residency. Since Nov. 12, nine were executed on conviction for attacking the Residency, and fifteen more have been sentenced to death for killing wounded soldiers and implication in the attack on the Residency."

—A dispatch from Berlin says: There can be little doubt that the announcement of the Minister of Ecclesiastical Affairs, that the fundamental points of the Falk Laws will be maintained, expresses the determination arrived at by the Cabinet, and approved by the highest personages of the realm.

—A St. Petersburg telegram says arrangements are being made to send Baron Skallovisky as commissioner to San Francisco to perfect arrangements for the re-establishment of a line of steamers between the United States and Russian ports on the Pacific Ocean. Steps are also being taken to increase the Russian Pacific fleet by an addition of twelve first-class steamers, which will include clippers, cruisers and privateers.

MARKET REPORTS

CHICAGO, Feb. 16, 1880.

GRAIN—Wheat—No. 2		1 33
No. 3	1 18	1 20
Rejected		9[illegible]
Winter		1 36
Corn—No. 2		32¾
Rejected		31
Oats—No. 2		23¾
Rye No. 2		75
Bran per ton	13	00
Flour—Winter	4 20	7 00
Spring	3 75	6 25
Hay—Timothy	10 00	13 50
Prairie	7 00	9 00
Mess Beef	8 75	9 25
Tallow		05½
Lard per cwt	7	85
Mess pork per brl	1	60
Butter medium to best	27	33
Cheese	9	11¾
Beans	65	1 55
Eggs	26	28
Potatoes per bu	38	50
Seeds—Timothy	2 68	2 72
Clover	3 75	4 75
Flax		2 05
Broom corn	3	8
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	42 00
Common	12 00	14 00
Shingles	2 00	2 70
WOOL—Washed	45	57
Unwashed	33	40
LIVESTOCK—Cattle choice	4 3	5 50
Good	4 00	4 25
Medium	3 60	3 80
Common	2 25	3 50
Hogs	4 15	4 50
Sheep	4 37	5 00

New York Market.

Flour	$4 66	$ 5 75
Wheat—Spring	1 20	1 40
Winter	1 4[illegible]	1 49
Corn	57	59
Oats	47	50
Rye		93
Lard		7 60
Mess pork		12 87½
Butter	14	29
Cheese	10	14
Eggs		13
Wool	18	38

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Home and Farm.

Temperance in Good Things.

BY J. H. CARPENTER, M. D.

(Continued.)

A noted lawyer in New York city who was employed in the conviction of Tweed, lately came up from a low state of debility without any stimulants or tonics, while a young man with whom I am acquainted, becoming somewhat debilitated with loss of appetite, etc, went to toning up the old way, instead of taking rest and suitable nourishment, was suddenly struck with incurable palsy in the midst of his years.

It is well known by physicians that many of our beloved countrymen in high life, suddenly shuffle off their mortal coil with apoplexy and like diseases, who might have been saved to the nation by due attention to the laws of health.

Indeed, the strict temperance man who is temperate in all things, has about as little to fear from apoplexy or palsy as a resident of Illinois has to fear from the Russian wolves or the bears of California. If we keep the system in order, there will be no local disease, except from external injury. Mark this! If we live right, there will be no clogging up of the system either in body or mind until worn out with age.

Ex-Governor Washburn in his address on the Beloit fair grounds in 1876, made the startling announcement that one hundred thousand people lost their lives annually by eating bad bread, made so by admixture with injurious ingredients and poor cookery. Of course he included pastries, and everything of which bread is the basis. I wrote Mr. Washburn, making some inquiries on the subject, and he answered by saying, among other things, that were he called upon to amend the statement, he would say two hundred thousand instead of one.

Now, if such a statement is substantially sound, are we not called upon loudly to seek to avoid this great evil.

The Boston *Chemical and Medical Journal* which, perhaps, has no superior of its kind, after advocating more moderation in the use of salt in butter, says "salt will not save it," and I add, it will not save *us*.

Dr. Trall, says, the less salt we use the better it will be for us. Cut down the quantity we use to one-half or three-fourths the amount, and we shall very soon relish our food just as well. Let it be remembered that the danger is, not from using too little, but too much of this chemical.

There is truth in the saying that the suppleness of the Indian is owing, in a great measure, to his living without salt. In my experience and observation, there is nothing that tends more to stiffen the back and limbs, fingers and toes, than the excessive use of salt. It also produces dyspepsia and palsy, inflames the kidneys, causes the piles, affects the eyes sometimes with blindness, and produces many cutaneous disorders.

Dr. Waite, one of our best physicians, says that salt in our food is not necessary for the best health, and a late writer in the Boston *Medical Journal* makes its use a most fruitful cause of disease and death.

I have referred to these different statements and authorities to give more force to my own statement that salt should be used with more moderation. And in this conviction, which is the result of a long experience and much observation I have the sympathy and co-operation of many of the most eminent writers both in America and Europe.

(Concluded next week.)

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Notices.

THE NATIONAL CHRISTIAN ASSOCIATION

Opposed to secret societies, will hold its twelfth NATIONAL CONVENTION in Music Hall and Chambers street Reformed Presbyterian church, Boston, Mass., on the 24th and 25th of March, 1880. The object of this convention will be to discuss the character, principles and aims of the secret lodges, and during its progress the initiatory ceremonies of the first and third degeees of Freemasonry will be shown in public and its intimate relation to ancient pagan worships pointed out. Eminent speakers will take part in the proceedings.

NORTHEAST PENNSYLVANIA QUARTERLY MEETING.

The first quarterly meeting of N. E. Penna. Christian Association opposed to secretism, will, by appointment, convene in the Six-principle Baptist church, Factoryville, Wyoming Co., Pa., on Friday evening, Feb. 27th, at 7 o'clock. Able speakers will be there to defend "the truth as it is in Jesus." The meeting will continue on Saturday for business, devotion and free conference, and on Sabbath for services suited to the day. All friends of this noble reform work in the whole district and region should rally to this meeting. Elders Post and Raynor of Montrose, Farrington of Lathrop, and Miller of Clifford will be looked for, and many more equally true to the cause. Brethren D. H. Seamans and Geo. Cobb will please act as a committee to provide homes for those who attend from abroad. In behalf of the society,

NATHAN CALLENDER,
Cor. Secretary.

Topics of the Time.

The United States Supreme Court, on an appealed case which originated in Colorado Springs, has decided that restrictions against the liquor traffic embodied in deeds of conveyance are valid. When the town of Colorado Springs was laid out every deed contained a clause rendering it null and void if the sale of liquor should ever be allowed. This agreement says the Supreme Court "was not unlawful, nor against public policy, but on the contrary, it was imposed in the interest of public health and morality."

The custom house reports are a sure gauge of the extravagance that follows prosperity. For five years the hard times which began with the panic of 1873 have thrown the balance of foreign trade in our favor. After saving a while we have now begun to spend and get ready for another season of economy. There is a wiser way of living, but too old-fashioned for the theories of this generation.

There is another abuse which the maxiums of our grandfathers condemn. The speculation and overcharging of monopolies, while it enriches the few, often unjustly, at the expense of the many, sets also an evil example to ambitious young men. Thus it is stated that the stock of a certain telephone company has gone from $35 to $1 000 on shares of $100, and the manager has made half a million dollars in a year. Another instance is the First National Bank of New York which has a capital of half a million. This bank it is said divided 120 per cent. besides making up its surplus to $1,500,000 and leaving still over a quarter of a million undivided. Communists will not cease howling so long as there are such arguments as these.

The latest from Ireland to the New York *Herald* represents the distress as likely to increase in a few weeks. Information from Catholic priests is also to the same effect, the destitution being almost confined to the Catholic portions of the island. The dispatches of last week were much less alarming. The response from this country to the call for help does not dishonor American liberality. Subscriptions are started in all our large cities, and the New York *Herald*, besides its own donation of $100 000, has raised more than as much again, the name of donors filling columns. How much of this charity is given to glorify God and how much "to be seen of men" is a question. It could be estimated by calling for funds for the colored refugees, or the starving people of the Caucasus and of Persia. Politicians who want the Irish vote, and papers that depend on Irish patronage know where to dispense their gifts so as to secure greatest returns. The Catholic journals a year or two since headed their columns "*Hunt the Herald*," to drive that paper out of Irish families. The *Herald* strikes back for patronage. The *Christian Union*, also, sends its relief fund through the most intensely Catholic channel. "When thou doest alms let not thy right hand know what thy left hand doeth."

The sixth attempt of the King Killer's lodge upon the life of the Czar occurred last week. The harassed emperor, attacked on the street and on the trains, shut himself in his Moscow palace, and narrowly escaped the explosion that killed and wounded over fifty of his guards. The desperation or fanaticism of the Nihilists could have no more forcible illustration; and they seem likely to conquer in the end, by wearing out the life of Alexander, if they cannot harm his person. National reforms gained by such means are little likely to add to the happiness of the people.

The "Triennial Conclave" of Masons, which is to meet in this city next August, some time ago obtained the use of the Lake front and its valuable park from the city council. Now these "Knight Templars" have gone to Washington and have introduced in Congress a bill ordering the war department to give them the use of tents and camp equipage to cover the park and accommodate five thousand men. The local committee has engaged all the hotels and sent out their brilliantly illuminated invitation which pictures out the grand encampment in a very brave and warlike manner. It is even announced that Blaine and Sec. Sherman are to dance attendance upon this great demonstration of Masonry. The political significance of this irresponsible body of drilled and armed men cannot be much longer concealed.

THE SONG OF WINTER.

BY ALEXANDER THOMSON.

I come! I come from the stormy North,
Where I pile the icebergs high,
And the storm leaps up at my going forth,
And the dark fir forests sigh;
I gather the leaves in my icy net
And I bridge without a span
The streams of the North, that never yet
Were bridged by the hand of man.

Ha, ha! Ha, ha! What a strength is mine
As I ride on the northern blast,
And shout like a pirate drunk with wine
At the good ship driving past;
I twist my hands in her snowy wings,
And scream with mirth as she flies
Where the breakers dance in their foamy rings
And the rugged rock points rise.

I sweep along and my stinging song
Is heard on the prairie far,
And the school-boy lists to my icy gong
In the darkened fields of air;
I cover the track of the traveler's feet,
And scream as I see him lie
Drowsily down on my snowy sheet,
My new-spread sheet,—to die.

I sweep where the feeble widow kneels
And howl round her scanty fire,
And the cheek of the pale-faced orphan feels
The might of my northern ire;
I bite through the beggar's ragged cloak,
And laugh as I see him shiver,
And point, with a hand that is trained to mock,
To the hole in the dark, dark river

I cover the drunkard up with drift—
Small loss to the world I ween,
If I bury him deep in the yawning rift
Where the wild Sierras lean
Their rugged brows, or the rocky vales
Where the torrent thunders down,
And the might of my winter snow prevails
O'er the might of the mountain town.

I knock at the door where the shivering girls
Toil on for a scanty cruet,
And whisper, the sheen of their golden curls
Might waken the fires of lust;
I whisper of warmth and wealth and wine,
And of things that their fancies name,
If only they barter their honor fine
For the gilded home of shame.

Ha, ha! Ha, ha! what a wretch am I,
As I howl through the darkened air,
And scream as I hear my victims sigh
In their numbness and despair;
The rich may laugh at my icy dart
In his ottar and sable fine,
But to carry a chill to the houseless heart
And the poor man's home is mine.

Down, down on the northern blast I ride!
Down, down, from the silent zone,
That man in the might of his heart of pride
Would conquer and call his own;
But I crush his ships with my icy jaws,
That the tribes of the deep may dine,
And I bury his hopes with my frozen paws—
Ha, ha! what a strength is mine.

PEOPLE'S CHURCH IN BROOKLYN.

AN IMPORTANT NEW DEPARTURE—LETTER FROM GEN. CONWAY.

There is need everywhere of a "New Departure" on the part of our churches. Of late years the tendency has largely been to preach the Gospel to the rich, in rich places, and for rich salaries. Ministers have tended upward in the scale of fashion and show. A rich congregation, with an offer of a rich salary, can to-day get nine hundred and ninety-nine ministers out of every thousand. Is not the tendency exactly as I have stated? I condemn this drift in myself as well as in others, and wish for that spirit by which I may be enabled to turn my face toward a world of sinful men who need the savinggrace of Jesus.

Here in Brooklyn there is a break in the right direction,—one that is known among us as

THE RINK MOVEMENT !

Rev. Justin D. Fulton, D. D., one of the bravest and truest of God's great men, proposed to his church a short time ago, that, instead of building a fashionable church edifice an their lots on Clinton Avenue they might better purchase the great Rink property running through from Vanderbilt Avenue to Clermont. The idea startled them at first, and, as might be expected, some demurred. The church prayed about it. The brave pastor took it to God and asked "Is it the thing for Brooklyn ?" The answer came "Go forward ; buy the Rink and use it for salvation." Dr. Fulton told the world of the answer he got from heaven. Many laughed; the secular press, with here and there a bright exception, ridiculed the idea. But the pastor was true to the beckoning of Providence. He laid the matter before his people. Some said : "Pshaw ! that place will be thronged with poor people who can not pay, and what do we want of such ?" Others said : "It is just what is needed. We must get down to the poor more and more, and God will bless us in it as He will not bless us otherwise." The pastor said—"Give me the poor masses of Brooklyn and I will be happier than I would be with a congregation of senators." The church, with a unanimity and heartiness which are the results of their training in the Gospel, agreed to take the vast building for God and his poor.

A friend of Dr. Fulton, speaking of the step after it had been taken, said—"It is an act of audacity worthy of success." "If we are true to God and to the opportunity He has given us," said the Doctor, "we *shall* succeed." Some outsiders said, "Too great an undertaking;" but these happen to be of the number, who, a year ago, thought Dr. Fulton too severe regarding a member of a certain Pastor's Conference who, in the days of the outbreak of the slave-holder's war, told the writer, among others, "that the South had as much right to go to war to destroy the Union as the North would have to take up arms in defence of her free schools." These brethren, some of whom were actually *in the war against the Union*, are not anxious that the greatest champion of liberty among our two millions of Baptists should succeed in any endeavor, and especially not in this one.

It is astonishing how much "small potatoes" are in the stomachs of even some ministers ! For instance—I know of one who once stated publicly that Moody had an audience of eight thousand people in this same Rink, and recently published that it would not hold over fifteen hundred ! The reason for this difference is clear. This man had no prejudice against Moody. But he is so jealous of the pastor of this great People's church that it is hard for him to even fairly state the seating capacity of its large audience room.

THE RESULTS.

The results of the movement thus far indicate the wisdom of it. The audiences last September and October averaged about twelve hundred. Now there is hardly a Sabbath night in which the congregation does not number four thousand. This is now one of the two largest Christian congregations in the State of New York. I state this as one of the results. Another is the actual good which is being accomplished. The poor are having the Gospel preached to them in a place which they feel is actually their's. Souls are being saved. Nearly every Sabbath some are found professing Christ. People who never attended church are free in their declaration that they think themselves at home in the Rink. And it is surprising how many wealthy people there are who, with true Christian hearts, betoken their sympathy with this kind of work by their presence, right alongside of the poor and the humble, at all the services.

Another great feature of this movement is the place which

THE TEMPERANCE CAUSE

has in it. Dr. Fulton is one of the most pronounced advocates of this great cause, and his church stands by him to a man. Every Sabbath afternoon there is a Gospel Temperance Mass Meeting under the charge of a man specially chosen for the advancement of the cause of religion among the intemperate and their families. These meetings are usually attended by about two thousand people, a large portion of whom are the victims of drunkenness. Meetings are held in the Rink every day, and it is proposed to carry on within it every form of Christian labor. For this purpose the rooms are very well adapted. Besides the great auditorium, there is a large lecture-room capable of holding twelve hundred, a Sunday school room, two rooms for the accommodation of newly baptized persons, a large store-room over the lecture-room, a parlor for the use of ladies in their missionary and other meetings, another for the use of the Young People's Association and for a reading-room and library, a strangers' and visitors' waiting and lunch-room, a kitchen with range and other conveniences, an office with desk and safe, a pastor's study, two toilet-rooms, a Sunday school library-room, and five rooms to be the residence of the pastor's assistant. This is the *mill* in which Dr. Fulton's church is now engaged grinding out a great variety of good to all classes in Brooklyn, and especially to God's poor. Ought we not to pray that the good Shepherd would raise up more such? Yours for better Christian work, and more of it.

THOMAS W. CONWAY.

ARE WE TERRIFIED?

Both the Jewish and the Roman polity insured the right of free speech. Nay, it was more than a right, it was a *duty* to the State that the Jewish prophet and the forensic Roman should announce to the people the important facts that concerned the commonwealth. Yet nevertheless, when Paul, a Jew by race and a Roman citizen by birth, undertook, on one noted occasion, to address his brethren and fellow citizens in Jerusalem, a creature of Rome, placed in the seat of Moses by foreign power, and consenting to hold his office under foreign power, gave an angry, imperious order to his parasites to strike him, Paul, upon the mouth. Evidently the words of soberness and truth that fell from the lips of Paul, were quite displeasing to this creature of Rome.

Again, in democratic Athens, where craft and mysticism had taken the place of wisdom; where moral ignorance, superstition, and demagogy went hand in hand; where authority was like the easy-going Gallio, caring nothing for any thing or any body, there,—in Athens, a more democratic way was resorted to, in order to silence the strange eloquence of Paul. He was laughed at, derided, hissed off the speaker's stand doubtless, and told that when they wanted to hear him again, they would call for him.

Both these kind of tactics are used here, in the United States, against men who undertake to expose to the people the fraud and deception of Freemasonry.

But our authorities in the United States, who receive and hold office under this foreign power, the MASONIC LODGE, do not openly lose temper and order Anti-masons to be struck on the mouth. They resort to slyer and more crafty methods, better suiting that meanness of spirit which comes from traitorous service rendered to foreign organizations. They leave it to their parasites to hiss, to hoot, throw eggs and stones, put out lights, waylay, fire pistols, slander, destroy good name, reputation and business, etc., while they themselves, holding the seat of American power and authority, bow in tame submission to that secret empire whose provinces are Kukluxism, Mormonism, Molly Maguireism, Tammanyism, Odd-fellowship, Communism, Freemasonry, etc., whose original seats were a London grog-shop and the council-room of a ring of boss mechanics in Manchester. Since the days of the Jewish High Priest who held his office at the beck of a beastly Nero;—since the days of the lawless, trivial, worthless democracy of Athens, which could see divinity in a Roman general, there is nothing more discreditable to human freedom, or to the dignity of man, than this abject subserviency of the American office-holder to the Masonic lodge.

During the last few weeks we have noticed several deep foot-prints on the sands of time, which show the pompous march of this foreign power here in the United States One was a great fair in the Romish-Masonic city of Baltimore, where the President of our Republic, the head authority of the American nation, went, as a member of one foreign organization four hundred thousand strong, to do honor to another secret, oath-bound, foreign organization more than five hundred thousand strong.

Another step was the especial honor done to this foreign, secret, oath-bound organization, Freemasonry, by that American institution of no mean note, the Seventh Regiment of New York Militia, which could not possibly render this tribute to such an un-American organization without a loss to its own dignity and worth.

A third step was the recent strange ceremony observed with respect to an Episcopal Bishop in New York city, which ceremony, on any mere Christian grounds, could not receive an explanation; for it was totally unbecoming one sitting in the seat of humble, truthful fishermen. This Bishop is a Freemason, who has probably played a part in the resurrection of Hiram Abiff, and has sworn, under the stress of halter and hold-wink, to *conceal* truths from the world, while his predecessors had died as martyrs for *revealing* truths. This shepherd of an American flock, quietly, nay stealthily, accepts honor, sympathy, tribute, incense and gold from—what? From Kings of the East? No; but from an institution whose corner-stone was laid by a set of drunken, cynical infidels in a London tavern! He is like the Jewish High Priest who, while representing Moses on one hand, is at the same time serving the interests of Rome on the other!

The double-minded man, we are told by James who suffered death under the satelites of Rome, can receive nothing from God.

Now what can our American office holders expect from this unworthy subserviency to the Masonic lodge ? Have they lost faith in our American institutions, and fancy that the only way left for resisting the aggressions of the Jesuitical organizationsof the Romish priesthood, is to play off against it this other Jesuitical organization, the Masonic lodge ? Alas ! while this course is totally unworthy of Christians, of freemen, of men of honesty and truth, the proposed remedy is as bad as the disease. The Knight Templars, whom the Seventh Regiment so highly honored, once served the purposes of the Pope ; and why may they not do so again ? Indeed, they play the same subtle tricks, destructive of manhood and truth, that are played by the minions of the Pope. The tricks of both equally demoralize, and unrepublicanise those who play them.

Has it become a necessity to these great sores on the body politic, New York, Philadelphia, Baltimore, Boston, that they shall use the dirty appliances of the Masonic Lodge for protecting themselves against their own festering rottenness? Must they change their American gods for foreign ones? Have they no other way to resist Rome but by making themselves base, counterfeit Romans? In which resurrection do our Bishops believe—in the farcical resurrection of Hiram Abiff, or in that solemn, serious one of the Saviour of mankind?

But if the city becomes corrupt and goes astray, need the farmer, need the country people follow their example and also go astray? Need the pious clergymen, the retired scholars, the honorable women, the true American spirit, take their principles as they take the fashions, from the city? Are our cities holy cities, like Jerusalen, or are they not the seats of the Mammon of all unrighteousness?

In short, are we terrified to find that wealth, the power of secret combination, official position both in church and state, and the influence of the city and of the press are all against us?

There are still resources in our institutions for resisting these foreign aggressions, which have not yet been exhausted, nor hardly even tried. All that we need is the courage to use them. The common law itself provides against such an odious conspiracy to defraud and intimidate the public as the Masonic lodge. We have still the last right which was once left to freemen in their struggling against the slave-power,—the right of petition. We may petition against that infamous measure of Congress in 1864, which, in chartering "Masonic Hall Association in the District of Columbia," made an establishment respecting the odious, the corrupt, the abominable religion of Freemasonry. We still have in our favor a code of law whose majesty is violated by the assumption of a foreign institution to administer oaths that bind with more force than those of the law itself. We may still even vitalize the corrupt and intimidated tribunals of justice, by appealing to Antimasons upon juries to defend us even though we may, in self defence, shoot the pious knaves who are defrauding us of our rights. And above all, we have the ballot, which, if we are not yet terrified, we may cast against every man who dares to come forward for popular favor with his eyes thrust into a hoodwink, and the Masonic halter around his neck. AMERICAN.

Daniel kept his windows open towards Jerusalem. He was a frank, transparent character. He carried no dark lantern mysteries with him. He was a Jew, and did not conceal it. He was a worshipper of the true God, and let the tri-daily incense of his sacrifice float out through those open windows so it reached the current from a thousand heathen altars. Oh! how many hide their light when the darkness settles around them—the very time when it is most required. How many profess holiness under favorable circumstances, but you miss the clear ring of their voices when they are called to shine in the midst of a "crooked and preverse nation." Lord, raise up a race of holiness people who "dare to be a Daniel!" and keep the ones already faithful, faithful until death. But Daniel got into trouble. Did he! Well, what of it? Why, some one, *a la* modern, cries out, "There must have been something wrong about him!" No; there must have been something right about him! Rightness brings difficulty, trouble, persecution, danger, pain, and even death.—*Christian Harvester.*

THAT "SCOURGE OF SMALL CORDS."—II.

The question whether the application of this "scourge" would "tear congregations all to pieces" or not, will come up again. That some other denominations have in them more members who "bow in the house of Rimmon" and are in "agreement with idols," in "the religion in which all men agree," by leaving Christ and all personal convictions of his truth outside the tylered door, than the United Presbyterian denomination we have no doubt. Nay, more, we know that the Presbyterians, Baptists and Methodists have many more, not only in proportion to their numerical strength, but more without any regard to that. And observation and good reliable testimony prove that these double-wedded, two-denomination members are of very little use in the denomination of Christ, in the week day prayer meeting or any vineyard service. Between the Sabbaths they do nothing, with a notable exception here and there. Of what use then are they in the church of Christ? O they are willing to serve in the choir on Sunday, or take a place on the board of trustees, or deacons, or even in the session, and if the time of meetings do not interfere with lodge appointments they will be there. Then they frequently encourage us with their presence at the Sunday morning service, pay their pew rent, and sometimes give quite liberally to the missionary operations of the church!

But are they hearty believers in teachings of Christ as infallible truth, and ardent followers of him as their supreme Lord? O, the church has no business to meddle with men's personal and private views! Whether they believe as a Jew, heathen or infidel during the week, and worship occasionally as a Hindoo, Unitarian, or a Jew, if they worship Christ once a week their lives are not scandalous, and they pay to support the church, Christ would be very foolish to drive them out of his house and denomination, and lose their support and influence! Such a cause would lose him great numbers and provoke an opposition that his cause could not stand. Is there not here more regard for men than God?

On New Year's day, going into a church in Illinois, I will not name it just now, you might have seen wrought in evergreens over the entrance the rich fool's motto the night before he went to hell: "Eat, drink and be merry!" If using the Scripture for mottoes is admissible at all in keeping with the third commandment, according to the explanation of the Westminster catechism, then the committee's choice was appropos, and they showed keen judgment in the place they selected from. Yet it is possible many of them did not know where the quotation came from. They might have selected Paul's "Let us eat and drink for to-morrow we die;" but the last part of the sentence, though true, might have spoiled the fun. Eight tables were filled, and many ladies "careful and troubled" like Martha of old, were serving out beef and pork and turkey and chicken, and oysters and tea and coffee, potatoes, slaw, pickles, celery, cheese, mince pies, jellies, cakes, etc.

"Ladies, where did you get such loads of provisions?"

"Mostly donated by members."

"The Lord's poor ones don't often see such a happy day, and enjoy such a feast as this; it is a laudable way of expressing love to Christ—'inasmuch as ye did it to one of these'"—

"What do you mean? Surely you don't suppose this is a charity dinner! Why these are our best and wealthiest citizens!"

"What are you feeding them for?"

"Dear me! we are raising money to build the Lord's house."

"Well, it seems a round-a-bout and troublesome way to get money. Suppose these members had given the value of all these loads of provision in money; you, given the value of all the time and hard labor you have expended in preparing and garnishing and serving this feast, and these 'best and wealthiest citizens' had given the value of the time they have expended and all it cost them in cash, would you not have as much or more than you will have when through with this? And as these 'best and wealthiest citizens' of course love and obey Christ, they would have given willingly to build his house?"

"There is just where you are mistaken. They would not have given the worth of the provisions, or the value of the time, or what it cost them to eat it. This would doubtless have been much more than we will get in this way, but they would have given nothing, or very little, directly, to build the Lord's house."

"Then the old law of building the Lord's house, 'Of every man that giveth willingly with his heart ye shall take my offering,' is abolished, and you intend to catch them with guile and make them give however unwilling?"

"Yes, that's it. They like a merry day and a good dinner, and combining religion and pleasure they will be more generous. Then, as the Lord says, 'The gold is mine and the silver is mine,' he will surely not object to the way, when we give it all to him?"

"Then if you have to steal it, just tell the Lord that was the only way you could get it, and it was his any way. If you can run the Lord's mill with the devil's water-wheel, that is so much clear gain from the enemy. That old law is abolished and he will bless it, however obtained."

"The end justifies the means."

So we will turn to another church not so far west as the other one. Entering, a 'grab bag' is thrust at us,

"Ten cents a grab."

"What will I get by a grab?"

"May be you'll get more than your money's worth, may be not so much, but then you know it's a good cause; it is to pay our pastor and buy an organ for the church."

The next cries,

"A prize bag, only ten cents."

"Well, my little girl, what is in your prize-bag?"

"O, I can't tell you, but if you are lucky you may get one with a *quarter* in it."

"A letter in the post-office for you, mister, ten cents postage."

"Pretty heavy postage, miss."

"O you know the money goes to the Lord's cause."

"Well, sissy, I don't know nor care anything for what you call the Lord's cause, but perhaps the letter has something good or funny in it, at any rate it is fun for you, so here is your ten cents."

"A watch to be given to the handsomest lady in the town, to be decided by vote; only twenty-five cents a vote. Who will you vote for, mister?"

Something wicked or otherwise, called to mind the words of one who said, "I hate robbery for burnt-offering." Passing out, a young man said, with an oath to make his language strong (of course he was not a very pious young man), "George! that looks a good deal like what we call gambling at 'the rooms'; and with all the love they profess for what they call the Lord's cause, if they did not wheedle money out of us unbelieving sinners, their preachers would starve and their churches go to sticks. I have sometimes wondered if the Lord gives them and us both credit for the money they get in that way. I would like to see how the books are kept."

Of course this was the opinion of a young man not very well instructed and sanctified. But, honestly, does it look much better than selling cattle and pigeons in the Temple? And the amount of tobacco juice and cigar stumps distributed around, was very suggestive of the cattle yard. It is to be feared this congregation is verging on the fourth era, that of "worthlessness," when "the salt has lost its savor."

Here must end for the present the opinions of DAYLIGHT.

The Tonica Church.

BY PROF. E. D. BAILEY.

Some of the readers of the *Cynosure* are aware that the church of Tonica, Ill., has been passing through deep water during the past two years, but few have any connected idea of what has really taken place. It has seldom been the lot of an individual or a church to suffer so much for the truth and yet be able to show that the struggle was wholly for principle and not prejudice. At every renewal of the contest the same question has been at issue and only the blind failed to see it.

This church was organized in 1856, and is still acting under its first covenant and rules without material alteration. At the time of the organization the church took very decided action in reference to slavery, secret societies and popular amusements and placed on record the following solemn

DECLARATION.

"In entering into covenant to walk together in the ordinances of the Gospel, we as a church, believing that there exists a great defection from the principles of Christian morality on the part of many churches and multitudes of professed followers of the Redeemer, desire solemnly to record our views on certain points. * *

"3. We have unconquerable and conscientious objections to the banding of men together in secret conclaves, united by mysterious symbols of affiliation and, as nearly as we can ascertain, imposing upon those initiated profane oaths and improper obligations. These things we deem inconsistent with the simplicity and openness of the Gospel and with the precept of our Saviour, 'Let your communication be yea, yea and nay, nay, for whatsoever is more than these cometh of evil.' * *

"We would have it understood that as we conceive these views to be dictated by the letter and spirit of the Gospel so we would commit ourselves as a church to the conduct of the discipline of Christ's house in accordance with them."

I have quoted the declaration on this subject in full as being necessary to a complete understanding of the case. This is a part of the original organization effected by the charter members, then approved by a council of which Rev. M. K. Whittlesey was moderator, and was afterward accepted by the Fox River Association, and approved by them as the minutes of the church show. The language of the declaration setting forth the unconquerable and conscientious objections of the church to secret societies and the concluding portion by which the church binds itself to *conduct the* DISCIPLINE of Christ's house accordingly, show unmistakably that it was not the intention of the originators to have any fellowship with the unfruitful works of darkness; while the allusion to the covenant of the church unquestionably indicates that they considered themselves in covenant to maintain these principles. So far as I can learn no member has ever been received into the church who was known at the time of joining to be a member of a secret society, without having previously given assurance of withdrawal from the lodge. One or two were members for short periods who were not suspected of being lodgemen, and one joined the lodge after joining the church; but those who were known to be secret-society men gave pledges of withdrawal. Hence the practice of the church has with reasonable fidelity accorded with its profession, the statement of its enemies to the contrary notwithstanding.

The existence of this declaration gave the church no trouble until about two years and a half ago, when there seems to have been a purpose on the part of the lodge to *test* the church and, if possible, break the silent but effective influence it was exerting against the heathenism and idolatry of Freemasonry and kindred institutions. Since then the "father of lies" has kept all his Tonica children busy. It has been impossible to get before the community the facts because of the persistent misrepresentation of people who would be better if they were not enlisted under a bad leader. It is hoped that candid persons who wish to know *facts* and not *rumors* will welcome joyfully the brief transcript of the minutes of the church which are herewith given. The minute for the meeting of June 30, 1877, says:

"Dr. —— and wife presented letters of recommendation from the Presbyterian church at Decatur, Ohio, to this church. Objections were raised on the ground that Dr. —— was an active Freemason and to receive him would be a violation of rule second in the declaration of this church."

Dr. —— was asked if he was a Mason, and he boastfully replied that he had taken several degrees and intended to take several more. Any one reading the rule of the church cannot fail to see that the objection (alluded to in the minutes) was well taken and the church would have been guilty of apostacy if it had permitted Dr. —— to enter unchallenged. But the diabolical purpose of this movement becomes manifest by a motion immediately made "to repeal or strike out rule second in the declaration." That motion meant revolution; it proposed the abolition of a charter declaration; it did violence to the solemn covenant of every member of the church. Just imagine the church tamely agreeing, for the sake of peace, to pocket their "unconquerable and conscientious objections" and open wide the door for the enemies of Christ! Men who would do it would deserve and receive the contempt of decent people. The Tonica church did not do it and that is why its enemies think it is still worth a little attention. The better class of men, even Masons, admire the church for its firmness and consistency; but the cheaper sort of humanity, who do not appreciate truth or courage, still find amusement in barking around the corners or writing doggerel for cheap newspapers.

On the refusal of the church to annul this charter-principle, several members immediately asked for letters, which were granted them. A number of others did not ask for letters, but openly withdrew from the communion of the church, refusing to regard their covenant as sacred. The church took no action in regard to these factious members for over two years, when a committee was appointed to induce them if possible to return to their covenant obligation. This committee was on duty nearly four months and then reported that "from none of these persons could the committee secure a promise to return to the performance of their covenant obligations, or evidence that they meant or ever intended to walk in fellowship with the church." A vote was then passed citing them to appear and answer to the charge of unchristian conduct in the violation of their church covenant by habitual and protracted absence from the services and sacraments of the house of God."

One of these persons had the effrontery to read a paper proposing to "continue active membership ourselves if preaching on the subject of Masonry shall be entirely discontinued in the church service and we be accorded a representative on the Board of Trustees of this church!" The first of these propositions proposed to muzzle the minister, whoever he might be; and the second to perpetuate schism by recognizing a faction and honoring it with a partial control of the church property.

Another paper came from the same parties (without signature) containing the following clause: "We are to be accorded the fullest freedom of speech and *vote*, on all questions that may come before the church, not excepting the admission of members of secret societies to the church, when we believe that they come in the spirit that our Saviour requires." This is a plain reservation of the privilege of admitting members of secret societies, notwithstanding the same persons had said over their signatures that they "concede that the rule of this church does not permit a Freemason to become a member of it." Only two of the parties cited appeared to answer the charge, and no way was left but to expel or suspend those who had added contumacy to covenant-breaking. The church chose suspension as the milder action; though perhaps, lacking the Scriptural warrant which could be found for expulsion.

No one can read this narrative of facts without being impressed with the following truths:

(1) The issue first presented was between an *organic principle* of the church and a revolutionary scheme.

(2) The church was not the aggressor but the lodge was.

(3) The persons who voted to revoke the rule of the church and then withdrew, were guilty of factious conduct and of breaking their covenant.

(4) The issue first presented has been maintained throughout the contest, and those who still refuse to acquiesce in this rule ought to be restrained from their revolutionary scheme. They have espoused the cause of the world against the church and nothing but repentance can restore them.

Wheaton, Ill.

Correspondence of the Rhode Island Meeting.

The letter of greeting from Connecticut was as follows:

To the First Assembly and van guard of earnest, faithful men of Rhode Island in this anti-secret reform, coming up to the help of the Lord, to the help of the Lord against the mighty!

GREETING:—Forasmuch as we are co-laborers together and vitally interested in the progress and success of this great reform, the Christian Association of Connecticut extends to you its sincere sympathy, and bids you a hearty "God speed" in your work and present convention. You are not to be dismayed nor discouraged if you find your numbers few at the beginning, for it is not by might nor by power of man that the battle is pressed to a successful issue, but by the Spirit of the Living God. If we accept him as our standard bearer, then, when we are weak, then are we strong. There will be a trial of faith, perhaps, a seeming impotence in this first open conflict with this modern Goliath, but be firm and steadfast and fear not the wrath of man. Our lives are in God's hands. He is able to preserve us in the most deadly conflict. Let us be strong in God, and quit ourselves like men. The powers of darkness are marshalling their forces for the greatest onslaught upon Christianity the world has ever seen. But we cannot have any doubt as to the result. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." No weapon formed against truth can prosper.

We have been led to realize somewhat the blasphemous pretensions of the lodge system. We meet of its members those who are at ease, and trust in a Christless religion. We know that they are terribly deceived, and a duty is laid upon us that they have faithful warning * * * Many there are, doubtless, who are groaning under the bondage of the lodge, who are hoping, longing, praying for deliverance, and they are looking to us. Let us not disappoint them. * *

Freemen of Rhode Island! Let no apprehension of the magnitude and combined forces of the enemy cause you to falter. You are enlisting against an organization which thinks to clasp the whole world within its terrible embrace, and over the ruins of empires and republics to erect its government and Christless religion, and thus bind the bodies and souls of men in a worse than African bondage.

We should do nothing through strife or vain glory, but as humble instruments for the promotion of righteousness continue to sow good seed on the right hand and on the left, being assured that a part, at least, will fall upon good ground, spring up and mature to an everlasting reward for our labor. The results of our labor we leave in the hands of Him who can cause our feeblest efforts to overturn and bring to naught the counsels of the mighty * * * Let us then, brethren, in our work exercise a stronger faith in the Captain of our salvation, for by it we shall command the blessings of heaven, and see the work of the Lord prospering in our hands. The grace and spirit of the Lord Almighty rest upon your convention.

Yours for truth and righteousness. D. J. ELLSWORTH,
Sec. Conn. C. Assn.

Prof. S. C. Kimball, of New Hampshire, writes:

DEAR BROTHER PAULL: I regret that I shall not be able to attend your convention, and I embrace this opportunity to send to the freemen of Rhode Island the hearty greeting of the New Hampshire Christian Association. May the blessing of the Master rest upon your meeting, and may it result in much good, especially in the establishment of a permanent Christian Association auxiliary to the National Christian Association. In union there is strength. We must organize, and stand together against the mighty foe of a pure Gospel.

We are having a severe struggle in New Hampshire but hitherto the Lord hath helped us. Masons and their jacks are straining every nerve to crush the few faithful witnesses for the Lord and his truth; but we still live, and saved people are daily added to the church! We are pressing the tract work, the book work, the *Cynosure* and the *White House*, and the *Christian Witness*. * * * Pray for us, and may R.I. stand shoulder to shoulder with Conn., Vt., Mass., and N. H. in the work for reform and a pure church, free from lodge corruption and lodge dominion.

S. C. KIMBALL,
Ed. Christian Witness, and Sec'y of N. H. Christ. Ass'n.

Rev. H. T. Cheever of Worcester, writes:

I shall pray for you that the Divine Spirit may be present in your gatherings, and that the moral power of our Anti-masonic movement may be greatly enhanced by these meetings in Providence, and may the God of all good, in whose service we act make the occasion memorable in Anti-masonic history.

Sister Adelia I. Salisbury, of Pascoag, an earnest, self-denying worker, writes:

On this Monday morning, the last one before the meeting, I felt that I would like to assure you that the prayers and thoughts of my husband and myself are with you. * * May the Holy Ghost come down in great power and mightily stir the people is my prayer.

The following intensely interesting epistle was received the day after the convention closed:

CHELSEA, Jan. 26, 1880.

To A. M. PAULL, Esq: The getter up of the Rhode Island Anti-masonic Convention and the members thereof, Greeting: I find as the light and truth spreads, the leaven works, and information is sought. A young lady brought me a gift album to write my name in it, as she wanted to know a man who had seen William Morgan, the man the Freemasons murdered, and I wrote this short history as follows:

"In 1826 I and Captain William Morgan were members of a Masonic lodge in Batavia, N. Y. Morgan revealed the secrets of the craft. Masonic ministers and church members and officers of our government renounced both the laws of God and man, and on the 11th of September, 1826, kidnapped Morgan on a false warrant, conveyed him fifty miles to Canandaigua, had a sham trial, incarcerated him in prison and took him out in the darkness of the night; conveyed him Masonically, contrary to the laws of God or man, to Fort Niagara; and on the 19th of September, they fastened a stone to him and drowned him in Niagara river. ing State of New York, the year following, ked the river and loosened his moorboard c his body floated into Oak Orbrought t was found, identified and house. Sa tavia, and buried from my old. L D. GREENE, 92 years

Allow me to make another statement of facts. In September, 1829, I visited my wife's mother residing in Providence, and a friend invited me to ride with him to Pawtucket to see a Mason work the three degrees of Masonry in public. After the degrees were worked and the audience was leaving, the man working the degrees asked if there was any Mason who would say whether they were worked right or wrong; whereupon I replied they were worked the same they were in the lodge at Batavia, N. Y., of which Capt. Wm. Morgan and myself were members, and immediately there was a hue and cry set up and a running to the door and crying "Here is a man that has seen Morgan! Come back!" and soon the house was full of citizens and I gave them a history of the kidnapping of Morgan and of Col. David Miller. * * * I should be happy to be with you, and tell my experience and known facts of the institution in our midst, corrupting the laws, perverting justice due the uninitiated in a government founded by a Christian parentage and a constitution declaring equal rights to all. * * * But in spirit I am with you, and with all connected in so noble a work as to inform your State and the nation more thoroughly that ere long, like slavery, its warning shall be felt from the rising to the setting sun. Respectfully yours,

SAM'L. D. GREENE.

Now with all this sympathy and these prayers ascending from godly men and women from all over our land for Rhode Island, I see more than simply the four hundred attending our meetings each night. I see by faith the power of God using those four hundred as instruments for the advancement of the truth, and I look for results in the future that shall far exceed our expectations. "According to your faith shall it be done unto you." A. M. PAULL.

Reform News.

NEW HAMPSHIRE NOTES.

The Lord is moving among his people even in New England. The barbarous behavior of the Boston Masons presents the dark side of the picture, but that shameful exhibition of the lawless spirit of the lodge will tend to open the eyes of the public. I deem the mean spirit shown by the Boston papers even more disgraceful than the conduct of the mob. But Joseph Cook will be heard and Masonry will not venture to send an ignorant rabble to break up his meetings. O, Athens of America, has not Garrison's triumph taught you to respect the consciences of the best men and the freedom of speech? The time is not far hence when Boston will be ashamed of having insulted two such noble Christiam citizens as J. P. Stoddard and D. P. Rathbun.

A revival preacher recently in Pittsfield, N. H., discountenanced secret lodges, when a gentleman arose in the audience and said he must renounce and abandon these things in order to clear his conscience, namely: Freemasonry, Oddfellowship and tobacco. At another revival meeting held at Burnstead two of the preachers plainly and emphatically reproved secret lodges as at enmity with the Gospel of Christ. One of these brethren was Eld. Wm. Sodge of whom Bro. Stoddard spoke doubtfully in the *Cynosure*. I know Bro. S. will thank me for setting the matter right. I have been traveling of late among our churches and I have been surprised to see what a glorious harvest is ripening as the result of the labors of Bros. J. F. Browne, J. P. Stoddard, H. H. Hinman, D. P. Rathbun and other laborers in New Hampshire, these pioneers all found New Hampshire a hard field for reform work, but it is a characteristic of N. E. people to move slowly. It takes time to think and change their views. It was a hard struggle to get N. E. on anti-slavery ground but once there you know where to find her. So in this reform, it moves apparently slow, but it has taken root and will bring forth fruit a hundred fold. Let Rathbun and Starry, Browne and Stoddard face the lodge mob in popular gatherings, while Bro. Hinman, Willey, Bryant and myself will co-operate with that army of noble men too numerous even in N. E. to be mentioned by name who are pleading with the church to sever the lodge cancer before its poisonous roots strike to a fatal depth. Let us lean upon the Lord, work in the Spirit, and the strongholds of Satan will fall. Prayer is our irresistable weapon.

S. C. KIMBALL.

FROM THE FAR NORTHWEST.

It may interest you to know that I am occasionally in the field for the Master and the good cause. I attended the State meeting at St. Paul in December, and there made the acquaintance of Rev. A. P. Monten, pastor of the Swedish Lutheran church in St. Paul; and also was introduced to Rev. P. Sjoblom of Red Wing of the same denomination. Both these gentlemen obtained my promise to lecture for them on call.

Week before last I filled two appointments in St. Paul—lecturing in the Swedish church to good and attentive audiences of Swedes alone, the pastor saying: "I did not advertise you in English, as I desired my people to hear you without being disturbed by rowdies!" A good plan. I had close attention from a congregation as apparently intelligent and good looking as any I ever addressed. I look back upon my visit to the Swedes of St. Paul with great pleasure Bro. Monten is a young, scholarly, energetic man, and is the business manager of their publishing house. They publish the *Skaffaren* (in English *Steward*) a fair sized and neatly printed religious and news paper. I had an introduction to, and an interesting talk with the editor-in-chief, who is also president of their Synod. From him I learn that their body has a restrictive rule against secretists; and that as a people they are waking up to the necessity of enlightening themselves as to the nature of the foe they would debar from fellowship.

I sold them for a nominal sum my new lecture—"Secret Societies, Ancient and Modern," and my poem—"The Masonic Minister's Lament," which they are to translate and give to their readers in Swedish.

Last week, at the call of Pastor Sjoblom, I visited Red Wing, a fine growing town on the Mississippi, some fifty miles south of St. Paul. Here I lectured in a very fine hall, to a very fine audience—but very small. The pastor was not, however, to be thwarted. He invited me to give his people an Anti-masonic sermon, which I proceeded to do on Sunday evening last, to a house full of attentive, and I judge, interested hearers. The pastor told me next morning that his leading members were highly pleased with my sermo-lecture, and especially with my orthodox Lutheranism.

I gave them as my text the words of the Master in John 14–6: "No man cometh unto the Father but by me." You will see at once how this would enable me to strike at the Christless work of the lodge. I mean its religious work. This church is having affliction just now with the beast of secrecy. Despite the rule of Synod, they lately woke up to find among their 500 communicants some thirty Masons, etc. Like too many other churches, they trusted to a good law on their statute book, and neither sought light nor imparted any on this matter until irrepairable mischief is done. Pastor Sjoblom himself, though secretary of the Synod, paid little attention to the subject until the iron entered his own soul, when he wakened to find his oldest son a minion of the lodge, and his confidence transferred from the Author of his being to the crafty institution which had thus stolen him.

Too late the father sees his mistake. He tries in vain to restore the lost confidence. The son, to quiet his parent puts into his hands "Mackey's Manual of the Lodge" and his "Ritualist" which he reads as a Christian without a hoodwink, and with a quickened conscience and a fearless heart, he comes into the contest to save his two younger sons, and, if possible, the sons of others, from the devouring maw of this Moloch of secrecy.

How many Christian fathers are there all over this Christian land who are in feeling opposed to this monster, who are asleep or indifferent, who will have an awakening as rude as that which roused Pastor S., God only knows! I fear a great many. I shall never forget the sad wail of a father so robbed, who told us tearfully, in one of our New

(*Continued on 9th page.*)

Correspondence.

Thursday, February 12th, at Fort Scott.

Fort Scott, Kan., Feb. 16, '80.

Dear Cynosure: Last Thursday, February 12th, was observed by us as a church in fasting and prayer, holding services from 10 A. M. to 9 P. M., except a short intermission. I made it the occasion for two sermons (morning and evening) against the great evil of lodgery in church and state. The power and presence of the Lord was made manifest. Many hearts melted and gave testimony to the cleansing power of the Holy Ghost. I urged the great importance of all Christians to come out from lodgery, and from the pride, vanity, and dead formalism of popular, and worldly-minded churches, and from the sins of the world—the wicked everywhere, and be separate. God owned his truth, and blessed us. In the evening we had an M. E. minister, a "Mason," who gave a decided testimony to the truth. But in this great center of secretism, we are strongly opposed. Their "stock in trade" of slander, abusive names, and sowing discord, is brought to bear actively upon us, and oh, how we need your prayers! how we need to pray for and help each other; and then work! work! and trust in the God of battles, and victory is ours.

I am enlisted in the war for life, and shall do all I can here to circulate the *Cynosure* and for reform.

Yours in Jesus,

J. A. Richards.

One Idea, but a Good One.

Centre Strafford, N. H., Feb. 7, 1880.

Editors Cynosure: — We are everywhere said to be "one idea men." It was remarked to me not long since, that instead of opposing secret societies I had better seek the saving of souls! Ah! how our work is misunderstood! The "idea" of saving our fellow-men from an institution the principles of which are most Satanic, and rescuing the Bride of Christ from the deadening folds of the serpentine secretism, seems to be an idea worthy of our undivided attention. And as for "saving souls," that is our principal work, to show them the wrong that they may flee from it and be saved. The work is glorious! The work that most needs to be done. It will be accomplished only through Christ. He is the originator of the work and he will end it with glory to his name.

Is Jesus commanding us? If so we do well by advancing. It is not for us to choose the field for the battle; but go where Jesus leads. "One idea" or more, let us do our duty in the name of our Commander. The Lord's side is the sure side. Let us be thankful for what we have seen and hope for greater things.

What people need is education on the subject of lodgism. All candid truth-seekers agree that it is a sin—an abomination even.

The Strafford correspondent of *Foster's Democrat*, published at Dover, N. H., in his letter of Feb. 6th, thus writes of grangism: "It has become prostituted to the purposes of base, scheming, designing men—sharpers in trade, political bummers, etc., and is fast dying out in the West and Northwest, where it originated."

It encourages us to find such information in our local papers. The work is progressing, though slowly. After reviewing the work of the last decade we look forward with great hopes for the next ten years, for the Lord is the same "yesterday, to-day and forever."

Sincerely for Christ,

Edward Everett Willey.

Odd-fellowship in Oregon.

Oakland, Oregon.

Editor Cynosure: The *Cynosure* is gaining reputation in Oregon. I see our friend J. H. D. Henderson has written to the *Christian Union* a letter in which he says the churches in Eugene City are all gone astray, none wholly the Lord's. Those who are well acquainted with our brother can understand what he means,—he means that idolatry has stalked into the church and taken possession of the place where Christ ought to reign. He is a Royal Arch Mason, but I think has about given up the lodge; he begins to see that it is dangerous ground to occupy.

Some boldly assert that if there is no religion in Masonry, there is none in the churches; this I heard one saying only a short time since. I also notice that our beloved Bishop Peck gives our M. E. ministers a hard rub for not working, in a letter concerning the Minnesota work of M. E. church, after speaking of the soft-handed, college-bred young men who were so lazy, some of them, that they would not crawl out of the way of the grasshoppers, and would be eaten up by them. He says, "Thank God there are a few who are faithful," and intimates that Messrs. Moody and Sankey are good men to pattern after; they are consecrated to the service of God; they are not fettered by any secret oath-bound society or lodge.

We have an M. E. minister in one of our academy schools who says that Masonry is older than the era of the advent of our Saviour, and says that he said nothing against Masonry. I remarked to him that he said, "In secret have I said nothing;" and that St. Paul says, "It is a shame to speak of the things done of them in secret."

I hope I can send you the names of some new subscribers soon. Your paper deserves a wide circulation as it is a faithful sentinel on the watch-tower, to warn men who may be in danger from the secret foe that lingers in the upper room at the midnight hour.

There was a man in Douglas county some few years ago, named Michael Crow. He is now dead; he was a member of the Baptist church and a good man. His widow is still living here. She says that he told her often, that while he lived in New York he belonged to a lodge near where Morgan lived; that he and seven other members left the lodge, because they refused to sign Morgan's death warrant, and he never entered a lodge any more, because he would not have any hand in taking the life of a man for such an offense.

Now note the difference between this man Crow and another man now living in this county. The latter told me that Morgan was not murdered by the Freemasons, but that he agreed to leave the country and change his name, and that he is now living in Mexico, and that he went by the name of Jackson.

In a future communication I will give you some facts about the way Freemasons tolerate wickedness here, including some of our ministers of the Gospel.

I must now give a few items that I got from an Odd-fellow: He asked me why I did not join the order. I asked him what advantage it would be to belong to them. He answered that they were bound to help each other. I asked him if the Christian religion did not cover the whole ground. He replied that religion did not compel one to help another, and that Odd-fellowship and Freemasonry bound us to do so.

Said I, "What advantage has it been to you?"

"Well," said he, "I will tell you a circumstance that occurred near Jacksonville in southern Oregon. I was keeping a store near the town of Jacksonville and had liquor for sale. One Sunday two men came, and bought a bottle of whiskey of me, and afterwards one of the men informed the grand jury on me for selling whiskey on Sunday. He did not belong to either order, the other one did, and I asked him what I should do, as he was sent to arrest me. 'Come along with me,' said he, 'and plead not guilty to the charge.' 'Well, but I am guilty.' 'Never mind, you do as I tell you, and it will come out all right. The case will be put off, and it will be six months till court comes on again; and then when I am sworn, I will testify that I have forgotten whether it was Sunday or not that you sold me the whiskey.' So I went with him and pleaded 'not guilty.' The case was put off, and when court came on again I appeared for trial. My Bro. Odd-fellow was called to the witness stand and qualified. He was asked if he had bought a bottle of whiskey of me on Sunday. He said, 'I bought a bottle of whiskey of the defendant; but I have forgotten what day it was;' and as a matter of course I came clear. 'Now,' said he, "this is one of the advantages gained by being an Odd-fellow or Freemason. We are sworn to protect one another and not tell any thing that would injure our brethren."

There are many things I could write but will close for the present. Hoping, that your paper may long prosper and that the cause which it has espoused may finally triumph, and all secret orders be suppressed.

Yours for truth,

Boaz.

From our Young Idaho Correspondent.

Silver City, Owyhee Co., Idaho Terr.

Editor Cynosure: I have received two of the *Young Reformers*. I am much pleased with them and I shall call among the neighbors and see how many subscribers I can get for it. Mother gave our minister, Elder Pettit, some of the *Cynosures* to read. We learned on conversation with him that he was a three degree Mason. He said his mouth was locked, could not talk on Masonry. He called again, she gave him several more to read; he shook his head and said, "No, no! they are too sharp for me. I would rather not read them." She said to him, "If your conscience is right they will do you no harm; if not right they will do you good." He took the papers.

Several years ago in the Umatilla country near the Dalles in Oregon a horrible affair took place. A farmer's wife was taken sick. He sent one of his neighbors after their family physician. He made a mistake and got a Masonic doctor. The wife refused to have him. The doctor went home and the neighbor soon brought the family physician. After the wife got better he went home. About midnight several men came to the house with masked faces and took the man from his family. The next morning he was found hanging to a tree, dead. He left a wife with two children, the babe a few hours old. Yours for the truth,

Ada Norton.

Our Mail.

R. S. Ball, Huron, O., writes of "Freemasonry Illustrated," a copy of which he has lately received:

"I am greatly pleased with the work. It is the most complete expose of the craft I have ever seen, I am sure great good will be accomplished by that work. It is a work that will carry conviction with it. I hope it will have a large circulation. I have great confidence in the accomplishment of the Cynosure's mission. I know of no paper advocating more worthy objects of reform, especially secretism at the head, and I think it well to place it at the head, not even excepting the soul-destroying curse of trafficing in intoxicating drinks. They are twin sisters of evil though working differently to accomplish the same object, the destruction of human souls. I love the Cynosure's free, out-spoken manner of attack. I love the judicious and wise course of watchfulness it is constantly exercising towards the great enemy, and I love the benevolent and kind manner of encouragement to workers in all denominations and from all directions. I love its uncompromising spirit against evil, and especially the lodge. My faith becomes stronger as I peruse its pages."

Elder Joel H. Austin, Denmark, Iowa, writes:

"I am much pleased with the article on holiness in a late issue of the Cynosure. Oh, how precious is the principle. How the spirit of true holiness makes us lose sight of self, and desire to put Christ to the front, and that too as a perfect Saviour, who saves to the uttermost. Oh, for the indwelling of the Holy Spirit in God's ministers. Then there would be no uncertain sound, and how precious the privilege of the declaration of Jesus, 'Ye shall have power after that the Holy Ghost is come upon you.' Yes, upon you and me, and 'whosoever will.' Oh, may God send the unction from above upon all his workers for his name's sake."

W. Sperry, Waupun, Wis., writes:

"The Cynosure is the best paper I take and I would not do without it if it cost four times its present price. I shall try to get renewals and new subscribers."

Reuben L. Moser, Patterson, Iowa, writes:

"I think if the Masons would read the Cynosure they would not get up and preach in the M. E. church, with a Masonic badge upon them."

W. L. Leister, M. D., Oakland City, Ind., writes:

"The reform element is retaining all of the hard contested ground, and is really on the aggressive."

L. Wood, Spiceland, Ind., writes:

"I am not a member of any organization, but am mortified to find the Friends at this place so completely under lodge influence. I call it a benighted condition."

Hiram Delap, Viroqua, Wis., writes:

"You have my best wishes and prayers for success in disseminating truth."

Benj. J. Butler, Dublin, Ind., writes:

"I showed one of my personal friends one of your supplements and remarked, 'That looks familiar, don't it?' After looking at it he said, 'Yes, it does. It is all true.' I then handed it to one of the ministers present. After looking at it about two minutes he gave it back, saying, 'You don't know anything about it. It is all a lie. You Anti-masons are committing more sin than all the lodges in the country.' And this same minister is trying to make people think that he has left the lodge. In less than five minutes after the above interview, he stepped on the platform and made the opening prayer for the afternoon. Now these men have each taken the same degrees. Which must we believe the minister or layman?"

Mrs. L. W. Rowley, Utica, Minn., writes:

"Rev. D. P. Rathbun, not long since preached us a sermon. Subject, 'The religion of Masonry.' "

Samuel A. Pratt, Worcester, Mass., writes:

"I never felt more to hate the system of Masonry than now. I have many kind friends among the Masons, but duty says, Keep on hating and warring against the sin."

Aaron Phipps, Eagle Harbor, N. Y., writes:

"I still lie here on my back. I have to be turned on a sheet, and am full of aches and pains; food has to be given me by other hands. Yet I am a happy old man. I finish my work daily, ready to take work on either shore in the morning. My old friends have mostly gone over. They will call for me soon. On my reading rack I read my Bible through seven or eight times a year."

Eliza Bradbury, Owego, N. Y., writes:

"Were it not that the Lord reigns, and his cause and truth will surely triumph, I would surely be discouraged. I am ever praying for the blessing of God to be upon you and all who are laboring with you in this good cause."

Rev. O. Newton, Stockholm, N. Y., writes:

"The cause you are engaged in is one of deep interest to me. I endorse all the sentiments you preach through the paper."

A. E. Mills, Litchfield, Mich., writes:

"I have belonged to no less than four secret societies, and my experience in them has taught me that they are as corrupt as the devil is wicked."

Nelson G. Northup, Eaton Rapids, Mich., writes:

"I live in the hot-bed of Freemasonry. I left the Methodist church some four years since on account of secrecy. We cannot keep a minister unless he is a Freemason. I am alone in the work, but hope soon to have help. My trust is in God."

Mrs. Evelina P. Mather, Ellington, N. Y., writes:

"I am almost eighty-six years old. I am very weak and feeble and hardly able to write. I prize the Cynosure next to my Bible. I ask the Almighty Ruler of heaven and earth to pull down sin in high places and in low places, until this great man of sin is destroyed, that is ruining both church and state, and is trying to overthrow all our good institutions, and drive the Bible from the world and destroy the Christian Sabbath. Surely there is a God in heaven, and if there are any true Christians on earth, God will hear their prayers, and tear down all the secret societies from the lowest to the highest. I hope it will please the Lord to grant you all long life and prosperity, and I hope your good journal will continue to the end of time."

J. K. Glassford, Carthage, Mo., writes:

"I am lecturing on Masonry here in Jasper county, Mo., with much success, and by the blessing of God the lodge is at a low ebb. As the knowledge of Christ goes up, the lodge goes down."

Sabbath School.

LESSON X.—March 7, 1880.—OUR SAVIOUR'S GOLDEN RULE.

SCRIPTURE.—Mat. 7: 1-14.

1. Judge not, that ye be not judged.
2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete it shall be measured to you again.
3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.
7. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you:
8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9. Or what man is there of you, whom if his son ask bread will give him a stone?
10. Or if he ask a fish, will give him a serpent?
11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him?
12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
13. Enter ye in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so to them. Mat. 7: 12.

[From the Bible Class Scholar.]

HOME READINGS.

Rom. 14: 1-13; James 4: 11-17. Judging others.
Rom. 2. Judged ourselves.
Mat. 18: 15-22; Gal. 6: 1-15. Correcting others.
2 Tim. 2: 15-26; 1 John 1: 6-10. Correcting ourselves.
Prov. 2. Seeking and finding.
Mark 12: 28-34; 1 John 4: 7-16. The perfect rule.
John 14: 6-15; Heb. 10: 19-25. The true way.

[From the Lesson Commentary.]

"Judge not"—There is no denying that the world is full of such judgments as are here forbidden: needless, uncharitable, false and hypocritical judgments.—Vinet.

"That ye be not judged"—This condemnation does not interfere with, 1. The honest critic; 2. The upright magistrate; 3. The sagacious and honorable citizen.—Parker.

It is a sad abuse to make this passage teach us to be as tolerant of falsehood and wrong as of truth and right. It would then contradict the prophets, (Isa. 5: 20; Ezek. 13: 10,) and condemn Jesus himself, (Mat. 23: 14, 33)—Tholuck.

"The beam"—A hyperbolic expression for a great fault, to show the relative magnitude. No reference to one class of sins. The "mote," which might be overlooked, is looked for; the "beam," of which one must be conscious, is not considered.—Schaff.

Our own faults ought to be to us beams, our neighbor's faults should be but motes; in our common estimates the reverse is the case; we magnify the faults of others and palliate our own. So runs the old proverb: "Men carry their own sins on their back, and those of their neighbors before."—Abbott.

Men are more apt to use spectacles than looking-glasses; spectacles to behold other men's faults than looking-glasses to behold their own.—Trapp.

"Let me pull out"—As in verse 5: "Permit me, I will cast out." The friendly language presents the censoriousness as hypocritical, true to nature!—Schaff.

Before, to behold the mote was all—to stare at thy brother's faults, and as people do who stand and gaze at an object, attract others to gaze also; but now, the object is a very different one, to cast out the mote, to help thy brother to be rid of his fault by doing him the best and most difficult office of Christian friendship. The beholding was vain and idle; the seeing clearly is for a blessed end, namely, (chapter 18: 15,) to gain thy brother.—Alford.

"Thou hypocrite"—Every man who pretends to zeal in reform, but is zealous only to reform his neighbor, but indifferent respecting himself, is but a pretender—a hypocrite, though sometimes a self-deceived hypocrite.—Abbott.

"Then"—So far from all Christian rebuke being here condemned, there is implicitly a command to exercise this difficult grace, only at the right time, and in the right temper; "then," after we have in ourselves sought the removal of all that is hindering our own vision of God, and rendering us incapable of giving true counsel to our brother.—Trench.

"Unto the dogs"—The dog was never a pet or a favorite among the Jews. They lived, and still live in oriental cities, in packs, half wild, generally without masters or owners, and barely tolerated as scavengers. Both dogs and swine are common symbols in the Bible of vileness and uncleanness (Lev. 11: 7; Prov. 11: 22; Mat. 15: 27; Phil. 3: 2; Rev. 22: 15.)—Abbott.

"Neither cast ye your pearls"—It has been suggested that the figure alludes to the resemblance of pearls with peas and acorns. Certain it is that the swine touch with their snouts everything resembling food. As this casting of pearls before swine, however foolish, must have had some show of reason, it may, perhaps, represent an attempt of satisfying their cravings, and such, indeed, is the true character of laxity; it prostitutes what is highest and holiest to satisfy the animal and the devilish propensities of man.—Lange.

"Rend you"—Apostles and bishops must not commit the office of the ministry to a wicked man. No sacred deposit, or responsibility, or even principle, (symbolized by pearls,) must be imparted to an unfit man. No doctrines or religious experiences must be brought before an incapable sensualist. In fine, in imparting the official trusts and the truths of the Gospel, we must discern men's moral qualities, and deal with them accordingly.—Whedon.

"Ask..seek..knock"—Simple words, but covering the deepest facts in our lives. Consider how much they imply: the being of God, the dependence of man, a communion or intercourse between their spirits; a feeling of want on the part of man; a faith that God can fill that want, and the absolute truth that God is able to fill it out of his infinitude.—F. D. Huntington.

"Every one"—The aediles (or chamberlains) among the Romans had over their doors standing open for all that had occasion of request or complaint to have free access to them. God's mercy-doors are wide open to the prayers of his faithful people.—Trapp.

"If his son ask bread"—There are two questions here, the first of which is broken off. See a similar construction in chapter 12: 11. The similitude of bread (a loaf) and a stone also appears in chapter 4: 3: Luke (11: 12) adds the egg and the scorpion.—Alford.

The loaves or cakes used in the East resembled somewhat a smooth, flat stone; a deceptive answer is meant. We often deem the bread a stone and the fish a serpent, misunderstanding God's good gifts.—Schaff.

"Evil"—This saying seems to me the strongest proof of original sin in the whole of the holy Scriptures.—Stier.

He said this not to condemn our race as bad, but in contrast to his own goodness he calls parental tenderness evil, so great is the excess of his love to man.—Chrysostom.

"Good things"—Luke 11: 13, "The Holy Spirit," which is the best of the "good things;" he who receives the Holy Spirit may expect all the rest as far as "good" for him. God gives good gifts only, and what he gives is always good.—Schaff.

"All things whatsoever"—It is true that similar maxims are found floating in the writings of the cultivated Greeks and Romans, and naturally enough in the rabbinical writings. But so expressed as it is here—in immediate connection with and as the sum of such duties as had been just enjoined, and such principles as had been before taught—it is to be found nowhere else. And the best commentary upon this fact is that never till our Lord came down thus to teach did men effectually and widely exemplify it in their practice.—D. Brown.

"Do ye even so"—None but he whose heart is filled with love to God and all mankind can keep this precept, either in its spirit or letter.—A. Clarke.

Yet this saying may be misunderstood. If the prisoner should ask the judge whether he would be content to be hanged, were he in his case, he would answer, "No." "Then," says the prisoner, "do as you would be done to." Neither of them must do as private men; but the judge must do by him as they have publicly agreed, that is, both judge and prisoner have consented to a law that if either of them steal he shall be hanged.—Selden.

"Enter ye in"—The metaphor of a gate denotes our first entrance into a religious course of life, and its being strait denotes the difficulty that attends religion at first: evil habits to be put off, old companions in sin to be parted with.—Burkitt.

"Wide is the gate"—The wide gate is the self-righteousness of the Pharisees, or the spurious riches of a piety which is combined with the service of mammon. Similarly the narrow way is the prosecution of those spiritual attainments described in the seven beatitudes; while the broad way indicates that corruption in doctrine and life which, passing from one extreme to the other, renders the way so wide and ill-defined.—Lange.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 26, 1880.

BOSTON AND THE NATIONAL CONVENTION.—At a called meeting of the N. C. A. Board on Wednesday of last week the letters of the General Agent and Secretary from Boston were considered, and it was unanimously voted to hold the general convention in that city on the 24th and 25th of March. The great Boston Music Hall has been engaged and Rev. Mr. McFall's church has been generously offered. The work of informing the public through the press and by letter is committed to faithful hands. It must be borne in mind by every friend of this reform that there are comparatively few in New England who are familiar with its progress and can speak accurately of what has been accomplished. There is, therefore, the more need that friends from New York, Pennsylvania, Ohio and farther West make great effort to attend. We cannot afford to go to Boston except with a strong meeting; *and only prayer and self-denial can make such a meeting.* Bro. Stoddard will do everything possible in way of entertainment and railroad rates at the East. If several brethren can go by way of Chicago let them send their names to this office within a week or ten days, and if any reduction can be made they will be notified. Better arrangements can be made for a party. Above all we must pray God to open the way for us and guide us as with a pillar of fire and of cloud.

THE TELESCOPE AND REFORM.—We hope no one else has made the mistake of a good brother in Wisconsin, who discovers an attack on the *Religious Telescope* and its editors in a note of Feb. 12th, wherein we said that "good men yield to the fallacy" that Christian reform must take a back seat in that paper; in short, be quietly crowded out. Our brethren of the *Telescope* are too well known to be misunderstood. They were chosen by the General Conference to maintain the principles of that body, and have done so. The reference of the *Cynosure* was to the disciples of nullification in the church. For instance, a late article on the *Telescope* by the publishing agent assumes to control the editorial management of that paper in these words: "While the church designs that the *Telescope* shall stand for the defense of the truth when concontroversy may not be avoided, yet the first purpose is to have it made a paper for the home—a medium of religious information for the family—as well as a means of edification for its members." That is, plainly, he interprets the wish of the United Brethren in Christ to be that their paper shall avoid controversy in defense of truth. How can such a paper edify United Brethren until they give up all those principles that distinguish them from the world. Bro. Shuey may not mean all that his words imply, but there are others who do. May they have grace to see the end of their suicidal policy.

All we hope will notice the call on the 16th page for 1,000 subscribers at ONE DOLLAR EACH for the year. The remaining fifty cents to be paid from the bequest of John Viall of Kearney, Nebraska.

Nothing it seems, at present, is so fundamental to the success of the Anti-masonic reform as a wide circulation of the *Cynosure*. We have some urgent calls for lectures and expositions. But where the *Cynosure* is taken and read fifty-two Anti-masonic lectures are given every year. These dollar subscribers may be counted towards clubs of ten and while collecting them many subscriptions may be secured at our regular rates. In order to ascertain the conditions on which one dollar subscriptions are received read the sixteenth page. Press the the ca nvass.

LEFT WITH THE UMBRELLAS.

Elder Barlow's letter in this number brings forcibly before every body of Christian believers who testify against the lodge a most important question. It was presented in our articles on Oberlin and the fast day appointment. It is suggested also by Professor Bailey's account of the Tonica church and by our correspondent "*Daylight*" in his first article on church purity published two weeks since.

As was remarked upon the debate over the rules of the First church of Oberlin, if the principles of the secret orders which affect church purity had been kept before the members, as we believe President Finney would have done, the difference of sentiment would not have been known. The Oberlin *News*, whose editor we are told is a Freemason, says that the manual of the Second church expresses the conviction that Freemasonry "is wrong and opposed to the spirit of the Gospel, but each individual is placed upon his own merit, and some active members of the order are also members of the church." That is, like the church in Red Wing, they are satisfied to make their statement and rest in it as sufficient for all time. They have fought the principle through to establishment, and then left it to enforce itself. It is truth, and truth will take care of itself; though crushed to earth it rises again. As one good brother used to say of his church rule (the United Presbyterian) it requires our members to leave their lodges with their over-shoes and wet umbrellas in the hall, and that is enough. If it were a sin to wear these rainy-day conveniences, and there was a crowd of pestilent spirits forever trying to lug them through the church door and display them on the pulpit steps, the case would be parallel; nor is it likely we should lack for warnings against them.

The trouble is, principles *are* treated like umbrellas—with indifference; or if not with indifference with timidity or with worldly cringing. To assert a truth and maintain it in the face of worldly opposition, in this devil's "Vanity Fair," means the trial and the cross. But says the Lord, "he that taketh not his cross, and followeth after me, is not worthy of me." (Mat. 10:38.) Christ himself was continually teaching those principles of his kingdom which he knew were hated by the Jews and so distasteful, even to his friends, that many of them walked no more with him.

Our neighbor, the *Christian Instructor*, has an article by Prof. J. G. Carson, D.D., of Xenia Theological Seminary, which illustrates this point. There has been much discussion on the use of instrumental music in the United Presbyterian churches. The law of the church forbids it. Dr. Carson says:

> In reference to the question, What ought to have been done in a certain case of a petition presented to the session signed by most of the young people of the congregation, praying for the privilege of using an organ in the Sabbath school, etc., I would say:
>
> 1. That the education of those young people by their parents and by their pastor had been sadly and culpably neglected, who ought to have instructed them as they had promised to do in the principles of the church and the law of Christ's honor as they had professed to receive it.

He then continues to apply his argument forcibly to other principles maintained by the United Presbyterian churches, as psalmody, secret societies and communion.

But the *Instructor* claims that the Pittsburg churches are misjudged by our correspondent "Daylight," and says, quoting what is said of them in our issue for Feb 5th:

> "We had several years' residence in the city named, and were on terms of considerable intimacy with the pastors of our churches, and yet, we knew nothing of a state of affairs which would justify any pastor in speaking as above, and never heard, even in strictest confidence, any pastor make a statement having the coloring of the above. As far as our observation extended, all the pastors there preached the whole Gospel of Jesus Christ; they did not harp eternally on secret societies but gave them their portion in due season. It is by circulating such wholesale charges as the above, that whole cart loads of stones are piled in the way of this reform."

As for the "wholesale charges," they may be true. If they are the *Instructor* will agree that the first duty in honor to Christ is to put away the evil. That they are true, we rely on our correspondent, who speaks with authority on United Presbyterian matters, even as the *Instructor* itself, and he is equally interested about the stones. As for the faithfulness of the Pittsburg pastors, they answer to God for it. We have other evidence that the lodge spirit makes them more trouble now than if it were wholly without and separate from their congregations. It is a question which we would that not only they, but all other preachers of the Word would consider, whether, having now so clear evidence of the idolatrous nature of the lodge system, and such frequent and severe experience of its hostility to the churches of Christ, there should not be more instruction and warning against it from the pulpit, in the prayer-meeting and in the Sabbath-school.

—The sermon of Professor Blanchard last Sabbath evening on the right of Christians to attend dances will also be printed next week. So too, we expect to open the question of politics next week with letters from John Dorcas of Iowa, and J. S. Trask of Idaho. It is time we were moving in this direction and the suggestions that will be offered will be of a practical nature.

—Rev. J. T. James of Iowa whose able articles have won for him a place in the hearts of the readers of the *Cynosure* is spending the winter months at Dr. Cullis's Consumptive Home, Grove Hall, Boston, where he hopes to recruit his health, and avoid as much as possible the rigor of our Northern winters, to which his constitution is not subject.

—There may be expected in next week's paper an interesting statement from Oberlin. Letters have been received from various quarters discussing with much ability the questions involved in the statement adopted by the majority of the First church. We cannot promise to print them all; but rejoice to see that the people of God are losing no whit of their zeal in defense of the truth or of their godly jealousy for the purity of the church.

—Hon. Samuel Plumb, of Streator, Ill., vice-president of the National Christian Association, has been very sick, even to despairing of recovery. It has pleased God to restore him to comparative health so that he is again able to attend to his business.

—Dr. S. L. Cook, lecturer for northern Indiana has been confined at home for several weeks by sickness. He had just recovered from a severe attack, when Mrs. Cook was prostrated with lung fever, We hope soon to learn of their recovery. Dr. Cook is not satisfied that the Indiana friends did not more generally wish the services of Mr. Lowe.

—The Michigan brethren are beginning to realize that this brother is a valuable acquisition to the reform work in their State. Read the letter of Bro. Ross, the State secretary.

—A letter from friend Wick of Avilla, Jasper county, Mo., says that Bro. Glassford lectured and worked the degrees in Summerset school-house, near that place, on the 28th and 29th ult. His labors were very successful.

In five weeks the mail list will be reported. Will you help make the report? Let us make it better than ever before.

—Friend Kelly of St. Charles, Ill., who gave his own name for the list of renouncing Masons some time ago, sends now that of a friend, Samuel Switzer, who will stand by him in his opposition to the lodge. Thank God for every name placed upon this roll. Several have come in lately. This is the end of our work, to get men out of the lodge and into the kingdom of God.

—As indicating how widely the principles advocated by the *Cynosure* are permeating society, the *Beacon* of Strafford, Canada, for the 6th and 13th inst. has articles discussing them. The preachers of the place having taken part in some public lodge demonstration, they are reviewed in a candid, logical letter, to which one of them undertakes a reply void of argument and spending itself in jokes and generalities.

A Grand Opportunity for Michigan.

Parma, Mich., Feb. 19, 1880.

Editor Cynosure: I wish to say to those who are interested in the anti-secret reform in Michigan that we have now an opportunity to secure the services of a first-rate workman to work the degrees through our State if we will only bestir ourselves.

Bro. Thomas Lowe, of Ottawa county, whose renunciation appeared in November last, has been at work for us here in Jackson county, and expects to hold several more meetings here. He is evidently well acquainted with his work, having been eleven years "Worshipful Master," serving in that capacity in three different lodges. He has an engagement with Dr. S. L. Cook, of Indiana, after which he would prefer to work in Michigan. Now we can have his services if we will but take hold as we ought.

The plan we propose is this,—that each one interested look over the gound and find out how many meetings they want, (he will work the first and third degrees in each place) and report at once to the Corresponding Secretary so that a plan of work may be devised involving as little outlay for traveling expenses as may be.

Bro. Lowe has a large family depending upon him for their support, but all he asks for his services is that the wants of his family and his own necessary expenses should be met by those for whom he labors. This is certainly very reasonable, and I am thinking there are those in this State who might much better pay twenty-five dollars for four or five meetings to expose this monster iniquity than to pay that sum to a Masonic minister for helping to build up the lodge; for every dollar paid to Mason preachers goes to build up the fraternity, and is doubtless so credited by the Grand Master below.

Now, friends, if you are in earnest about this matter, let us hear from you at once so that the work can be kept going.

W. H. Ross,
Parma, Mich. *Cor. Sec.*

Reform News—(Continued)

York meetings: "They have stolen from me my favorite son, Charlie! Oh, how I regret my past neglect! A year's subscription to the *Cynosure* might have saved him." Among these bereaved and sad hearted fathers we find some of our heartiest workers; and if the people will not otherwise wake up to present duty, we shall have more of these ere long. Wake up, friends! Wake up! Ward off these blows in time, ere they strike home to the heart. I have much more to say, but am already too prolix. In this way I send love to all the faithful workers.

J. L. Barlow.

Cook and Lowe in Western Indiana.

State Line, Ind., Feb. 12, 1880.

Editor of Christian Cynosure: We have been fed and refreshed here lately by the lectures of Dr. Cook, one of the State lecturers of Indiana. We found him a workman that need not be ashamed, rightly dividing the Word of truth giving to Masons and Anti-masons a portion in due season. Though the fraternity did appear not relish the food, yet they swallowed it, asking no questions for conscience' sake.

The Dr. lectured in this place two evenings, Jan. 6th and 7th. Though the roads were muddy and the nights dark we had a fair audience on both evenings. We had a few of the craft, who tried to laugh off the lecture as a good joke. They whistled to keep up their courage, and their wrath down. Certainly a Christian Mason, if there be such, ought to turn with disgust from such a foolish, paganish, devilish institution, which has nothing of Christ, or his religion in it, which trains men for outer darkness instead of for the kingdom of heaven. Dr. Cook proved his position from Masonic works, creeds and confessions, their laws and statutes, and from the teachings of their leading men.

1. He showed us who were or could be Masons. And here he used the Masonic sieve, which sifts out all women, all minors, all invalids, the real objects of charity, and all negroes. It sifts out the moral law and finally Jesus Christ, the only Saviour of our lost race! None remain but the sound, hale and healthy of a certain age. They might be made Masons, Jews or Greeks, Hindoos or Mohammedans, Christians or Mormons.

2. Mr. Lowe, a seceding Mason of some seven degrees, in connection with Dr. Cook, on the evenings of the 16th and 17th of January, showed how Masons were made. Mr. Lowe performs the work well. I think, perhaps, Rarey learned the art of breaking horses in the Masonic lodge. He humbles the horse, makes him get down on one knee, then on the other, then on both, hoodwinks and cabletows him. Just Masonry utilized. I wonder if Solomon and the St. Johns went through that operation. If St. Peter did he would have told the whole matter, so ready to speak, he could not have kept the secret. I think if I had been through that ordeal with my pants off, &c., *ceteris paribus*, I never would be disposed to tell the secret. At all events I would have been careful to come home with my shirt right side to, or I might expect to do some lying before I could satisfy my wife about the b'under. She, like most of her sex, is good on catechism.

Dr. Cook makes his points plain and is well versed in Masonic lore. Also Mr. Lowe is familiar with the inner workings of Masonry and can exhibit them to a good advantage. The friends in Indiania should keep these brethren in the field till the light on truth subjects of secretism shall shine in all corners of the State and till every man, woman and child shall be familiar with the signs, grips and passwords of the *sublime*, *ancient* and *honorable mysteries* of Masonry.

J. French.

Mt. Vernon, Iowa, Takes Three Degrees.

Editor Cynosure:—According to previous appointment Mr. S. E Starry, worked the first three degrees of Masonry in this place on the evenings of the 10th and 11th of this month. These meetings were a grand success and the friends of the anti-secret cause here have reason to thank God and take courage. The attendance on the first evening was better than had been anticipated and on the second evening the hall, which is a large one, was crowded with attentive and interested spectators. There were some outward exhibitions of Masonic depravity that deserve a passing notice. A short time before Mr. Starry called the meeting to order on the second evening, a paper of capsicum was placed on the hot stove, the effects of which can better imagined than described. The cause of the trouble however was soon discovered and removed. After the meeting was over and Mr. Starry had returned to his lodging place, the room he occupied was bespattered on the outside with eggs which were thrown against it after his arrival. This proved an excellent advertisement of the venomous spirit of Masonry to the passers by on the morning after the Anti-masonic meeting. Only a few Masons were present at these meetings none of whom responded to the invitation to gainsay or refute any of the statements made in regard to the diabolism of of the institution.

The M. E preacher, who is a Mason, had been holding a protracted meeting which he was about to close at the time the announcement of the Anti-masonic meetings was made. This led him to warn his people of their danger, saying that after a revival of religion the devil would be very likely to get up something to divert their minds and mislead them and that they must stand by the church. But this was not enough, as he believed, to secure his flock against the inroads of Satan, so on the following Sabbath he published an appointment for preaching on each one of the evenings of the Anti-masonic meetings. But this device was harmless. It is now perfectly evident that the M. E. church is the bulwark of Freemasonry, just as it was of American slavery. A large majority of its ministers and official members are Masons and the entire church as a body, if not hoodwinked and cabletowed in a Masonic lodge, are trammelled and demoralized by the Christless influence of secretism.

E. E. B.

OBITUARY.

Mrs. H. Doesburg, mother of J. O. Doesburg, aged 63, died on Saturday night, Feb. 7th at Holland, Mich: Her son writes: "A long life of a kind-hearted Christian mother is thus suddenly terminated. Her last words were a prayer, 'O, Lord Jesus, come quickly!' and thus without any perceptible struggle or change of any member of her body, she fell asleep in Jesus. As my mother had always been strongly opposed to secret societies you can understand how pleased she was with the reform movement."

John D. Munger died at his residence in Paulding county, Ohio, February 8, 1880. He was born in Tompkins county, New York, July 15, 1812, and was a Christian and true reformer, ever hating all that was wrong. A kind husband and loving father, he leaves a wife and five children and a number of grandchildren to mourn his loss. He was a great sufferer for years with inflammatory rheumatism and was twelve years perfectly helpless. He was a member of the Wesleyan church, and was ever a lover of your fearless paper. A large concourse of friends and neighbors attended his funeral at the U. P. church and accompanied his remains to their last resting place.

A. J. Munger.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, Feb. 26.—And, behold, there are last which shall be first, and there are first which shall be last. Luke 13:30.

Fri., Feb. 27.—For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14:11.

Sat., Feb. 28.—And the Pharisees and scribes murmured, saying, This man receiveth sinners and eateth with them. Luke 15:2.

Sab., Feb. 29.—Casting all your care upon him for he careth for you. 1 Peter 5:7.

Mon., March 1.—And Jesus answering said, Were there not ten cleansed? but where are the nine? Luke 17:17.

Tues., March 2.—And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Luke 18:7.

Wed., March 3.—And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. Luke 19:17.

Home Circle.

The Military Prelate.

Of old, in Coeur de Leon's time,
Beauvais a mitre bare,
But better loved the field of blood
Than all his priestly care.

To deeds of arms he roused the flock,
Whose souls he should have fed
In peaceful pastures fair and green,
By crystal waters led.

But by that turn of tide which oft
Sweeps laureled fame away,
In prison bound by fetters strong,
The warrior prelate lay.

Then Celestine, who then at Rome
Was in the papal chair,
Thus wrote to England's king, "Forgive
My son, the bishop spare."

Then Richard Coeur de Leon sent
The glittering coat of mail,
In which Beauvais so oft had led
To battle's crimson vale.

And from its breast gleamed out a scroll,
'Mid many a sanguine plot;
"This have we found, know thou if it
Be thy son's coat, or not?"

"I know it well," the pontiff spoke
Reproachfully and grave,
"The coat of Mars, and not of Christ;
Let Mars his votary save."

—Mrs. L. H. Sigourney.

How a Dog Led a Blind Sinner to Christ.

A well-known Christian worker of England relates the following incident.

While waiting for a few minutes on the platform of a railway station, a friend directed my wife's attention to an unconverted man standing on the opposite platform, saying, "He is very hard to reach with the truth." He was a gamekeeper, and was accompanied by a black retriever dog. She quickly crossed the line, went up to him, and, stroking his dog, said, "What a beautiful dog you have here."

"Yes," said the man, rather gruffly; "but take care he doesn't bite you; he isn't fond of strangers."

"Oh, he won't bite me; dogs know who are fond of them. No doubt you are fond of him?"

"That I am."

"Do you feed your dog?"

"Yes, ma'am."

"House him?"

"Yes, of course."

"Does your dog obey your word of command?"

"Yes, ma'am."

"And you would be disappointed if he did not love and obey you."

"That I should." Then looking proudly at his dog. "But Rover does love his master, doesn't he?" and he patted his dog's head as it looked up trustfully in his face.

"Would you be grieved if he followed a stranger?"

"Yes," he replied, rather impatient at so many questions.

"Ah," said she, in a sad, tender, reproachful tone, "you ungrateful sinner; what a lesson does that dog teach you! God has fed you, housed you, cared for you, loved you, these many years; but you do not love or obey him, you do not follow him! He so loved you that he gave his only begotton Son to die on the cross for your sins; and yet you never have loved him in return. You follow a stranger. Satan is your chosen master. The dog knows its owner—you know not yours. Truly it may be said of you, 'The ox knoweth his master, and the ass his master's crib; but Israel doth not know, my people doth not consider.'" She looked sadly, yet kindly, at him as she earnestly uttered these words.

His eyes filled with tears; he fixed them on his dog, and, in a choking voice, said, after a few moments: "Ah, Rover, Rover, you have taught your master a lesson today! I have been an ungrateful sinner, but, by God's help, I'll be so no longer."

That evening the gamekeeper was found, for the first time, in the prayer meetimg, crying, "God be merciful to me a sinner;" and soon he was rejoicing in a sense of pardon through the precious blood of the Lord Jesus Christ.

Reader! is it possible that your dog or cat can care more for you than you care for God. Christ has been calling you; have you answered? Christ loves sinners, so he loves you; do you love him in return? Christ has been supplying you with food and shelter for your body for many years, and now offers you food and shelter for your soul forever. Will you accept him? In him you will find ample provision for all you need as a lost sinner. Come as a sinner, and he will be a Saviour to you. Nothing short of this. You must be willing to be nothing; let him be and do everything for you. —*The Watchword.*

Beating their Mother.

Benjamin Franklin writing to Thomas Paine, urging him not to publish the "Age of Reason," said to him: "You are probably indebted to religion for the habits of virtue on which you so justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a high rank. Among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men should prove his manhood by beating his mother." The pertinency of this argument as against Paine cannot fail to be seen by any one; and it is equally applicable to the modern apostles of infidelity and their more noisy followers.

What Franklin advised Paine not to do is what the advocates of infidelity of all shades of ability and attainments, are busily engaged in doing. They are beating their mother. To Christianity do they owe all that distinguishes them from heathen. Blot out all that Christianity has done for the education, civilization and elevation of mankind, within the last eighteen centuries, and what of intelligence, good order, development of the forces of nature, and human happiness would remain. These men and women who are seeking to discredit the Bible, to destroy the church, and to blot out the name of Christ as the atoning Saviour for sin, from the records of the world, are indebted to the educational institutions whose foundations were laid by Christian hands for whatever of learning, science or philosophy they may have; and to the influence of the religion of Christ for protection by Christian laws, for the happiness and purity of their domestic life, and for all that is tender, beautiful and grand among men.

If ingratitude to parents be one of the basest exhibitions of human nature, who can measure the extent of the depravity which leads those who have received so much from Christianity to revile it, to labor for the destruction of its institutions, to dishonor it, to cast contempt upon its author, and even strive to dethrone the God of the Universe? Let those who profess so much sympathy with all that is truthful and good, and who boast such a profound esteem and affection for all that is human, at least cease to evince their supposed superiority by beating their mother.—Christianity. This proceeding is, to say the least, very unseemly, and is something of which manly natures ought not to be guilty.—*Presbyterian Banner.*

Keeping after School.

There are few schools where this is not practised as a punishment; it is believed to be necessary. But is it? Once flogging in the navy was deemed necessary; nay, it was once thought that flogging in the schools was a necessary part of the exercises. Why is this changed? Now it will not do for the teacher to say there must be some punishment or the school discipline will run down. What, after all, has the teacher to depend on to maintain order; I mean the real basis. Is it in him or is it in the pupil? Evidently it must be in the latter. Then let the teacher as fast as possible lean on his pupil to maintain order and not on himself. Let us illustrate. John Smith was employed to teach in a private school where thirty boys were assigned to him. He learned that he could not punish, and that he must keep good order and make the boys happy too. Having been bred in a public school he was at a loss what to do. He kept a boy after school, and was surprised to hear him say as he departed: "I need not have stayed if I had not a mind to; because my mother wrote a note to have me come home as soon as school was out." Here was a queer state of things. The teacher elicited that the boy stayed because he felt it would be "bad for a new teacher to be treated just in this way." In other words, he had been actuated by the noblest motives towards him personally. The next day he said to the boys: "Boys, try and not be kept after school; I want to take a walk to-night, as I am very tired of teaching at night. You know how you feel yourselves." This answered a good purpose. But one night a boy was kept, and the teacher was surprised to hear the lad say: "Mr. Smith, you need not stay; I can recite to one of the other teachers; one always stays with some boys. You go and take a walk." "No," said Mr. Smith, "you can go with me and we will talk over the lesson." Afterwards he appointed all the boys who wished, to assemble a half hour earlier in the morning; the understanding was that that department should not stay after school under any consideration. By assiduous labor the habit was broken up, for it was but a habit. The only resource for the teacher is in his pupils. Can he develop in them such a respect for him, for themselves, for the school, that they will strive not to be kept in? Of course this will be easier with those who are grown up than with the younger ones; but the younger should not be kept in. The great rule is to do all the work you can, get your pupils to do all they can, and then cheerfully dismiss them.—*New York School Journal.*

Dancing.

Satan has not authorized us to speak for him, but we have no doubt that, in comparing one with another his various devices for catching human souls, he smiles with peculiar satisfaction when he comes to the public dance. There is no need to speak guardedly on this topic. Readers are not so lacking in general knowledge of facts as to require a demonstration before a denunciation of the dance as the most fruitful of all social customs in the degradation of morality and the eradication of all religious feeling. We are too far advanced in sagacity to stop and bicker about the comparative sinfulness of dancing or walking considered in themselves, as an exercise. In the light of the wretched results of public dancing upon the morality of the community wherever it is prevalent such puny babblement is out of question. In the South many of the ministers declare that it is utterly impossible to awaken a revival spirit or to bring young people under religious influence because of the universal dancing customs. In places nearer home we have witnessed with pain the deadening effect. We have now in mind a village within hearing distance of our city bells, in which there is not only an almost total deadness of religious feeling, but complete intellectual stagnation. The people read little besides the daily papers, and think little beyond the immediate affairs of to-day or the entertainment of to-night. They seldom visit one another; make no self-improvement. The school girls discuss new dresses together; the young men know little about politics or history; the whole commun-

ity would respond more lustily to a chance fiddler's note than to the most elegant oratory. The village is dead, completely, and it represents the condition of hundreds more, North and South. The dance has not done its worst in the cities, or at least its results are not so glaring there as in the rural communities, where there are few other diversions with more of a polishing tendency. —*Northern Christian Advocate.*

Childrens' Corner.

The Mystery of the Seed.

BY LUCY LARCOM.

Children dear, can you read
The mystery of the seed,—
The little seed, that will not remain
In earth, but rises in fruit and grain?

A mystery, passing strange
Is the seed, in its wondrous change;
Forest and flower in its husk concealed,
And the golden wealth of the harvest-field.

Ever, around and above,
Works the Invisible Love.
It lives in the heavens and under the land,
In blossom and sheaf, and the reaper's hand.

—Sower, you surely know
That the harvest never will grow,
Except for the angels of Sun and Rain,
Who water and ripen the springing grain!

Awake for us, heart and eye
Are watchers behind the sky;
There are unseen reapers in every band,
Who lend their strength to the weary hand.

When the wonderful light breaks through
From above, on the work we do,
We can see how near us our helpers are,
Who carry the sickle, and wear the star.

Sower, you surely know,
That the good seed never will grow,
Except for the angels of Joy and Pain,
Who scatter the sunbeams, and pour the rain!

—Child, with the sower sing!
Love is in everything!
The secret is deeper than we can read;
But we gather the grain if we sow the seed.

—St. Nicholas.

About the Stars.

Harry Newman is a bright little boy about twelve years old, who lives with his father and mother in a fine old New England town, where the trees are so tall and grand their foliage forms beautiful arches over every street. Harry's father teaches astronomy in a large college near by and there is nothing Harry likes better than to listen to stories about the stars from his papa. The way he came to like them so much was this:

One pleasant afternoon last August, Mr. Newman and Harry set out for a walk in the country. When they had walked on for a long while, Mr. Newman said: "It is time for us to turn back, Harry; the sun will go down now before we reach home."

As they turned their faces homeward, Harry said: "Papa, does the sun really go down, or didn't you tell me once that the earth moves and the sun stands still?"

"You are right, my boy," said Mr. Newman; "the sun stands still, and the earth and planets move around it. A long time ago people thought that the earth was a great flat plain and that the sun and all the stars moved around it once in twenty-four hours."

"Oh, papa!" cried Harry, "how could they think the earth was flat, when they could see how the lower part of a ship goes out of sight before the top does, as you showed me last week at Old Orchard Beach."

"It does seem strange," said Mr. Newman, "but it was true, and the man who first declared that he believed it round was laughed at by everybody for holding such an absurd idea. The earth turns round on her axis, and this makes day and night, you know. Then it goes round the sun once a year, and by changing its position at different times, gives what we call our seasons. But before we talk more about the earth, I will tell you something about the sun, if you want to hear."

"I do," said Harry, "very much."

"Well," continued his father, "you will hardly believe me when I tell you that the sun is so far off that if you could take passage in a car going from here there at the rate of thirty miles an hour, and should start next New Year's day, 1880, you would not reach the sun till the middle of the year 2218—four hundred and thirty years from the time you start,—in other words, the sun is nine-two million of miles away."

"Whew!" said Harry, "I should have to be as old as Methuselah."

"And the sun is so large," continued Mr. Newman, "that in this same car you would be ten years going around it, while you would travel around the earth at that rate in about a month. It takes 1,200,000 earths to make one sun, or if you call a good-sized orange the sun, the earth would be no larger in proportion than the point of a pin."

"What is the sun made of?" asked Harry.

"The best astronomers," answered Mr. Newman, "say that the whole inside is a kind of hot gas, and that the surface is a great ocean of fire which is all the time boiling and seething and sending up huge jets of flame thousands of miles high—the most glorious fireworks one could dream of. If a portion of this fiery mass should be blown over the United States at the rate at which it moves on the sun, it would only be thirty seconds in rushing from the Gulf of St. Lawrence to the Gulf of Mexico, leaving the whole country not only a mass of ruin, but of glowing vapor, while the ashes of New York, Boston and Chicago would only be one small cloud. You will get a little idea of how hot it is up on the sun when I tell you that if the earth were made of ice, and the whole heat of the sun put upon it, it would take but two minutes to melt it; two minutes longer to boil the water which it would then consist of, and thirteen minutes more to convert it all into steam."

"Oh!" said Harry, "I never would have believed that yellow ball over there in the sky could be so big, or so far off, or so hot as you say; but I don't see how you find out all these things."

"By-and-by," continued the father, "when you grow older, you will understand some of the wonderful ways in which astronomers make these discoveries."

"I wish I were old enough now," said Harry. "But papa, if the sun is so large, how big is the moon? That looks about the same size."

"Why, my dear boy, it would take sixty millions of our moons to make the sun. It looks so much larger because is is so much nearer to us. It is about 240,000 miles from us, and revolves around us in about once a month, as we do around the sun once a year. A curious thing about the moon is that no one has ever seen the other side of it, and many astronomers have conjectured that the other side is like the earth and that people live there; but it is clearly known now that there is neither air nor water there: so, of course, no one could live on the moon. I will show you a little how the surface of the moon looks as seen through a telescope."

As Mr. Newman spoke, he picked up a handful of pebbles from the ground and threw them into a soft bed of mud which they had just reached. "These pebbles sunk in the mud," said he, "look very much like the flat craters in the middle of the mountains of the moon, while these little mounds of mud around them represent the curious shapes of the mountains themselves. One of these days I will show them to you through my telescope, and some of the planets too."

"How many did you say there were, papa?" asked Harry.

"Seven besides the earth," replied his father. "The one nearest the sun is called Mercury. It is about one-third the size of the earth and is forty millions of miles from the sun. Next comes Venus, that beautiful bright star you have so often seen near sunset time. The Greeks, a long time ago, called it 'Hesperus,' or the evening star, and also 'Phosporus,' or the morning star; for part of the year it is seen in the morning. It is about as large as the earth and sixty-seven millions of miles from the sun."

"When does the earth come in, papa?" said Harry.

"Next to Venus, my boy," replied his father, "and then comes Mars; which is only half the size of the earth, and yet is one hundred and forty-one millions of miles from the sun, and takes two of our years to go around it, so if you were born on Mars you would only be six years old instead of twelve of ours. You can tell Mars from the other stars by its shining with a red light. About two years ago an astronomer in Washington, Prof. Hall, was looking at Mars with his telescope, and he found it had a little bit of a moon, only about fifteen or twenty miles in diameter, and pretty soon he discovered another a little larger, so that Mars has the two smallest moons ever known."

"Have the other planets any moons, papa?" said Harry.

"Yes; Jupiter, the next planet, has four. Two of them were discovered by Galileo, who lived a long time ago. No one would believe he had seen any moons, and one old astronomer wouldn't look into a telescope for fear he should see them and be convinced. He died not long after, and Galileo, who was as sharp with his tongue as with his eyes, said, "I hope he saw them on his way to heaven." Jupiter is much greater than all the rest of the planets put together, and is thirteen hundred times as large as our earth. It would take a rod 85,000 miles long to run through it from opposite sides. I can show you with the telescope great belts across it, which are supposed to be made of clouds."

"What comes after Jupiter," said Harry.

"Saturn," said his father, "which though only one-third as big as Jupiter, is three times as large as the other six planets put together. It has eight moons and two great rings around it. So, if you would make a flying trip to Saturn some fine night, you would have a magnificent sight, when you arrived, of the sky lit up by these eight moons—some full, some new—and the two glorious golden rings reaching from one side to the other, and all the rest of the stars beside."

"Oh, I'd like to go there!" said Harry. "Can Mr. Edison make a flying machine, papa,—he can do everything."

"Even if he could," you would have to be several hundreds of years old before you could reach Saturn, and besides you could not live outside of our atmosphere. Beyond Saturn comes first Uranus, with four moons, and then away beyond, Neptune, which was discovered by two men about the same time—an Englishman and a Frenchman.

As Mr. Newman finished, and then entered their gate, Harry ran to his mother, who was waiting for them on the piazza, and exclaimed: "Oh, mamma! I have had such a nice time, and when I grow up I mean to be an astronomer and have a telescope myself."

Since then they have had many good talks about the stars, and Harry never wearies of hearing about them.—*The New York Observer.*

Brevities.

The old Continental Congress, nearly a hundred years ago, voted that a monument should be erected at Yorktown, Va., to commemorate the Revolutionary battle at that place, and Congress has appointed a committee to look after the monument and see to its erection. Its inauguration is to take place on the one hundredth anniversary of the surrender of Cornwallis, October 10, 1881. The French Government will be invited to send a man-of-war and a battalion of troops to participate in the celebration.

An intimate friend of Wendell Phillips for twenty-six years says that though probably worth $200,000, he lives very plainly in an old-fashioned, meagerly furnished house in Essex Street, surrounded by ordinary boarding-houses and retail shops. Here he has lived for thirty years. Though a great lover of art, he has no pictures or bronzes, preferring to give the money they would cost to the poor. No deserving person appeals to him in vain, though, being somewhat secretive, his benevolence is seldom a matter of notoriety.

In the town of Nablus, or Sechem, where Jacob bought the parcel of ground on which his well is still to be seen, there are now living about 140 descendants of the original Samaritans. The temple which was built after the captivity on the top of a mountain near Nablus has disappeared, but the old observances laid down in the Pentateuch are still kept up. A correspondent of the *Methodist*, who was there at the last feast of the Passover, says he saw the ceremonies carried out just as they were arranged by Moses. A few moments before sunset the congregation assembled with the Chief Priest and the elders for the sacrifice. They repeated portions of Scripture, and then seven rams were led out and examined by the High Priest to see that they were without blemishes, and exactly as the sun sank behind the sea their throats were cut. The blood of one was collected in a basin, and one of the elders, with a bunch of hyssop, marked the doors of the tents.

John B. Gough says: "In England the intoxication among ladies is fearful. I have seen two well-dressed young women in a first-class railway carriage draw their flasks from their pockets and drink from them, not even using cups. They go from one confectionary store to another and drink sherry until they have to go home in cabs.

Books and Magazines.

Library of Universal Knowledge, Vol. IV., is received and volume V. will soon be out. The publishers expect to complete the entire work within this year, having made new arrangements to facilitate business. The volumes thus far issued, we have noticed as the reprint of the last edition of the well-known Chambers' Encyclopædia, they are well bound but the press work of the last volume can be improved. Their form is vastly more convenient than the usual unwieldly quarto or octavo, and their price is cheap beyond all precedent in bookmaking, so that to the uninitiated it is a mystery how so much can be given for a little money. Those who take pleasure in the dissemination of useful knowledge and choice literature will be glad to aid with their influence an enterprise so altogether worthy. The publishers will send any quantity of descriptive catalogues to those who may apply. —Am. Book Exchange, New York.

—I. K. Funk & Co., of 21 Barclay St., New York, have also begun a praiseworthy work in cheap standard literature. Novels by the thousands, and thousands of each, are sold in the book stores from 10c to 20 cents. This firm proposes to issue good books for the same price but better bound than the trashy literature. Their first number is a reprint of Spurgeon's "John Ploughman's Talks" and Carlyle's "On the Choice of Books." One cannot often invest 12 cents to a better advantage than to send for it. Parents have a great responsibility in caring for their children in this respect. Let them be interested in good books and they will not care for the bad.

—*The History of the United Brethren in California* is an interesting sketch of the thirty years struggles of an earnest and reformatory people in establishing the Gospel on the Pacific coast. The familiar names of the Harrow brothers, D. Shuck, Phil. Beck, A. Musselman, T. J. Bauder, Bishop Edwards and others give a zest to the story of their labors for Christ. The author, Rev. H. J. Becker, has added to the pamphlet a paper on the all-absorbing Chinese question, and will send it to any address for 50c. Address Eureka, Cal.

—The *North American Review* for March will contain articles by ex-Judge Jere. S. Black and the Hon. E. W. Stoughton on the third term question, and a paper on our political dangers by Prof. Simon Newcomb.

—At about 7 o'clock last week Tuesday evening an explosion occurred in the basement of the Imperial Winter Palace at Moscow, under the principal guard-room, by which eight soldiers of the Finland Regiment of the guard, then on duty, were killed, and forty-five were injured. The flooring of the guard-room and several gas pipes were damaged. The escape of the Emperor and of the entire Imperial family from instant death seems remarkable. The force of the explosion tore a much larger hole in the floor of the dining-hall than was at first reported. The wrecked portion being not less than fifteen feet in length, by twelve in width. Fragments of the timbers were thrown all over the hall, and had the Czar and his family been seated in their accustomed places at the time, they must have been destroyed.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$27 00
Eli Tapley..... 15 00

Funds reported by Rev. H. H. Hinman: Dr. E. Lewis, Albion, Iowa, $1.00; J. McCleery, $3.00; R. Gilkerson, $2.00; Collection, $4.85; sll of Marshalltown, Iowa. Sent to this office: H. S. Limbocker, Reading, Mich., 25c; Nat'l. Chris. Ass'n., $1.00 for E. Tapley.

Notes by the Way.

Albion, Iowa, Feb. 12.

Dear Bro. K.—After leaving St. Charles, Minn., I stopped over Sabbath at Wasioja, where I found our friends engaged in revival work with blessed results.

Our friends have secured a victory. The lodge has been removed and nearly all the people unite in its condemnation. The way not being open for lectures at this place my next stop was at Northwood, Iowa.

On my way down the B., C. R. and M. railroad, the conductor, who had overheard my conversation with a sympathetic fellow-traveler, used insulting and abusive language, and at the hotel in Northwood, where I was kindly treated by the proprietor, I was so insulted by a guest who had listened to our conversation on the cars, that I left.

This is a pleasant village, the county town of Worth county, and like similar places is under the heel of the lodge. A few keep up a protest, and I was glad to learn that the ministers were none of them lodge members or in sympathy with secretism. The Presbyterian minister seemed much interested in our reform. The Presbyterians and Baptists were holding union meetings with good results. I lectured three times in this vicinity and enjoyed the hospitality of Bro. McMasters, who is a steadfast and earnest friend.

At Mason City I called on the pastor of the Congregational church, who says he has been a Mason and is well instructed in Masonic literature. He regarded Masonry as foolish and unworthy the attention of Christian men, but not as immoral; and he thought it would be better for ministers to make use of, rather than oppose the secret orders. Evidently his sympathies are against our reform.

At Union, in Hardin county, I found the pastor of the Congregational church an active Mason and the church slowly withering. At one of his preaching places in the county there was something of a revival in progress.

I attended Friends' meeting at Honey Creek on Sabbath and lectured there on Monday and Tuesday evenings. The Friends here have been and still are much complicated with secret organizations, though the older members are mainly with us. The attendance and attention were good, and I hope for good results.

At Stanford I spoke on Sabbath evening to a good congregation, and on Wednesday evening, notwithstanding the darkness and deep mud, I met a fair audience at Miller's school-house, nearly all of whom were in hearty sympathy with us. Here a small Free Methodist society under the care of Bro. Bovee are holding up a true standard. All along the line at every place the devil seems greatly stirred, and displays his wrath. While stopping in this vicinity I have enjoyed the hospitality of Levi and Calvin Marshall, who know how to maintain the truth and have done valiant work.

It may not be improper to say that my receipts since Jan. 14th have been: cash $7.73; unpaid subscriptions $10.00. Expenses $14.37.

Yours for Christ,
H. H. Hinman.

—Bro. Hinman was in Marshalltown, Iowa, last week, where he was having excellent meetings.

—An earnest call comes from the South for a zealous Christian man to take charge of a church and school.

—A Christian convention is being held this week in St. Louis in connection with Mr. Moody's work. It opened Tuesday evening and continues through the two following days.

—Special religious meetings are renewed this week by the College church in Wheaton. The work of consecration and of faith to receive the gift of the Holy Ghost will be the principle theme. On Lord's day Prof. Blanchard preached on worldly amusements, and the Sabbath school has a special lesson on the same topic in preparation.

—George Muller, the English philanthropist, who for fifty years has supported the great Bristol Orphan house, is now in Chicago. He has been visiting many of the cities East and West, holding evangelistic services. Pastor Needham, of the Chicago avenue church, is making arrangements for mass meetings of the Germans for Mr. Muller, as he is a native of that country.

—Miss Emma Dryer, secretary of the Chicago Bible work, is now visiting at the house of Dr. Blaikie of Edinburgh, Scotland. Miss Hand, who is associated with her, at a recent prayer-meeting made some admirable remarks in regard to the duty of Christians to overcome reserve in speaking to each other about eternal interests. "Reserve *on religious* topics," said she, "was a natural trait in our family; but so far as I have been able to overcome this infirmity, for infirmity I must call it, I have been blest. And I have the more boldness in urging all who have a timidity which prevents them from praying and speaking on religious subjects with others, to overcome it, because I have seen so many instances in which the usefulness and enjoyment of Christians have been largely increased by taking up their cross and witnessing for Christ."

—Miss M. G. Bailey, a Wheaton graduate of 1874, has been for two or three years engaged in the Chicago Bible work. At the last meeting of the Society of Inquiry at the College she gave a most interesting review of that work.

Reformed Presbyterian.

—The Boston *Daily Herald* of the 9th inst., reports Mr. McFall's sermon on Masonry and the mob of Feb. 6th; as follows:

In the Chambers Street Presbyterian church, yesterday morning, the pastor, Rev. D. McFall; preached on the martyrdom of St. Stephen. He extolled the meekness with which Stephen declared his truthful message, and said that the Jews, being unable to contradict a single word that he said against them, became violently enraged, became a mob and killed the the man of God. "They were cut to the heart and gnashed on him with their teeth," were the words of Scripture, and no words in the English language could better express the frenzy of a mob. "We," said Mr. McFall to his congregation, "are better able to comprehend the force of these words by reason of the events which took place in this house on Friday evening. We have seen men of culture, men of more than average common sense, men of high standing in society, but we have to hang our heads in shame at the manner in which they deported themselves in this place on Friday evening." Mr. McFall had no regrets either that the congregation had let their church for an exposure of Freemasonry, or that that exposure had been carried on within its walls; he was prepared to justify all that had been said and done there. "But," he added, "never again shall a Masonic audience sit in those pews—I do not say that never again shall Masonry be discussed in in this house.

—Rev. J. C. K. Milligan, editor of *Our Banner*, has actively supported Father McNamara and his separation from the Romish Church. This support is not without its dangers, as we find the following in the *Christian Statesman* of the 5th inst.:

"The Rev. J. C. K. Milligan, of New York, was returning from the

meeting of Father McNamara on last Sabbath night in company with his son Frederick, when they were suddenly assaulted by two men from behind, one of whom leaped upon Mr. Milligan's shoulders and endeavored to bear him to the ground. As he shook off his assailant and turned to face him, he received a terrible blow over the right eye with a stone which the ruffian held in his hand. Scarcely, however, was the blow delivered when his son, who though only nineteen years of age is six feet high and very power ful, by two well-directed blows felled first one and then the other of the scoundrels to the pavement. Almost instantly, however, they were on their feet again and made another rush for Mr. Milligan and his son, who, however, were both ready for them and promptly knocked them down again. The attempt was repeated more than once, with the same result, and the villians having been severely punished at last fled precipitately, one of them hurling the stone which he had still in his hand and striking Mr. Milligan in the groin with terrible force. The cowardly scoundrels, whose motive was probably plunder, escaped arrest. Either of the two blows which Mr. Milligan received, if their direction had been slightly different, might easily have been attended with serious consequences. Many will join them in thanksgiving for their providential escape."

WESLEYAN.

—Bro. E W. Bruce of Williamstown, Mich., has been finishing a new parsonage. He has also been laboring in revival meetings, which have resulted in the conversion of more than sixty persons, a large number of whom are heads of families. He expects this good work to continue for some time yet.

—Bro. Stratton of the *American Wesleyan* has returned to his work after the long sickness of himself and family for over two months.

—Rev. A. T. Wolff of Sandy Lake, Pa., has been holding protracted meetings for three or four months.

—Bro. Hawley of Wheaton, has gone to Mercer county, Ill., to labor in revival work.

—Bro. L. White of Bennington, O., reports in the *Wesleyan* fifty-five additions to the church.

—A former student of Wasioja, Minn., writes to the same paper of the triumphs of the truth in that interesting community after much trial of the faith of the church:

"The Masonic lodge is abandoned; the grange is gone; the Sons of Temperance lodge is no more; the saloon is of the wiped out; profanity is unheard; a sweeping revival of religion has not yet closed, and a good Christian spirit universally prevails. The school is better operated than ever before, and is a great help to the cause of Christ. Men have been against the Wesleyans here, but the church has been for Christ, and the great Ruler has been for the cause, and it still stands."

UNITED BRETHREN IN CHRIST.

—Rev. P. B. Williams of Breeding, Kentucky, a faithful minister of the testimony of Jesus held by the United Brethren sends an account of the remarkable case of his wife to the *Highway of Holiness* :

"While traveling in Warren county, Ohio, during my connection with the Miami conference, my wife was taken with typhoid and brain fever. After lingering quite a while, the physician gave her up to die. Away from home but surrounded by kind friends, my heart was sad. We stood by her bed, saw her die to all appearances. She had death rattle in her throat, limbs cold and stiff, pulse ceased to beat. I went out of the room thinking her dead. Just as I entered a vacant room; I fell down before God, and began to pray him to restore my faithful, loving friend. In fifteen minutes a dear sister came to inform me that my wife had revived, and in eight days from that time, she was able for me to go sixty miles and take charge of my new field. I can attribute her recovery to nothing but the power of God. Praise his holy name."

—At Sharpsville, Pa., warrants were lately issued for the arrest of seven young men and two girls for misbehavior in the U. B. Church. Four of the young men and the two girls were arrested and tried during the week, the young men being fined $5 each, including costs, and the girls $2.50, including costs.

CONGREGATIONAL.

—Ten barrels of clothing were sent to the destitute colored people of Kansas lately by the First church of Oberlin. More clothing is still to be sent. At the same church a collection of twenty-five dollars was taken to be used in buying food for them.

News of the Week.

—President Hayes has issued a proclamation admonishing parties who have organized for a forcible settlement of the Indian Territory that the laws will be enforced upon them.

—The Postmaster General has entered upon the work of stopping the use of the mails for the perpetration of swindles by an order prohibiting the delivery by postmasters of letters to specified fraudulent lottery concerns and other confidence cheats at Louisville, New Orleans and elsewhere. He has also orderad that all persons receiving mail under fictitious addresses must first be identified at the postoffice.

—The custom-house returns for January will show that for the first time in the past five years the balance of trade foots up against the United States. The imports at New York for the month aggregated forty millions, and at the other ports appear to have been on a corresponding scale, making the whole importation not less than sixty millions, or at over the rate of seven hundred millions a year.

—The new grand jury impaneled lately in Utah are mostly Mormons. Judge Hunter directed their attention especially to the law against bigamy. But as no accessible record is kept of bigamous marriages, it is not probable this grand jury will be able to find any evidence. Thomas Heniger. a wealthy Mormon, aged about 60, was arrested in Ogden Feb. 31 for bigamy, and has been taken to Salt Lake for trial. He was indicted in November last, but had kept out of sight until now.

—The new bill which the Senate Judiciary Committee has prepared to amend the present laws relating to bigamy and polygamy contain the following provisions, among others: It imposes a fine of not more than $500 and not more than five years' imprisonment upon every person. It provides that in any case of prosecution for bigamy any person drawn as a juryman may be challenged if he is or has been living in the practice of bigamy or polygamy, or if he believes it morally, religiously, or legally right for a man to have more than one living and undivorced wife. It also authorizes the president to grant amnesty to offenders against the law for offenses committed before Jan. 1, 1879, on certain conditions. The bill provides that the issue of plural or Mormon marriages born before Nov. 1, 1879, shall be considered legitimate and entitled to all the rights of heirs and next of kin of their parents.

—Two colored men were hung at Murphreesboro, Tenn., last Friday in the presence of between 10,000 and 15,000 spectators.

—A correspondent at St. Petersburg asserts that one of the reforms to be instituted on occasion of the Czar's twenty-fifth anniversary will be to allow the frequent insertion of leading articles in the official gazettes of the provincial capitals.

—Dr. Brandreth, the pill and patent medicine man died last Friday near Sing Sing, N. Y. He was worth from two to three million dollars.

—Cable dispatches disclose that a terrible famine prevails in the Caucasus, and in the provinces of Saratof and Kief in Russia. To such extremities are the stricken people driven that it is reported suicides are becoming common, and in the Caucasus they are selling off their children.

—The New York *Herald's* representative at Dublin sends the following: "The distress in Ireland grows more widespread every day. It is only through the admirable machinery of distribution organized by the Mansion House and Marlborough committees that actual starvation is checked. The famine will probably intensify during the coming fortnight, after which, for a short period, it will probably be less severe, in consequence of the employment of labor in sowing of the crops. This done, the worst crisis will follow. Jonathan Pim, who is famous for his labors in 1847, said to-day that the worst time would be the last fortnight in May, all through June, and the first fortnight in July. This is confirmed by experience. It is also the opinion of every authority on the subject. Mr. Charles Kennedy, an active member of the Mansion House committee, told a correspondent to-day that he believed the present committee could manage the distress for a considerable time, but their funds would be nearly, if not quite, exhausted when the most crushing crisis arrived.

—Dispatches from Nashville state that the overflow of the Cumberland River promises to be a very serious affair. Hundreds of acres of land are under water, and between 200 and 300 families have been compelled to quit their houses. The lowlands on either side of the river are inundated, and a further rise of a very few feet will cover thousands of acres and do an immense amount of damage.

—A dispatch from Lucerne, Switzerland, states that the workmen in the north end of the St. Gothard Tunnel hear the sound of the approach of the boring machine in the south end, and it is expected that a junction between the two sections of the work will soon be made.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING Feb. 21, 1880, from C S Allen, J Augustine, P B Bates, D Busford, S F. Bailey, P Bacon, J H Brockman, J L Barlow, A C Bundy, W Berry, M R Britten, A J Buckelew, D Brown, J A Clark, F W Capwell, B S Culter, J B Cressinger, J L Condon, C T Collins, E A Cook, N Daniells, G H Danforth, I M Evans, A Eastman, H Ewing, W H Figg, S A Flenders, H Fry, W Grossman, J W Gilbert, I J Gray, L C Hoppel. G T Horine, H H Hinman, J H R Hawk, J C Hetzel, G W Holmes, E S Harvey, B D Jones, I Jackson, T C Kirkwood, H A Kenyon, J A K Large. C Lamb, U D Lathrop, J H Myers, Mrs S Mc Conoughey, J Miller, W K Morley, R T McKibbin, J N Norris, P Nicklas & Bro, K A Orvis, J M Oxley, T Osgood, C Powers, Mrs M A Patterson, J P Parker, Pieper & Badgley, J M Read, H C Rush, A C Reed, N Rudy, S Ranks, D H Rogers, D P Rathbun, H Siemiller, J P Stoddard, C A Sexton, J G Sabin, Sub News Co, S Smith, A Sargent, W Sonter, W W Templeton, M E Tynan, I Talbot, J J Tucker, Mrs J Viall, W Wing, Mrs S G Wilcox, W J White, H Whiting, L J Ward.

Books and Tracts sent during the week ending Feb. 21, 1880.

By Express.

J C Conant, J S Hickman.

By Mail.

R C Eagles, A G Hull, O Case, S A Gardner, G Manning, J Gilman, M Zeliff, S Burt, E S Livingston, W H Pentz, J C Smith, F W Capwell, W G Wirth, J A Nace, A Starr, F Hannaford, Rev B G Bissdell, E E Rupert, A J Stoughton, N Daniels, H Johnson, R P Davis, J H Snyder, W H Shepard, C Ames, A K Brown, K A Orvis, S W Rogers, W N Wirt, J T Armstead, G Saucer, W J Moore, T R Holland, M Rosenthal, Rev H H Hinman, J Seavits, J Miller, J S Walters, C T Collins, J D Shellbarger J Stoughton, D B Russell, H H Hoover, M G Wert, Newton & Rackerby, F H Robbins, S Cronkhite, Prof E G Paine, P J Praeder, J Day, D Basford, F G Winter, W Butch, J L Condor, J F Wilson, U P Board of Pub, H W Fackler, Mrs M Pettengill, A Kuntz, P B Shaw, W Antis, C Foster, M O Elsbur, J T Comstock, D Brown, H F Zuck, C W Lewis, L H A Nickerson, W A Knapp, G W Holmes, Rev W Addy, Ira Clark, A M Campbell, L C Graupner, T Gibbs, C Shindel, J Arthur, G S Nutt, J W Butter, Rev J K Glassford, W C Morden, G W Root, P H Bevins, P H Moyer, I J Gray, J J Jones, S B Patterson, H D Jones, G D Riegel, L H Cunningham, J Watters, E A Price, C M Nelson, Rev S Smith, A Sargent, W O Douglass, I Bancroft, J W Fedden, J M Germond, D Yant, J W Boyd, J W Wister, E B Lutes, J Stockman, W Conner, J J Tucker, T Osgood.

Home and Farm.

Temperance in Good Things.

BY J. H. CARPENTER, M. D.

[*Concluded.*]

A word upon general diet. Mrs. Mary Clemmer, the celebrated writer at Washington City, descants in strong terms on the way that ministers of the Gospel become dyspeptic and are shorn of their usefulness from the same and like causes as named above.

The celebrated Professor Hitchcock, of Amherst College, told me many years ago that he had the dyspepsia for twenty years, and had cured it by abstinence. He wrote a book on the subject, which no one has read, or can read, without profit. I had the opportunity of conversing with many while on my Bible agency in the vicinity of Amherst who had been profited by the reading of this book, and carrying out its principles in their way of living. Let me mention one instance. A farmer's daughter had been afflicted with various dyspeptic symptoms, accompanied with cough and shortness of breath. While under the care of her physician, getting no better, but worse, this book of Professor Hitchcock's fell into her hands and so impressed was she with its teachings, that she determined to dismiss her physician and put them into practice. Dropping all medicines, she began taking exercise in the open air and giving careful attention to her diet. She speedily began to convalesce, and was soon able, so she told me, to walk miles without difficulty, and became thoroughly well. She was believed to be going into the quick consumption, and would have done so, as thousands of others have, had not she changed her course of living.

Miss Hyacinth, a noted lady physician of Paris, ascribes one of the fruitful causes of intemperance in drinking, to the mode of living, to the use of so many stimulating condiments in our food, and states especially that salt should be used sparingly. Doubtless four-fifths of the sicknesses which afflict us mortals, result from the violation of the laws of health in the way of diet. Dr. Rush in his lectures to young men, dwells on the necessity of being temperate in eating, and urges them to avoid high seasoning in food, in order, among other things, to save themselves from immorality, as well as from disease.

With due attention to these things, we may prolong life and health. In the language of Dr. Hall, concerning the the laws of health, "if wisely defined and considerately followed, half the ordinary diseases of humanity would be blotted out, and a score of years added to the duration of life." Or, as Dr. John Gardner, of London, says in his late celebrated work on Longevity, life well cared for ought often to continue through a hundred years.

A word to the wise is sufficient. Remember that "an ounce of prevention is better than a pound of cure." Remember too, that a wise man foreseeth the evil and hideth himself, but the thoughtless pass on and are punished." But alas! is it not true in temporal things as it is in spiritual, "because judgment is not executed speedily against an evil work, therefore the heart of man is fully set in him to do evil."

Be temperate in all things. Obey the laws of health. Then you and those who follow you will reap a rich reward in the way of a long, healthy and happy life.

"So may'st thou live, till like ripe fruit thou drop
In to thy mother's lap, or be with ease
Gathered, not harshly plucked, in death mature."

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No. 3		1 19
Rejected		91
Winter		1 26
Corn—No. 2		37¼
Rejected		34
Oats—No. 2		32¾
Rye—No. 2		75
Bran per ton		13 00
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Spring	5 25	6 00
Hay—Timothy	10 00	13 50
Prairie	7 00	10 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 15
Mess pork per brl		11 60
Butter medium to best	17	25
Cheese	9	14½
Beans	65	1 55
Eggs	10	13
Potatoes per bu	38	50
Seeds—Timothy	2 68	2 74
Clover	3 75	4 15
Flax		1 64
Broom corn	3	8
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	45	57
Unwashed	33	40
LIVESTOCK—Cattle choice	4 35	5 25
Good	4 00	4 25
Medium	3 60	3 90
Common	2 25	3 50
Hogs	4 35	4 80
Sheep	4 00	5 50

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Flour	$5 00	8 75
Wheat—Spring		1 41
Winter	1 40	1 52
Corn	57	59
Oats	47	50
Rye		93
Lard		7 60
Mess pork		12 87½
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Notices.

TWELFTH ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, IN MUSIC HALL, BOSTON, MARCH 24TH AND 25TH.

BRETHREN AND FRIENDS:—After due deliberation and prayerful waiting upon Providence, our Annual Convention is appointed at Boston, for the 24th and 25th instant, and we summon thither the friends of the anti-secrecy reform from all parts of the country.

Come, praying that God may be with us, that his Spirit may guide our deliberations, and that the power of the Highest may overshadow the convention. We call especially upon ministers of the Gospel, in the terms of the address adopted at our last convention to the pastors of New England, Come and help us! "The sword of a secret, atheistic religious philosophy is roaming over the land. It is emptying our churches, corrupting our courts, and destroying the souls of men. Dear brethren, God's appointed ministers, we pray you to utter the warning cry, that the blood of those who perish be not required at your hands."

We call upon the praying men and women all over the land, pledged to this reform, who cannot be present in person, to be much in prayer, that this convention may be a moral power in the heart of New England, and that its cry may go sounding out to the ends of the world.

Let there be as many delegates appointed as possible. Hospitality will be extended to all such. Papers will be read and addresses delivered by distinguished speakers, and it is expected that the degrees of Freemasonry will be publicly worked.

All communications to be addressed to Rev. J. P. Stoddard, No. 90, Fourth street, East Cambridge, Mass.

HENRY T. CHEEVER,
Pres. National Convention.
Worcester, Mass.

—A meeting of the Christian Commission will be held in the President's office at Wheaton College on Monday evening, March 8th, to hear reports of work and plan for the future.

Topics of the Time.

De Lesseps, the great French engineer, is now in New York, to begin the real work before him—the raising of $160,000,000. His party has been planning and surveying the route, and his estimates are made. He offers one-half the canal stock to Americans; the rest he will distribute, but largely to France; and in Paris shall be the headquarters. Meanwhile, the practicability of transporting vessels by railway is to be practically tested in Europe, and until that proves a failure the canal scheme, with its deep cut through a mountainous range, must wait. Authorities at Washington are viewing the matter with a jealous eye, remembering that the Suez Canal required a naval station. Such an accessory will not be allowed on American shores to France. Evidently nothing will be settled until competent American engineers look over both the Panama and Nicaragua route and give their judgment. A letter has appeared, with some exactness of statement, showing that our Erie Canal is a much more formidable enterprise than the Suez ditch. The Panama proposition certainly eclipses everything of the kind ever undertaken.

The Rochester, N. Y., *Exponent* publishes the following singular story from Belgium. The idea of the pantomine seems to picture the infidel-Masonic party in opposition to the priests. The latter triumph of course, or the play would not be allowed in the college of the bishop: "At the college at Poperinghe, in Western Flanders, there was performed lately by the pupils before their parents a play, which was received with much applause. In the first act a pupil, accoutered as a Freemason, is seen digging a grave in a cemetery, in which a coffin marked 'Catholicism' is to be placed. The Belgium minister of public instruction, dressed as Satan, aids him. In the second act the grave-digger appears as a teacher in a communal school. A father entering with four sons, asks how much will be paid to him for placing his sons in the school. The bargain is made, the teacher pays, and the father pockets the money. Other pupils are received in the same manner. Instruction begins by writing on the blackboard, 'There is no God.' Now appears an old man with a boy, an angel with a scepter, and Satan in Bengal flames. The pupils fall on the ground, but the angel begins to sing the clerical war song: 'They shall not have it, the beautiful soul of the child' ('Sij zullen ze nict hebben de schoone ziel des kinds). Satan is put to flight, and the children are saved."

The shrieking demon of war yet hovers over Europe and the millions bend and groan under his exactions. Nothing so interests cabinets and councils as the preparations for human destruction, nor seems likely to until the strain of the tremendous over-armament precipitates a catastrophe. Now they are piling up debt ready for disaster in figures like the following which are compiled by a writer in the New York *Graphic*: "In 1865 Germany contrived to exist with a budget of $155,000,000. In 1879 the figure rose to $330,000,000. The heaviest budgets to-day are those of France and Russia. It costs France $595,000,000 to carry on the business of the nations; it costs Russia $535,000,000. England and Holland alone of all European States show some decrease in their national debts. The total debts of the States have risen from $13,130,000,000 to $21,620,000,000. Nearly a third of the total expenditures of Europe is spent in maintaining armies. In this respect Russia stands first, England follows; then comes France, and next Germany. Since the above was published come the French estimates for 1881. These show no diminution. The expenditure is estimated at 2,773,391,474 francs. Of this sum the War Department eats up 874,000,000 francs, being an increase of 6,500,000 over last year; and the Navy Department 168,000,000 francs, being an increase of 4,500,000."

Read the Publishers' Department on sixteenth page.

LINES ON THE RECEPTION OF STODDARD AND RATHBUN AT BOSTON.

BY HARRIS S. KIRK.

I sing my grief in mournful lay,
For thee fair city of the Bay,
That thou hast lived to see the day
Of freedom's waning;
When mobite worshipers of Baal
The followers of Christ assail,
And clamor over right prevail,
The ground maintaining.

Not Herculaneum's stream of fire
Could cover thee more deep and dire,
Than anti-Christ's dread filth and mire
By tyrant masters,
Who set as despots in the East,
And on their servant's labor feast,
Nor deem the light of heaven the least
Of their disasters.

Courage! ye brave and dauntless few,
Ten thousand prayers arise for you,
That ye be steadfast, firm and true
To Christ your Saviour.
Dagon shall fall! Osiris fall!
And Jezebel with priests of Baal,
Shall at the Lord's approach bewail
Their vile behavior.

Courage! ye witnesses so bold,
Stoddard and Rathbun, hearts of gold,
The King's true message must be told
Within his temple.
Messiah's army clothed in white
Follow their Captain with delight,
His sword is now unsheathed and bright,
And foes must tremble.

DEER LICK, O.

THE RELIGIOUS CONDITION OF EUROPE.

BY REV. JOHN BOYES.

There is nothing of a particularly striking kind occurring in the religious life of Britain. There has just fallen into our hands a report of the late Evangelical Alliance meeting at Basle, and it may be interesting to some of your readers to have a bird's-eye view of the religious condition of what is known as Protestant Europe, placed before them.

Rationalism it appears is doing a vast amount of harm in Switzerland. A very dark picture is drawn of its ravages in the land of Zwingle, where pastors are set up and deposed at the caprice of the people, where every political vote carries with it an ecclesiastical vote, and where religion is carefully excluded from the schools. Dr. Guder, of Berne, compared the scene to a battle-field at the close of an engagement, but is glad, however, to find that there are a few in Switzerland who have not bowed the knee to rationalistic Baal, but who maintain intact their simplicity of character and spirituality of faith. Dr. Guder points out the works awaiting the evangelical part of the community of that country, before it becomes regenerated. He says: "Education must be led into new channels, the sense of the necessity of spontaneous subjection to law and human ordinances must be

revived in opposition to the misunderstood notion of popular sovereignty, our statesmen must be impressed with the feeling of their heavy duties and great responsibility." It is pleasing to find that charitable institutions are on the increase, and there are some thoroughly evangelical pastors administering to the people "the truth as it is in Jesus." Remembering that Christian truth is instinct with life, we are not disposed to doubt the final triumph of Swiss Christianity.

With regard to Holland, we learn with regret that the universities of Leyden and Amsterdam are under the control of the rationalists, so also in part is the university of Groningen; but the university of Utrecht, with which Von Oosterzee is connected, is under the direction of the orthodox party, which however, as usual, is split up into three sections. We have noted with extreme regret the tendency which everywhere prevails for the advocates of freedom both in religious and political life to split up and weaken its strength. The Catholic party in Holland, though in a minority, is free from these internal divisions and is putting forth aggressive measures in hopes of finally becoming the predominant power in the land. Religion is excluded by law from the elementary and higher schools. An effort to reverse this baneful legislation was made last year, but in vain. A petition signed by 300,000 persons failed in winning over the legislature. There is hopefulness in the fact that so many wished for a reform in the law, and that charitable institutions, which are generally the outgrowth of religious sentiment, are numerous.

The condition of France continues hopeful. Though the number of Protestants only reaches 650,000, the constitution of the French Cabinet shows that mere numbers do not adequately represent the influence of French Protestantism. Many of its ministers are men of high scholarship and apostolic ardor. Mr. Gibson is endeavoring to work Mr. M'All's system on Methodistic lines, and a little pecuniary aid will enable him to do great things. The present seems a golden opportunity for the pushing of Protestantism throughout France.

We find in German Austria about 367,000 Protestants, 249,000 belonging to the Lutheran, and the remainder to the Reformed churches, being about two per cent. of the population. In the Hungarian dominions there are 2,000,000 belonging to the Reformed, and 1,100,000 to the Lutheran churches, making about twenty per cent. of the inhabitants. The Gustavus-Adolphus Union and the British and Foreign Bible Society are making Vienna the center of a multifarious activity, which is leavening the country with evangelistic truth.

In Germany we are told the evangelical faith has the pre-eminence both in the pulpit and university. The religious aspect seems to us very much to resemble England, the contending forces bearing towards each other about the same proportion. Socialism, Materialism and Romanism seem alarmed and astonished at the progress the work of evangelization is there making.

Sweden and Norway preserve the simplicity of their religious life, there being many signs, such as lay preachers' associations and meetings for united prayer, that the fire is there still burning upon the altar. Denmark is feeling the influence of Protestant thought. The land is covered with institutions of charity and religion of all kinds. There are Sunday-schools, deaconess societies and a variety of Christian agencies in operation which augur well for the future of that land.

Taking a dispassionate view of the religious condition of the continent of Europe, we think that as Protestants we may thank God and take courage.

Shrewsbury, England.

Foxes.

BY REV. H. H HINMAN.

"Oh Israel, thy prophets are like the foxes of the desert. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord."—Ez. 13: 4, 5.

There are doubtless many faithful ministers who do make up the hedge and stand in the gap in the day of battle, but largely it is true now as in the day of the old prophet, they flee like wild foxes; each one is cunning for his own safety, but not bold, nor wise, nor strong for the defense of Israel. No class of men are so sensitive to public opinion or so much controlled by it, and no class of men so instinctively shrink from leadership in all questions of reform. A large proportion of the ministry are not connected with the idolatries of the lodge. Nay, they will even affirm that they are utterly wrong; but when you ask them to aid in exposing these abominations, or to withhold their fellowship from those who practice them, they are just as reliable as foxes. Should any one dare to obey the divine command, "Have no fellowship with the unfruitful works of darkness, but rather reprove them," then these foxes display their wonderful skill in avoiding the conflict, misleading the public mind so that the issue shall never be met, nor the battle set in array.

It is wonderful how these foxes can double their tracks and send off their pursuers on a false scent. In the days of slavery they would pick out some leading abolitionist, blacken his reputation with the charge of heresy, and send off the whole church in the work of heresy hunting, so that the real battle should never come, and a false and spurious peace should be prolonged. Now when some man of God is raised up to expose and destroy the abominations of the lodge, and when all other devices for suppressing the swelling indignation of God's people have failed, then these foxes get up an ex-parte council to malign private character, misrepresent the true issue, and divert public attention from the monstrous wrong which they profess to oppose, and steadfastly foster. If any one should suppose for a moment that these foxes are not so cunning, but that he can drive them into a corner and compel them to hear the truth and act accordingly, let him try the average minister of any of our great religious denominations, and he will find him amiable, intelligent, keenly alive to all that concerns the growth of the visible church, not indifferent to such spiritual earnestness as is essential to the success of all religious enterprises, but equally cunning in avoiding all real opposition to any form of popular evils, even to the extent of calling evil good and good evil, and saying, "Peace, peace, when there is no peace."

O for a godly ministry who are wise as serpents and harmless as doves and not simply cunning as foxes! Let holy men and women stop aiding those who refuse to "stand in the gap and make up the hedge in the day of battle;" and give their sympathy and aid to those who "liftup their voice like a trumpet," to "show my people their transgressions and the house of Jacob their sins."

Mormonism and Masonry.

BY REV. WOODRUFF POST.

How like are Mormonism and Masonry. Both are religious. Both are Christless. Both are secret in their internal workings. Both bound by oaths and obligations peculiar. Both assume the right to punish with death all traitors. They differ somewhat in regard to chastity. The Mormon, so far as we know, has unlimited privileges; but the Masonic law limits the Mason's chastity to a brother Mason's wife and daughter. So far, therefore, as Masonic obligation is concerned, one can be a *pure Mason* if not a pure man.

Joseph Cook, in a prelude, says, "It has been proved by the confessions of apostate Mormons, and by the experience of federal courts in Utah, that the oaths taken in the Mormon endowment houses are considered by Mormons to be of paramount authority over any oaths taken before a Gentile court under state or national law." Also, that they "may not be violated without death penalties, some of which are severance of the windpipe and disemboweling."

At a "convention of seceding Masons, held in Le Roy, New York, March 6th and 7th, 1828, (after Morgan's murder), with many other resolutions, it was adopted "that the obligation to protect a brother, right or wrong, and to preserve his secret inviolate, even in cases of murder and treason, has a tendency to unnerve the arm of justice aad to afford protection to the vicious and profligate from the punishment of their crimes." (*Benard, p. 312.*)

Again, at an adjourned meeting of seceding Masons, one hundred and three signed a declaration including the following among many other things, viz.: Masonry "requires the concealment of crime and protects the guilty from punishment," and, "It (Masonry) is dangerous to our government and the safety of our citizens." (*Bernard, p. 316.*) I will give a few of the names of parties then residing not far from the place where I am now writing: David Bernard, Warsaw, and John G. Stearns, whose likenesses are now before me. Cephas A. Smith, Le Roy; Reuben Winchell, Lockport; Augustus P. Hascall, John Hascall, John Aumock, Herbert A. Read, Le Roy; Lemuel Cook, Lewiston; James Gray, Elijah Gray, Adam Richmond, Le Roy; Samuel Pearce, Ridgeway; [Father of Myron L. and J. Irving Pearce of this city. He died here a few years since.—Ed. Cyn.]; Geo. W. Harris, Batavia; Elias Cooly, Le Roy; Edward Giddens and Abram Cherry, Rochester; Richard Hollister, Amos E. Hutchens, Pascall D. Webb, Le Roy; Noah Ingersoll, Albion; and Samuel D. Greene, then of Batavia whose likeness is now before me.

Again, Rev. Charles G. Finney, known the world over, being once a Mason, says, "He (the Mason) may commit any crime whatever, murder and treason excepted," in the Master's degree, "and however well the commission of these crimes may be known to a Master Mason, if a Master Mason commit them, he is under oath to conceal them." (Finney, p. 80.) Then, again, notice the following from a Washington paper:

"That Freemasonry does shield criminals from punishment is a well known fact. Albert Pike, in a report to the Grand Lodge of Arkansas, 1854, p. 116, says: 'If a person appeals to us as a Mason in imminent peril, in such pressing need that we have no time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire into anything.' Mackey, in the Text-book of Masonic Jurisprudence, p. 270, says: 'We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been and never can be cancelled.'"

Now we ask, What better is Masonry than Mormonism in character and design? Cannot the words of our Saviour to the Pharisees be as truthfully applied to the one as the other. "Ye are of your father the devil and his works ye will do. Let us wait and see if Mr. Cook will deal as faithfully with the one as with the other. Let us see who will be the great popular man who will strike this twin child of Satan. Mormonism is merely a land-slide of

the nation, Freemasonry the network. Will some noble Cook seethe it in the caldron of righteous criticism?

What is the use of condemning the father for taking many wives, and humoring the mother of harlots taking to herself a nation of husbands? Sure enough! It is the opinion of some that to cripple the poor old father and let the mother run at large is not the best policy. It is the hen that produces the brood.

Who among the mighty will arise and pronounce a curse on the apocalyptic, scarlet-attired woman. Who shall be the Moses to purge the waters of Marah? Who hurl the "pebble" at the boasting Philistine? Slay Goliah—cleanse the fountain and then look for better things in Utah! It is evident to intelligence that Mormonism is only a small bright spot of the leprous body. Command the body clean and that shall disappear. Freemasonry is the mother and so long as she gives nourishment, Mormonism and many other isms to which you may affix D-E-V-I-L, will flourish and abound.

In conclusion,—to accept testimony from apostate Mormons against the poor "father" because he will have wives, etc., and reject millions of superior apostate Masonic testimony against the grand old "mother" of harlotry, is being decidedly too partial. It is like the school master whipping the small boy for mischief when the older scholars were in fault, being afraid to use the rod where it belonged.

Disfranchise Freemasonry first, and the lecherous old polygamite will disappear.

Warren Corners, N. Y.

Stand in thy place and testify
To coming ages long,
That truth is stronger than a lie,
And righteousness than wrong.
—John Greenleaf Whittier.

CHRISTIANITY DAMAGES FREEMASONRY.—"Within a few days past a prominent Mason and Orientalist, a man not in the least disaffected with the order, and very far from having any intention of 'giving it away,' used the following language in response to interrogatories touching the obelisk matter: 'Western Masonry borrowed from the Arabic its spirit and form, changing only what was necessary to localize the institution in Christian countries. Some parts of the system have been entirely Christianized, to the very great damage of Masonry. The two systems are not parallel nor harmonious. They rest on different bases in the hearts and minds of men, and as the Christian system is introduced, true Masonry is excluded.....The Masonic institution is altogether different from that sacerdotal society of the Nile, whose supreme ideal was a theological God, in that the supreme ideal of Masonry is humanity.—*Catholic Review.*

—He that has no shame has no conscience.

THE SERMON.

Preached in the College church, Wheaton, Sabbath evening, February 22d, 1880, by Prof. C. A. Blanchard.

The people sat down to eat and drink and rose up to play. * * He saw the calf and the dancing. Ex. 32: 6: 19.

Some time since from this desk I spoke to you on the subject of popular amusements, taking for my text the first Scripture above quoted. To-day I return to the same passage for the purpose of saying some things about dancing, and the duty of Christians in regard to it.

For many years the dancing of this community was done by beer drinkers in beer houses. Christian people did not attend dances, and hence there was little need of warning men against them. The case is now somewhat changed, although in many respects it is as before. Probably eight out of every ten dances in this county are given in saloons or halls adjoining saloons. The persons who patronize these saloon dances in almost every instance drink more or less liquor, and in many cases get drunk. I presume it is unnecessary to say that when I ask whether Christians should attend dances, these saloon dances are not the ones meant. Probably no Christian by profession, whether honest or hypocritical, would at this time venture to advocate such amusements. They condemn them, and recommend instead a good, respectable, social dance in the parlor of some private house.

This leads me to say that some two or three years since, during the progress of a revival meeting, certain parties procured the services of a fiddler and started a dancing school. For a little time before that and occasionally since, there have been dances in private homes, which dances are not thrown open to the public but are attended only by invited guests. There is not at these dances indulgence in liquor drinking, there is no swearing or fighting, simply the presence of a well dressed company of ladies and gentlemen who go through the various dances as well as they can until midnight, or earlier or later, and then go home. Our question is, Ought Christians to attend such dances as these?

I ask you to particularly note the question. It is not whether people of the world ought to give or attend such dances. They do not recognize the authority of God's law, and may do many things which the Christian is under oath to avoid. I do not question their legal right to give these dances, nor their legal right to invite Christians to attend them. A man's house is his castle and he may invite to it whom he will. But I do ask and am under obligation to ask, whether the Christian who is invited, should go.

Let us return to our text. The people of Israel were at the base of Sinai, Moses was on its heights communing with God, receiving from him directions for the conduct of the nation. The people, wearied of waiting for the return of Moses, asked Aaron to make them a calf, and he complied with their request. After the idol was made, he proclaimed a feast, probably giving notice in the congregation and putting it in the Sinai *Herald* for the benefit of the outsiders. At this festival they sat down to eat and drink and rose up to play. Dr. Walker in his Philosophy of the Plan of Salvation, page 91, calls it an "idolatrous debauch." Jamison, Faussett and Brown say: "There seems to have been much of the revelry that marked the feasts of the heathen." Scott says: "Having offered sacrifices to the image of the calf, they feasted on the residue of the oblations and were engaged in mirth and diversion, if not more gross sensuality, when interrupted by the return of Moses." The Holy Ghost says that Moses "saw the calf and the dancing," and that "Aaron had made the people naked unto their shame." (Ex 32:19, 25)

Now, in reference to this transaction, notice, that it was strictly religious and in honor of the true God. It was a feast to the Lord, and to that Lord who had brought them up out of the land of Egypt. There was not one of the dancers that failed to "*take his religion with him*," and probably not one of them who could not truly say that "*he felt as much like praying as he ever did in his life*," and probably not one silly woman in the whole camp who did not rejoice that "*the poor young people*" who were so tired out with the thunder and lightning "*could at last have a little amusement.*" And no doubt Aaron rubbed his hands and said: "How easy it is to make people religious if you only go at it in the right way. Moses is such an old blunderer, always talking about stiff necks and so on; see how much better I manage." They had a delightful time; at that feast of the Lord all was peace and harmony. There is no doubt but that the notice of the affair which Aaron prepared for the Sinai *Herald* ended: "How good and how pleasant it is for brethren to dwell together in unity."

Observe also that the amusement which they specially patronized was the same one which has just been baptized and taken into a church in this place—it was dancing. Remember also that this same amusement has held an honored place in every other system of idolatry that has ever cursed the world. The worship of Bacchus, of Venus, that of the Hindoo, Mexican and Abyssinian,—even the Bushmen of Africa have their dance in honor of their groveling gods.

Now that the facts are as stated will hardly be questioned by any one who cares to read the Scriptures indicated, and who is reasonably well acquainted with the history of the human race. The question then will be, whether Christians should practice this amusement which has been associated with the most wicked and licentious idolatries the world has ever seen, or not.

There is another view of the case which appeals still more strongly to the Christian of to-day. Go into the dark and terrible abodes of our great cities, the Water and Baxter streets of New York, and the South Clark street dens of Chicago, and what do you find the amusements of these pictures of hell to be? Why, dancing and cards. Find any unfortunate whose days are spent in sleep and whose nights are spent in vice and crime, feel in the pocket, and you touch a pack of cards; scratch a fiddle, and the pitiable wreck will begin to dance.

If you say to me, Are there not also excellent people who dance, kind neighbors and good friends? I answer: There is not a doubt of it. The fact dark and significant remains that this amusement which those naked Israelites practised at the base of Sinai, is to-day and has been for scores of years,—nay for thousands of years, the special and peculiar delight of the patrons of theaters, gambling hells and houses of prostitution. Understand me now, I admit that many reputable people practice this amusement, but I affirm that the overwhelming majority of all Christians since the Israelites danced around that calf have condemned it, and I do not hesitate to declare that the classes named a moment since are the most earnest devotees of the dance, and are the ones who would most loudly bewail the entire destruction of the custom. And I ask whether the Christian world are so badly off for sports that they must take up an infected thing like this and undertake to carry it out of the custody of those who have for centuries had an unquestioned title to it.

It seems to me that this question answers itself, and that the men who attempted to introduce yellow fever and small-pox infected clothes into Northern cities during the rebellion were humanitarians compared with those Christians who would turn the church of Christ into a school for fiddling and dancing. I say again that I am speaking to the church of Christ, to persons who profess to live above the world, not those who are of the world. It is of course to be expected that those who are living only for this world, who have no hope of heaven, who live without prayer, without the Bible and without any hope beyond the grave, it is expected, I say, that such persons should choose such enjoyments as well as such employments as they please, but Christians are under obligation to do better than those who are dead in trespasses and sins. They are to be a peculiar people zealous of good works. They are not to bow down to the golden calves that fashion sets up, nor say Yes! to demands made in the name of that world which crucified Christ.

Were the foregoing facts all, I should be warranted in saying to the Christians here, avoid the dance. But these are not all. Time and money are necessary to carry on the dance, and a good deal of each of them. Where the ball dress is decent it is apt to be costly; it is very often as high in price as it is short in the sleeves and low in the neck. Now the world is lying in wickedness. Heathen on every side are stretching out their hands for the bread of life. Poor house and asylum and jail are full of those who are often wicked; who are in every case unfortunate. It is the business of Christians to be looking after these unfortunates. They are to seek and to save the lost. How are they to do it and spend time in dancing? They can't do it, and don't do it. Dancing Christians are not, and from the nature of the case cannot be workers. But every Christian is bound to be a worker, and hence we come again to the same conclusion, viz., That Christians ought not to attend dances.

TESTIMONIES.

Lest some honest seeker after the truth should say, These are extreme views and are hardly justified by the facts, I beg your careful attention to the following testimonies on this question:

"The *Sunday School Times* says a great many good things, but we have seen none more just or seasonable than this: "Fashion fairly justifies a great many social customs, habits of living, and changes in dress; but fashion can never justify that which is in itself indecent or immoral. There are certain claims of propriety and purity which are paramount to every demand of popular favor....No social approval can make what are called "round

dances" otherwise than an impurity —whatever may be thought of dancing generally. Nor can the ballet, or other popular form of obscene theatrical performance, be made else than repellant to a pure mind by the sanction of fashionable spectators. Fashion can neither abrogate the moral law, nor lower the standard of true purity."—*Christian Statesman.*

Bishop Coxe, of New York, says: "The gross, debasing waltz would not be tolerated for another year if Christian mothers in our communion would only set their faces against it, and remove their daughters from its contaminations, and their sons from that contempt of womanhood and womanly modesty, which it begets. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex, and drive these shameless dances from society."

Mrs. Gen. W. T. Sherman writes thus:

"The advocates of these dances have had their own way long enough, sneering upon and ridiculing those who quietly decline to participate, openly and constantly insinuating that they are evil minded, impudently quoting, as their only weapon, the maxim: '*Honi soit qui mal y pense*,'—and then throwing themselves into the arms of men, to prove their own purity of mind." The same lady has since written another letter in which she says she has noticed "the wail of the wounded and the guilty" since her first denunciation of the amusement, and adds: "It is not expected that young girls, who are unconscious of evil in the beginning, should reflect long enough to summon up moral courage to resist the allurements of the dance, unless with the encouragement and support of their parents. To the honor of pure maidenhood be it said, however, that there are young girls who decline from instinctive delicacy, even when their parents would have them join the throng who dance down the broad road of worldly pleasure."

George William Curtis, editor of *Harper's Weekly*, has this to say of round-dances: "We saw at a private ball a few young men looking upon the dance very soberly; and upon inquiry learned that they were engaged to certain ladies of the *corps de ballet.* Nor did we wonder that the spectacle of a young woman whirling in a *decollete* state, and in the embrace of a warm young man, around a heated room, induced a little sobriety on the lover's face, if not sadness in his heart."

The following expression of opinion is from a member of the Board of Police Commissioners for the city of Cincinnati:

"Mr. Carson, a member of that Board, recently received a letter from some one asking the police to suppress the ballet-dancers. Mr. Carson said he was in favor of suppressing these shows, but he had carefully weighed the matter, and he was not quite sure now whether the reform should not begin higher up—whether before this dancing in the variety theaters was forbidden it were not better first to suppress round-dances and low-necked dresses in society parlors. He agreed with Mrs. Sherman in saying that the round-dance was the most demoralizing kind of entertainment, and he wanted people to understand that, before they undertook to dictate to the police commissioner respecting ballet-dancing, they ought first to do away with round-dancing and low-necked dresses in their own parlor—they ought first to learn the wrong of copying Paris fashions, Cora Pearl dresses, and men-milliners. If they try to mimic Paris society, what can they expect but that the theaters will copy Parisian models? Yet people allow the embraces of the waltz, and low-necked dresses, and then want the ballet girls arrested."

The Rev. A. B. Leonard, pastor of Grace Methodist Espiscopal church, of Dayton, Ohio, recently read a paper before the Ministerial Association of that city, which was afterwards published at the request and with the endorsement of fifteen other pastors, who desired in this way publicly to express their judgment, and utter their testimony. He said:

"The motions and movements of the waltz cannot be described without giving offense to true modesty, while the positions of the bodies of the dancers cannot but brush virtue's glow from the check of purity.

"To a young man who was passionately fond of dancing I once put the question: Did you ever swing a young lady in the dance for one half hour without arousing a passion in your nature that you would have been ashamed to have made known? Instead of answering he blushed and turned his back, thus admitting the fact which the question implied. Many a pure girl has been taken in the arms of a lecherous villain, and swung in the dance until all her physical and moral energies have been relaxed, after which in a secluded place, she has surrendered her person, virtue and happiness to her destroyer.

"But the evils of the modern dance do not stop with the ruin of unmarrried women. They go further, and separate, in not a few instances, husbands and wives, and turn Eden homes into perditions of wretchedness and sorrow. A writer has recently said: 'The dancing hall is the nursery of the divorce court, the training-shop of prostitution, the graduating school of infamy.' It is a fact which can not be successfully denied that in what is known as fashionable society, the dance occasions a large percentage of the divorce cases that occur—perhaps larger than any other social influence."

It will be observed that these opinions are not from a set of "puritanical bigots." They are from a popular Sabbath school paper, from a bishop of the Episcopal church, from the editor of *Harper's Magazine*, from the wife of the General of United States Army, from the police commissioners of Cincinnati, and from sixteen pastors of the city of Dayton, Ohio. What is the duty of Christians in view of testimony like this? We have no hesitation in saying that it is the duty of all Christians to shun dancing as they would the plague. Let the world dance if it will, but let the bride of Christ keep herself from this polluting and deadly pleasure.

—DeLa Martyr, the Indiana Greenback Congressman wears a dress coat cut Knight Templar style. Does he cut his principles by the same pattern?

—"Conclave" is a term suited better for conspirators than for honest men. We would hardly apply it to a company of saints either in heaven or on earth. Is this the reason for its adoption by the Knight Templars for their conspiratorial national gathering.

The Other Side at Oberlin.

THE MINORITY STATEMENT.

Editor Gazette: Since the majority of the First church have seen fit to publish through your paper their views pertaining to the subject matter involved, the minority feel compelled to ask for a presentation of their views, and the reasons for their course of action, through the same medium. We are prompted to this by no unchristian spirit against our brethren, or our pastor, but by a desire to subserve the cause of truth, and help to secure, if possible, harmony of views in regard to the meaning and right application of our church rule against Masonry.

The majority who adopted the paper published, were composed largely of those drawn together for the occasion. Four-fifths of them, according to the estimated number by the moderator, were not present when the candidate was examined and voted into the church. Nor were they present at a subsequent meeting, the last before communion, when a motion was made to reconsider the vote of the previous meeting for his admission, that by delay of action harmony might be secured, but was lost by a majority vote of 18 to 15. So they knew nothing about the case only by hearsay. This fact may help to explain some things which otherwise might be misunderstood.

With this explanation we consider first the candidate's position in reference to Masonry at the time of his examination and admission into the church. The majority give only the substance of his testimony with regard to it. But this does not give all that he said, nor the order in which he said it. It is, therefore, somewhat defective. And besides, according to their report, his testimony contains a discrepancy, rather damaging to it. He says in one part of it that he did not feel free to reveal all he knew of the inside doings of the lodge. And in another part he states that he has nothing to conceal or cover up. Such testimony would hardly stand a cross-examination in a court of justice. To supply the deficiency of the majority's report, we give his exact answers to questions asked, and in their order:

To the first question asked him, "Are you a Freemason?" his answer was "Yes and no." The "no" part of his answer was sufficiently explained by his saying that he had not attended a lodge for twelve years, and had withdrawn from it. Then to obtain what was meant by his "yes" part, he was asked, "Do you feel yourself bound by your Masonic obligaion?" and he answered "Yes, and it would be better if men in general would regard their obligations more than they do," thus intimating that he held to the binding force of his Masonic oath as any obligation should be held between man and man. These answers show as clearly as any testimony could, what was the candidate's real position. That outwardly he had withdrawn from the lodge, but inwardly he was holding on to his Masonic oath. And as it is the oath, according to all Masonic authority, which makes a man a Mason, he was at the time an adhering Mason. Now does this position of his meet the condition of the the church rule, which excludes all in active connection with the Masonic order? The majority claim that it does, and that this interpretation of the rule is the historic one of the church.

The minority confidently assert to the contrary for the following reasons:

1. Never before has a case like the present one come before the church to test its interpretation of the rule, and hence there is no historic usage to refer to with regard to it. But suppose there had been under Mr. Finney's pastorate, and the candidate on examination had stated to him and the church that outwardly he had witdrawn from the lodge, but inwardly he was holding on to his Masonic oath, would the pastor with his view of the nature of the oath, have voted to receive him as having fulfilled the condition of the church rule. To admit it would be to charge him with the sin of hypocrisy.

2. The majority's interpretation of the rule is contrary to the whole tenor of Mr. Finney's book on Masonry, and the prevailing idea of the church when the rule was adopted was in accordance with that tenor.

3. Their interpretation of the rule is in conflict with with its preamble, and is therefore false; and denies the statement in the rule that it was framed in accordance with its preamble.

4. The rule, if it is not a mere empty form, is an instrument to sustain and enforce the teaching of the preamble, which says the Masonic oath is unlawful and unwarranted. It is, therefore a false interpretation af the rule which admits a man who denies this teaching by holding on to this oath.

5. According to the majority's interpretation of the rule, a man may cease all active connection with the Masonic order while he is holding on to his oath, the foundation principle of the order, which is an absurdity on the face of it.

6. This rule is a Christian one, and not a civil law which takes cognizance only of a man's outward actions. It must, therefore, have an application to a man's state of heart, and hence must require as a condition of membership that he renounce at heart and in life the foundation principle of the lodge, as well as outwardly to withdraw from it.

Now we submit to our brethren and a candid public this six-fold argument, either one of which is sufficiently conclusive, as the ground of our opposition to their interpre-

tation of our church rule, and their corresponding action in receiving into the church one whom we considered from his own testimony was an oath-bound Mason. And if to avoid the force of these arguments they claim that the candidate was not oath-bound, then they charge his testimony with falsehood, which of course would unfit him for membership.

In respect to the second resolution passed by the majority which refers to our pastor's course of action towards our church rule, the minority offered a substitute for it, so as to leave them free to unite with the majority in an expression of confidence and support to the pastor without compelling us in so doing to endorse his course of action in respect to our church rule. But this substitute was voted down, and we were denied this privilege, and are left under the necessity in justification of our opposition to this resolution to state the reasons of it. And this compels us to show what has been the course of our pastor in his treatment of this rule:

1. He has never spoken a word from the pulpit in its favor, or attempted to enlighten his congregation in respect to the reasons for its existence as seen in the nature of the system which it opposes.

2 He has been heard to say repeatedly in private conversation that he was opposed to the rule, and in one of our church meetings when a Freemason made application for membership he publicly stated the same thing.

3. In a late church meeting where the question was pending whether the church could consistently, under its rule, admit to membership one who held on to his Masonic obligation, and it was decided in the affirmative by a vote of 18 to 15, the pastor remarked that he was in favor of the rule as *now* interpreted. Now, how this course of our pastor pertaining to our church rule could be in "accordance with the requirements of his office, or the course of his predecessor," the minority could not see, and so they voted against the resolution. And here we are frank to say that we deeply regret the necessity of stating these facts which the majority imposed upon us, in rejecting our substitute for the second resolution. And if any blame is to be attached to it, the responsibility rests upon them and not on ourselves.

In respect to the third resolution we have no particular objection to it; and most heartily do we join with the majority in its expression of prayer for our church, and we hope by our united prayers we may obtain such a fullness of the Holy Spirit, as will bring us to see eye to eye in the use of means for its upbuilding, and lead us to stand up for Jesus unitedly against the entrance of Masonry into its bosom, and every other work of darkness.

NOT MISINFORMED.

OBERLIN, Feb. 21.

EDITOR CYNOSURE:—I see from Bro. C. C. Foote's last letter in the *Cynosure* that he thinks his informant was misinformed with regard to the recent action of the First church on the Masonic question, and the general state of things here. If he refers to Bro. Stoddard as his informant, he needs to be told that he was *not* misinformed, but was told the exact state of the case as it was. The minority's report of "the other side" published in this week's Oberlin *Gazette* which I send you will I trust convince him of this.

It matters not what statements the candidate may have made to individuals about his position since he was received into the church; the point at issue is not where he stands *now*, or where he stood *after* he was received to membership, but what was his actual position as confessed by him to the church at the time of his examination and admission. And according to this confession he had not then renounced his Masonic oath, but was adhering to it. And as he knew, and every one knows who has read the Masonic manual, he was made a Mason by taking the Masonic oath, his confessed adherence to it, therefore, proved him to be at the time an adhering Mason. This then was his actual position when received into the church; and this simple fact of his position, and the church action in receiving him, Mr. Stoddard received knowledge of, and adopted the conclusion, which was a just one, that the First church had received an oath-bound Mason. Hence the letter he wrote asking prayers for Oberlin; and surely the First church needed the prayers of God's people that they might become enlightened with regard to the "cut-throat" nature of the Masonic oath and not again receive to its bosom one who felt bound by it.

Some of the minority have been told since the candidate's admission that he was now free from his Masonic oath, which they were glad to hear, and would believe when he acknowledged the same to the church, but they were given to understand that this would not be done!

But Bro. Foote need not take back one word of his lamentation over the degeneracy of Oberlin on this subject. Secretism is on the increase here. The place is becoming honey-combed with it. Already there are five secret orders here in a prosperous condition, every one of which has in it more or less church members, including deacons and other church officers; and with the exception of a few faint words uttered lately from one pulpit, nothing is said from the Oberlin pulpits against this incoming tide of the works of darkness. Even those who have on the armor of truth and are fighting against it, are looked upon as "riding a hobby" and undeserving the support of public sentiment. Thus they have not only to fight against this incoming evil, but against the force of public sentiment. So let me say to Bro. Foote and all the lovers of light and haters of darkness—"Pray for Oberlin!"

ONE OF THIS NUMBER.

MASONRY IN OBERLIN.

February 2d Rev. Willard Burr, of Oberlin, received the following communication, written as it appears at Oberlin, but mailed at Elyria, the next day after the meeting which passed the resolutions published in the *Cynosure*:

"Look here you Old Phenetic, I think you have showed yourself and got nothing for the sight, and now I, in behalf of the Fraternity ask a rest and warn you of it. Sich as you are ruining the church and making an ass of yourself. I am not alone in this matter and we are Legins this is a friendly warning and take heed you know nothing about Masonry and you better say nothing we trust this will be a timely warning if you do not want your nose Wring Keep cool. You old fenitic we are tired of Sich as you here in O. from a Brother.

FRATERNAL BROTHER MASON.

Wednesday evening, February 11th, about 8 o'clock, the large barn of Mr. Burr, one mile west of the village, was set on fire; and with its valuable contents, consisting of a large quantity of hay, farming utensils, etc., was entirely consumed. The cattle seem to have been driven out before the barn was fired.

What next? Whereunto will this grow? Will it stop with those who oppose Freemasonry? What does history teach? What Communism? Socialism? And what shall we say of Freemasonry—whose oaths are vindictive, hostile to the civil oath, and bind its members to conceal each other's crimes, and who thus become "accessories before the fact" and encourage the commission of crime, by pledging all possible impunity in it? Ought the church of Christ to endorse it, by welcoming to its holy fellowship those who take it and refuse to forsake and repent of it, as of idolatry or any other sin? Does not Christ say,—"Have no fellowship with the unfruitful works of darkness, but rather reprove them?"

But who is Rev. Willard Burr, and what has he done to incur Masonic vengeance? Born in Connecticnt, graduated at Oberlin College 1840, in theology 1843; has a true helpmeet, three sons and two daughters, all of them Christian graduates of Oberlin College; two in the ministry, one of them principal of Classical Institute, Hallowell, Me., one pastor in New Hampshire, one in Germany fitting for professor of sacred music, the daughters teachers. A clear thinker, honest with his convictions, long a laborious and able pastor, a friend of every Gospel reform, he was at the front throughout the Anti-slavery contest and has long been the same in the temperance and Anti-masonic reforms. He has resisted the "liquor conspiracy" as Anthony Comstock has that of "immoral literature." Quiet, kind, wise in counsel, prudent in speech, cool and firm as John Brown in execution, the poor and oppressed look to him for sympathy and help, and the "Home defense" to prosecute liquor dealers.

Thus for Christ's sake and without remuneration, living for others, for the purity, spiritual life and moral power of the church, and for the highest civilization, righteousness, security and peace of society, fidelity to truth, to conscience and to God have led him to defend the church against the entrance into it of the immoral, Christless and pagan system of Masonry, embraced in its unlawful, vindictive and blasphemous oaths. This is his only offense.

Persistent wrong-doers, whether oath-bound or liquor-bound, always did and always will hate those who stand in their way. It was so in the days of Christ, of Paul, of Bunyan, and it is so now. Politicians don't care for the *opinions* of people if they don't *vote* them. So Masons don't care for the *opinions* of the church respecting Masonry, if they will not exclude it, but will vote it to be NOT contrary to Christ by voting to receive Masons who refuse to repent of taking their unlawful oaths and to forsake them as other sins are to be repented of and forsaken.

REMARKS.—1. The writer of the card believed that Masons generally felt as he did in "this matter." He writes "in behalf of the fraternity," "We trust," etc. Where did he learn that?

2. He believed the fraternity were able and ready to help him execute his threat and deliver him from justice as others had the murderers of Morgan. Was he mistaken?

3. It is not to be inferred that all Masons are equally hardened and approve threats, incendiarism and crimes against life. But, that the wicked Masonic system to which they have sold themselves, naturally breeds a class who do; just as Mormonism breeds its "Danites" and Jesuitism its assassins.

4. Five secret societies in Oberlin all represented in churches—the pulpit quiescent—Anti-masonic papers missing from the mail—the threatening card—the burning barn—all indicate the nature of the present conflict. WATCHMAN.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, March 4.—For he is not the God of the dead, but of the living: for all live unto him. Luke 20:38.

FRI., March 5.—Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36.

SAT., March 6.—Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. Luke 22:42.

SAB., March 7.—Whatsoever ye would that men should do to you, do ye even so to them. Mat. 7:12.

MON., March 8.—Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. Luke 24:39.

TUES., March 9.—For the law was given by Moses, but grace and truth came by Jesus Christ. John 1:17.

WED., March 10.—And said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandise. John 2:16.

Correspondence.

The Introduction of our Reform in the Reformed Synod.

It may be well to supplement a little the *Cynosure's* notice of Feb. 12th, as to the first public demonstration against Freemasonry in the Reformed (Dutch) church. Rev. Jacob Van Der Meulen of whom mention was made, a son of Rev. Cornelis Van Der Meulen, who was one of the estimable fathers of the Holland colonization, was among the most earnest champions of Anti-masonry. He was a seceding Mason and it was his denunciation of the wicked system, which was largely influential in directing the action of the classis of Holland.

A correspondent of the *Christian Intelligencer* (July 1, 1869) after commenting on what he termed the "honorable record" of Freemasonry, in Boston and New England generally, closed his article as follows: "Various opinions prevail as to secret societies, but for any denomination to say that no member shall belong to them, indicates an intolerance that belongs to Rome rather than Protestantism."

This stirred up the true Dutch spirit of Bro. Van Der Meulen, who replied very briefly in the *Intelligencer* of July 15, 1869, and concluded in the following words: "Since the classis of Holland and Wisconsin, have expressed to synod their purpose not to admit any adhering Masons to the privilege of their churches, and to suspend any of their members who may join that order, and if the sin be persisted in, to excommunicate them, and adhering Masons have already been suspended, and refused admission in some of these churches, I feel it my duty as a pastor within the bounds of the classis of Holland, in full sympathy with these proceedings, to come publicly forward and shoulder whatever opprobrium may temporarily or permanently attach to such convictions and deeds."

These were noble words. We must not shrink from reproach or any kind of suffering where the cause of truth and righteousness is concerned. X.

Praying and Voting.

Shiloh, Iowa.

Editor Cynosure and friends of the anti-secret reform movement: What is going to be done politically during the coming presidential campaign? One thing is absolutely certain, from a human standpoint, that by what votes we can cast at present, we cannot elect a president. Nor can we gain a State, or even as much as one elector. In this last calculation I hope I am mistaken. Now, while all this is true, I am not in favor of voting for secretists. What then shall, or can we do?

In view of the troubled condition of the political waters, I would suggest that every man who is in earnest in this reform movement pray earnestly to God that he may direct the hearts and minds of the people in the coming contest, not with the idea of promoting the interest of any political party, as such, but that the glory of God may be secured, in doing which the best interests of all concerned will be the result.

I might stop here, but while I believe in praying, and while I believe that God is able to do certain things without the agency of man; yet in all moral reforms as well as in other things, God has so arranged that man has a certain part to perform. I think this rule holds good in political reform. Now, as we could not consistently pray for an enemy of our Lord to be promoted to an office of honor and trust, how can we be consistent and vote for such a one? I wait for an answer.

In the meantime let us pray to the God who in the past has done wonders in answer to the prayers of the faithful, even though they were few, "and of like passions with us." God is not necessarily confined to numbers to carry on his work as all Bible readers know, and this should encourage our faith. Who then will pray as well as labor in view of what is before us, and "pray in faith, nothing wavering." God is faithful to his promises. His promises are, "Yea and amen to them that believe."

Let us pray to be directed aright in our political action, and if it should be to stand still and see the slavation of God, amen to it. J. Dorcas.

An Exhortation on Political Action.

Silver City, Idaho Ter.

Fellow Citizens:—The time is near at hand when we shall again be called upon to choose a President. The question naturally arising is, For whom shall we vote? This is a question of the most vital importance to every true American. To elect a Mason or a Masonic catspaw to that great position, is to endanger our liberties and the institutions inherited by us from our fathers. With four years more of Masonic government, this glorious land may be in the hands of our wily foe.

Our citizens generally of late years, have shown too little interest in our national politics. This naturally begets ignorance on the subject—just what our enemies most desire, for the more ignorant the people become, the more easily they can be duped. Washington saw the importance of education on this subject, and in his last address he says: "Promote as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinions, it is essential that public opinions should be enlightened!" And I would most earnestly impress upon the minds of my fellow Americans the importance of informing ourselves on all subjects pertaining to the politics of the United States, that we may no longer be duped by Masonry to our own destruction.

I have not space to quote largely from history at this time; but I would most earnestly request voters of all classes to review our history. For with a thorough knowledge of the inestimable price paid for our country and its institutions we shall be less liable to be deceived into bringing ourselves, aye, our children and our grand-children, into irreparable bondage.

Dwell long on the picture of Valley Forge, a name of sad memory so long as the American heart shall beat. And when we have followed the heroes of American liberty to the final victory, let us go on still further and we will see how England through her mercenaries attempted to dictate the formation of our government. And when that failed, we see them using all the means that devilish minds could invent or money buy, to make the Constitution of the United States a weak and meaningless thing, that they could overthrow at their pleasure. And when all this was found unavailing and they found that Washington, instead of being their tool, was their bitter opposer, and a friend to the Constitution, the anti-constitutionalists openly denounced him, in every possible manner, during his whole administration. That these opposers were Masons we may judge from a letter written by him at the time to Mr. Jay:

"That the secret societies that have spread themselves over this country have been laboring incessantly to sow the seeds of distrust, jealousy and discontent, hoping thereby to effect some revolution in the government, is not unknown to you. That they have been the fomenters of the western disturbance [an insurrection which necessitated calling out the militia] admits of no doubt in the minds of any one who will examine their conduct. But fortunately they have precipitated a crisis for which they were not prepared, and thereby have unfolded views which will, I trust, effect their annihilation, sooner than it might have happened."

Gen. Washington had the independence and firmness to discountenance and oppose these secret societies in the national legislature at that time, and to lend his aid for the frustration of their designs; which acts the secretists greatly resented. If we trace these enemies of Washington and of the Constitution through all their cunning intricacies, we will find them at last throwing off all the unpopular and polluted names by which they had previously been known, coming out boldly under the new head of Republican party.

I would advise again a review of our history, especially on these particular points, and when we have done so I think we will no longer hesitate in deciding the question, For whom shall I vote? The means of our salvation are within our grasp, and God will prosper us in their use. Very respectfully,

J. S. Trask.

Note.—The Republican party was originally a reform party. In it were joined the old Anti-masons who voted for Wirt and the Abolitionists who voted for Birney and Smith. It is now, doubtless, under the control of the lodge.—Ed.

How the Fast Day was Spent in West Virginia.

Roney's Point, W. Va., Feb. 12, 1880.

Editor Cynosure:—A word of encouragement to you in your noble work, and to others who are devoting their time and energies to the rooting out of this great evil, Freemasonry.

The little band who have espoused the cause of anti-secrecy in this community, met to day for prayer in response to the call of the N. C. A. Although our numbers were few a lively interest was manifested and prayers went up to the throne of grace that God would bless those noble and devoted workers "who sow beside all waters," and give them an abundant reward for their labor, and that he would call forth other workers into the field. All present seemed to enjoy the meeting and to have their interest awakened so much that arrangements were made for another meeting of our anti-secret association in two weeks. May the Spirit of the Master come down in rich blessing upon us, and upon all laborers in his vineyard, that we may go "forth conquering and to conquer."

Yours in Christ,

Mrs. S. R. McClurkin.

Our Mail.

Gilbert W. Bingham, Owensville, Ind., writes:

"I rejoice to know that our Lord and Saviour Jesus Christ is still opening the eyes of the spiritually blind, and raising up so many valiant soldiers who are not afraid to come out boldly against the powers of sin and darkness. They are surely fulfilling his word, 'Fear them not, therefore, for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell ye in darkness that speak ye in light, and what ye hear in the ear that preach ye upon the housetops.' Mat. 10: 26, 27."

Michael Horbaugh, West Salem, O., writes:

"God bless the good work, and may it increase until every lodge is broken up, is my prayer."

C. W. Core, Canal Dover, O., writes:

"If some are willing to give their lives to this work, the rest of us should give a little of our means."

He sends a dollar for the free mission work.

A. Geil, West Union, Iowa, writes:

"Let the reform go on in the name of our Heavenly Father."

D. H. Newman, Spencer, N. Y., writes:

"I think enough of the Cynosure to borrow the money to pay for it. I can give away all of mine, and do so. I try to keep the ball rolling."

Joshua Simpson, Spring Green, Wis., writes:

"The people here are afraid to open their mouths on the subject of secretism. I have been an Anti-mason for fifty years, and will be one as long as I live. I get

curses sometimes, but that doesn't daunt me. I am surprised that so many of the United Brethren in Christ are held back from delivering the truth as it is in Jesus. May the Lord bless all engaged in this reform, is my prayer."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"May God speed the reform so much needed."

A. F. Jones, Lyons, Iowa, writes:

"I remember Morgan's murder. That kept me out of the lodge, thank God. I wish you success. I would like to do something to help the cause along, but I am seventy-eight years old, and poor."

John Lantz, E. Wheatland, Ill., writes:

"I will still keep trying, hoping and praying that the Lord may help you onward."

J. B. Frost, Berville, Mich., writes:

"I think there can be good work done in this place in the cause in which you are engaged."

H. Johnson, Delavan, Wis., writes:

"The Cynosure is a welcome visitor here. We read and re-read the copies and hand them around. I think that by so doing men that will read them will be prepared to judge of the justice of our cause. Everything tends to strengthen the cause of reform. God is the mover, and as long as we put our trust in him he will lead us on to victory. May the Lord hasten it in his own good time is my prayer."

James Squier, Trempealeau, Wis., writes:

Bro. Hinman is with me, and is to lecture here this evening, Jan. 22nd, and I hope will stay longer."

D. H. Shelby, Hastings, Mich., writes:

"God bless you and speed on the time when secrecy will become a stench to refined society."

S. P. Poole, Bellevue, Mich., writes:

"I am still alive and working in the glorious cause of reform."

J. B. Crall, Berrien Center, Mich., sends a renewal and writes:

"This brother [whose subscription he sends] is so well pleased with the Cynosure that he comes unsolicited and requests his subscription renewed. He shows his faith by his works. But there are scores in almost every vicinity who belie their profession by their works. In private conversation they profess to be opposed to secretism and every other ungodly sin, but when the armies of the Lord and the armies of Satan are marshaling their hosts in battle array, they are not found in the ranks, neither will they contribute anything to sustain those who are willing to fight the battles of the Lord. 'They profess that they know God but in works they deny him.'"

Wm. Frazer, Brooklyn, N. Y., writes:

"I am only sorry that there is not more interest shown by the churches. How ministers professedly of Jesus Christ can have fellowship with the worshipers of Baal is a mystery I cannot solve, but God will bring them to an account for their unfruitful works of darkness."

James Kilgore, Mercer, Pa., who is eighty-two years old, writes:

"I am too old now to do much of anything, but I can hand out cartridges if they are well primed."

R. B. Landon, Kennebec, Kan., writes:

"I consider the Cynosure the best paper I know of and never want to be without it. I pray God daily that its mission may speedily be accomplished."

At the request of Mr. Ross, M. Liscomb, Flint, Mich., circulated the notices of the State meeting at that place. He also gave the ministers some notices to give out in church the Sabbath before the meeting. He called on the Presbyterian minister under the impression that he was an Anti-mason. The following is an account of his interview with the gentleman:

"After handing him the notice he stepped to the window, as it was drawing toward evening, and read the notice, and then, to my astonishment, turned to me with an angry look, and said, 'Christian Association opposed to secret societies! What kind of a Christian Association is that?' 'I suppose,' said I, 'it means just what it reads. It is a society that is opposed to all evil.' 'Well,' said he, 'I don't know about giving out such a notice in my church. I belong to a secret society myself. I can give out the notice, but I shall say nothing about its being opposed to secret societies.' I said, 'Very well, you may give it out as you please,' and at the same time offered him Lebbeus Armstrong's book, the author a Presbyterian minister who had taken twenty-one degrees in Masonry, and he turned from me in disgust, and said 'I don't read such books.'"

Sabbath School.

LESSON XI.—March 14, 1880.—THE FALSE AND THE TRUE.

SCRIPTURE.—Mat. 7: 15-29.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19. Every tree that bringeth not forth good fruit is hewn down and cast into the fire.
20. Wherefore by their fruits ye shall know them.
21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27. And the rain descended, and the floods came, and the winds blew; and beat upon that house; and it fell: and great was the fall of it.
28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29. For he taught them as one having authority, and not as the scribes.

GOLDEN TEXT.—But be ye doers of the Word, and not hearers only. James 1: 22.

[From the Bible Class Scholar.]

HOME READINGS.

Jer. 23: 29-40; 2 Pet. 2: 1-9. False prophets.

Mat. 12: 22 37. Good fruit.

Luke 13: 6 9; John 8: 34-45. Evil fruit.

John 15: 7-14; Gal. 5: 16-21. Works a test.

Mat. 21: 12 31. False professions.

1 Cor. 3. Wise builders.

Isa. 28: 14-19. Foolish builders.

[From International Quarterly.]

LESSON NOTES.

These verses close our study of "the Sermon on the Mount." We were commanded last week to enter the difficult gate; but if so difficult, how much need that we have a guide who knows the way perfectly. We are therefore told in verse 16, to beware of false prophets. These are not merely wicked men, or open enemies of the truth, but far more dangerous; they are men who profess to be teachers sent from God. They are wolves, but they wear sheep's clothing, "professing that they know God, in works they deny him." How then can we tell who to believe? Verse 16. By their fruits. What are their lives? What their character? Paul says, "Be followers of me as I am of Christ," and that is as far as we should follow any man. We should ask, "Has he the spirit of Christ? Does he teach and obey the words of Christ?" If so, the fruit is good, and we may believe the tree is good also. Do men gather grapes of thorns? Certainly not; the question answers itself. Verses 17, 18. Even so; it is impossible that a good tree will bear evil fruit. "By this rule we may judge of the religion of Buddha by looking at India; of Confucius, by looking at China; of Mohammed, by looking at Turkey; of Romanism by looking at Spain and Italy; of infidelity, by looking at communism in Paris." What horrible pictures these! While the civilization, liberty, peace and good will to men, which follow the Cross of Christ, proclaim its divine power. So, too, is it in every individual life. Verse 19 says the result of this is destruction. A man cannot excuse himself on the ground of having made a mistake. Such mistakes will be fatal when the Master comes seeking for fruit. His word is "no good fruit; then cut it down."

[From the Lesson Commentary.]

"False prophets"—The term prophets in Holy Writ is of larger extent than to signify only such as foretold things to come; all who taught the people, pretending authority from God so to do, were called prophets. Thus Bar-Jesus (Acts 13: 6) is called a false prophet. A false prophet is of the same significancy with a false teacher.—Pool.

"In sheep's clothing"—There may be allusion to the prophetic dress, chapter 3: 4; but most probably it only means that, in order to deceive, they put on the garb and manners of the sheep themselves.—Alford.

Acts seemingly virtuous are often nothing more than sheep's clothing in which the wolf wraps himself in order that he may seize and devour the sheep.—Wordsworth.

They make their pretenses to strictness of religion, and to greater measures and degrees of mortification and self-denial than others. Such as go about to seduce others usually pretend to extraordinary measures of sanctity themselves to raise an admiration among those who judge of saints more by their looks than by their lives; more by their expressions than by their actions.—Burkitt.

"Prophesied"—Who doubts but Judas, the traitor, was a great preacher, a caster out of devils, and doer of many great works in Christ's name, as well as other of the disciples? Nicodemus was nothing to him. He was a night professor only, but Judas was in the sight of all. He was a slow scholar, Judas a forward preacher; yet at last, when Judas betrayed Christ in the night, Nicodemus faithfully professed him in the day.—Trapp.

"Wonderful works"—Great revivals of religion! Surely these ought to save the man! Not if his own heart was false. He may have preached truth enough to save his own soul, and God blessed many who obeyed the truth from his false lips; but he obeyed not the truth he preached. He showed the way to heaven, but went not himself. Among the mighty works he wrought his own salvation was not one.—Whedon.

William Wickham, being appointed by King Edward to build a stately church, wrote in the window, "This work made William Wickham." When charged by the king for assuming the honor of that work to himself as the author, whereas he was only the overseer, he answered that he meant not that he made the work, but that the work made him, having before been very poor, and then in great credit. Lord, when we read in thy Word that we must work out our own salvation, thy meaning is not that our salvation should be the effect of our work, but our work the evidence of our salvation.—Spurgeon.

"I never knew you"—They had not fallen away; they had never been called by Christ, though called by his name and calling on his name. Intimate knowledge implies sympathy and similarity.—Schaff.

This "I never knew you" must be accepted according to that deeper meaning of knowing which includes also loving—a knowing which in its essence is reciprocal, he only being known who also knows; so that Augustine has all right when he affirms, "I never knew you," to be but another way of saying, "Ye never knew me."—Trench.

"Upon a rock"—To understand the comparison, imagine the rough, steep sides of the valleys of that Jura formation prevalent in Palestine. A house built beside a torrent, on a rock, is unharmed by the swollen and sweeping flood: but if resting, though placed high above the stream, on a foundation of earth, the flood gradually wears away its base, till at length the undermined and growing slide of earth reaches the house and plunges it into the flood.—Olshausen.

"The rain descended"—There are three general kinds of trials to which the followers of God are exposed, and to which some think our Lord alludes here: First, Those of temporal afflictions, coming in the course of divine Providence. These may be likened to the torrents of rain. Secondly. Those which come from the passions of men, and which may be likened to impetuous rivers. Thirdly. Those which come from Satan and his angels, and which, like tempestuous whirlwinds, threaten to carry everything before them.—A. Clarke.

Four things are necessary to constitute a Christian: 1. Faith makes a Christian. 2. Life proves a Christian. 3. Trials confirm a Christian. 4. Death crowns a Christian.—Hopfner.

"Floods came"—Their mountain streams are of a peculiar character. These water-courses, called wadies, are in the summer perfectly dry; in the rainy season they are swollen streams. A friend, journeying through Palestine, pitched his tent one fair night in one of these wadies, and was before morning awakened by the sound of water, which he and his party had barely time to escape, with the loss of clothing, books and instruments.—L. Abbott.

"The scribes"—Such is Christ as a teacher. When has the world seen a phenomenon like this? A lonely, uninstructed youth, coming forth amid the moral darkness of Galilee, even more distinct from his age and from everything around him than a Plato would be rising up alone in some wild tribe in Oregon, assuming thus a position at the head of the world, and maintaining it for eighteen centuries by the pure self-evidence of his life and doctrine. Does he this by the force of mere human talent or genius? If so, it is time that we begin to look to genius for miracles, for there is really no greater miracle.—Bushnell.

Christ's words have a character essentially simple and practical. His object is to pervade the human soul, to establish himself in it, to save it. He knows human nature in its universality, and what it will be in future generations; his object is to produce upon it an effect at once positive, general, durable. He chooses the ideas, he employs the images, suitable to his design for the regeneration and salvation of all. God's embassador is the most penetrating and able of human moralists.—Guizot.

—The following from the *Christian Intelligencer* is good advice to Sabbath-school superintendents in our testifying churches on the lodge question:

"Keep the unity of your church and Sunday-school in the bonds of peace and perfectness. If you do not, the Sunday-school may some time become the plague of the church, or the church will be the dry-rot of the school."

The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 4, 1880.

OBERLIN MATTERS—NEW EDITION.—Letters from Oberlin put a different face on matters there. It will be remembered that we distinguished between the First Church and its leaders, but the leprosy in both appears worse than we had hoped. The articles from there, given in this number, are written with candor and ability and will throw light on the workings of Satan in multitudes of churches throughout the entire country, and open the eyes of multitudes of praying and godly men and women in those churches who have been deceived by their leaders who condemn the lodge in words and protect it in practice. We hope yet that a majority, at least, of the First church, may come out "on the Lord's side"—for Christ's worship and against Satan's.

"FALSE BRETHREN" were those, who, when Paul had founded churches amid mobs and personal dangers and sufferings, followed him into those churches; "preached Christ of contention;" reflected on Paul as fanatical and needlessly unpopular; and, preaching fine sermons, gained social standing and support among the Christians, and taught them that Christ could be preached and professed without offending the heathen lodges about them. They thus assimilated the worship of those churches to paganism and made them what they now are. If Rev. Mr. Brand, pastor of the Oberlin church, pretended Anti-masonry, to please Mr. Finney's church—took the *Cynosure* for two years and then dropped both the paper and the reform which it represents, and is now properly represented in the paper of the minority of his church, Paul's description of "false brethren" properly applies to him. He has not yet spoken in self-vindication. The *Cynosure* is open to him, and let us hope that if the general apostacy and corruption of the churches and ministry of the present day, has partially blinded him, that, like Chalmers and others who preached the Gospel for a time without any religion in themselves, he may obtain repentance from Christ, and become truly a man of God.

THE LEADERS OF THE MOB.

When John and Christ applied the terrible terms, "hypocrites," "serpents, and generation of vipers," to the leaders of the orthodox church of that day, the probability is that the persons spoken of were as much astonished as they were enraged. They had shammed religion, tithed garret herbs, and practiced man's traditions instead of God's commandments, always keeping along the line of what was popular, till they honestly believed they were holier than other men. But Christ's words were not revilings! Every time he opened his lips it was eternity speaking. Hence, afterward they fulfilled and verified every title and designation which he and his harbinger gave them. No hypocrisy ever exceeded their coaxing respect for Christ before the multitudes, while they were nightly plotting his death; and no vipers ever struck with more concentrated venom, than when they stirred the rabble to ask Barrabas and joined in their cry.

What was it they wanted? They wanted the church honors and revenues, which they could not have without denying the miracles of Christ which they knew were true as well as Nicodemus did. They wished to be rid of him and his reform. And when the nails pierced him they probably took care to be out of the way saying their prayers at street corners. No genteel Masons mobbed Stoddard and Rathbun in Boston. No pious Oberlin Mason burned the barn of Mr. Burr. O no! they stood back and let others do it.

The ruffians who buffeted, spit upon, stabbed and crucified Christ, were not hypocrites, but these men were. And when the reform waxed hot, they showed that they were what Christ called them, "children of the devil," who is now nightly worshiped around this globe.

SECRET SOCIETIES IN RUSSIA.

It would be impossible in the limits of one short article to sketch in detail the secret organizations which have in the past and are now harrassing this great nation. Dr. Wallace describes them as not of a permanent character, but following the ebb and flow of national reform. To understand this it must be remembered that in Russia, as seldom or nowhere else, such reforms are not fomented in the lower classes until by revolution they are forced upon the State, but the paternal and autocratic system of Russia is such that reforms come from the governing classes themselves. Thus the grand emancipation of the serfs by Alexander, shortly after he succeeded to the throne of Nicholas the Great, came to the degraded lower classes as a boon which they had not asked, and of which they were little prepared to make good use. Reforms thus proceeding from the upper classes do not usually realize their hopes. Abuse of privilege produces reaction and display of arbitrary power, and then the secret orders appear. The character of the Russians for intrigue and familiarity with giving and receiving bribes fosters such societies.

Alexander is surrounded by a large class of the nobility, who were of course not indifferent to the emancipation of their millions of serfs. Their influence is conservative and reactionary. The lower classes are patient and obedient, but in the middle ranks of society are the elements that form the dreaded Nihilists. Active spirits have imbibed sentiments distilled from the French Revolution and crystallized in Communism. But the Nihilists have improved on the communistic doctrines held by the agitators of the rest of Europe. The latter are leveling; they aim at equalizing the condition of all ranks; the ruling classes, the wealthy, must give up rank and come down to the common level. The Russian fanatics would not only annihilate the distinctions of society, they propose to destroy society itself, and government and religion — everything! Their name (*nihil*) means nothing, and they would make all else conform to it. They want a Chaos; what may evolve from it is not their concern.

The father of Nihilism, Michael Bakunin, set forth the principles of this fanaticism in 1868 in these words:

"Brethren I come to announce unto you a new gospel, which must penetrate to the very ends of the world. This gospel admits of no half measures and hesitations. The old world must be destroyed and replaced by a new one. The Lie must be stamped out and give way to Truth.

"It is our mission to destroy the Lie; and, to effect this, we must begin at the very commencement. Now the beginning of all those lies which have ground down this poor world in slavery is God. For many hundred years monarchs and priests have inoculated the hearts and minds of mankind with this notion of a God ruling over the world. They have also invented for the people the notion of another world, in which their God is to punish with eternal torture othse who have refuses to obey their degrading laws here on earth. This God is nothing but the personification of absolute tyranny, and has been invented wiht a view of either frightening or alluring nine-tenths of the human race into submission to the remaining tenth."

"The first lie is God. The second lie is Right. Might invented the fiction of Right in order to insure and strengthen her reign—that Right which she herself does not heed, and which only serves as a barrier against any attacks which may be made by the trembling and stupid masses of mankind.

"Might, my friends, founds the sole groundwork of society. Might makes and unmakes laws, and that Might should be in the hands of the majority. It should be in the possession of those nine-tenths of the human race whose immense power has been rendered subservient to the remaining tenth by means of that lying fiction of Right before which you are accustomed to bow your heads and to drop your arms. Once penetrated with a clear conviction of your own might, you will be able to destroy this mere notion of Right.

"And when your have freed your minds from the fear of a God, and from that childish respect for the fiction of Right, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality and justice, will snap asunder like threads."

In other works leading Nihilists advocate the grossest free-love system; yet, strange as it may seem, these terrible doctrines have, among the middle classes, and especially the students, a large following of enthusiasts and fanatics.

Nicholas who died in 1855, during the Crimean war was, the head of the old Russian party, from which his son Alexander sustained the strongest opposition to his measures of reform, which in 1861 he put into practical shape by the emancipation of the serfs, and its influence assisted in bringing about a reaction in government circles. The usual disappointments of public benefactors was another agency, for the appetite of the people was whetted for greater privileges, even while those already granted were abused. National reform did not progress steadily, and the liberal spirit was checked. Thus, in a few years after the emancipation, the Nihilists began to appear, and after ten or twelve years their lodges have honeycombed the middle classes of Russia. At their demand the law is suspended and assassins of government officials are acquitted. At first they threatened the Czar by cutting down his servants, but, during the last year, they have twice struck at Alexander himself, whose friendship they have often proved, and under whose reign their country has made the greatest advances in civilization. Since the explosion at the Winter Palace, it is rumored that the loyal peasantry are threatening to annihilate the universities and schools, which are the hotbeds of Nihilism. Such an attempt would be the signal for a dreadful uprising. The Russian government is too strong to be drowned in blood, as were the Bourbons by the French Radicals of 1793, but the Nihilists have the cover of a more complete secrecy than could be practiced by the Jacobins.

The twenty-fifth anniversary of Alexander's reign occurs this week Tuesday, and between concessions expected from him and the conflagration and murder threatened by the secret lodge, universal interest centers this week on the news from St. Petersburg.

THE BOSTON MEETING.

Secretary Stoddard writes hopefully of the outlook in New England. Letters from every quarter are cheering. Volunteers enough for two lodges have come forward ready to face the next Masonic mob in Boston—but no one is likely to see another this year.

cester friends, who remember the exposition in Mechanic's Hall at the last convention were anxious that Mr. Ronayne assist in the present

A meeting of the N. C. A. directors was held on Saturday, during which a conference was had with Mr. Ronayne. The difficulties of the past year were considered in a frank and Christian spirit and a retraction made of statements derogatory to the National Christian Association and its agencies and friends satisfactory to all concerned. The Board received this frank statement in the spirit with which it was offered, cordially responding to its sentiments and expressing confidence that it would be a mutual pledge of co-operation in the future.

Mr. Ronayne has arranged with Secretary Stoddard to work the degrees in Music Hall, Boston, and makes this urgent request, in which we unite: that "Every friend of the

Lord Jesus Christ make these meetings a subject of special prayer that the Holy Spirit may preside with great power, and that such a mighty victory may be won at this time in Boston as shall redound to the honor and glory of our risen Lord. Brethren, come up this once to Music Hall, Boston, in the name of the Lord, and let us present the issue fairly as between Baal and the living God."

At Mr. Ronayne's suggestion the Board also took action respecting a seceder's convention, which, with the Boston meeting, if expectations are fairly realized, will make

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in the history of the downfall of the lodge.

—In connection with the statement from Oberlin, on the 4th page, Father C. C. Foote wishes to say that had he known the facts as they now appear he would not have retracted anything from his lamentations over Oberlin's fall from her former position against Masonry; and that he now joins Bro. Stoddard's request to "pray for Oberlin."

—Word comes from Sycamore, Ill., that Deacon David West, the veteran of our reform in that section, is lying very low with sickness. May God grant him strength to arise and live till he sees the destruction of the lodge enemy in the Congregational church which elbowed him out because of his principles.

—Rev. Joel H. Austin wishes to inform the friends of reform that he can attend to calls for lectures against the lodge where his expenses are met. He can be addressed until the 10th inst. at Hale, Jones county, Iowa. Those who have wished to hear Bro. Austin, and especially churches afflicted with secretism, should send at once.

—Bierce, the attorney who prosecuted the scandal case against Rev. W. W. Ames, of Menomonie, Wis., has turned agent for a Masonic Aid Association of this city; and Flint, another party interested in the effort to crush Mr. Ames, has been off to the State meeting of Royal Arch Masons.

The *Cynosure*, at $1 per year, to 1,000 persons, not able to pay more, who will make good use of the paper by reading and circulating it.

ILLUSTRATED SUPPLEMENTS.

Our new eight page illustrated supplements, which show by engravings the signs, grips, and ceremonies of seven degrees of Freemasonry, and also Odd-fellowship and Knights of Pythias, are furnished free to canvassers for the *Cynosure*, and for general distribution, at the extremely low rate of three cents each, or $2 per 100 post paid, and by express charges not paid, at $6.50 per 1,000

WHAT THE OBELISK HAS DONE.

HOW MASONS AGREE ON MATTERS OF MOMENT TO THE ORDER.

[Gen. Charles Roome, a high Mason and Grand Lodge officer on Steinbrenner. From the N. Y. Herald, Jan. 31.]

I read what Bro. Steinbrenner said about the higher orders so amusingly. He has been a very hard student and is a very sensible man, and whatever he says seriously I view as worthy of attentive consideration. Of course he and I differ widely; most Masonic scholars differ in regard to the origin of Masonry, and it is probable that no living man knows how the order originated. General Albert Pike has devoted many years to the study of Masonry and is as learned a member of the craft as lives, and he does not profess to know its origin. There are as strong prejudices among the craftsmen as there are among men who are not members of the craft, and every Mason looks from his own standpoint upon the topics that are discussed by Masons. Some believe that it all lies in the first three degrees, others that it is summed up in the Royal Arch degree, and yet others attach very great importance to what is known as the Ancient Accepted Scottish Rite. The Hiram story is a myth, as is that of Osiris, and the same story is found in the Osirian mysteries, in the Hindoos, in Zoroaster and among the Scandinavians, borrowed here and borrowed there and carried among the traditions from generation to generation. No doubt many of our ceremonies are derived from the original worshipers of the sun and are mixed with what is taught in Holy Writ, just as I think the Roman Catholic church ceremonies a mixture of Christianity and heathenism.

Here the current of the General's thoughts was turned to the recent litigation over the bodies of Masons whose friends desired to inter them in the consecrated grounds over which the Roman Catholic church has jurisdiction. "Why," he said in a pleasant way, "there is no reason why a member of our order should be denied burial in Calvary cemetery. The genial James T. Brady was a Mason, and his body lies under the old cathedral in Mulberry street, and the body of another Mason who was once well known not only lies under the cathedral but right by the side of that of a Roman Catholic bishop, both in one vault. I made the architect of the Masonic Temple a fourteenth degree Mason—he is now in the thirty-second degree—and he is a Roman Catholic and is warmly attached to his church. I was introduced to Pope Pius IX. when I was in Rome, and at the presentation I wore on my shirt front a thirty-third degree jewel that a friend had given me, and that evening I attended a Masonic lodge. No, sir, there is no sense in the prejudice that some Christians harbor against our order, for the lodge is the only place in which neither religion or politics is known."

The General's attention having been again invited to the characters on the stones that were uncovered when the obelisk in Alexandria was lifted, he said: "I am a practical man and not inclined to go off at half-cock because some stones have been found in Egypt. I can find in Mexico signs that resemble the symbols that the Masons of to-day are employing, and some Masons believe that they have proof that Masonry was known among the North American Indians.

"There is very little difference," the General continued, "between the teachings of Masonry and those of Judaism; but Masonry blends all sects and creeds and all races of men—and herein lies its beauty, and in its secrecy lies its charm. The higher orders have intensified the interest in Masonry. They are an amplification of the first three degrees, and are purely philosophical and exceedingly useful, for in them there is practical Masonic education. The more you study the higher degrees the more thoroughly you will comprehend the first three degrees. And let me add that to the examplification of the higher degrees I attribute much of the recent prosperity of our order. It was never in a more flourishing state in America.

The Past Grand High Priest R. A. M. of Pa.

Charles E. Meyer, a Mason of Philadelphia, said to the *Herald* correspondent Jan. 29th: "I have little faith in the recent discoveries being of any value whatever to the fraternity of Ancient Free and Accepted Masons. To my mind they represent merely Egyptian or other hieroglyphics, which were customary to be placed on any important work to denote either the time of erection or the builder's name, or probably the object it was proposed to commemorate. There is a great similary in the marks used by the craftsmen, from which the present society of Free and Accepted Masons descended, and the marks and characters found traced on the stones of the pyramids and other monuments in Egypt. The characters usually consisted of representations of religious symbols, the working tools or scientific figures. These marks, at the time in which it was supposed these obelisks were erected, and for years later, were traced or cut on the bed of the stone. As stone was added to stone the marks were hidden from view until the structure was demolished or taken down for removal, when they were brought to light, as is the case in this late discovery. In the old English abbeys and minsters the workman's marks are found placed on the face of the stone, as instanced in the ruins of St. Mary's Abbey, in York, England; also in the crypt of the Yorkminster and of Westminster Abbey. There is no doubt of there having been secret societies in the days of the pyramids and obelisks, but they were merely what are called now the 'mysteries,' and were controlled by the priesthood and used as an instrument in many cases to tyrannize over the populace, the initiates being regarded as having supernatural powers. As men became more enlightened and educated the powers of the priesthood declined, and the 'mysteries' were succeeded by societies which were controlled by those who used them either for good or evil purposes. The society of Free and Accepted Masons owes its origin to the traveling guilds of stone masons engaged in building the abbeys and monastries of Great Britain in the fifteenth, sixteenth and seventeenth centuries. In 1717 it may be said the present system of Masonic government was originated and the first Grand Lodge Lodge was established in Lodon.

From Troy, N. Y., Times.

Major Ben. Poore of Washington, who is a Scottish Rite Mason of the thirty-third degree, says that when he visited Egypt about thirty-five years ago he found on the ruins of the temples and tombs of the Nile abundant evidences of the existence of a society—probably a secret society—which used emblems similar to many of those used by the "brethren of the mystic tie."

[More and better to follow.—ED. CYNOSURE]

OBITUARY.

We learn with sadness of the death of REV. ROELOF PIETERS, pastor of the First Reformed church of Holland, Mich., which took place on Saturday, Feb. 14th.

In 1848, Mr. Pieters, being then twenty-three years of age, came to this country from the Netherlands, and for several years wrought at his trade as carpenter here in Chicago. He was, during this interval, a member of the Holland church of this city, of which Rev. Mr. De Bey is now the esteemed pastor.

In 1855 he was led to give himself to the work of preparing for the Gospel ministry, and at the end of six years' study was licensed and ordained by the Classis of Holland. After brief service in the churches of Drenthe, Mich., and Alto, Wis., he was called ten years ago to succeed Dr. A. C. Van Roelte in the pastoral charge at Holland, Mich., where he remained the faithful and beloved minister till the time of his death. Among his other labors were those connected with Hope College, of whose Board of Trustees he had for two years been the presiding officer.

His preaching was of a high order, being inspired by a constant and prayerful study of the Word of God. At the same time, a peculiar impressiveness was for some years imparted by the consciousness that a disease under which he was suffering, might at any moment call him from his earthly labors.

Our departed brother was an earnest opponent of Freemasonry and every other form of sin. It was his church which bore its noble testimony against this evil last summer, and he was expected to take an influential part in the discussions of the Reformed church on this subject in the spring. But the Lord has seen fit to disappoint our hopes in this respect, and to call his servant to early rewards of grace.

Home Circle.

The Rock of Refuge.

BY REV. THERON BROWN.

"The conies are but a feeble folk, yet make they their houses in the rocks" (Prov. 30:26).

The soft-furred coney hath no might
To face or fight an evil stranger;
But safe she folds her babes at night,
And sleeps without a dream of danger.

So weak, so meek—yet vain the chase
Of hawk above or hound behind her;
She makes the rock her dwelling place,
And nestles where no foe can find her.

And what are feeble heart and limb,
If God with prudent trust endow her?
The wise in weakness, judged by Him,
Are greater than the proud in power.

His love, to arm his threatened church,
No carnal weapon ever gave her;
HE is her strength, for Satan's search
And hell's assaulting hate to save her.

In vain they boast her ruin done,
Her Rock of Ages is Jehovah;
Cleft in the wounding of his Son
To shield her till their wrath is over.

Thrice blest, who find that covert calm,
The sorrow-chased and terror-ridden,
Who rest, released from sin's alarm,
With Christ, in God's own keeping hidden.

Who slights that privilege unpriced,
May seek it with too late endeavor;
And none but they whose rock is Christ,
Shall know the "peace of God" forever.

—Watchword.

Hard on Church Fairs.

The editor of the *Christian Harvester* does not believe in church fairs. Neither do we, except as measures of compromise with worldliness. They afford a good meeting place for church and world, while the world always gets the best of it. The above writer makes a vigorous protest against all church fairs, denying that they are right, and says: "The church is not a trader, though its members may be. The church might, providentially, have property that it would be right to dispose of, without right to be a merchant. A church fair—merchandly—assumes to two things: the manufacture, buying, or collecting of goods for the express purpose of selling them, and selling them for the express purpose of profit, gain. Neither of these things is constitutional in the church of God. It is appointed to a mightier work, and only appointed to a mightier work, than dabbling in tapes and pincushions. Its appointment is to divine communion and the saving of souls. It has a psalm to sing, whose volume reaches the throne; but it has no groceries to sell. There is not a command, allowance, or example in all the Holy Scriptures, that makes the church a merchant, or tells it to pay its way by holding a fair. The method of supporting the work of the church is by beneficence, and not by trade. Beneficence—a principle heaven-higher than mere generosity—is the direct gift of a saved heart, to the cause of God. None other is accepted of God to or from his church. The Scriptures are full of the law of beneficence. 'Give'—not trade, sell—'give, and it shall be given unto you.' Church fairs are instinctive of low spirituality. Remotely, they are occasioned by extravagance and unholiness in church expenditure, and immediately, by the pressure of obligations caused thereby. Or, an unsanctified element knows no better way of meeting some demand that is proper in itself. Or, they arise without any special necessity, but are redolent of lust and pride. Some who are spiritual are led into these arrangements by their elders, though with a certain instinct against them or things found in them."

This is a hard saying, but spiritual, earnest, working Christians can easily bear it and say, Amen. "Church fairs have gone to the devil. Hands off, and let him have them."—*Ev. Messenger.*

Prayer.

Prayer is the silver trumpet of the saints. When they walk, it is the latchet of the sandal; when they wrestle, it is the knot of the girdle; it is the golden key of heaven by which the child has access to his Father's treasures. There is no danger it cannot meet, for it can draw down Omnipotence in its defence; there is no difficulty it cannot overcome, for it pleads with the Infinite for resources. Be not, then, weary or faint-hearted. Up to the stronghold, ye that are weak! There is no obstacle beyond your Lord's power; no interest beneath a Father's care. Dart up the swift messengers of hope; let them fly like wings of the morn, like the doves to the window. They shall return—oh, doubt it not—laden with blessings.

"Lord! what a change within, one little hour
Spent in thy presence will prevail to make.
What heavy burdens from our bosoms take;
What parched ground refresh as with a shower!
We kneel—and all around us seem to lower;
We rise—and all the distant and the near
Shines forth in sunny outline, brave and clear!
We kneel—how weak; we rise—how full of power!
Why, therefore, should we do ourselves this wrong,
Or others,—that we are not always strong?
That we should ever weak and helpless be?
That we are overborne with care,
Anxious or troubled,—when with us is prayer,
And joy, and strength, and courage are with thee?"

—Anna Shipton.

Nothing empties the heart so much as the tongue. When thy heart is full of God use verbal prayer, which will then be the outcome of the Spirit, as it ought always to be. When thy heart is dry and empty, adopt silent and concentrated prayer; it will give thy heart time and opportunity to become warm and full.

If a mighty wind has blown all night, you may be sure that there will be no dew when morning comes. The atmosphere must be still for the dew to lie upon the thirsty earth. When storms rage within our hearts, it is in vain to expect the soft influences of the Holy Spirit. We must be still and quiet, if we would be blessed by him. Not our will but his must prevail, if, in rich measure we would enjoy the dew of his grace. When we give ourselves wholly up to him, our life will be inwardly nourished by his own.—*From the "Glaubenslote."*

Stand Firm.

At the battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The duke sent back word: "Stand firm."

"But we shall all perish."

"Stand firm," again said the iron duke.

"You'll find us there," then replied the officer, as he fiercely galloped away. And they stood firm; every man of that brigade fell fighting at his post.

Jesus, our great Captain, calls to us to stand firm, to do battle against Satan and all his hosts. Will the young soldiers of the cross prove less brave and true than earthly soldiers fighting for earthly glory?—*S. S. Messenger.*

Moral Courage.—Church history supplies us with many affecting instances of literal obedience to Christ's command to Christians, that they should rejoice in persecution. The case of Justin Martyr is perhaps as affecting as any. In company with six others, he was seized on the charge of being a Christian. When brought before the prefect, Justin and the others replied to his inquiries with a bold profession of Christianity. After making some contemptuous references to their belief in heaven, the prefect commanded them to sacrifice to the gods. "No one who knows the truth," answered Justin, "would be guilty of so great a blasphemy." The prefect angrily reminded him that he had the power to inflict the greatest tortures upon them. "We can endure all tortures joyfully for the sake of our Lord Jesus," answered the Christians with calm confidence. Thereupon the prefect pronounced formally the sentence that they should be first scourged and then beheaded. To this the martyrs submitted joyfully, expressing their willingness to suffer for the sake of Christ, and their confidence that martyrdom would be but the opening of the gates of heaven.—*Supt. Paper.*

—"Provoke one another to love and good works" (Heb. 10:24). If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and elm, which shall make the most noise in the wind.—*Jeremy Taylor.*

An old Scotch lady who had no relish for modern church music, was expressing her dislike for the singing of an anthem in her own church one day, when a neighbor said: "Why that is a very old anthem. David sang that anthem to Saul." To this the old lady replied: "Weel, weel, I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

Childrens' Corner.

That Chicken.

Who taught the little chick to choose
Its early chicken food?
To gobble this, but that refuse,
To know the bad from good?

Who taught it to reject the bee
Which looks a harmless fly,
Although the sting it cannot see
With its untutored eye?

Who tells it how to understand
Its mother's warning purr,
When any danger is at hand
Demanding aid from her?

Who teaches it to skulk away
When enemies intrude?
To recognize a bird of prey
Which comes in search of food?

Who tells it where to find the oil
Which nature doth provide
To dress its feathers, lest they spoil?
Who is the chicken's guide?

Who taught the mother hen to tell
When storms are in the sky,
Whether a shelter would be well
To keep her chickens dry?

Who tells her when a transient shower
Has gathered overhead,
It will subside within an hour,
And send her to the shed?

Yet, teaches her to hush alarm
When doomed to rain all day,
To bid defiance to the storm,
And in the storm to stay!

Who teachee her to know these things
Much better than we can?
Or, who will mock, while biddy sings
Of skill unknown to man?

Ah! these are questions you may ask
The infidel in vain;
For, should he undertake the task
He never could explain.

—Oberlin Gazette.

From the Baptist Weekly.

Isaac Watts.

The place which Dr. Watts occupies in the history of hymn worship does not depend upon his hymns, numerous, various, and excellent as they are, but it must be regarded as the greenest leaf in his chaplet of fame that he was the first who introduced the hymn into English worship. This honor he himself claimed for his version of psalms, published after his hymns. "Though there are many gone before me," he says, "who have taught the Hebrew Psalmist to speak English yet I think I may assume this pleasure of being the first who hath brought down the royal author into the common affairs of Christian life, and led the Psalmist of Israel into the church of Christ, without anything of the Jew about him." Watts could not be made to comprehend why we under the Gospel should sing nothing else but the joys, hopes and fears of Asaph and David, and he adds with the liveliest irony that "David would have thought it very hard to have been confined to the words of Moses, and sing nothing else all his rejoicing days but the drowning words of Pharoah in the fifteenth Exodus." Watts had hoped in these psalms to obtain the good will of the public for his hymns and spiritual songs, the copyright of which Lawrence, the publisher, had purchased for £10.

All the circumstances of Watts' early life, the domestic circle in which his lot was cast, the surroundings of his childhood, the studies and associates of a later period, were so many auxiliaries for the work to which, without presumption we may say, Providence had evidently called him. He came of that sturdy English middle class which with every deduction made from it, still leaves a noble breed of men. Na-

poleon once called them a nation of shop-keepers. But to this it has been very well replied, that even if this were so, their shops are still open and his has long been shut. If there is one thing, however, more than another which distinguishes that people, it is loyalty to their sovereigns. It is not a thing of yesterday, but of a thousand years. It has flourished amid persecution the most dire. It has given to exile its bitterest pang. Kindly received and hospitably treated as were the Pilgrim Fathers in Holland, and although their pastor, Robinson, declared that they were weaned from the delicate milk of their mother country, they were restless and mourned, yearning for the government under which they were born. Our knowledge of the national trait, in the absence of any other knowledge, would be sufficient to convince us how intolerable must have been the oppression which could have induced such a people to rise up in rebellion to expel the latest Stuart king from his throne and kingdom, to stigmatize his son as the Pretender, and to call in another king to occupy the throne who, whatever may have been his kingly qualities, (and they were many and great) never spoke their language, and lived, and ruled and died among them to all intents a foreigner. In the darkest days of that oppression, when Jeffreys sat in the bench, and Kirk and Claverhouse, with their brother butchers, were slaughtering men and women like summer flies, let the reader figure to his mind a scholarly man, a loyal subject, a fast friend, an affectionate parent, estimable in all the relations of life, suddenly seized in the midst of his family and the pupils he instructed, and consigned like a common malefactor to the cell of a prison for no other crime than that of non-conformity, in other words, for attending a church the doctrines and forms of which he preferred. That man is the father of Dr. Watts. And the sorrowing woman who comes with her little child, in the chill gray of the morning, and seats herself sadly down on a stone opposite the door of that cell, that is his mother. Hard indeed must have been the heart of the jailor although used to scenes of misery, if he looked unmoved at that poor grief-stricken woman, rising up at the close of each day with streaming eyes, and ere she goes, lifting up her little one and pressing its tiny face against the grated window in order that the father might through it bestow, for aught he knew, a last kiss upon the Isaac whom he loved; even after his release from prison he was compelled to fly like a felon, taking shelter in London, and meanwhile the education of the boy, which would have naturally fallen to him from his profession, was devolved upon his mother; she discerned in the lad a talent for verse-making. She cherished it, cultivated it, stimulated it by rewards, and directed it to grave and exalted subjects.

(Concluded next week.)

Use Good Language.

We advise all young people to acquire in early life the habit of using good language both in speaking and writing, and also to abandon the use of slang words and phrases. The longer they live the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every person has it in his power. He has to use the language which he reads instead of the slang which he hears; to form taste from the best speakers and poets of the country, to treasure up choice phrases in his memory, and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show rather the weakness of wasted ambition than the polish of an educated mind.

Bad Bargains.

A teacher in a Sabbath school once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"I do," replied a boy; "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."

The Crow and the Cat.

In some parts of eastern Europe there is a large black bird. It looks like a crow, and makes a loud cawing, much as crows do. Great flocks of them fly together, and when they alight, the roofs or trees or fields look black with them.

One day some of them flew into a missionary's yard. There was Miss Pussy, eating something. One Mr. Crow was hungry. He watched Puss, and flew about her, cawing. She went on eating, and minded him not at all. He bore it as long as he could. Then he came down to the ground, stepped up behind Miss Puss, and pulled her tail with his bill. She turned around, as he knew she would, and Mr. Crow snapped up the rest of her dinner, and flew away with it.

Did not the crow plan how to get his dinner from the cat?—*E. M S., in Congregationalist.*

A boy, for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. The man missed the doctor and his child died, because the doctor came too late to take a fish-bone from its throat. At the funeral the minister said the child was killed by a lie that a boy *told with his finger.* Of course the boy did not know the mischief he did. He only wanted to have a little fun, but it cost a life. We ought never to meddle with the truth.

A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate: "What is prayer." The little girl took the pencil and wrote the reply: "Prayer is the wish of the heart."

The Deccan, India, has been so overrun with rats that the farmers' crops have been all but ruined, and yet it is impossible to wage a war of extermination against the pests because of the fact that a large part of the Hindoo population is deterred by religious conviction from killing them. The Hindoos think that the rats contain the souls of their relations who starved in the famine, and cannot be argued or ridiculed out of this belief.

Brevities.

—The American Bible Society last year distributed daily 1,000 copies of its ten-cent New Testament, and could not then meet the demand.

—Ingersoll says that we pay our preachers too large salaries. But while we pay them $12,000,000 annually, our lawyers cost six times as much—about $70,000,000, our criminals $40,000,000, and our liquor bill is about $200,000,000.

—Baron Liebeg, the famous chemist, has proved, to a certainty, that as much "flour as can lay on the point of a table knife is more nutritious than eight quarts of Bavarian beer," counted the best made.

—In 1820 two brothers, named Haldane, went from Scotland to Geneva and commenced holding private meetings, wherein they preached a strange doctrine of conversion. The first results were the conversion of the historian, Merle D'Aubigne, and the celebrated Dr. Malan.

—The tables are turned! Instead of the Waldensians feeling the power of the papacy, the papacy is now feeling the power of the Waldensians! Romanism is writhing under the spiritual influence of the Waldensian Missions, even in Rome itself.—*Watchword.*

—J. C. Gunn, M. D., in his *American Medicine*, says: "I regard the use of this narcotic (tobacco) in smoking, chewing and snuffing as dangerous and greatly destructive to the constitution; and obviously injurious in their effects on the mind. The smoking and chewing of it, by rendering water and simple liquids insipid to the taste, disposes very much to the stronger stimulus of ardent spirits. My candid opinion is, that the use of tobacco is the greatest obstacle existing to the progress of temperance, and never will this cause triumph, never will alcoholic drinks cease to be used as a beverage until tobacco ceases to be used as a luxury."

—Mr. Gladstone has had eight children, seven of whom are living. His eldest son is a member of Parliament, his second son is rector of Hawarden, his third son is engaged in mercantile pursuits. His eldest daughter is married to the head master of Wellington College. Mr. Gladstone was about thirty years old when he was married to the daughter of Sir Stephen Glynne.

—Charles Sumner was sitting at his desk in the Senate, writing, as Preston Brooks came up behind him and beat him over the head with a gutta percha cane. "The blood covered the head of the Senator," says Doorkeeper Bassett, through the *Times* of Chicago, "and he became senseless. I assisted him into the cloak room. The cane was smashed to pieces, and I have a piece yet in my possession. I read some years ago an account of the presentation of this cane to a historical society in one of the Southern States. The pieces had grown together again, I suppose."

—The reports of the great increase of immigration to Palestine of late years are exaggerated. Only about 5,000 have gone to Jerusalem in ten years. Baroness Burdett Coutts offered $150,000 to bring pure water into Jerusalem, but the Moslem rulers rejected the gift, as it was unlawful to receive money from a Christian to convey the "gift of God" to the holy Moslem city!

Home and Farm.

The Lawn.

From Vick's Illustrated Magazine.

The foundation of modern gardening is good walks and a good lawn, and as both will last as long as the maker, it is well that the work should be well done. First secure good drainage, and then determine on the walks, making no more than actually necessary. Stake out the lines, and remove the earth twelve or eighteen inches in depth, using the earth thus obtained to fill up any depressions. Dig or plow quite deeply the ground designed for a lawn, and pulverize the soil thoroughly, removing all stones to the trenches prepared for the walks. Place a narrow margin of grass on each side of the walk, so as to secure the outline; see that the surface, at least, of the soil intended for the lawn is mellow, and will not bake. Sow Kentucky blue grass and a little white clover, or the prepared lawn grass of the seedsmen, at the rate of four bushels to the acre. After the walks are filled with rough stones to within four or five inches of the surface, cover with fine gravel until the center is level with the surface of the lawn. This work is best done very early in the spring, so as to give the grass seed the benefit of the spring rains, or it may be done in September. If the soil is very stiff, it is well, after sowing the seed, to cover the surface with an inch of fine manure, and this should remain, after raking off a little of the coarsest, during the summer, if it seems necessary. This plan is almost essential to success in the south and California, and other warm and dry sections. If the work is well done, by the last of June the lawn will look well and require cutting. Weeds naturally appear, but as they are mostly annuals, if the grass is kept short they cannot seed and will soon disappear. A few perennials, like dock and plantain, should be removed by hand.

Having obtained a good lawn, the usual practice is to spoil it as soon as possible, by making unnecessary walks and flower beds, and by excessive planting of trees and shrubs. Grass cannot grow in dense shade, and no lawn can look well cut up by narrow walks. A good portion of the lawn, if possible, should present an unbroken surface, only an occasional and handsome tree being admitted, and at such distances apart that they can grow and become perfect in form; and let no desecrating hand mar the work of the Creator by the saw, nor touch an ornamental tree with a pruning knife. This should only be allowed under such circumstances as would justify the amputation of the limb of a friend. The shrubs should be in clumps, or groups, and so thickly planted as to cover all the ground, and the soil under them kept cultivated, and clean, like a flower bed.

A few flower beds may be made, and usually near the borders, or opposite windows, and they should be of simple, graceful forms, and look well the whole summer, and every day and all day. There are many beautiful flowers that bloom only for a few days, or weeks, and however desirable they may be in certain places, are unfit for beds on the lawn. Others are in flower a long time, but the flowers are not sufficiently abundant, or are hidden by the foliage. Some kinds though they flower freely, cannot endure the full blaze of the summer sun, and are, therefore, unfit for this work. Of all flowering plants the scarlet geraniums have been the most popular for bedding, and the most freely used in all parts of the civilized world for making lawn beds, so much so that the opponents of the system have denounced it in ridicule as the "scarlet fever."

Reform News.

Work in Northwestern Illinois.

Dear Cynosure:—Bro. Starry and I lectured and worked the first and third degrees in Stephenson county, Illnois, at Baileyville, December 15, 16; Ridott, 17, 18; Davis, 19, 20; Winslow, 22, 23; at Polo, Ogle county, 25, 26, 28; and in Stephenson county again at Freeport, 29, 30; and Lena, Jan. 2, 3. Meetings at Baileyville were well attended. The German Baptists are numerous there, and are friendly to our work. At Ridott some considerable disturbance was caused on the second evening by a drunken man whom the "ancient and honorables" employed as their tool. Bro. Michael Bardell and family showed us special kindness. The Davis meetings have already been reported. While there we were kindly cared for and assisted by Dr. J. A. Brennerman and Dr. Wm. Glasser and their familes.

From Davis we had a cold ride of about twenty-four miles in an open wagon to Winslow, which has the name of being a hard Masonic place. Still we found friends. Went the first night with Bro. Aikins across the line in Wisconsin. The next day we called on Bro. Nath. Martin, of Martin, Wis., just over the line a mile north of Winslow. Bro. M. paid most of the hall rent at Winslow, and offers to help considerably in the work in Green county, Wis.

Worked the degrees in Polo before good audiences on the 25th and 26th. On Lord's day A. M., 28th, I preached in the U. B. church, and in the P. M. lectured to a good audience at City Hall. Freeport meetings have been reported by Bro. Jesse Hunter, who, with Eld. A. F. Ferris (Free Meth.), Dr. Peck and others, assisted in good words and works. Meetings in Lena were largely attended, and quite a good deal of good was done, we hope. The boys keep repeating the sacred words on the street very much "above low breath," with no fear of the Masonic gods before their eyes. So mote it be.

The expense of the Stephenson county meetings was about $122. Nearly all this was borne by Bro. J. D. Fowler, of Lena. Brethren who want to "lay up treasure in heaven" —to run up a good account in their favor in the bank above—would do well to "go and do likewise," "each one according to his several ability." Dr. J. C. Allaben, of Polo, entertained us while there. I hope to get help from him in the lecture work. Eld. P. Hurless, of Polo, and Eld. N. E. Gardner, of Haldane, Ogle county, will lecture as their other duties may allow. Eld. O. M. Van Swearingen, of Orangeville, Stephenson county, a "bright" seceded Odd-fellow, writes me that he will lecture on Odd-fellowship. The help of these brethren may be had by paying their traveling expenses. I hope, also, that Eld. A. F. Ferris, of Freeport, may be able to lecture occasionally.

Am now, Feb. 25th, on my way to Minneapolis to attend a three days' meeting there. Am waiting to hear from friends in Illinois about work. Bro. Jas. Ferguson, of Iowa, a "bright" seceded Mason, is to be with me at Minneapolis, and wherever else we may be wanted during March. Hasten your preparations, brethren, don't keep us waiting. We want to be at work. Address me at Lena, Stephenson county, Ill.

J. F. Browne

—A Cincinnati dispatch, Feb. 6th, gives the following details of a people's church movement in Cincinnati, the results of which will be closely watched:

"The *Enquirer* some weeks since suggested editorially and through its local columns that Music Hall might be made a religious home for the masses by the inauguration of popular unsectarian religious services on Sunday afternoon, with good music and good preaching for the people. The suggestion has been acted upon. A fund has been raised by a party of generous gentlemen of the city, a popular preacher engaged, Music Hall and the great organ secured, a huge choir organized from the various churches, and one week from next Sunday, at 3:30 P. M., Music Hall will be thrown open to the people with a free Gospel. The suggestion when made met with the cordial approval of the people, and the services properly conducted will, it is believed, be largely attended by a class of people who now have no religious home. The Rev. Dr. Pratt, formerly of the Second Presbyterian church of this city, is to be the preacher. The services will be held at an hour not to interfere with other churches. The hall has been engaged for six months, and should the work prove successful, it will be made permanent. Richard Smith, of the *Gazette*, John Shillito, Jr., and Joseph Longworth are among the most active work in the project."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$27 00
Eli Tapley..... 15 00

—Bro. Hinman reports the following additional amounts for missionary work: Collection at McCleery's school-house, $3.95; collection at Green Mountain Congregational church, $6.85; Mrs. N. Bourne of Cedar Rapids, cash, $2.00; Bishop M. Wright, $1 00; Mrs. A. Pailey, Morrison, Ill., cash, $1.00; J. W. Riner, Morrison, Ill., subscription, $5.00.

—The meetings of the College church, Wheaton, last week were among the best held during the winter. Christian consecration and the power of Christ to help the soul resist "all the wiles of the devil" was the theme, and the truth was blessed to many hearts.

—Bro. H. H. Hinman returned from Iowa to Wheaton last Thursday. He hopes to go East during this month.

—The Reformed Presbyterian church, of New Concord, Ohio, Dr. H. P. McClurkin, pastor, observed the reform fast day, Feb. 12th. Dr. McClurkin preached from Eph. 5: 11, 12, and showed that the lodge should not only be disfellowshiped, but reproved as evil. "This duty of reproving these popular associations," writes Bro. M. "is very hard indeed as all workers in this reform know."

—Rev. C. C. Foote, who has been laboring as a home missionary among the reform churches in the southwestern part of La Salle county, Ill., is expecting to rest for a season in Iowa. He finds his strength gradually failing from overwork. He has been preaching part of the time twice on Sabbath and walking the six miles between.

The Reformed Church.

—In noting the action of the General Synod of the Reformed (Dutch) church in 1868, with reference to Freemasonry, we said in the *Cynosure* of Feb. 12, that "the Masons were numerous in the synod," and that the vote "showed 89 in favor of dropping the matter, to 19 opposed." This, however, must not be taken as any indication of the relative strength of Masonry in the church, for it comes to us on good authority that it is not probable that there were ten Masons, all told, in that synod. But the vote was intended by the great majority, in good faith, to uphold a general principle of synodical action "to refrain from legislation on abstract questions."

The next year (1869) the subject came up again and was referred to a special committee, whose report was adopted in 1870, without a dissenting voice, and the conclusion of which is as follows:

"Our brethren [of the classes of Holland and Wisconsin] are evidently sincere and earnest in their convictions. They are greatly perplexed on account of what they perceive to be a serious evil in the church; and they have done well to state their difficulties. We cannot think, however, that they expect from synod, such a deliverance as would authorize consistories to exclude Freemasons from church fellowship, for this would be to establish a new and unauthorized test of

embership in the Christian church, and ould interfere with consistorial prerogives.

"But at the same time, your committee elieve that the path of prudence and fety, lies outside of all oath-bound seet societies, in connection with which, bligations may be exacted, which conict with the liberty of the individual hristian conscience.

"Moreover they are convinced that the rdinances of the Christian religion, in onnection with a divinely appointed inistry, if faithfully attended to, furnish l needful moral and spiritual culture, hile the Christian church possesses in s holy teachings and its pledges of mual love, a far higher capacity for the delopment of practical benevolence than n be found in the moral lessons of any ere human organization."

This action never did fully satisfy he Holland brethren, and now that ney have acquired so much new formation concerning Masonry, ney ask for something far more efctual. For under the presbyterial overnment, it is not one of the consistorial prerogatives" to admit, xclude or discipline members, indeendently of the higher courts of he church. It becomes necessary r the General Synod to condemn reemasonry as essentially sinful; se the action of the classes of Holnd and Wisconsin, is of little avail. esides, the system of Masonry has een so thoroughly exposed, that it an no longer be regarded as a bevolent but as a positively antihristian institution. It remains be seen whether the Reformed hurch at large will fully awake to he evils and dangers of Freemaonry.

BAPTIST.

—Bro. Jonathan Sleeper writes hat the old Baptist church in Per, New York, has been divided on he subject of Masonry. Those who mained true to Christ are now ying to build a house of worship. his may be a good place to invest me of the Lord's funds.

—Elder Joel H. Austin, late of pring Creek Baptist church, Burngton, Iowa, writes from Hale in ones county, of the interesting ork in which he is now engaged: I have been out in revival and lecre work about four weeks, and el that the Lord is very graciously ith me. The Masons seem much rieved with me, and earnestly dere me to depart out of their coasts. have held meetings now two eeks in the Baptist church at leasant Hill, Jones county, Iowa, nd there seems to be a steady in rease of interest and meetings still ontinue. This church has suffered uch from Masonic ministers and as been bound by Satan, but is, e trust, about to burst asunder the onds and cast away the cords and e free. May God speed the freeom of the churches."

—The cable dispatches last week ell of Spurgeon's return from lentone, France, to London. In ne of his first sermons he said Engnd's rulers were making bloody ars and oppressing nations; that ney encouraged and consoled themelves with the reflection that "We re a great people, and, by Jingo, o what we like, it will come out ght in the end;" but they should emember that pride went before a all.

—The Baptist Year-Book exhibs the strength of that denominaion by the following figures: In he United States and Territories here are 1,095 associations, 24,794 hurches, 15,401 ministers, and ,133,044 members; baptisms reorted for the past year, 78,924—2,812 less than the number for 878. There was a gain of 20 assoiations, 295 churches, 447 ministers nd 30,010 members. Three hundred and fifteen associations failed to send in their statistical reports. The number of Baptists in the Northern States and Territories, as reported, is 595,427; in the Southern States, 1,537,614. Of those in the South 890,739 are white and 646,974 are colored.

—Mr. Spurgeon is said thus to address every person seeking admission to membership in his church: "Well, if you are received what individual work are you going to take up and carry on for the Lord?" As a result he has now 5,756 communicants who represent just so many willing workers under his leadership. He saves his own strength by doing nothing that his parishioners can do equally well.

FAITH MISSIONS.

—Dr. Garabed Kevorkian who has been studying for nearly two years at Rush Medical College in this city started from New York on Tuesday, February 17th, for London and Glasgow. He will remain a short time to procure an outfit for work as a medical missionary, when he will go on to Armenia to labor for the elevation and evangelization of his countrymen. He may arrange to co-operate with Bro. Zaraphonithes, now in the Ionian Islands. Dr. Kevorkian was converted under the labors of the missionary Van Lennep, at Tokat, studying there until the missionary college was burned by Mohammedan incendiaries. He came to this country with Mr. Van Lennep. In a cordial letter he sends love to friends in this city.

—A letter from Bro. O. M. Brown of Oberlin, missionary agent, informs us that Bro. Norton, who opened the interesting work in Elichpoor, India, is now with his family in this country broken down in health by overwork in the hot climate of Koor Koos, among whom he was last laboring. Bro. Sibley and wife and Miss Frow are still at Elichpoor, preaching the Gospel and trusting God for their support. Mrs. Mumford and Miss Doolittle of the Bulgarian mission, have recently passed through sore trials, but the Lord has proved faithful and made even trial a spiritual blessing.

GERMAN BAPTIST (BRETHREN).

—The collegiate institution at Ashland, Ohio, seems to be in a flourishing condition. Forty new students are reported by the *Gospel Preacher* as present at the opening of a new term on the 9th inst.

News of the Week.

—The Chicago and Northwestern road broke ground last week for a grand passenger depot in this city. It will cost half a million, and will stand near Wells street bridge.

—The North Chicago Rolling Mill Co. is erecting new steel works, furnaces and mills on the banks of the Calumet river south of Chicago to cost $2,000,000. When these works are complete this company will have $6,000,000 invested in business here.

—The *Cologne Gazette* says: "We learn that the negotiations between Germany and the Vatican are at a complete standstill, as a direct agreement is not attainable. Prussia, therefore, on the basis of the knowledge thus acquired, proposes to order her ecclesiastical affairs in an independent manner, and the Vatican assumes that the ministry will lay a bill before the chambers to this effect at the supplementary session next summer."

—The panic occasioned by Nihilism in St. Petersburg is reported as having given rise to savage threats against the students, to whom the Nihilists' threats and plots are attributed. In consequence, threats are rife that in case of any criminal attempts upon the life of the Czar, or to execute other Nihilist plots, the university will be burned and every student found in the capital will be lynched. So now the students are placed under protection of the police, and the reaction would seem so strong among the people as to seriously imperil those suspected of complicity in the Nihilist conspiracy.

—Representative Emery Speer, of Georgia, has made a national reputation by his bill to prevent dress parades and military bands playing on Sunday.

—The London *Times* has the following from St. Petersburg: "This city is in something very much like a panic. The recent explosion has produced a widespread feeling of insecurity through all classes. There seems to be very little hope of any concession from the government on the anniversary of the emperor's accession to the throne. Warnings have been sent from Berlin that on the 2d of March it is intended to blow up the three principal streets of St. Petersburg."

—The successful opening of the second tunnel through the Alps at Mt. St. Gothard is announced.

—The Czar has appointed Gen. Mellikoff to the supreme control of St. Petersburg, for the suppression of the Nihilists.

—Correspondence from Rome of the *Illustrated Christian Weekly* says that: "The present Pope has been exceedingly active in his crusade against the evangelical work in Rome, particularly the school department. Not only has he roused his clergy to active exertions in visiting from house to house and warning off men and children from us under solemn threats, and stimulated by his voice and example the Roman aristocracy to give largely in order to counteract our efforts, but bribery and corruption have been resorted to by his agents.

MARKET REPORTS.

CHICAGO, March 1, 1880.

GRAIN—Wheat—No. 2		1 24½
No. 3		1 12
Rejected		91
Winter		1 26
Corn—No. 2		37¼
Rejected		35¼
Oats—No. 2	34	35½
Rye—No. 2		75
Bran per ton		13 00
Flour—Winter	4 00	7 00
Spring	3 25	6 00
Hay—Timothy	9 00	13 00
Prairie	7 00	10 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 15
Mess pork, per brl		11 60
Butter medium to best	18	36
Cheese	9	14½
Beans	65	1 55
Eggs	10	13
Potatoes per bu	40	55
Seeds—Timothy	2 60	2 78
Clover	4 40	4 80
Flax		1 64
Broom corn	3	5
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	45	57
Unwashed	33	40
LIVESTOCK—Cattle choice	4 35	5 55
Good	4 00	4 25
Medium	3 60	3 90
Common	2 25	3 50
Hogs	4 05	4 60
Sheep	4 00	5 75

New York Market.

Flour	$5 00	8 75
Wheat—Spring		1 38
Winter	1 39	1 49¾
Corn	57	60
Oats	47	50
Rye		93
Lard		7 60
Mess pork		12 87½
Butter	14	29
Cheese	11	14½
Eggs	12	14
Wool	18	60

Books and Tracts sent during the week ending Feb. 28, 1880.

By Express.

W H Shepard, M Langhorne.

By Mail.

H I Hastings, R Miller, M Shay, A M Otis, E Harden, F Weber, J M Nussen, A Wielandt, C D McCoy, A M Geiger, J Fulton, Rev J S Rice, W R Slauter, S McMurdy, A S Allen, R M Evans, E A Finch, W H Mudford, Mr. C Akers, Mrs N W Myers, J S Kingsley, C M Reed, L A Catt, S Mansfield, T Miller, C L Vogel, A Lindsay, R N Foster, Prof Crow, E B Gillett, H A Gray, G W Nailors, A Hamilton, D Simon, Rev H A Long, H Bimian, N Webster, L Strickland, J R Gish, J K Glassford, B H Clay, S Bingham, E Mill, C L D Cowles, H V Rowell, J Huhn, Q Cather, J Muhring, J J Praeder, W R Williamson, H W Hill, Dr J N Norris, J C Hopkins, J W Bailey, G A Silfversten, S B Dorr, C M Kimbrough, J M Thompson, H C Darby, W L Milligan, Mrs F Collins, J Davis, J T Cullor, F M Williams, J Marcovitz, W H Mitchell, B D Stafford, S H Randall, R O Kettsmiller, C A Knox, H Wirt, G W Spooks, W S Kelley, Rev. J M Henderson, J A Furguson, J H Strachan, W R Nevill, Rev G H Mabbott, H Davis, R Hardie, J Livingston, "Mollie," C P Wilson, P H Boynton, Rev L S Hand, A P Hunt, Rev H Clement, I W Colcleugh, G Crook, J F Eckley, J W Wilson, E A Mack, I Preston, J L Kirk, E Monroe, W W Davy, J W Fedder, C Comer, G Anderson, E L Dilley, J W Cotton, N G Northrup, J O Doesburg, R Green, R B Dawson, A B Altman.

Donations to the Tract Fund.

M Ferrin, 25c; Mrs J Anderson, $1.

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Books and Magazines.

Part third of Blanchard's *History of the North west* continues the story of the early settlements in our Lake States, so little known and so full of interesting sketches of pioneer life on our broad prairies. This portion of the work begins with the war of 1812 and is very full in incidental history of the campaigns in Indiana and Michigan, and especially of the fearful scenes transpiring about Chicago. What is now a great city was then a Pottawatomie village in close proximity to Fort Dearborn, which was located within pistol shot of the *Cynosure* office. Near the fort was the dwelling of Mr. Kinzie, a locksmith and friend of the Indians. Across the river on the north side was the dwelling of a French half-breed, related to Kinzie. This was the condition of Chicago up to about 1830. The massacre of the soldiers of the Fort, who during the reverses about Detroit attempted to reach Fort Wayne, is told in a graphic manner. This bloody action took place about where the Chicago University now stands. Later the cholera was brought across the Lake by a convoy of troops under Winfield Scott. Hundreds died and were buried on the Lake shore at the foot of one of our busiest thoroughfares, Madison street. The settlements begun at Naperville, Plainfield, Dixon, Hennepin, Peoria, Galena, etc., through northern Illinois and southern Wisconsin are described, and their part in the Indian raid through this section, known as the Black-Hawk war. The men of this generation realize little of the privations, hardships and terrors to which the settlers of fifty years ago were subject. Father Hayden of Colo, Iowa, lately told us of his early experiences in trading at old Fort Dearborn in those early days when he drove an ox-team back and forth to the Wabash country in Indiana with only one bridge on his route. The struggles of these pioneers are at least partly rewarded by the recollection that without them the thriving communities now covering the land would have been unknown. Mr. Blanchard has undertaken his work after much study of it, which appears in these entertaining pages. Rufus Blanchard & Co., Wheaton, Ill., are the publishers.

The leading article in the *North American Review* for March is by ex-Judge Jere. S. Black, and is entitled "The Third Term," being a reply to ex-Senator Howe's paper on that subject in the *Review* for February. Mr. Black holds that to elect General Grant to a third term of office in the presidential chair would be a violation of a custom that is stronger than any laws or constitutions whatever; that it would in effect be the end of our republican institutions, and the installment of "empire." Hon. E. W. Stoughton, associated with Senator Conkling in his political measures in New York, follows Mr. Black, taking precisely the contrary view. A timely article by David A. Wells aims to prove that a discriminating income tax is essentially Communism, and that this is specially true of such an income tax as was levied in the United States by Acts of Congress in 1863 and succeeding years. Dr. Bellows, on Civil Service Reform, recounts what has been done in Britain to reform the civil service of that country, and shows how the experience of British statesmen may be turned to advantage by American lawmakers. Prof. Simon Newcomb, on "Our Political Dangers," calls attention to the need of some non-political tribunal for the determination of contested elections. He looks on the presidential struggle of three years ago, and the recent excitement in Maine as showing a diseased political condition which calls for remedies very different from those which have hitherto been employed. The Catholic Bishop Spalding of Peoria, replies to Froude's recent article on "Romanism and the Irish Race in America."

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TWELFTH ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, IN MUSIC HALL, BOSTON, MARCH 24TH AND 25TH.

BRETHREN AND FRIENDS:—After due deliberation and prayerful waiting upon Providence, our Annual Convention is appointed at Boston, for the 24th and 25th instant, and we summon thither the friends of the anti-secrecy reform from all parts of the country.

Come, praying that God may be with us, that his Spirit may guide our deliberations, and that the power of the Highest may overshadow the convention. We call especially upon ministers of the Gospel, in the terms of the address adopted at our last convention to the pa tors of New England, Come and help us! "The sword of a secret, atheistic religious philosophy is roaming over the land. It is emptying our churches, corrupting our courts, and destroying the souls of men. Dear brethren, God's appointed ministers, we pray you to utter the warning cry, that the blood of those who perish be not required at your hands."

We call upon the praying men and women all over the land, pledged to this reform, who cannot be present in person, to be much in prayer, that this convention may be a moral power in the heart of New England, and that its cry may go sounding out to the ends of the world.

Let there be as many delegates appointed as possible. Hospitality will be extended to all such. Papers will be read and addresses delivered by distinguished speakers, and it is expected that the degrees of Freemasonry will be publicly worked.

Convention will open at the Chambers street Presbyterian church on Wednesday, March 24th at 2 P. M., with prayer-meeting. Address by the president, appointment of committees, etc. Punctual attendance of delegates and friends requested.

All communications to be addressed to Rev. J. P. Stoddard, No. 90, Fourth street, East Cambridge, Mass.

HENRY T. CHEEVER,
Pres. National Convention.
Worcester, Mass.

Topics of the Time.

Mayor Kalloch and Communist Kearney are ruling with a high hand in San Francisco. Under them the rule of the anti-Chinese agitators begins to take the form of law, and the existence of the Mongolians in the city has been declared a nuisance. While they hesitate at extreme measures, they are driving the obnoxious class by hundreds back to China and across to New York. A considerable colony has already settled in the latter city. The law passed by the California legislature compelling corporations to discharge Chinese workingmen is denounced by good authorities as unconstitutional, since the national treaties with China are superior to any State legislation. California, they declare, has by this act placed herself in antagonism to the supreme law of the land. President Hayes is not unmindful of the condition of affairs, and will maintain the principles upon which he decided to veto the anti-Chinese bill over a year ago. Measures for a new treaty with China are nearly perfected, in which the changed relation of the two countries will be taken into the account; but the ravings of Irish demagogues, who have as little right in this country as Chinamen, will have no respect.

M. De Lesseps, the engineer of the Suez canal, is an old man. He has much natural vigor, however, and is confident of his ability to complete the Panama scheme; since he passed his 64th birthday he married and has seven children, and now at 75 he endures well the fatigues of a New York reception. Age may have led him into some mischievous misconceptions respecting the great work at Panama. He announced that France should have control; that head-quarters should be at Paris; but that America might co-operate! He was received with great kindness in New York, but left there for Washington with the discouraging assurance that he had failed to carry his point at the American metropolis. At Washington he saw President Hayes and the Congressional Canal Committee, and now entertains much modified views. He is very anxious that the canal shall be an American affair, for he knows that unless we are satisfied to invest in it, no one else will be. Congress and the President are firm in maintaining the Monroe doctrine and the treaties with the State of Colombia. There is also a strong leaning toward the most northern route, by Tehuantepec; and when all is settled, we may, after all, have nothing to thank M. De Lesseps for but a vigorous agitation of the subject.

The Supreme Court decided last week three cases which have an important bearing on the great Southern question of State rights. The first was a case from West Virginia, whose laws prohibit colored men from juries. A negro murderer had been tried and convicted by a white jury. This was pronounced illegal, since he was denied the equal protection of the law guaranteed by the Fourteenth amendment. In another case it was decided that a Federal officer, who was indicted for murder in a Tennessee court, the act being committed while in discharge of official duty, was amenable to Federal law, not State law. The other cases were from Virginia, and decided that judges who, in the absence of any law, forbid colored men from juries, subject themselves to punishment. By these decisions it is established that neither courts or legislatures can undo the Civil Rights bill. They will have a quieting effect on the South, though exceedingly distasteful to the large class which is only too anxious to turn back the progress of the last twenty years.

The Senate was listening last week to Logan and Carpenter on the case of General Porter, for whom the Democratic party is now seeking relief from the effects of his court-martial during the war. Logan's speech occupied four days, and was his greatest effort. The whole case was thoroughly reviewed, and the effect is represented as bad for Porter. Carpenter followed in more eloquent appeals to the traditions and results of the war. The other side will speak soon; but the case is now so clearly put before the country that to restore this man, who was undoubtedly a traitor in the heart of the Union army and lost it thousands of men, will have a damaging effect on the political interests of the party that attempts it.

ROUSE UP, NEW ENGLAND!

[From Clark's forthcoming Reform Song Book.]

Arouse! arouse! arouse!
Ye bold New England men!
No more with sullen brows
Remain as ye have been!
Your country's freedom calls—
Once bought by patriot' blood!
Rouse, or that freedom falls
Beneath the tyrant's rod!

Shall Freedom's sons be taunted
That Freedom's spirit's fled?
That what the fathers vaunted,
With sordid sons is dead?
That they in groveling gain
Have lost their ancient fire,
And 'neath the cabal's chain
Let liberty expire?

O no! your fathers' bones
Would cry out from the ground;
And e'en New England's stones,
Would echo on the sound;
Rouse, then, New England men!
Rally in Freedom's name!
And in your bosoms once again
Light up the sleeping flame!

IS IT FAITH OR PRUDENCE.

BY REV. J. T. JAMES.

The Word of God declares "The just shall live by faith;" Gal. iii. 11. The voice of God in Luther's soul made these words the inspiration of the Reformation. "Without faith it is impossible to please God." Such is the word of God that the justified in Christ Jesus shall live by faith, but those professing Christians who engage the promised help of the various societies outside the church declare that "The just shall live by prudence." So it seems to be reduced in this day with very many to be a question of prudence—the living of a Christian so far as temporal things are concerned. They virtually say to the God of heaven, "We will be saved by faith as you require so far as the soul is concerned, and will live by faith on the Son of God as to the soul coming to heaven finally; but we will use all help that our prudential foresight can discover in getting along with the body!" Thus they serve other gods with reference to securing the life of the body or flesh, while claiming faith in God alone for the final reception of the soul in heaven.

But this very general practice divides the kingdom of God, and is at war with the very best interests of the believer and with one of the most precious portions of God's kingdom, even that part where he subsists among men with reference to assisting them to secure their daily bread. God demands a kingdom among men in their temporal daily life wherein he can subsist in

their minds and hearts with reference to the continued needs of this daily life. Only thus by a life of constant recurrence to him in humble faith as to his will in our daily matters of bodily life, can the faith of the Son of God be established, and that life be promoted which the truly justified in Christ live before God.

The soul is so intimately connected with the flesh that to be cast on God for the daily supply of bodily wants has a very excellent influence on the soul. In fact it was this precious taking of the body away from the supports of the visible flesh-pots of Egypt and putting the body into the kingdom of God's daily providence for his people, that healed the soul with God from the effects of unbelief in Egypt. It was the belly trouble that took Israel down into Egypt, and God undertook to cure that in the school he put his people into in the wilderness.

Running down to the fellowship and support of things that are carnal, and, perhaps, devilish in their nature, in order to secure a certain provision for the body, has again and again been the snare of the church. Satan works on this proneness of man to get a visible and reliable support to his flesh, if he can, by which he may not be so closely exercised in faith, and, therefore, so provides him this visible help of his daily wants as will bind him in spirit as much as possible. While faith in its daily and progressive exercise is a crucifying work, it is also the healing art by which God holds a man's soul in life, and works it more and more into the all-sufficiency of the divine government for all the needs of the believer; for while there is a kind of general providence for all men, there is a special, gracious providence for believers—for those who believe in Christ and trust in God's Word before the sons of men. But the flesh shrinks from this healing work, as strange as it may seem, and loves the life of sight, the ease and comfort of seeing its provision and help about it. Satan avails himself of this unbelief in man, and works to supply him with such securities to his flesh as will most effectually bind him in spirit to the carnal and profane, and thus neutralize the work of grace in his soul. The body and soul are too close neighbors for the body to be coming by its bread in an unbelieving way and the soul not suffer.

So true is Satan to the interests of his own spiritual kingdom in all that he does for the fleshly ease and bodily comfort of men, that those societies which offer the greatest benefit in the present life to those joining them, are those whose obligations are most binding to the service of sin. The enemy of man's soul is still a trader, and must not be expected to offer the good things of this life to the disciples of Jesus any cheaper than he did to our Master himself. "All these will I give thee if thou wilt fall down and worship me." There is no doubt that in this day to become a good Mason is in very many instances the speediest way to obtain power over the treasures of Egypt. Herein is much of the present working of the mystery of iniquity, that men should be members of the church of Christ with respect to their spiritual wants, and should also be members of one or more oath-bound societies with respect to obtaining the things of this present life; yea, that much of the very means which should go to building up the church of Christ is thus turned aside into the hands of these societies to provide their hearty and healthy members with the means of suppers—and of providing for their widows(!) and orphans(!)

But God's people will be shut up more and more to the life of faith in God for temporal things and in order to securing a strong and powerful testimony among them against the unbelieving and Christ-dishonoring way so many professing Christians pursue in running off to lodges of Satan for their daily bread. The overthrow of Masonry and all its branches, as to their power over the church will be brought about by the testimony of those who look unto Jesus for their daily provision, and who know the benefit of trusting him for all. Only thus, by Christians living more and more the life of faith in all things, will the present infidelity of the land be purged away. This spirit of unbelief must be smitten with the word of faith held in the hands of true believers who have learned the all-sufficiency of faith in the word for all things. This is the power of the church's coming redemption from all these bonds and yokes of Satan, from Masonry down to a carnal life insurance company, whose presidents have lived on the moderate salary of twenty-five thousand a year. As was Moses' rod in smiting power to the gods of Egypt, so is "the word of faith" when held forth against the modern gods of compromise and expediency by those who have leaned on that word and found its virtue. It is the word of faith, held forth in the hand of those who have been shut up like their Master unto the kingdom of faith in God for all things of soul and body, that must strike Masonry and all other volunteer "aid de camps" of faith sent by satan, and send them unto their master, the devil.

GROVE HALL, BOSTON.

The "First Cleveland Troops" had a ball the other night. According to the press report it was "one of the most brilliant affairs of the season," and "unusually select." "The toilets of the ladies were elaborate and attractive, almost surpassing description," etc., etc., etc., etc., etc. So far we advertise free; or rather we get our pay by adding: "The clergy of the city was represented on the floor by the Rev. Charles Terry Collins and the Rev. Philip S. Moxon." Now, "the Rev. Charles Terry Collins" is the settled preacher of the First Congregational church of Cleveland, and "the Rev. Philip S. Moxon" is the settled preacher of the First Baptist church of Cleveland. We do not think they "represented on the floor" a large propor of "the clergy of the city," in this fashionable midnight revel, but suspect they represented the devil. And yet, the churches and the ministry are so sacred that we are desired to keep quiet about any of these things!—*Christian Harvester.*

THAT "SCOURGE OF SMALL CORDS."

Before leaving the subject of festivals, fairs, etc., for raising money for the Lord's work, permit a few words more. In the Cleveland *Herald* of Feb. 12, one passage reads thus: "The managers of the recent charity ball, given here, held a meeting last night and donated $100 as a poor fund, to be distributed by a committee of one lady from each of the churches of the city. Thirty-five dollars were given to the industrial school." The same paper refers "to a charity ball to be given; 5,000 tickets have been struck off, to be sold for $3, $4, and $5 each. Many of the sisters in the churches of Christ in the city are named as distributers of the same."

Another paper notice: "The ladies of the P. church, Long Island, have announced a dramatic and musical entertainment at 'the Hall' next Tuesday evening. Professional and local talent will be made use of, and an enjoyable occasion is anticipated." The *Central Presbyterian*, in noticing the above, says: "Suppose that when the Apostle John was residing at Ephesus, a notice had been stuck up there: 'The ladies of the First Presbyterian church of Ephesus will give a dramatic and musical entertainment in the Town Hall, to raise funds to buy a new carpet for the church,' would the beloved disciple have attended that entertainment? Or can we imagine St. Paul writing to the Corinthians, 'We are in sore need. I beg of you to get up a little theatrical entertainment, or a dance, to raise funds for our next missionary journey!'"

The M. church, of H., has gotten in debt. The principal item of that debt is to the pastor for his services. Some of them did not like his preaching, so refused to pay anything while he remains. They claim 300 or 400 communing members. Some of these are wealthy. Most of them have a very comfortable quantity of this world's goods, but they must get up a begging Art Loan, and join with this a low-rate theatrical performance, with costumes, pantomimes, and third-rate dramatic action, to wheedle the "despisers of the Lord" into paying the Master's servant for his work!

Thus it goes. If a new carpet is wanted for the church, a new organ to help in the praises of God, or a church refurnished, frescoed and painted, or the pastor's wages raised—get up a dance, theatrical, art loan festival, or some woman's art or man's device, to make the godless pay. Then the preacher and the church must be very careful not to offend these impenetent. If they are in the church, she must be very careful to wink at their worldly rollicking, carousing, gambling, and Sunday pleasures, for if they are offended, away they go and pay no more.

Are not the means necessary to carry on the Lord's work a just claim he has upon his followers? If you please, a debt they justly owe him, enforced by love and gratitude. Then pay it directly, willingly, as such a debt, and not a charity. If you want a new carpet, organ, or a finer church, or to pay the pastor, a means to help the Lord's poor, take of the means he has given you, and do it all in his name, for his sake, as a just claim his grace has upon you.

"But we have not sufficient means." Then these things are not required of you. It is required "according to that which a man hath, not that which he hath not." Do without things you need or want until you can pay for them. The Lord never made any provision for going in debt in his name. But, my Christian sisters and brothers, you have the means, or you could not give through the channels you devise, for the truth is, church members pay three-fourths, and often more, of all that is raised by any of these devices. (Possibly we might except charity balls.) "But then the outside won't give anything." Do you want them to give? Then go and faithfully and fairly lay the Lord's claim upon them as a claim. The Lord has a claim on every human being on earth to help the poor, suffering, and afflicted, and to support his cause in the earth; a claim he will enforce.

"But, presented in that way, they will give nothing." That assertion needs proof. But if they do not, my Christian friend, you are not responsible for that. When you have rightly presented the claim, the responsibility is removed from you, wholly to them. But don't tempt them to think they are doing a meritorious and pious act in paying for their own gratification and enjoyment in the name of the Lord.

That is a lie and a fraud which, if pleasing to the Lord, he must either have changed or blotted out the passage in Isaiah 61:8. Is this not "doing evil that good may come?" of which the apostle says: "Their damnation is just." You have no right to make the Lord a pensioner at the gates of Dives and the devil, a beggar at the hands and pockets of the scoffing and unbelieving. The world is now sneering and laughing at the church's "pica-

vunishness," saying: "She gives her pennies to the Lord and asks us for our quarters." The world is saying to the church: "You can not win us to your belief, but join us and we will show you how to do good." So we join! There is occasion to ask such questions as: Is the world coming to the church, or is the church going to the world? Are the churches on the road to hell, or is the world on the road to heaven? I had intended to answer some strictures of the *Christian Instructor*, of Chicago, on a former article, but the present one is already too long. Before closing these articles, the criticisms of the *Instructor* will receive the notice due from

DAYLIGHT.

STRAYING AWAY.

From the days of Constantine the Great the church of Christ began to go astray from its original simplicity and truth. It introduced the worship of statues, pictures, relics, and saint's bones, which were no more worthy of religious respect than were the objects of worship that had been adored by the pagans. So completely lost from its early purity did the church become, that finally its ministers openly expressed the opinion that the persecution of human beings by sword, and fire, and rack, and torture, were the highest evidences of priestly zeal and of divine approbation. Men came to value the senseless, worthless statues of dead saints more than they did the lives of fellow beings; and it was natural, therefore, that they should come to inflict upon the innocent and virtuous the same outrages that were inflicted by Jewish priests upon the Saviour of mankind. Christianity, by enveloping itself in pagan externals, became no better than paganism itself.

A similar deteriorative process is now going on in the United States through a resort to the abominable false worship called Freemasonry. The reverence paid by a large class of mercenary priests and active politicians to compasses, squares, aprons, grips, signs, winks, nods, corner-stone laying, etc., is more derogatory to our early national character than the reverence of saint's bones would be. Through such strange worships we are going wide astray from the original simplicity and purity of our republican institutions, and are becoming lost in the snares of error, corruption, and falsehood. If we keep on in this way much longer, without a strong and decided effort to redeem ourselves from the thraldom of the lodge, we shall soon become entirely lost from, and ignorant of the manly virtues that are necessary for the maintenance of republican government, and the Protestant religion.

A trifling incident may serve to show how Freemasonry is at work diverting us from the track of former times. In those times we never heard of a Christian clergyman charging money for baptising, or attending sick persons, or burying the dead. Nor was he allowed by law more than a very small sum for marrying. It would have been regarded as highly indelicate and indecent for an American minister of the Gospel to charge or receive a sum of money for attending a funeral. But recently we have heard of a Universalist clergyman among us who, during a period of some ten years or so, has received several (we believe six) thousand dollars for officiating at funerals. His salary, in the meantime, we consider a very large one for the place, being two thousand dollars.

Now here was a man, descended from the Puritans, who was striking hands with Romish priests in taking money from poor men for burying their dead. We wondered how such a change in the manners and customs and thoughts of a Puritan people could be brought about in one lifetime. How could this Universalist preacher break through a proper custom of long standing in such a short time, and heap upon the afflicted and heart-broken an additional burden, which many, perhaps, could but ill bare?

We thought that we had learned the answer to this question when we discovered that this preacher is a Freemason. The man who appears at the grave, and there assumes to administer the consolations of hope in immortal life through the mock resurrection of that jocose character, Hiram Abiff, could certainly find no difficulty in charging twenty dollars, money down, for his services. Nor would he want numerous Masonic friends to give the hint to mourning relatives that the Rev. Mr. So-and-so is a very worthy man; has paid so much for horse and carriage; has gone out of his way to administer consolation, etc., etc., and that it would be no more than reasonable to show him some consideration, etc., etc., for paying expenses if for nothing more, etc., etc.

The man who pays the money never dreams, perhaps, that he is being played upon by a set of Masonic knaves, for these knaves always do wrong things in great solemnity, and with "great decency and order."

From this illustration of the powers of Freemasonry to lead astray from early customs in one direction, we may judge of its powers to corrupt, pervert, and destroy in all others. It is changing our entire national character, and fitting us to become a nation of rogues and cheats, instead of remaining frank, honest, and ingenuous men. The Masonic lodge is organized falsehood, and is taking the place of the Christian church in shaping our ideas and giving direction to our national destiny. Already it has had the control of church and state with us for a generation of time; and we must arouse and revolutionize the country against it by the force of ballots, or a resort to arms will become ivevitable.

The lodge is virtually a standing army of half a million of men, officered organized, disciplined and armed. It has the power under threats and intimidation to raise money. It is in possession of most of the offices and leading interests of the country. The men of wealth are disposed to make use of it for their purposes. It has the clergy and the press largely in its favor, and has succeeded in imposing upon the popular mind a reverential idea of its religious sanctity; and neither the mass of its own members, nor the people at large have the remotest idea how near to an obsolute form of government it is already leading us. Republican government is as impossible to a community preyed upon by the lodge, as prolonged life is to one who is suffering from an odious cancer.

For what purpose was so vast an amount of blood and treasure placed at the disposal of the lodge agents Genl. Grant and Odd-Fellow Hayes? Was it to lead back Masonic rebel brigadiers into Congress, to legislate for patriotic loyal men? What weight can be possessed by the sensational speeches of Freemason Conkling, of Freemason Blaine, of Freemason Edmunds, of Odd-Fellow Sherman, or of this or other secret society man, so long as the Kuklux leaders and fellow conspirators have been, and still are, steadily advancing towards the entire possession of the government? To the words of members of an institution so entirely disingenuous and false what weight could safely be given under any circumstances?

If this republican government is to be saved, it can only be done by men who have the principle and the courage to vote against the Freemason to-day, and to-morrow, and forever. These are better men than he.

AMERICAN.

TWO SIDES.

Remember that all questions have two sides; one is the right side, the other the wrong side; one is the side of justice, the other of injustice. If you take the right side, the just side, ultimately men, however much they may oppose and revile you, will come to your support. Earth, with all its powers, will work with you and for you, and heaven is pledged to conduct you to complete success. If you take the other side, there is no power in earth or heaven that can lead you through successfully, because it is appointed in the counsels of heaven that justice and truth alone can prevail.—*Selected.*

Lawrence Sterne, who never aspired to the reputation of special morality, once wrote: "I never drink; I cannot afford it; it costs me three days; the first in sinning, the second in suffering, the third in repenting."

THE SERMON.

The Discourse Preached in the Chambers Street Church, Boston, on the Sabbath after the Masonic Disturbance, by the Pastor, Rev. D. McFall.

The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. —Jer. xxiii. :28.

This is in the form of a broad and fearless challenge for a free publication, both of the right and the wrong, in the confident expectation that the wrong will be to the right as the chaff to the wheat. This principle may be admitted with certain necessary limitations. I believe in liberty of speech, although the Boston Masons do not, and I believe in liberty of the press; but liberty of speech and liberty of the press, like every other species of liberty, can only exist within the limits of law. Set these aside or override them, and your liberty at once becomes licentiousness. When once a people become so mad upon liberty as to remove all restraints of law, God pity them, for they are in a much more miserable condition than when under the iron heel of the despot. It has happened in the past, and may happen again, that in a revolt from despotism, the people have swung over to the opposite extreme, and landed in anarchy, and they then quickly found out that they had but exchanged one despot for a million, all equally as tyrannical as the one they had discarded. And frequently, in a revolt from superstition, which is a travesty of religion, men jump over, at a single bound, into the clammy arms of atheism, which is a denial of all religion, and the last state of that man is worse than the first. He has sold whatever moiety of liberty he had for less than a mess of pottage. The forefathers, in a denominational sense—infidelity is a denomination to-day—of the men who sneer at Christianity as a moral and intellectual yoke of bondage, have been known to change their plans on seeing the flight of a flock of vultures, and to quake at the raven's croak. Such was the freedom of soul they enjoyed in those days, and such, I suppose, it will be again in the days of the infidel millennium, if we are ever unfortunate enough to see it. True liberty is the liberty of law. "True liberty," says the poet, "is Christian sanctified;" or, as he again defines it, "a universal license to be good." Now the limits that I set up to the free publication of these dreams and all of their class is heaven-born decency and morality. Let the dream be incisive or shadowy; let it be grandiloquent or groveling; let it be weak or powerful; I grant the prophet full liberty to tell it, only let him not interlard it with indecency, immorality, profanity, blasphemy; and the spirit of the grand old prophet who wrote these words says, Amen. In the Albany penitentiary, New York, a man, Bennett by name, now rests on his oars, a martyr, as he thinks, to free speech, free press, free mails, etc., but a criminal, in the judgment of the American people, because of his violations of these restrictions which I have specified.

But you will observe in the next place it is highly desirable that the dreamer *tell* his dream. Just let us have a full and a fair statement of the vision, whatever it may be; and then let us calmly and confidently

await the issue. The only thing that truth asks for herself is a full and fair statement. She has nothing to lose but everything to gain by publicity. Set her on a hill where she cannot be hid and she is strong as the Omnipotent arm of the Almighty. Roll her up in a napkin, or thrust her under a bed or under a bushel, or drag her up to an attic guarded by grips and signs and passwords and tyler's swords and she is shorn of her strength and becomes weak and wilts and withers away. Her power is in her radiance. Her radiance is strongest as the sun's is when at its zenith. Only give her a chance to rise and shine and she esteems the arrows of the foe as stubble or rotten wood and the gates of hell are set at defiance.

"Marble and recording brass decay
And like the graver's memory pass away;
The works of man inherit, as is just,
Their author's frailty and return to dust;
But truth divine forever stands secure,
Its head is guarded as its base is sure."

And the only thing truth asks of error is that it unmask itself and come forth in the open light of day, Let the dreamer tell his dream and he will soon find it where the wind deposits the chaff. You have only to step into some of our old bookstores to see the proof of this. Go in there and hunt round for infidel publications of fifty years ago—once in a while they do tell their dreams —and where will you find them? Driven up to the attics and garrets by the bracing breezes of truth, and there they lie on the floor or chucked into nooks and corners, covered with dust, their pernicious soul,—if they ever had any—rotting its way half a grain a day through to oblivion. Poor Robert G. Ingersoll climbs up there after these and burrows among them for weeks, and when he thinks himself sufficiently charged he dusts himself up a little and comes out and cracks off the old musty arguments and riddled visions again as if they could be made to do service a second time. But the trouble with him is he is too small for the wind to take hold of. He is so infinitesimal he would be perfectly safe in a hurricane. Mohammed told his vision like a man, but he soon saw what would become of it, and so sword in hand he jumps before it on its downward road to perdition and manages to retard its progress for a while. The spirit of Mohammed is not dead yet. But never mind the sword, my friend. Our fathers sheathed that, some time ago, and it will not be drawn soon again. They drowned out the fires of persecution with their own blood, and it would take a good deal more than a Boston Masonic match to ignite them. Let the breezes blow; they are invigorating. Let them become "stiff" as the seamen say; let them swell into gale, let them become a storm, a tempest, a whirlwind, if need be, truth rejoices in it all. When the calm comes, and come it will, the wheat will be found, pure and clean and abundant: all perfectly safe, not one grain of it missing, but the chaff will be nowhere to be found.

And Joe Smith told his dream! All honor to Joseph for that. To be sure he was not very candid in telling us where he got it. The presumption is very strong against him that he stole it, but he told it all the same as if he had dreamed it, andfor that he has our largest thanks. But the breezes are now a little more than fanning the cheeks of Joseph the modern. In fact they threaten to blow him up hard. It looks squally all round: the wind is strongest in the east. NewEngland is long-suffering but she can be roused and when she is she is terrible and irresistible. She is chafing a good deal on this subjest just now and almost any day—and may God hasten it!—she may give the winds such an impetus as will set Joseph's vision fifty leagues at sea there to find a fitting grave, unwept, unhonored and unsung.

And there is another dreamer, and it must be confessed at the very outset that he is a very excellent dreamer. He dreams on antique and lofty themes. Solomon's temple, that grand old edifice of the palmy days of Israel's kingdom, comes into the visions of his head. He has a confused idea of the building, the workmen, their number, the way they were dressed and the tools they worked with. He raises all this up with squares and prayers and triangles and upright steps, and interlards it with oaths and tortures. He really believes he murdered Hiram Abiff, but it is not so; it was only Captain Wm. Morgan of Batavia, N. Y. But this little mistake in the matter of the right man and the right time and place is nothing to a good dream. It is a characteristic feature of dreams to ignore time and space altogether and to work marvellous transformations. Every good dreamer knows this very well. In fact it may be said to belong to the business. This man reminds me very much in one respect of Nebuchadnezzar, and in another he doesn't. Nebuchadnezzar was a man who could dream some in his day. He dreamed not only for the Chaldean empire but for succeeding generations. Still I don't think he could begin to dream with this man. They are alike in this, however, Nebuchadzezzar either couldn't or wouldn't tell his dream and neither will this fellow. But then on the other hand herein do they differ, Nebuchadnezzar made a decree that he would cut the wise men in pieces if they didn't tell him his dream; this man makes a decree that he'll cut them in pieces if they do. Nebuchadnezzar was exceedingly glad to see Daniel. He clothed him elegantly, offered an oblation and sweet odors to him, gave him many great gifts and made a great man of him, in fact he was overjoyed to see him. But there really isn't anybody our modern Nebuchadnezzar hates as he does Daniel. If he sees him anywhere on platform or prairie he wants to shoot or hurl a brick at him. If Daniel says "dream" to him he gets mad as a hornet, and if Daniel presumes to interpret even a little he loses all control of himself and bellows with beastly bellowings.

So much for this dreamer. To Daniel we must look both for the dream and the interpretation of it. And I say, God bless you Daniel! Tell the dream and make the interpretation thereof sure. Don't you quail before their meanness or their malice. The God whom you serve is able to deliver you out of the burning fiery furnace and he will deliver you out of their hands. Go on and interpret and may God the Lord go with you and make his winds to blow amain until the last vestige of this miserable swindle which mutilates his Word and profanes his name and tramples under foot his blood and entraps silly souls to their ruin, shall be dispersed as the chaff of the summer threshing floor. O God do thou arise and plead the cause that is thine own.

"As smoke is driven so drive thou them
As fire melts wax away—
Before God's face let wicked men
So perish and decay."

We have had a little light on Masonry and we hope ere long to have a good deal more but by the help of the little we have had we have been enabled to see what the light of Masonry is. I will describe it in the language of the poet:

"'Tis such a light as putrefaction breeds
In fly-blown flesh whereon the maggot feeds,
Shines in the dark, but ushered into day,
The stench remains, the luster dies away."

The third leading thought of the text is the self-evidencing power of the truth. What is the chaff to the wheat? saith the Lord.

There are some truths that are self-evident. They are unsupported by any others; they support all besides. You can give no reason outside of themselves why you believe them but you believe them because of the reason they contain in themselves. To this class belong many of the truths of God's Word. They are primary truths, axiomatic statements of the great principles which lie at the foundation of things in the moral world. As soon as they are presented to us we accept of them, intuitively recognizing their inherent truthfulness. These great ideas seem like old acquaintances as soon as we are introduced to them —not so much new truths as truths once known but unaccountably forgotten. In reference to these God's Word is an interpreter, a revealer of the thoughts and intents of the heart. As Nebuchadnezzar recognized the image when Daniel caused it to stand before him as the one he had seen in the visions of his head so we recognize these great truths respecting God and his character, his government and laws; our obligations and inability to meet them; and God's merciful provision for our deliverance from evil as soon as we are made acquainted with them.

There are other truths, however, that are not self-evident. They can only be reached by a long and laborious process of reasoning. But even these when once they are reached are found to be possessed of a native power of their own by which they "commend themselves to every man's conscience in the sight of God." How unspeakable are our privileges in knowing the truth? "Ye shall know the truth and the truth shall make you free."

And let us be unmoved at the presence of dreams. They are perfectly harmless; if we can only get them told they will make their own exit after that, and quickly, too. Let us therefore resolutely adhere to the publication of the truth and the exposure the of falsehood. We may be laughed at for a while but the story when fully told will make them laugh on t'other side. We are told that we have our trouble for our pains, that our efforts are vain, that such exposures are a failure. Perhaps so. It reminds me a good deal of the sage remark of the owl, that solemn farce of the feathered tribe. He got along very comfortably in the woods in the night season, but when the morning broke and the sun began to pour in his flood of beams among the trees the light became too strong for his optics, and so settling down on a limb, and giving two or three large and impressive winks he says very oracularly, "Daylight is a failure."

—Schuyler Colfax lately visited Austin, a Chicago suburb, at the request of the Odd-fellows' lodge, and lectured on Abraham Lincoln. A few days before, he spoke on the same theme in the Wheaton Congregational church. There is no Odd-fellow lodge in Wheaton.

Reform News.

Good Revival Work by Bro. Mathews.

Dear K.:— Blissfield, Michigan, has been graciously visited by that Christ so contemptuously treated by secretists. Between eighty and one hundred are converted from the ranks of the world, and among them an Odd-fellow who has filled every office. He says: "Christ is rejected to accommodate the Jews." It matters not to me why he is unmentioned; this I know, in Masonry they climb up some other way, and are "thieves and robbers."

As usual, the members of secret orders have been very busy to destroy the work, and the preachers who love the wages of unrighteousness are included. On several occasions Bro. Miller, formerly of Sycamore, Ill., spoke plainly against secret devils. When I saw more was needed I responded, and a lecture on the first degree was delivered: text, "Blessed is the man that walketh not in the counsel of the ungodly." God gave the Holy Spirit, and on Monday night, Feb. 23, in spite of mud and Prof. Swing's lecture, "From the Useful to the Beautiful," we took in $12.20 at a fee of five cents for all over twelve years. None accepted the challenge to deny the work, though we offered to pay them to do so. Some of our own members were scared, thinking it would kill the meeting, but they have changed their minds, and want more.

Perhaps you have attended Free Methodist meetings, and heard them sing;

"We want no cowards in our band,
Who will their colors fly;
We call for valiant-hearted men,
Who are not afraid to die."

So have I, but feeling keenly the treatment received by some of these cowards, I say, Mr. Editor, it is one thing to sing and another to do. I want to see the leaven of hypocrisy purged out of all churches, but especially our church. I located last conference, thinking I would get away from the grumblers, being my own master under Jesus. Sickness of wife and children has kept me near home, but thank God we are better, and waiting for calls, champing the bit.

Yours in Jesus. E. Mathews.

Ex-Gov. Wm. A. Newell at Milford, N.J.

The ex Governor was at this place on Wednesday, Feb. 4, to deliver an address in the public hall to the members of the Odd-fellow order and the public generally. How he came to be here happened in this wise: There is a certain Methodist preacher, Rev. J. T. Michael, living in the town of Milford, who says that his attention was called to the workings of certain secret societies among the preachers of that denomination, at conference and at other times and

places. Wishing to know more about it, he investigated the matter, examining their aims and workings in their relation to society in general, and the church in particular, and he has reached a conclusion very damaging to these orders. He arraigns them as institutions detrimental to the well-being of society and destructive to the church and cause of Christ. These conclusions he does not hesitate to declare, both in private and in public addresses, two of which he had delivered at Milford before the coming of the ex-Governor.

The earnestness of his manner, the high authorities quoted, and the startling statements that he makes as facts, which he boldly challenges any one to contradict successfully, carry weight with the hearers, and are having a damaging effect against the heretofore fair name of the societies so assailed.

To counteract these assaults, the ex-Governor, who is the G.G.G., or something high in the order of Odd-fellows in this State, was present in Milford Feb. 4. There was a grand turnout of the order and citizens generally, music by the band, and addresses in the evening.

But the unterrified preacher again took up the cause last night, in the same public hall, before a large audience, and claims to correctly state the creed, objects and aims of the order of Odd-fellows, as set forth by the highest authorities of that order, showing that they teach salvation without Christ, exclude his name from their prayers, and teach salvation by works. The discussion is a lively one, and in candor I am bound to say if they cannot prove his statements wrong, or bring a more able speaker, the little preacher will get away with both orders, and the ex-Governor thrown in. J. T. C.

Good Work Begun in Kansas.

Hiawatha, Kan.

Dear Cynosure: I feel that I must send you a report of the first gun fired into the camp of the enemy from this county. By invitation of a few friends of the National Reform, Rev. John T. Kiggins, of Topeka, made us a visit and gave three very interesting lectures on secret societies, showing their antagonism to Christianity.

The meetings were held in the German Reformed church, the only house that could be obtained in the place. They were held on Friday afternoon, Feb. 20, also Friday evening, and on Saturday at 2 o'clock P. M. At the first meeting only some two dozen were present, but in the evening the room was pretty well filled, and some fifteen or twenty of the craft were present.

Bro. Kiggins began by reading selections from the Scriptures, singing the old hymn, "All hail the power of Jesus' name," etc. Rev. M. Black, of the U. P. church offered a most excellent prayer, after which the lecture began. The Masons were very merry at the first, attempted to laugh it all away, and tried, I think, to give the impression that it was a funny farce; but when the lecturer poured hot shot and shell into their citadel by boldly telling *how* they made Masons, they began to quail. A Masonic minister present hung his head for shame at the ridiculous picture drawn of stripping and duly preparing the "Rev. Stephen Jones."

I have not space to go into an elaborate detail of all that the lecturer said on this occasion. Suffice it to say it was a most thorough and convincing argument, and I am sure did much good. One man, a shoemaker, said to me to-day that he would not have missed hearing it for "the price of a pair of boots." I also hear of some young men saying they "don't want any more Masonry in theirs."

We trust others may come and follow up the work now begun here, or that our friend Kiggins may visit us again.

We hope and trust that he may be induced to take the field as State Lecturer for Kansas, for we feel that he is a sledge-hammer that ought to be kept steadily in the work.

I am trying to raise a club of ten for the *Cynosure*—have six names, and feel quite sanguine that I shall get the other four so as to send in about the first of March.

I must not close without saying that our German Reformed brethren deserve many thanks for their kindness in stopping their own meetings to allow us the use of their house, without which we could not have had our lectures at all at this time.

Yours fraternally.

I. W. Margrave.

How the Lodge Treats an Honest Pastor in his own Church.

Reading, Mich., Feb. 26, 1880.

Bro. Kellogg:—It may not be uninteresting to the numerous readers of your excellent reform paper to have a brief account of a little work done here in N. Reading, Mich. I am pastor of the N. Reading Free Baptist church, of 147 members, two of them Masons. I had given my views, in public and private, on the subject of Masonry, and circulated the *Cynosure* and tracts and books explaining the true character of the institution, as I believed it was the duty of a true Christian minister to do.

At a covenant meeting the first Saturday in January, with a fair representation of the church, about fifty-four members present, I asked if the church was willing that I should occupy its house to give two or three lectures on the subject of Masonry, stating that I regarded it my privilege to do it, and duty as pastor of the church, but I wished to do nothing hastily or unkindly. The vote was nearly unanimous in favor of the request (five in the negative). I gave notice of lectures on the evenings of the 27th and 28th of January.

The time came, the house was well filled, and after religious services and preliminary remarks I told the congregation I proposed to show: 1st, that Masonry was founded in falsehood, in two respects, as to antiquity, and as to Bible men; 2d, that it was taken from ancient idolatry; and 3d, that it is a religion, and claimed to give the new birth and purify the heart by its own ceremonies. This I would prove by the testimony of the highest Masonic authority, such as Dalcho, Parvin, Chase, Mackey, etc., and if any respectable person questioned the correctness of the testimony presented, I would refer it to a proper jury in a legal way, and if I failed to show the testimony taken from the authors referred to I would pay all expenses, if the other party would pay the expense if I was correct.

I occupied about two hours each evening. There were several Masons in each evening. The first night the congregation was quiet and listened with candor, but at the close one of our church members came to the desk and called me a liar, about ten times repeated, with some other hard words, giving unmistakable evidence of the character of the fountain from which the stream came.

The second night the craft gathered strength from the absence of a portion of the church members, which was construed into an indorsement of the falsehood and idolatry; or, what was the same, that they were unwilling to hear the truth. (I am unwilling to impugn their motives. I respect them as good Christian brethren, but they need light on this subject.) The number of Masons was increased by an old smoker who sat by the stove and smoked through the exercises. Just before the close I spoke of removing the hoodwink, when the craftsmen present, with an honorable exception or two, clapped their hands and stamped their feet in thoughtless testimony that what I said was true. They secured the presence of an aged man who seldom if ever goes to church, and openly repudiates the Bible and the church, to break in with a question just as the benediction was being pronounced, and then some seven members of the craft, and a few jacks, and two or three boys, who are to be pitied (the boys generally in our vicinity would not do such a thing), crowded into the aisle and began a storm of abuse, if what such persons could say could be called abuse. When I kindly asked them to let me through they caught hold of my outer garment and shouted: "Old Jubelo and Jubelum, get on to your hands and knees and crawl through;" giving evidence that they were proper characters to take the barbarous oaths required, or that the oaths had brought them down to their level. Some unconverted gentlemen stood by, who thought it no harm to hear the truth and defend it in a proper way. They told

(*Continued on 12th page.*)

Correspondence.

A Steadfast Church.

Dear Cynosure:—I notice your remarks in Feb. 26th, "Bring forcibly before every body of Christian believers who testify against the lodge, a most important question."

Alas! they have "trusted to the good law on their statute books—and "left the rule to enforce itself" and "neither sought light nor imparted any on this matter until irreparable mischief is done."

It may give light and encouragement to Baptist churches in the condition of Rev. Sjoblom's church, (there are many such) and perhaps to others, to know by what means the Menomonie (Wis.) First Baptist church has thus far escaped this affliction. For it is truly a most serious affliction for a Christian church having fought for a principle to its establishment, then perhaps weary of the strife slept until awakened to find that while they slept the enemy was vigilant, and has woven around them a snare from which escape seems well nigh impossible.

Rev. W. W. Ames became pastor of the Menomonie church referred to, in Oct., 1866.

For years had "his righteous soul been vexed" with many churches "leaving their rules to enforce themselves," others neglecting to even adopt certain rules very important to spiritual life and efficiency.

When deciding to undertake the building up of Baptist churches in this region, he determined to build strictly according to the Gospel plan in every particular.

It is a practice among Baptist churches to specify for special remembrance some of the teachings of the Gospel in a concise form called a church covenant, and which is read at a regular covenant meeting.

Rev. Ames conceived the idea of specifying in the covenant of his church the following, in proper connection:

"That we will not fellowship secret organizations, nor countenance the manufacture, sale or use of intoxicating drinks; and will use unfermented wine only, at the Lord's Supper."

Again:

"That we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of a faithful and evangelical ministry among us, for the support of the poor and to spread the Gospel over the earth; but will avoid unscriptural methods of raising money for these objects; and will shun the sinful amusements of the world."

This served of course in connection with his pulpit duties on those matters to keep the church in remembrance and on their guard, but he saw that still other measures were necessary in order to an entirely consistant course.

Accordingly, as there might be present even some Baptists who, through neglect to "search the Scriptures daily," had fallen into the practice of "teaching for doctrines the commandments of men," and who also worship at the altars of strange gods, we have made and enforce the rule to read our covenant to the congregation just before assembling around the table of the Lord's Supper. Many Baptists have been offended, and even ministers, who indulge in the "tearing to pieces" fright, of which "Daylight" speaks, have prophesied against the First church, and have endeavored to fulfil their prophecies themselves by advising and aiding persons to get their door to membership open to "free will" on secretism and some other things. And their efforts caused us a great deal of trouble for two years, and resulted in a division of the church. The members who went out formed a new church, were recognized by a delegation invited from several churches, who, with one or two exceptions, were secretists, and came with the avowed purpose to recognize the Olivet, because the First church had always been opposing secret societies.

One of those exceptions told us shortly after that they were informed that the First church was "torn all to pieces," and that the delegates were called to recognize a church organized on the same principles as the First church, but with the discordant members left out. A few days after this delegation finished their work the association of Baptist churches to which the First church belongs assembled in annual meeting, and the new church applied for admission. The First church announced that they should be obliged to vote against the admission of the so-called Olivet church, and requested the privilege of reading their church records, showing their reasons. Immediately two Masons called for the vote on the question, the chairman rushed the matter through, and the Olivet was admitted by the votes of secretists, without one word or act of respect toward the First church, which had done as much for years for the denomination as all the rest of the churches in the association, but called disturbers of the peace by some secretists in most of the churches, because they ask the association to investigate, in the light of God's Word, the question of organized secrecy and its relations to the churches.

After much trouble and dissension in the new church, the pastor finally departed to a field which seemed likely to afford him some support. The church breathed very low for some months. For several years past she has breathed once a year through her letter to the association, until last year, a member presented a letter authorized by the Olivet people, which states, "we are not in sympathy with secret societies."

The First church recalled their first pastor, when all the meetings and work of the church moved on with the old-time harmony, peace and solid prosperity for nearly four years when that Masonic raid was made upon their pastor and he retired from the pulpit until after his trial, when he resumed the pulpit service until Rev. J. L. Barlow, whom he introduced to the church, was installed. Rev. Barlow is well known to be an earnest and faithful teacher of the Gospel and an able defender of the anti-secret reform.

If any suggest that the First Baptist church of Menomonie have always had help, such as few churches could hope to have under such circumstances, we are prepared to show that they have had just what Christ has promised to those who "endure" "suffering with him." "The tearing to pieces" which "Daylight" refers to, and of which so many are so sorely afraid, results in only those being torn off of whom the apostle says: "They went out that they might be made manifest that they were not all of us." MELVIN.

Rev. Mr. Ravlin and the First Baptist Church of Chicago.

EDITOR CYNOSURE: Your readers may remember that shortly before the Rev. Dr. Evarts gave up the charge of this church, our friend, Mr. Fenton, now of St. Paul, spoke in a week evening meeting against Masonry, and, if we remember correctly, Mr. Evarts treated Mr. Fenton with his usual courtesy, and said a few words on the right of freedom of speech in the church and in the nation.

In Mr. Evarts' place came Rev. Dr. Lorimer, who, after the vote of the church has just welcomed into restored fellowship his Masonic brother Ravlin, who repented of leaving the Baptists, but says nothing of his repentance for being a conductor of worship in the Masonic lodge and sharing in its idolatrous rites.

The Rev. N. F. Ravlin some years ago left the Baptists and started preaching on his own accouut, but has made his humble confession of his "sad mistake," and says, in his letter to the First church of this city, that he is "deeply sorry, and humbly asks their forgiveness," and he pledges himself to the same "understood fidelity to the order of the regular Baptist churches as is pledged in the ordination of her ministers." The returning penitent had "cordially extended" to him the hand of Christian fellowship.

This incident calls for a few words from our standpoint. It is notorious that this Rev. N. F. Ravlin is a prominent Freemason. He, however, from his experience in that order, must know that its religious services are anti-Christian, and the very antipodes of what is taught in Baptist churches.

That Masonry does teach the salvation of the soul without Christ is simply a fact which is quite unqualified. Yet churches, by their ministers and male members, and of late years even by female members, also worship Masonically without Christ in their respective lodges, and yet profess to worship only through him in their church buildings. It is utterly impossible that both services can be acceptable worship.

We have accepted the report that Dr. Lorimer himself is a Freemason, and if so the question very naturally arises, "Can it be the case that Freemasonry has had an influence in restoring Mr. Ravlin to his position as a regular Baptist minister?" In any case, no Christian church of any name (if that nomenclature is allowable) ought to receive a Masonic worshiper without his utter renunciation of that popular but delusive order, so dangerous to the unstable souls in our churches.

It is one of the strange things in our time that our churches should so closely resemble the ancient Israelites in fellowshiping those who conform to the idolatrous practices and teachings of our day. Blind to the warnings of the inspired Word against the dangers of the latter days, they seem to imagine that there is no use for watchmen on the towers of Zion, no need to separate from those who teach another "Gospel." T.

The Fool's Errand.

This work of Judge Tourgee is the most powerful American novel that has ever been written. The style and artistic power of the author are equal to the extraordinary character of the facts which he sets forth. Freemasonry is displayed in all its infernal capacity for evil with a quiet mastery that has seldom been bestowed on American topics; and the faults of administration are exhibited in their consequences in a way to give one a clearer idea of the true condition of the country than all the speeches made in Congress, added to the profoundest or most cynical editorials of our newspapers.

No one of ordinary sensibility and intelligence can read "The Fool's Errand" without having his honest indignation aroused by it; and every just-minded reader must come to the conclusion that if we desire to suppress the Kuklux fiends of the country we must begin by breaking up the prolific nest of all such vipers, which is the Masonic lodge.

We would suggest to the young lady readers of the *Cynosure* not to let this new novel escape their careful attention. IVANHOE.

A child's influence is often very powerful. It was a little girl who persuaded Naaman to take the prophet's advice.

Our Mail.

John Compher, Smyrna, Ohio, writes:

"I want to keep my neighbors posted on this subject, and, if possible, to keep the cursed institution of Freemasonry as far as possible from here. I am still seriously afflicted. Not able to go away to do anything for this good cause. There are but few Freemasons in our place, but these few would like to rule both church and state. They will never rule me. Oh, that every man of this nation would say, 'They will never rule me.' Since I last wrote you my eldest daughter, Jennie D., was called from me by death. She was true to our cause. She has been teaching in our common schools for the last ten years. She would often take copies of the Cynosure with her to school, so the young folks might read them, and thereby be posted on the subject. But she is no more in the schoolroom; no more to speak for our good cause. But I hope she is with those pure virgins who have 'washed their robes and made them white in the blood of the Lamb,' and with them singing redeeming grace. My trials are many. Dear brethren and sisters of the Cynosure, I ask you one and all to remember me in your prayers."

G. A. Swain, Glasco, Kan., writes;

"I will try and get some subscribers for your paper, and send them in. We want a lecture here. I think there might be good done here if we only had a good lecture or exposition of Masonry and Odd-fellowship. We would like to have H. H. Hinman or some other able speaker. There is no lodge here although some of the people have their necks in the Masonic and Odd-fellows halter, and others are members. There are a good many Anti-masons in this part of Kansas; some jack Masons, and some who don't know on which side of the fence to get. Our prayer to God is that the wicked institution of Masonry (and kindred societies) may soon be banished from our land, and we be a free people."

Enos Collins, Plover, Wis., writes:

"I am working as hard as I can to get subscribers for the Cynosure. I desire to spread all the light I can on this great reform. I find a great many persons in this part of the country who have never heard of the Cynosure, nor of the National Christian Association; entirely unacquainted with the object of either and are astonished to hear that such a reform is commenced in this country. A few days ago a Mason who was not very well posted in Masonry, said to me that he had been figuring in politics, and belonging to the lodge here he could not get into the Masonic ring, and wanted me to post him in Masonry. He wanted to buy some of our books so that he could stand the examination. You see that the Masons are acknowledging the truth of the expose. In conversation with an adhering Mason, a Past Master, he said he had read Morgan's and Ronayne's expositions, and several others, and declared to me that they were substantially true; just the same as he had administered Masonry in the lodge himself a great many times, as he had been Master of the lodge for a long time. He said it was no use for Masons to deny the truth. It would only make it worse for them. I find that Masons are yielding fast all through the country. In some places they are being divided among themselves. I think the time is not far in the distance when every Anti-masonic minister in the land will have the privilege of preaching the funeral sermon of Masonry. Lord, speed on the day."

A. Sutherland, Belvidere, Ill., writes:

"Belvidere is a hard town. About all the churches are controlled by secret societies."

E. V. O. Turney, Petroleum, W. Va., writes:

"Anti-masons are blooming out. It is always spring-time in that line where we live. My husband is making exertions to get some subscribers to the Cynosure. All success to it, and to all papers engaged in the same reform."

Conrad Zorbaugh, Council Bluffs, Ia., writes:

"Our children like the story 'From Father to Son' very much."

Thomas L. Moore, Milnersville, O., writes:

"My heart is in the cause yet, but old age has come, and I am very lame. I am in my eightieth year. I labored through the Anti-masonic war from 1826 till it subsided in 1832."

M. Phillips, Liberty, Ia., writes:

"I believe the Cynosure is doing a good work. Many of my neighbors and friends to whom I have lent the paper say they like it better than any other religious paper they ever saw."

Rev. J. S. Rock, Western College, Ia., writes:

"I hope and pray that it may continue with increased rapidity until the last trace of secrecy is erased from our fair land and country."

A. L. Blower, Oramel, N. Y., gives us a little of his experience in canvassing for the Cynosure. The following was presented by his Sunday school superintendent in favor of Masonry:

"His argument was that Masonry was not and could not be revealed. I inquired why it could not. He said the Masons were so strong they could and would destroy anybody that dared to reveal it. This argument did not hit me or the truth."

J. W. Baldridge, Sr., Cherry Fork, O., writes:

"We have had considerable excitement in our village of late. An Odd-fellow died in North Liberty a few weeks ago. The corpse was kept from Thursday till Sunday afternoon for burial. At which time they expected a big spread, but when they came to inquire they could not get a church to have their heathenish ceremonies in. They also failed to get a minister to join with them in their exercises and consequently it was a failure. But they buried their dead, and have since had a funeral discourse by an Odd-fellow minister."

Jonathan Moss, Cameron, W. Va., writes:

"I held an Anti-masonic meeting last Saturday week, at which money was raised to establish an Anti-masonic circulating library. In excellent idea I think."

J. W. Snively, Lucesco, Pa., writes:

"I live in the midst of secretists, and those who, like Gallio of old, 'care for none of these things,' and allow themselves to be led by the cunning tricksters of the lodge whithersoever they please. I all but lost my life by a rebel bullet during the great slave-holders' rebellion. I now stake my earthly all upon the issue of this fight to save the church and the nation from their deadliest foe, organized secretism. May God bless us, and our co-laborers in our united efforts until secret societies shall be no more."

Sabbath School.

Special Lesson.

LESSON XII.—March 21, 1880.

SCRIPTURE.—Rom. 8: 5-15.

5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6. For to be carnally minded is death; but to be spiritually minded is life and peace.

7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8. So then they that are in the flesh cannot please God.

9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his.

10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you.

12. Therefore, brethren, we are debtors not to the flesh, to live after the flesh.

13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14. For as many as are led by the Spirit of God, they are the sons of God.

GOLDEN TEXT.—And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.—Rom. 12:2.

HOME READINGS.

Gal. 5: 16-26. Works of the flesh and fruits of the Spirit.
Gal. 4: 1-9. The Spirit of the Son.
1 Pet. 4: 1-5. Living to His will.
Job 1: 1-5. Job's sacrifice for his sons.
Luke 12: 16-20. The rich man's folly.
1 Jude 2: 5-13. The carnal mind.

SCRIPTURE COMMENTARY.

1 Cor. 2: 14. "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned.

Eph. 2: 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

1 Cor. 6: 19, 20. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

Gal. 5: 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Gal. 6: 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Rom. 14: 14. But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof.

1 Thess. 5: 8. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

1 Pet. 2: 11. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul.

Gal. 5: 24. And they that are Christ's have crucified the flesh with the affections and lusts.

Gal. 6: 14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.

ANALYSIS OF THE LESSON.

There are just two classes of men—those whose thoughts are busied about themselves and the interests and pleasures of this world, and those whose thoughts are mainly busied with the interests of their own souls and the souls of others. The first class are after the flesh the last after the Spirit. The first class are dead spiritually, the last are alive spiritually. The first class cannot please God, the last are his delight, being dead to the world they have no relish for its mere fleshly delights which before gave them pleasure. If they do have such relish they ought to consider themselves, as they are, spiritually dead. Only those that are in all things led by the Spirit of God are the sons of God.

"The carnal mind is enmity." Those that have it do not find pleasure in thinking of God; will not have him rule over them.

"But ye are not in the flesh." If the Spirit of God dwells in a man he will be interested in what interests God. To find out what pleases God we have only to look to the example of Christ who was "God manifest in the flesh." The only glimpse we have at his childhood shows him sitting among the Doctors hearing them and asking them questions, and when he was asked why he did so, he said, "Wist ye not that I must be about my Father's business." He had no time nor inclination for amusement. His whole after life on earth revealed the same earnest spirit.

May the Christian not have some means of recreation? Undoubtedly he may have such as are prompted by the Spirit and are necessary to keep his body, which is the home of the soul, healthy; but those to which the fleshly appetites lead, and the end of which is merely self-gratification have no warrant in the Word of God. Judged by this test the most of what are known as popular amusements must be condemned. The dance and cards and the theater yearly drown thousands of souls in perdition. It cannot be denied that men "in the flesh" desire them. It is just as certain that men in the Spirit in New Testament times and in all times since have not desired them—have abhorred them.

"If Christ be in you the body is dead in respect to sin." If Christ be in us we are toward the former desires which we had because of a sinful nature, as completely indifferent as if we were physically dead. Now if the Spirit that raised up Christ's body be in us, and it is except we are reprobates, it will raise up our vile body freed from the lusts that had dominion over it before, and make it alive by his Spirit that dwells in it. If his Spirit dwells in our bodies it will lead us to do and to find our enjoyments in just what it led him to do and find enjoyment. He said it was his meat to do the will of him that sent him. If while professing to be Christ's we yet "live after the flesh" we shall die, but if "through the Spirit" we put to death the deeds of the body we shall live.

The question then for every Christian, young as well as old, when pleasures entice, is, Are they the wooings of the Spirit or are they the enticements of the flesh? If they belong to the former class we may enjoy them with profit as well as pleasure; if to the latter, we must shun them as we value our own souls.

THE COMMENTARIES.

As well as others, Solomon proved mirth to be "vanity." (Eccl. 2: 1-3). We may imagine Solomon surrounded with the most witty and gay of his courtiers and subjects; and endeavoring to relax his mind and dissipate his cares by feasting and mirth and jollity. But upon reflection, he "said of laughter, it is mad." For a rational creature to indulge in dissipated mirth, was a voluntary insanity which rendered him for the time devoid of reason, and the object of pity or contempt; which betrayed him into many foolish actions, and entailed on him many painful consequences. And what at last could this noisy, flashy joy do towards making a man happy? * * Yet in Eccl. 3: 4, he says "There is a time to dance." By turning to Ps. 150: 4, we find that this dancing was to "praise the Lord" and not the dancing used at idolatrous feasts and mirthful gatherings. Eccl. 3: 13, he declares "There is no good in them—all these worldly pleasures—but for a man to rejoice and do good in his life." Let us expect our happiness, not from this changing world, but from an unchangable God.—Scott.

Eccl. 11: 9. This address to young persons is peculiarly animated and affecting. Solomon supposed, that in general they would not be convinced "all was vanity," until they had made the trial. That they would desire liberty to pursue every pleasure, and to gratify every inclination, during the vigor of youth, and that they are sanguine in their expectation of happiness. "Well," says he, "do as I have done; repeat the same experiment, as far as it is in your power; but be assured at the same time, that for all these things God will call you into judgment."—Scott.

Eccl. 11: 9, 10. Were those strong propensities to happiness, which cheer us on our journey through life to be converted into gloomy despondency or anxious care; and if, instead of fostering the amiable passions (affective faculties) of the heart, religion were to bid us stifle them, it is hard to say how it could be reconciled, as a system of conduct, to the wisdom and mercy of God. But so perfect is the divine love, that it permits us to enjoy, with innocence, every comfort and every blessing that falls in our way. The meaning then of the verse is, that the young, in enjoying the new delights of existence, should remember that they are heirs of immortality; and govern their conduct by the awful consideration that their actions will hereafter be estimated and decided on by their Creator.—Hewlett.

Job 21: 11-13, Describes those families who live for this world. Verse 11 instances none of that care for their children, which Abraham took of his, to "teach them the way of the Lord," (Gen. 18: 19.) Their children do not pray or say their catechism, but dance and sing and rejoice at the sound of the organ. They spend all their days in wealth and never know want; in mirth and never know sadness; and in a moment go down to the grave.—Scott.

A life of pleasure leads to rejection of God, Job 21: 14: 15. See Job 1: 5. Job had no doubt piously educated his children, set them an excellent example, and offered many prayers for them. No feasting could have been more inoffensive than theirs seems to have been. (Note their politeness to each other as brothers and sisters.) Yet while their pious father beheld their harmony with comfort and satisfaction, his knowledge of the human heart, suggested a jealous fear lest they should have offended God.—Scott.

Luke 8: 14. The pleasures of this life are as dangerous and mischievous thorns to choke the good seed of the Word. The delights of sense may ruin the soul—even lawful delights, indulged and too much delighted in.—Scott.

Herod's birthday was kept; (Mat. 14: 6, 8) there must needs be a court ball; and to grace the assembly the daughter of Herodias danced before them. Note, times of jolity and mirth are convenient times for carrying on bad designs against God's people. John was beheaded in consequence of this dance.—Scott.

Titus, 3: 3. Serving desires lusts and pleasures; as vassals and slaves under them. See here what a different notion the Word gives of a sensual and fleshly life, from what the world generally has of it. Carnal people think they enjoy their pleasures; the Word calls it servitude and vassalage. It is a Christian's duty (1 Pet. 4: 3, 4), not only to abstain from what is grossly wicked, but also from those things that are generally the occasions of sin or carry the appearance of evil.—Scott.

PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

1. Those as to the propriety of which you are in doubt. Rom. 14: 23.

2. Those in which you cannot indulge without danger that your example may lead others into sin. 1 Cor. 8: 9; Rom. 14: 15.

3. Even those in which, if you engage, you will be weak Christians, who disapprove them much more than those which Christians universally condemn. 1 Cor. 8: 12, 13; Rom. 14: 15; Mark 9: 42.

4. Those which have the taint of sin upon them. Jude 23.

5. Those which, if indulged in, would place you in a false position, (1 Thess. 5: 22; 2 Cor. 8: 21,) and seem to identify you in taste and life with a sinful world, from which you should be separate. Rom. 12: 2; 2 Cor. 6: 14-17.

6. Those which might gain the mastery over you, which would interfere with anything of more importance. Eph. 5: 18; Phil. 4: 5; 1 Cor. 7: 31.

7. Those into which you cannot carry your religion without incongruity, (1 Cor. 10: 31) on which you cannot ask God's blessing, (Col. 3: 17) in which you cannot show forth the shining graces of a Christian character to the honor of God, (Mat. 5: 16) and in which you cannot breathe the atmosphere of Christ's presence. Col. 11; Phil. 4: 8.

The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 11, 1880.

On to Boston!

The arrangements for the annual National Convention are progressing well under the management of Secretary Stoddard. The opening meeting will be held on the afternoon of Wednesday, the 24th, in Rev. D. McFall's church, the evening meetings to be held in Music Hall, and Horticultural Hall may possibly be engaged for Thursday. In our large cities free entertainment for all is hardly possible, but always very reasonable terms are made at respectable public places. Such arrangements are made in Boston as bring the expense down to $1 per day. The round trip rates from this city are, so far as we are able to say at this writing, $36. For a party of ten still lower rates can be had. Nearly this number have written of their purpose to go. We want three more names this week. Who else will attend this, in some respects the greatest of our National Conventions? Write immediately to this office.

—Correspondents must exercise patience if they are not favored with an early insertion of their articles. We are encouraged by the interest that has for several weeks been manifested in frequent and able letters. Do not let this interest subside, but write—nobody writes too often if they are not thereby using time that might be frequently given to getting subscribers for the paper or Masons to repent and forsake their lodge folly.

TWO THINGS

should always be borne in mind: Have your articles written *in a clear, plain hand with ink; 2, Condense* first, last, and all the time. Cut out every needless word and sentence. Rewrite if necessary, and give your over-worked editor time for his proper business. Articles that must be copied after reaching us, or those so hastily written that they are extended beyond suitable length, must, as a rule, wait until somebody has nothing better to do than to copy and fit them for printing. Let every one write *more*—and BETTER.

THE BAPTIST STANDARD of this city having admitted a report of the Boston meetings of a detractive character, received letters of an opposite kind and announced that "the columns of the *Standard* are not open to the discussion of Freemasonry either on the one side or the other....an injudicious controversy in its columns is just so much more mischievous than it might be in a pulpit, as the field over which its influence extends is wider."

Yes, quite true, brother, "injudicious controversy" is mischievous, but is it not equally true that judicious controversy is beneficial? Is it not equally true that "injudicious" silence is also "mischievous"? We ask you to look back at the conduct of religious papers preceding our late war and ask whether their long years of injudicious time-serving or silence on slavery did not culminate in misery a thousandfold more aggravated than if they had not bowed their knees to the Baal of slavery as you by such language are doing now to the idolatrous lodge?

THE MINORITY CHURCH at Wheaton, now known as the "First Congregational" church of that place, have lately taken action which most clearly shows the irreconcilable difference respecting Christian character and principles between the two parties which existed in the College church before the division and withdrawal of the pastor and some forty members. On Thursday, Feb. 12, that body voted to expunge from their church manual the testimonies against tobacco, dancing, intemperance, and secret societies, the last being in the nature of a prohibitory rule. The principles involved in these testimonies had been held from its organization by the College church, and, with the exception of that on dancing, had been a part of the manual. As such they were retained by the minority church, though some openly boasted, at the time of the division, that the obnoxious parts of the manual would now be "cleaned out." The entire difficulty arose from the adherence of the greater part of the church to these principles of separation from worldliness and their desire to maintain them. To the minority they were simply obnoxious. Two cannot walk together unless they be agreed; hence the formation of a "Congregational" body which has now completed the work so long struggling in the bosoms of its members, which is practically saying to the world that the practices once condemned by testimony will be so no longer. A revival of the dance, in the shape of masquerade balls among the members of the Congregational church, was the occasion of the sermon of Prof. Blanchard in the College church, published in these columns last week. There are members of the Congregational church who have been in the past strongly opposed to the disallowed practices, among them, the clerk, Rev. I. A. Hart, formerly connected with the *Cynosure*. They have prepared a protest; but their consciences will be too easily satisfied if they rest their case with the presentation of such a paper.

Who will help our canvassers report next week?

—A letter from Bro. Day of Parma, to appear next week, calls urgently on the Michigan brethren to take hold of the lecture work like men. See also Bro. Mathews' letter on another page.

New Titles of Secretism.

Three new secret orders have lately come to our notice.

1. "The Royal Templars of Temperance," a title that very indefinitely characterizes a class of people who vainly hope to promote the reform against the dram-bar. This order is said to be about one year old. Its "Supreme Councillor" is not Him without whom no work of reform against sin can succeed, but one C. K. Porter, of Buffalo, N. Y. The organization exists in thirteen States, and reports 12,000 members in 300 "councils." Forty-four of these exist in Illinois, and a "Grand Council" for this State was organized in Mattoon on the 3d of February. In addition to temperance this order holds out a $2,000 death, payment as a bribe to outsiders.

2. A Springfield, Mass., paper notices a secret lodge, called the "Golden Cross," whose meetings bear the very martial title of "commanderies." Ladies are received on the same basis as men, and there is also the $2,000 insurance bait.

3. "Our Country's Defenders" is a political secret society which was evolved from a brain which had been made by idleness the devil's workshop. We first heard of it at Amboy, Ill., and one C. A. Getty, of that village, goes about initiating new members, as "Adjutant General." A lodge of this character was formed by him lately in this city. Only old soldiers are permitted to belong to the order, which is conducted solely for the good of the Republican party, an evidence that this party is becoming unfit for any useful purpose to the country, if it must be maintained by a secret cabal. "Camps" of this order are organized in New Hampshire, Kansas, Iowa and Indiana, and there are some forty in this State. Such organizations as this and the Grand Army of the Republic, which only exists for political influence, ought to reveal to American patriots the depth of the abyss along whose verge our nation is now being led by partyism in politics. When in the South the desperation of party spirit proceeds in such measures in the Ku-klux and White League and White Camelias and Buggy Brigades, our immaculate Northern politicians are filled with holy horror. But were the restraints of law as weak here as in the South, how much better, we ask, would these political secret orders appear? By nature they are only worthy of detestation by every reasonable and truth-loving American. Our nation, our cherished institutions can never be safe in the hands of such "Defenders," any more than the Christian church would be if left to the tender mercies of a lot of dancing, carousing, infidel Knight Templars.

Read Publishers' Department on sixteenth page.

Lectures Wanted.

This week brings several urgent calls for lectures. Rev. S. Smith, Westerville, Decatur, Iowa, writes: "We want to get some good brother to come and work the degrees in Masonry. I think that I can find work for about two weeks in these parts. Last fall I wrote to Bro. Rathbun but did not get any reply. Now there are two of us here that will pledge ten dollars apiece and do all we can to get others to give. Now let some one write to me, "I will come."

Who will answer this call?

Henry Ewing Dorr, Allegan Co., Mich., writes: "I should like you to send a good speaker in here now or this spring. He can stay at my house as long as he likes and we will see he is well paid."

Who can answer this call?

Prof. E. G. Paine, Wasioja, Dodge Co., Minn., writes: "Whom can we get as a State lecturer? He must know something and must be able to raise his salary on the field. We are a little in debt for last convention and some of us have paid all the Lord asks us to, we think at present. We do not propose to hire a lecturer and not pay him. We shall pay every cent we promise, but will not promise rashly!

Who is called of the Lord to the field in Minnesota?

Another brother, J. B. Stowell, who is working for Christian reform in far-away Oregon, has been distributing copies of the *Cynosure* to the members of a ribbon-club convention. He writes: "There is good prospect of having the subject of secret societies discussed here. What we need is a good, fearless, Christian lecturer here and great good would be done."

—Rev. Dr. Milligan of Pittsburgh was called to Wheaton last week by a telegram summoning him to the bedside of his daughter, Mrs. C. A. Blanchard who was dangerously ill. Her condition was so much improved on Friday morning and the indications of recovery so favorable that Prof. Blanchard ventured to start for his Kansas appointments that day.

—Rev. Elbert S. Porter, D.D., was for many years editor of the *Christian Intelligencer*, and was president of the General Synod of 1868, in which Rev. Jacob Van der Meulen then of Holland, Mich., and a seceder, presented a protest against the lodge. Dr. Porter is now editor of the *Illustrated Christian Weekly*, published by the American Tract Society, *and is a Freemason!*

—Farwell Hall has not been used for Masonic purposes, as we remember, since it was rebuilt after the great fire. It is now engaged for the Knight Templar show of next August. In the name of the churches of this city, and of the Christian religion, we protest against the desecration.

—The New York friends are proposing a State Convention on the 17th and 18th insts., the week before the Boston convention. If held it will be at Cortland, halfway between Syracuse and Binghamton, easily reached from either the Central or Erie roads.

—The special Sabbath school lesson for this quarter was prepared by a committee of the College school at Wheaton, composed of Prof. O. H. Lumry, Mrs. S. H. Nutting, and Miss A. J. Carothers. We concluded to print it instead of a lesson on the lodge this quarter, as it presents a very important question, which should not be neglected, and for most of our schools is more practical than even that of temperance, on which special lessons are now printed by several publishers.

—Elder Browne who has been visiting Minneapolis, Minn., writes briefly of the result:

"The audiences in Minneapolis were small. Bro. Ferguson worked the first degree on Thursday evening, Feb., 26. I lectured on Friday evening, and the third degree was worked on Saturday evening. Parnell had a meeting on Thursday evening and on the other evenings it stormed hard. The meeting was held under the auspices of the Young Men's Association of the Swedish Lutheran church. The young men stood by us bravely, and fulfilled their engagements manfully, although the meeting was quite a financial loss to them. We believe that good seed has been sown and that the devil will not be able to root out. The papers reviled us meanly. God bless the Young Men's Association and keep its members in the vanguard of every good work."

Elder Browne wishes now to visit immediately Vermillion and LaSalle counties in this State, and to push the work in other parts. If the way providentially opens he hopes to go to the Boston convention.

—Bro. Mattoon writes one of his incisive letters on the Boston mob at Chambers street church. He contrasts enlightened Boston with the Ephesians of A. D. 60, who had a little jubilee over Diana at Paul's expense. The citizens of Ephesus must have had superior culture since they were called to order by the city authorities and were notified that they must answer to the courts for their disturbance. Nothing of this kind has been proposed in Boston, hence the unquestionable inference, that the Ephesian civilization was superior to Bostonian. Bro. Mattoon closes thus:

"I suppose Ingersoll could go to Boston and say just what he pleased about the religion of Jesus Christ and the police would see to it that order was kept; but let any one speak against the religion of Masonry, and then in the language of the Boston *Journal*, 'The din would be inaugurated.' Which we think goes to show that the religion of Masonry has a greater hold on the people of Boston than the religion of Christ."

—Bro. W. I. Phillips writes that the Lindenwood, Ill., church took up a collection for foreign missions on Sabbath, the 29th ult., amounting to $8 00, which was forwarded to Mrs. Mumford of Phillipopolis, Bulgaria, through Dea. O. M. Brown of Oberlin.

"*Masons at Loggerheads!*"

MORE TROUBLE FROM THE OBELISK—ITEMS FROM THE N. Y. HERALD OF FEB. 9TH.

[Charles T. McClenachan, Commander of a Conclstory, Grand Master of Ceremonies, of the Supreme Council, 33 deg., and eminent Masonic author.]

"Commander Gorringe speaks of two blocks of limestone and one of sienite of granite, and immediately he branches off to the lower steps, composed of eighteen pieces of limestone, thus leaving the subject disconnected. The central piece, of softer limestone of exceptional purity, is suggestive, but it is not inclusive as a symbol of Masonry. Commander Gorringe admits that the iron trowel he has found may be a matter of accident, but he does not give us the shape of that trowel, and in many parts of this despatch he is not more definite than he was in the telegrams of a month ago. I cannot believe after reading this morning's despatch, that there is any reference especially to what are termed the higher degrees of Masonry; but I am willing to wait, for the other marks that are spoken of may possibly give us some definite conclusion."

[Dr. Mott, Most Illustrious Grand Master General.]

He had been struck with the fairness and perfect clearness of Colonel Thomas Picton's exposition of Masonry as it appeared in the *Herald*. The Doctor drew from a large envelope and unfolded a broad parchment almost bespangled with seals. "Look at this," he said; "it is the charter of the Ancient and Primitive Rite of Freemasonry in America." The Doctor went on to say that those Masons who decry the higher degrees of Masonry do so with gross injustice to the institution, for in all the higher degrees much that is in Masonry itself is taught, and the inculcations of the higher degrees are ennobling to the mind. The Doctor does not see in the philosophical Masonry of the present day the operative masonry of the ancients, and he agrees with Mr. Steinbrenner and others that the institution in its existing form dates back only to the time when Sir Christopher Wren's infirmities constrained him to neglect his duties, and his brethren, apprehensive of a falling off in numbers, under which their craft might be extinguished, began to accept men who were not operative masons. Down to that time the fraternity had been, the Doctor has no hesitation in conceding, an organization not unlike the trade unions of modern times. "But," he continued, "from that germ we have formed a powerful and most beneficent, philosophical and benevolent society."

Notwithstanding his frank admission that the essence of Masonry is held in the first three degrees—the Blue Lodge, so called—a lodge that does not recognize those bodies that Mr. Hugh Gardner styles, with honest Scotch straightforwardness, the "ornamentals," which are the degrees that are not recognized by the Grand Lodge of New York, and over which the Grand Lodge does not claim jurisdiction. The Doctor nevertheless adheres to the text book of the Rite of Memphis as published under the auspices of the Sovereign Sanctuary 33, and as compiled and amended in June, 1874, wherein it is said:—

The Masonic Order of Memphis is the sole depository of high Masonic science, the true primitive rite, the supreme rite, that which has come down to us without any alteration, and consequently the rite that justifies its origin with a constant exercise of its rights by constitutions whose authenticity it is impossible to call into question. In fine, the Rite of Memphis is the true Masonic tree, and all other systems, whatever they may be, are only detached branches of this institution, rendered respectable by its vast antiquity.

"But," the Doctor added, shutting the book, "the only Ancient and Accepted Scottish Rite Masons who have any authority are those of the body that was authorized by Joseph Cerneau, in this city, in 1807, the Sovereign Grand Consistory, which was acknowledged by the Supreme Council of France in 1813, and by the Grand Orient of France in 1816."

The Doctor went on to say, anent the symbols that have been observed by Lieutenant Commander Gorringe, "Has it not been a custom for ages—is it not our custom to deposit in the corner stone of every public edifice certain memorials of the time of the builder? Now suppose that, 2,000 years hence, the New York post office is torn down, and some antiquary pulls the New York *Herald* and some of the coins of our day forth from the bronze box in the corner stone of that great structure, may that antiquary not look at those coins and say: 'These are the emblems of an order that had symbols like those that we are employing, and this is evidence that our order existed 2,000 years ago.'"

[Samuel W. E. Beckner, editor of the Corner Stone.]

"Back up what Steinbrenner says? Why he hasn't given you half an inkling of the injury that these ornamental degrees are doing in our great and good order." The speaker, Mr. Samuel W. E. Beckner, editor of the *Corner Stone*, has been a constant visitor from lodge to lodge in this city for eighteen years past, and hence may be assumed to know many Masons' opinions. He continued: "The first three degrees contain it all. The higher degrees are merely ornamental; nay, more, they are often positively hurtful; for many a Mason keeps up his standing in chapter and commandery at the expense of his family, simply to pamper his own self-glory, and the ineffable degrees have sent many a man to ruin. Let me tell you what I know of these 'angels' in Masonry." Here Mr. Beckner cited the case of an up-town tradesman, and wound up with: "They roped him in and went through him to the tune of $20,000, and he went off and committed suicide. There are two classes of the Memphis Rite Masons—the original Cerneau party, that has a charter, and the Northern Jurisdiction party, so called, that hasn't any charter to show. The latter are able drinkists. I call them whisky Masons. They are always on the alert for gulls, as Mr. Steinbrenner styles those neophytes whom the sublime and ineffable Masons, especially of the Northern Jurisdiction, rope in to pay for their champagne banquets. Of course, there are some honorable exceptions to this rule among the Northern Jurisdiction Memphis Rite Masons. I know some sterling men among them. The Mystic Shrine is another of the humbugs that they are starting, and every gull who may be drawn into that net will find that the Mystic Shrine fellows will stand by him as long as he has a dollar in his pockets. They will quote John Fellows to their victim, saying: 'Masons who have taken only the first three degrees of the order are taught only what may be called the exoteric doctrines of Masonry, and this in an obscure symbolical manner, not intended to be fully understood.' But after the victim has entered the Mystic Shrine he will throw Fellows' book away. I will yield to you, however, so far as to say that the paragraphs in his book that you show me are sound." The page that had been opened to Mr Beckner has the following:

It is worthy of remark that Masonry conforms to the practice of the Egyptians in prohibiting to slaves a participation of its mystic rites. It excludes, also, all those who possess any bodily defect. That a benevolent society, as the Masonic institution is, should make a misfortune of this kind the cause of debarring admission to its social and friendly communion admits of no justification; no Mason can give a plausible reason for it. It is an outrage against humanity. Any one who in fighting the battles of liberty and his country, should have lost a leg or an arm in the conflict would in vain apply for admission into this society. Every Mason has sworn not to be present at the initiation of a person thus situated. He is bound down with the adamantine chains of precedent, which has often perverted the plainest principles of justice and common sense.

Recurring to the higher degrees of Masonry Mr. Beckner said: "I had always supposed that Masonry eschewed both politics and religion; but when I examine the rituals I find that to be admitted into the Templar degrees the candidate must be a Christian, and that neither Jew nor Mohammedan can be made one of the Knights Templars; and yet I have found better Christians among the Jews than among the Knights."

Mr. Beckner dates the birth of Masonry, as we know it, back only to the time of Sir Christopher Wren and views the marks on the stones that upheld the obelisk in Alexandria as of no importance whatever

Home Circle.

The Sifting of Peter.

A FOLK SONG.

"Behold, Satan ath desired to have you, that he may sift you as wheat.—St. Luke, 22: 31.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache,
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

—H. W. Longfellow.

The Fear of Fanaticism in the Pulpit.

BY PROF. AUSTIN PHELPS.

The religious weaknesses are very few which sap the strength of the pulpit more insidiously, yet fatally than this. It is not easy to decide which is the more disastrous to a preacher's power over the consciences of men, to be a fanatic or to preach in servile fear of being one. The perils of the large majority of educated preachers are in the latter direction. Culture tends to the regulation, often to the suppression of feeling. High culture in the pulpit, therefore, recoils often with excessive rebound from fanatic ebullitions. History shows that genuine fanatics in the pulpit have been comparatively few. Not so numerous are they by a vast reckoning as the ferocious denouncers of fanaticism. The weaklings who have succumbed to their dread of an intemperate pulpit by making their own stupid, have been as the stars for number.

Every revival of religion which has been potent enough to have become historic, has created repellent drifts of opinion which have borne a certain class of ministers into opposition to that revival for this reason. Good men are often swept by the current of antipathy of fanaticism into the ranks of the enemy. Pulpits have been closed against the eminent instruments of the revival, as were many against Whitefield. That was a sad page in the history of the pulpit, yet how many times repeated!

Sermons by the thousand have been palsied in their applicatory force by the shock of recoil from fanatic vagaries. They have lost applicatory invention and become stilted. The men who have preached them have fell into professional routine. They have sunk under the disease, which above all others is most fatal to a regenerate ministry—that of *satisfaction with other success than that of saving souls.* Nothing else equals this in the power to kill an evangelical pulpit.

Let a preacher content himself with literary success, rejoicing in his sermons as standards of literary taste; with social success, building up a church which by its numbers, its wealth, its culture, becomes a social power and a representative of aristocratic caste; with conservative success, holding fast an ancient creed or a venerable liturgy by which the church to which he ministers is anchored safely in a harbor whose coast bristles with polemic defences; with even that kind of missionary success, which expresses itself in heavy pecuniary contributions from heavier purses, to the support of missionary societies whose name has become an honor in the world of religious enterprise—I say, let a preacher be content with such incidental and external successes as these, while no proportionate result are seen in the direct business of the saving of souls, and his ministry is, in an eternal estimate of its worth, a dead failure.

Yet this is sometimes the consequence of a morbid antipathy to fanaticism. It creates sympathy with the world in denouncing enthusiasm for Christ by that unamiable name. The soundest historic orthodoxy may be preached in such a pulpit, yet the world will feel it as little as the solid globe is shocked by its concussion with a cherry blossom floating to the sward in June.

Probably one of the most noted examples the world has seen of a really powerful mind which was often crippled in the pulpit by its intense hatred of fanaticism, was Dr. South. A man of more brawny force of intellect never stood in the English pulpit. He had scarcely his equal in mastery of that Saxon English which gives to speech power with the masses of his countrymen. He was the peer of Shakspeare in his discernment of the weak points of human nature. He deserves to rank among the most racy of English satirists. His casuistical sermons indicate a marvellous analysis of the human heart. He held stoutly to the strong points of the Genevan theology, a theology which has always held sway when the pulpit has been pre-eminent among the creative and reformatory forces of the age.

He might have been to the court of King Charles the Second what John Knox was to that of Queen Mary. He was courage personified. He read prayers at Westminster school on the day of the execution of King Charles the First, praying for his majesty by name. He had the intellectual resources and the temperament of a reformer at his command at a time when England ran wild. Yet, with this singular adaptation of resources to opportunity, he missed it as fatally as if he had been an imbecile. The sermons on which chiefly his fame rests breathe scarcely a hint of apostolic appreciation of the crisis in which he acted. Indeed, many of them hardly suggested the possibility of their having been instrumental in the salvation of souls. Why? It is not for the want of evangelic themes from pungent Biblical texts. Some of them are the imperial themes of the pulpit, such as the elder Edwards might naturally have chosen at the height of the Great Awakening. It is not for the want of practicalness of aim in his discourses. Many of them are crowded with application to real life as he read it.

What is it, then, that takes religious life out of so many of his sermons and gives them the title by which critics have sometimes distinguished them, of "Week-day Sermons," which one reads as standards of the literature, rather than of the evangelism of the pulpit?

The answer is, Dr. South was paralyzed as an evangelical preacher by his enmity to Puritan "fanaticism." His pulpit was eaten through by the dry rot of that prejudice. South, the preacher, shriveled into South, the courtier. The prince of preachers became the most servile of courtiers whenever he stood face to face with the reformatory spirit of his age. That spirit saluted him and gave him his great opportunity, and he rebuffed it with ridicule and invective. Thenceforth his eye was closed upon the Christian future of England.

While prophets and apostles were moving in the air, he could see no other revelations in the heavens than that Oliver Cromwell was the Scriptural "Baal," and John Milton was a "blind adder." Therefore, his most illustrious sermons are, in point of evangelistic spirit—what they are.

Yet one might select from the unpublished literature of the pulpit of every generation since his day discourses which, with little or none of his genius, resemble many of his in this: their incapacity for pungent evangelical uses, occasioned by their recoil from evangelical fervor, libeled by the malign name of fanaticism. Dr. South heads the list of a class of preachers of which every age has its representatives.—*Pulpit Gleaner.*

A fire broke out in a large steamer. The vessel was headed for a near shore. A man on board, returning from California, was buckling round his body a belt filled with gold. Just as he was about plunging in the waves, a little pitiful voice was heard saying: "Please, sir, can you swim?" "Yes." "Then won't you save me?" He could not save the gold and the child, so flinging down the gold, he said: "Yes, God helping me, I will save you." Giving the child instructions how to act, he plunged into the water. The surf was almost too much for him. The gold would have carried him under, but the pressure of the little clinging arms lent force to every stroke. He fought for that precious little life, as well as for his own, and both were saved. Can it be that men and women, bearing the name of Christ, will care more for money or fashion than for the children's souls?—*Selected.*

A Sound Legal Opinion.

An honest farmer once called upon the late Roger M. Sherman, the celebrated lawyer, and told him he wanted an opinion. He had heard a great deal about the value of Mr. Sherman's opinions, and how a great many people went to him to get an opinion, and John, who had, nor ever was likely to have a lawsuit or other difficulty to help him from, thought he would have an "opinion."

"Well, John, what can I do to help you," said Mr. S., when John, in his turn, was shown into his room.

"Why, lawyer," replied John, "I happened to be in town, and having nothing to do, I thought I would come and get your opinion."

"State your case, John. What is the matter?"

"Oh, nothing; I ain't got no lawsuit; I only want to get one of your opinions; they say they're very valuable."

"But, John, about what?"

"Oh, anything, sir; take your pick and choice!"

Mr. Sherman, seeing the notions of his client on the matter in hand, took a pen, and writing a few words, folded them up and handed them to John, who carefully placed them in his pocket.

"What's to pay, sir?"

"Four and sixpence." Yankee money—75 cents.

When John returned home the next morning, he found his wife, who pretty much took the lead in his business matters, anxiously discussing with his chief farm servant the propriety of getting in a large quantity of oats on that day, which had been cut on the one previous, or of undertaking some other labor.

John was appealed to to settle the question, but he could not decide. At length he said: "I'll tell you what, Polly; I've been to a lawyer and got an opinion that cost me four and sixpence. There it is; read it out; it's a lawyer's writing, and I can't make head nor tail out of it!"

John, by the way, could not read the plainest print; but Polly, who was something of a scholar, opened the paper and read as follows: "Never put off till to-morrow what can be done to-day."

"Enough said!" cried John; "them oats must be got in;" and they were "got in," and the same night such a storm came on as otherwise would have ruined them entirely.

John often afterward consulted the opinion and acted upon it; and to this day entertains a high estimate of lawyers' opinions generally, and of the lamented Mr. Sherman's in particular.—*Selected.*

The *Magazine of American History* prints from the original a letter from Major Tallmadge, in whose custody Major Andre was from the time of his capture until his delivery at Tappan, written to Jared Sparks, in response to a request for personal reminiscences or anecdotes. "Both being soldiers of equal rank in the two armies," says Tallmadge, "we agreed on a cartel, by the terms of which each one was permitted to put any question to the other not involving a third person." As they journeyed along toward Tappan together, Andre was naturally anxious to get Tallmadge's opinion as to the light in which his case would be viewed by General Washington and a military tribunal. "When I could no longer evade his importunity," writes Tallmadge, "I said to him that I had a much-loved classmate in Yale College, by the name of Nathan Hale, who entered the army with me in the year 1776, after the British troops had entered New York. General Washington wanted information respecting the strength, position, and probable movements of the enemy. Captain Hale tendered his services, went into New York, and was taken just as he was passing the outposts of the enemy. Said I, with emphasis, Do you remember the sequel of this story? 'Yes,' said Andre, 'he was hanged as a spy; but you surely do not consider his case and mine alike!' I replied: Precisely similar, and similar will be your fate. He endeavored to answer my remark, but it was manifest he was more troubled than I had ever seen him before."

Childrens' Corner.

From the Baptist Weekly.

Isaac Watts.

(Concluded.)

As for the studies of a son, thus lacking a father's superintending care, they put to shame our modern systems of instruction in which parents have no part, and where much is taught and little learned. Watts studied Hebrew, mathematics, astronomy and logic, Latin was the language of the school hours, and one of the exercises consisted in rendering the Hebrew Bible into Greek. Many a young man who has a diploma for completing his under-graduate course at our colleges would be puzzled with the requirements of the little dissenting Academy at which Watts studied.

Long afterwards the Universities of Edinburgh and Aberdeen conferred on him the degree of Doctor in Divinity, concerning which Dr. Johnson, no lenient judge of the claims of a Dissenter on this score, said that "Academical honors would have more value if they were always bestowed with equal judgment."

As years rolled away his aspirations grew higher, his touch more confident. Every experience of life and every aspect of nature became incorporated into his verse, and he availed himself of all the materials of poetry to be found in the little sea-port town in which his boyhood wasted. "He looked out" says one of his biographers on the surging rain-swept tide; on the spot where it had once put to flight Canute and his courtiers and exclaimed—

"Let cares like a wild deluge come
And storms of sorrow fall,
May I but safely reach my home,
My God, my Heaven, my All.

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

Or, on some peaceful evening, he gazed across Southampton water, to trees and meadows steeped in the sunshine, and remembered—

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

"There everlasting spring abides,
And never-withering flowers;
Death, like a narrow sea divides
This heavenly land from ours."

He took his walk in the New Forest, and the gipsy outlaws made him thankful that he did not

"Wander like an outcast race,
Without a Father's love;"

and the mournful notes and anxious gyrations of the turtle dove suggested—

"Just as we see the lonesome dove
Bemoan her widowed state,
Wandering she flies through all the grove,
And mourns her loving mate;

"Just so, our thoughts from thing to thing,
In restless circles rove;
Just so we droop and hang the wing,
When Jesus hides his love."

The fame of other poets seems dwarfed when contrasted with that of Watts, whose hymns have been translated in all languages, and furnish a vehicle of the devotional feeling of opposite sects and conditions. What M. Jules Ferry said of Arago is true of Watts: "Posterity began for him even in his life-time: the rolling years have ratified the judgment of his contemporaries." One of these, Watts' cherished friend Dr. Doddridge, writes him a letter in which he refers to the hymn "Give me the wings of faith to rise". "On Wednesday last," says Dr. Doddridge, "I was preaching in a barn to a pretty large assemblage of plain country people, in a village a few miles off. After a sermon from Heb. 6: 12, we sang one of your hymns (which if I remember right was the cxi. of the second book) and in that part of the worship, I had the satisfaction to observe tears in the eyes of several of the auditory; and, after the service was over some of them told me that they were not able to sing, so deeply were their minds affected with it, and the clerk in particular, told me he could hardly utter the words of it."

Dr. Watts was not exempt, in his last days, from some of the ills that gather like clouds around the evening of life. The bad conduct of some of his relations, the worst of which was kept from his knowledge by loving friends, was a source of bitterness. Always of a feeble habit of body, he suffered much in his decline. But his resignation was perfect, so that when a friend asks him how he does, he answers. "Waiting God's leave to die." Then his memory recalled the remark he once heard from an aged minister that "the most learned and knowing Christians when they came to die, have only the same plain promises of the Gospel for their support as the common and unlearned; and so" said he, "I find it. It is the plain promises of the Gospel that are my support; and I bless God that they are plain promises, that I do not require much labor and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me and live upon that." In such a frame of mind did this good man pass away on the 25th Nov., 1748, in the 75th year of his age, and was buried, near the grave of John Bunyan, in the burial-ground of Bunhill Fields, the Campo Santo of the Dissenters. M.

Russian Winters.

The Russians have a great knack of making their winters pleasant. You feel nothing of the cold in those tightly-built houses, where all the doors and windows are double, and where the rooms are kept warm by big stoves hidden in the walls. There is no damp in a Russian house, and the inmates may dress indoors in the lightest of garbs, which contrast oddly with the mass of furs and wraps which they don when going out. A Russian can afford to run no risk of exposure when he leaves his house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, which are drawn on over the ordinary boots and trousers, and reach up to the knee; he next cloaks himself in an ample top-coat with fur collar, lining and cuffs, and he buries his hands in a pair of fingerless gloves of seal or bear skin. Thus equipped, and with the collar of his coat raised all around so that it muffles him up to the eyes, and the Russian exposes only his nose to the cold air; and he takes care frequently to give that organ a little rub to keep the circulation going. A stranger, who is apt to forget that precaution, would often get his nose frozen if it were not for the courtesy of the Russians, who will always warn him if they see his nose "whitening," and will, unbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during winter, but hardly so for ladies. The women of the lower order wear knee-boots; those of the shop-keeping classes seldom venture out at all; those of the aristocracy go out in sleighs. These sleighs are by no means pleasant vehicles for nervous people, for the Kalmuck coachmen drive them at such a terrific pace that they frequently capsize; but persons not destitute of pluck find their motion most enjoyable. It must be added that to be spilled out of a Russian sleigh is tantamount only to getting a rough tumble on a soft mattress, for the very thick furs in which the victim is sure to be wrapped will be enough to break the fall.

The houses and hovels of the Russian working classes are as well warmed as those of the aristocracy. A stove is always the principal item of furniture in them, and these contrivances are used to sleep on as well as to cook in. The mujick, having no bed, curls himself up on his stove at his time for going to rest; sometimes he may be found creeping right into the stove and enjoying the delights of a good vapor bath. The amount of heat which a Russian will stand is amazing, and his carelessness in facing the cold afterward not less so.—*Pall Mall Gazette.*

Home and Farm.

How to Keep Teeth Clean and Healthful.

As I am not aware of anything practically new in the way of dentifrices, I can only allude to them as auxiliaries or assistants in promoting cleanliness, and in neutralizing the abnormal acidity so commonly present in the oral cavity. No one has yet discovered the magic prophylactic, notwithstanding the absurd claims of the venders of various nostrums, such as 'Sozodont". Of this article I will testify to what is also well known by most dentists, namely, that it destroys the color of the teeth, turning them to a decidedly dark yellow.

There is, of course, quite a general use of teeth brushes by the people, but not uncommonly an abuse of them for want of proper instruction. It is getting to be better understood by both dentists and patients now than formerly that a crosswise brushing is not wise, but the upper teeth should be brushed downward, and the lower teeth upward. It is a common mistake not to brush thoroughly the buccal and posterior surfaces of the third molars, and the lingual surfaces of the lower front teeth. I am sure that nothing like an adequate amount of care is given to this preventive service. It cannot be too strongly impressed on the minds of the guardians of children that they should see that the practice of brushing the teeth thoroughly is begun as early as possible, so that it shall become a habit to be continued through life.

Concerning the forms of brushes, I will say that straight brushes are utterly impracticable on the surfaces to which I have referred as the ones most neglected. Curved brushes with a tuft end, bud-shaped or convex, are the best. There are several favored forms that are quite efficient in the line I have spoken of. The faithful use of floss silk between the teeth ought to be earnestly recommended; also the *quill* toothpick. The wood toothpicks so generally furnished at public eating places are a source of much evil to the soft tissues between the teeth. All kinds of metallic toothpicks are objectionable, though I am aware that it is the practice of some dentists to commend them to their patients.

The value of a decided polished surface of the tooth becomes very apparent to those who have had the operation performed; the facility with which such teeth can be kept clean is evident; and although this condition may have been secured at considerable expense, yet it is an investment that will pay a good rate of interest. I do not think many dentists have much idea of the beautiful polish that a human tooth will take. Many teeth are capable of a great improvement in this direction which are now a decided detriment to what might otherwise be a pleasing face. We know that the general idea among the people is, that inter-

ferring with the surfaces of the teeth destroys the enamel, but we also know that this is a popular error.—*G. A. Mills, in Dental Cosmos.*

The great difficulty with American gardens is that they are too large, and not sufficiently cared for. If we gave the same amount of labor on a quarter of an acre that we now expend on an acre, the result would be much more satisfactory. No one should have more ground in garden than can be kept in the very highest state of cultivation. It is this kind of excellence that affords pleasure, while failure or partial success is a source of pain. It is not only a fault to cultivate too much ground, but even too many flowers. Some seem anxious to obtain and grow everything. This is not well, especially where there is is not a good deal of time and money to be devoted to the work. A choice selection is best, and we like every cultivator of flowers to have a pet or hobby. Always have something choice—something grown better than any one else is growing it—something you have reason to be proud of. It will astonish you to see how flowers thrive under such petting, and what a wonderful exhibition they make of their gratitude. —*Vick's.*

Reform News—Continued.

the disturbers to open the passage, and it was done very quickly.

From the testimony that comes to my ears from the congregation here and members that were present from another church I have the charge of, and members of the M.E. church, C. B., and Friends, and persons who are members of no church, I can but believe that good was done, and the leaven of truth is at work.

Subsequently I invited a number of the members of the church, with a few from other churches, to meet at a private house to talk the subject over. Some twenty-two or twenty-three met, and I presented the following questions for their answers:

1. Is any system of religion except that taught in the Bible capable of saving souls, or worthy of Christian support?

2 Should the concurrent testimony, written and oral, of the acknowledged leaders and expounders of a system, given with direct reference to that system, be considered authentic?

3. Is the testimony of such witnesses given freely and positively that that system is not built upon the Bible, and if it was it would not be that system but something else, sufficient to show that it is not taught in the Bible, nor approved by it?

4. Now, if such system holds forth to the world and to every initiate that it has great antiquity and has had in its membership and as its founders noted and worthy Bible men, and that a certain scene of heroism and murder, burial and resurrection occurred in connection with its origin and in testimony of its power and value, and every initiate is carried through the farce of being killed, buried and resurrected by the power of the said system; and the same authentic witnesses in their books and lectures declare positively that the system had no such origin as to antiquity, or men, or heroic scene; but that its origin is modern and its forms and ceremonies were taken from ancient paganism—is that testimony sufficient to show the system to be founded in falsehood?

All of these were answered affirmatively by all present.

5. If founded in falsehood, and every initiate is required with the lodge to act a falsehood, should it be sustained by Christians?

It was answered with an emphatic no.

6. Now, if that system of heathen origin claims to be a religious system, and to give the new birth, purify the heart and fit it to be the dwelling place of God through its own ceremonies, without Christ or the Bible, is a Christian minister doing wrong to expose and warn men to avoid it?.

They answered, No.

I then read about fifty extracts from the Masonic authors referred to above and others as was done in the lectures, proving as I think to the reasonable satisfaction of all present that the points suggested in the questions were all true, and hence that Masonry is founded on falsehood, and unworthy of Christian support and should be exposed and opposed by Christian ministers.

H. S. Limbocker.

Clark's New Reform Song Book,

Comprising a carefully collected and arranged selection of sentimental, reformatory, and progressive songs, new and old; including Truth, Freedom, Equal Rights, Peace, Temperance, Prohibition, Reform against Secret Societies, Cabals, Rings, Kuklux, etc.; also national, patriotic, hygienic, social and miscellaneous, with a choice selection of favorite and original sacred and devotional songs and hymns. Words and music. By George W. Clark, author of the "Temperance Songster," "Liberty Minstrel," "Harp of Freedom," "Songs of the Free," etc.

This work has cost a great deal of time, research, and close, hard labor, but is now nearly completed. The electrotype plates, made from new type, purchased expressly for this work, are being turned out at the rate of twenty-four pages a week, and will soon be finished. All who desire the work, for themselves or others, please send their names at once to George W. Clark, care of Roe Stephens' Music Store, 184 Woodward avenue, Detroit, Mich.; 35 cents single copy; $3.60 per doz. All editors friendly, who will insert this notice and send the author a copy of the paper containing it, will receive three copies of the book, with the thanks of the author.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$27 00
Eli Tapley..... 20 00

—Dr. G. F. Pentecost's work was expected to close in Detroit about the first of this month. A correspondent of the N. Y. *Witness* thus speaks of it: All his meetings are crowded to overflowing, and all the evangelical clergy and ministers attend as often as possible on the platform. Undoubtedly a great awakening has been had both in Detroit and Windsor. Multitudes have come and accepted Jesus, and many are on the point of doing so. The interest is increasing every day and spreading over parts of the city that usually do not attend churches.

—In the absence of Prof. C. A. Blanchard in Kansas, Dr. A. M. Milligan of the Reformed Presbyterian church, Pittsburgh, and Rev. H. H. Hinman preached for the College church, Wheaton, on Lord's day.

—George Mueller, of Bristol, England, gave an account of his work in the Chicago avenue church last week Monday. The institution under his charge has five distinct departments, each of which costs tens of thousands of dollars yearly to support. He sustains 118 schools in all, situated in Spain, France, Italy and Denmark. It takes $50,000 annually to maintain them. Missionary work has taken from the commencement $1,000,000; Bibles and Testaments for all heathen lands have cost thousands also; all this, besides his orphanage in Bristol, England, where he maintains yearly 2 550 children. By request, Mr. Mueller will speak again tomorrow evening in the same church, and continue the narrative of his great work.

Reform in Church and Mission Work.

THE GOOD WORK AT LINDENWOOD, ILLINOIS.

Editors Cynosure:—Where darkness and selfishness antagonizes light and righteousness, clanism perpetuates the former, and true Christian relations and living the latter. To successfully do battle for the latter the antagonizing elements must be completely divorced. This state is supposed to exist where the Christian religion is embraced; and yet how sadly are we disappointed in the humiliating condition of Christianity when joined to Masonry. Those whom it is supposed were chosen of God to bear high over all the banner of Christ, often take upon themselves obligations and assume relations from which the name of Christ is entirely excluded. But thank God that he has a more worthy standard-bearer in the eminently Christian character of our faithful pastor, W. I. Phillips, formerly of College Springs, Iowa, who for the past year has ministered of the Word of life to the Church of God at Lindenwood, Ill., and who on a recent Sabbath faithfully portrayed to his people the sinfulness of worshiping the Pantheon idol of Masonry. It may here be added that the people who so wisely have chosen Bro. Phillips as their pastor have for years held up the standard of Anti-masonry, and have nearly escaped from the wilderness of sectarianism, the twin delusions of Satanic origin.

Bro. Phillips also spoke to us on the subject of missions, both home and foreign, especially recommending to our consideration independent and free missions in preference to those of a denominational character, that the fullness of our Saviour's prayer might be realized in that perfect unity and co-operation of all Christians that shall convince the world that he was the Son of God. Had no other relations been allowed to divide the mission spirit of the church of Christ, then the home and foreign missions would have no cause for languishing.

Bro. Phillips has been prevailed upon and we think wisely consented to remain another year with us. May God bless his labors to the lasting good of his whole charge is the sincere prayer of

One of his charge.

Baptist.

—On the evening of the 1st inst., the Centennial Baptist church, of which Dr. J. D. Fulton is pastor, held a grand thanksgiving service, to commemorate the fitting up of the Brooklyn Rink as a place for

worship and work for Christ. It was a double celebration, of both the pastor's fifty-second birthday and the payment of the entire indebtedness of the church, that had been incurred for repairs, alterations and furnishing the immense building. The seats were filled with an audience numbering nearly three thousand, representing all the well-known congregations of the city, while on the platform were a score or more of the most prominent preachers of the Baptist denomination of Brooklyn, New York, and neighboring cities. The assistant pastor, the Rev. T. W. Conway, read a number of congratulatory telegrams and letters from various parts of the country. The pastor then spoke at some length, sketching briefly the history of his life, his work in Boston and in Brooklyn. He wanted to see such institutions as this (the Rink church) established in every large city. He especially wanted an immense church for the people opened in New York, near the corner of Canal and Broadway. A number of other speakers followed, and the exercises were prolonged till a late hour. The *Cynosure* acknowledges with thanks an invitation to participate in the joyful occasion.

WESLEYAN.

—A "subscriber" in Waupun, Wis., writes of a gracious outpouring of the Spirit at that place. Elder Van Driessen, of Baraboo, is conducting the meetings, assisted by Elder Warner and his son William W. Sinners are being converted, backsliders reclaimed, and many have sought, by faith in Christ, for blessings of consecration and the baptism of the Spirit. Such a glorious work was perhaps never known in that community.

—Bro. W. C. Mullenix, of Ironton, Wis., acknowledges through the *Wesleyan* the "efficient labors of Bro. Hinman at our place in opposition to Freemasonry. The subject of his two lectures delivered here was 'Freemasonry a Fraud.' His arguments were conclusive; his matter is settled, and the Masons here are left *hors de combat*."

—Rev. Simeon Austin of Fairmount, Nebraska, president of the State Christian Association, appeals through the *Wesleyan* for $100 to help the State lecturer, Philo E zea, remove his family to their Nebraska home.

FRIENDS.

—The Friends have begun a colony in Clarke county, Arkansas, where there are large tracts of government and cheap railroad lands, with mild climate and good soil. Arrangements have been made to furnish free transportation from St. Louis to those who are poor.

—Mr. Sutton, United States Consul at Matamoras, in his report to the Department of State, gives an interesting account of the progress in education in that part of Mexico. The Society of Friends, in Indiana and New York, established a mission there in 1872. A printing press and type were presented to the mission by a lady of New York city, and by its aid a newspaper has been printed, and a variety of school books, including historical biographies and essays. The public schools in some parts of Mexico have adopted these books, and a large number are sent to Central and South America. This work is fully protected by the Mexican authorities, without whose aid it would be difficult to maintain the schools and churches. The Presbyterians are also doing much work in establishing churches in Mexico.

MASONIC RELIGION.

—On the 30th of January, Rev. C. W. Shepherd delivered an address before the Odd-fellows annual association at Keosauqua, Iowa, in which he claims that the lodges are the offspring of the church, and that Odd-fellowship "is found only in Christian lands because its principles and teachings are drawn from the Bible." "Ye shall know them by their fruits," said "Jesus, do men gather "grapes of thorns or figs of thistles?"

—Rev. Edward Anderson, whose defense of Masonry was a feature of the State Congregational Association at Princeton, Ill., last May, attended the dedication ceremonies of a Knight of Pythias hall in Quincy, Ill., on Feb. 25th and delivered the address which the *Inter ocean* (not the *Advance*) describes as a most eloquent one.

—The following order has been issued to the martial order which professes to defend the Christian religion, but has public worship to its lodge divinity but once a year:

[Official.]
THE GRAND COMMANDERY K. T., Headquarters of the R. E. G. Com. Jacksonville, Feb. 23, 1880.

To all Eminent Commanders, officers and Sir Knights of the several subordinate commanderies of this Grand Jurisdiction:

It is hereby recommended that Easter Sunday, March 28, 1880, be observed as a day of worship to our risen and ascended Lord, by a sermon or lecture in the asylum, or, by attending as a Commandery, either in Templar uniform or citizen's dress, at the church of some resident clergyman, he consenting to preach a sermon appropriate for the day. All of which you will take due notice of, and govern yourselves according to the sublime principles of our order. By order of

CHARLES M. MORSE, G. M.
Attest: GIL W. BARNARD, G. R.

GENERAL.

—Three young Indians are attending Augustana College, Moline, Ill., to prepare to go as missionaries among their people. Some of the Swedish students are fitting themselves for the same field of labor.

—Baltimore papers lately brought the news that Father Hojda, a Roman Catholic priest, and pastor of the church of St. Wenceslaus, in that city, becoming convinced of the errors of Catholicism, and of the truth of the Lutheran doctrines, publicly renounced the former and professed the latter, in Trinity Lutheran church, of which Rev. J. Pister is pastor.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, Mar. 11.—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

FRI., Mar. 12.—Come, see a man which told me all things that ever I did: is not this the Christ?—John 4:29.

SAT., Mar. 13.—Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of me.—John 5:39.

SAB., Mar. 14.—But be ye doers of the Word, and not hearers only.—James 1:22.

MON., Mar. 15.—If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17.

TUES., Mar. 16.—And ye shall know the truth, and the truth shall make you free.—John 8:32.

WED., Mar. 17.—I must work the works of him that sent me while it is day: the night cometh when no man can work.—John 9:4.

News of the Week.

—The Rev. Edward Cowley, ex-manager of the late Shepherd's Fold, convicted of cruelty to children, was taken from the Tombs last Tuesday in New York to the penitentiary. The reverend convict was at one time chaplain of that institution.

—The surveying party of the Chicago & Northwestern Railway Company have just entered upon an attempt to run its line across the Sioux reservation up Bad river from Fort Pierre. The Indians resist and have thrice driven them off.

—Representatives from the Chinese Six Companies are on their way to Washington, under instructions from the Chinese government to ask through the Chinese Legation there if our government means to protect the peaceful and industrious citizens of China who are resident in this country. They are directed to get, if possible, an explicit answer.

—There was intense excitement in Kansas City last week caused by the statement that the United States Attorney is directed to read the President's proclamation at Oklahomo. Companies are being organized here, and there are concerted measures for a successful raid on the Indian Territory. The people are bound to go into the Territory at all hazards. Troops are scattered all along the frontier, but leaders who came to Kansas City to-day say they can put 2,000 men on the march at three days' notice. There is fear of bloodshed unless the President's order is modified so as to allow settlers to go upon the ceded lands.

—On Tuesday last St. Petersburg was gayly decorated, and the day was observed as a general holiday, in honor of the twenty-fifth anniversary of the Czar's accession. Vast crowds assembled before the Winter Palace. The Czar appeared on the balcony of the palace for twenty minutes and saluted the multitude amid great enthusiasm. After the Czar had received the congratulations of the enormous crowd at the palace he drove out in an open carriage, and was loudly and continuously cheered in the crowded streets through which he passed. Everything passed off quietly, and the threats of the Nihilists were unfulfilled.

—General Melikoff, Chief of the New Supreme Executive Commission formed by the Czar, was fired at by a young man with a revolver, on Wednesday, when alighting from a carriage at his residence. General Melikoff was not hurt. The man was immediately siezed by a Cossack. The next day he was examined and on Friday he was executed. He maintained a stubborn air throughout, and claimed that he was only obeying superior orders.

—It is asserted that France has entered into negotiations with England and the United States with the view of terminating the war between Chili and Peru.

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By Mail.

H Wilde, C Whittemore, W C Hayden, Rev W Parks, G A Lane, E Wilson, B J Butler, S P Marshall, R Pettyjohn, Rev V M Thompson, I Goldfinger, C T Niles, T Hughes, J Walz, J Keppeil, H West, A P Clark, J E Verkler, H J Lamerton, J O Pritchard, S Cronkhite, G C Lindsey, O F Gardner, J B and J E Hendricks, Prof E G Paine, G Ross, B D Stafford, Mrs S F Durfee, J A Furgason, C A Killie, W H Hodson, C Stihl, H G Milloy, A Lull, T P Bennett, J S Trask, Laura L Thompson, Mrs Anna Conklin, J H Armitage, W H Pilkenton, W O Douglass, J H Bridge, H Johnson, P Reeves, J Smith, G S Nutt, Z A Riggs, R Dwight, C Jensen, J Thomas, A Leslie, J P Gabnelsa, W Swaits, H Ader, H H Matthews, E G Reynolds, J Claflin, E W Smith, J Howard, J C Bartholomew, J Hartley, R Bloomer, J Crabs, J Rutler, W Eastwick, Rev L Raymo, Mrs J Viall, C Denham, A Karch, J H Chandler, J Barnett, J Holton, A Bourquin, L Birge, J Schneck, C B Johnson, A M Hauck.

Donations to the Tract Fund.

Mrs C White, $2 00; Laura L Thompson, 50c; W Whitesel, $1 25.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING March 6, 1880, from J H Austin, J Adams, Jas Andrews, L Birge, J Brown, W A Barnett, J Barnett, B J Butler, Jas Burge, Lewis Baldwin, J H Bridge, S Barnett, G W Burtner, J C Bartholomew, J F Browne, F A Crowbarger, C D Coppock, E A Cook, D Carpenter, J O Doesburg, Mrs Sarah F Durfee, B Doolittle, A F Dempsey, J O Doesburg, C Denham, Mrs Mary Ellis, Chas Follett, S A Flanders, Z Finch, S F Fisher, S Fry, Lucy Gray, R George, W R Hench, Wm Hallowell, D Hinman, J Holton, Sam'l Ingram, L Kellogg, H A Long, A Lull, W Leister, A Main, S P Marshall, F M Mitchell, J S McClelland, Calvin Nash, Jas Noel, A Osgood, W I Phillips, E G Reynolds, E C Sanders, J W Swan, Laura L Thompson, H S Taylor, A S Wood, John Ziegler.



Books and Magazines.

—Thomas Hughes, the well known author of "Tom Brown's School Days" has added another to the works for which he will be gratefully remembered. This is a defense of the human life of our Lord Jesus Christ from the sentimentalists who always picture it as weakly gentle and timid, forgetting that there is no finer example of courage, fortitude and true manliness. This book on the "*Manliness of Christ*" is opportune. We need greatly to be reminded of this character of our Saviour. Every Christian reformer will be strengthened by reading it. In one of the last chapters Mr. Hughes pays a splendid tribute to that noble American character, that manly reformer and Christian, old John Brown, in these words:

"I freely admit that there is no recorded end of a life that I know of more entirely brave and manly than this one of Captain John Brown, of which we know every minutest detail, as it happened in the full glare of our modern life not twenty years ago. About that I think there would scarcely be disagreement anywhere. The very men who allowed him to lie in his bloody clothes till the day of his execution, and then hanged him, recognized this. 'You are a game man, Captain Brown,' the Southern sheriff said in the wagon. "Yes," he answered, 'I was so brought up. It was one of my mother's lessons. From infancy I have not suffered from physical fear. I have suffered a thousand times more from bashfulness;' and then he kissed a negro child in its mother's arms. and walked cheerfully on to the scaffold, thankful that he was 'allowed to die for a cause, and not merely to pay the debt of nature, as all must.'

"There is no simpler or nobler record in the 'Book of of Martyrs' and in passing I would only remind you, that he at least was ready to acknowledge from whence come his strength. 'Christ, the great Captain of liberty as well as of salvation,' he wrote just before his death, , saw fit to take from me the sword of steel after I had carried it for a time. But he has put another in my hand, the sword of the Spirit, and I pray God to make me a faithful soldier whereever He may send me.' And to a friend who left him with the words 'If you can be true to yourself to the end how glad we shall be,' he answered, 'I cannot say, but I do not think I shall deny my Lord and Master, Jesus Christ.' The old Abolitionist would have been as amazad as any man at such a comparison as we are dealing with, and would have reminded us that, so far from treading the wine press alone, he was upheld by the sympathy and enthusiasm of all of his own nation, and of the world outside his own nation, for whom he cared."

I. K. Funk & Co., No. 10 Dey street, New York, have republished this valuable book in their "Standard Series" and will send it for the insignificant sum of 10cts.

—The same publishers have just issued eight of Macauley's celebrated essays in convenient octavo form for fifteen cents.

—Jansen, McClurg & Co., of this city have just published a copiously illustrated "Young Folks' Encyclopedia of Common Things," by J. D. Champlin, one of the editors of the American Encyclopedia.

—The Sherman Club of Cincinnati have published a neat pamphlet on the "Life and Public Services of John Sherman." It is written by Ben. Perley Poore, the well known Washington correspondent, and a thirty-three degree Mason. There is no record of Mr. Sherman's connection with any secret order, but much satisfaction seems to be taken in the fact that his father was a Freemason. This campaign document is valuable as a record of Secretary Sherman's management of our national finances.

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To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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No. 3			1 08
Rejected			91
Winter		1 15	1 23¾
Corn—No. 2			37¼
Rejected			35¼
Oats—No. 2		31⅛	34
Rye—No. 2			74½
Bran per ton			13 00
Flour—Winter		4 00	7 00
Spring		3 25	6 00
Hay—Timothy		9 00	13 00
Prairie		7 00	10 00
Mess Beef		8 75	9 25
Tallow			6¾
Lard per cwt			7 12½
Mess pork, per brl			11 75
Butter medium to best		16	35
Cheese		9	14¼
Beans		65	1 55
Eggs		10	11
Potatoes per bu		40	55
Seeds—Timothy		2 60	2 80
Clover			4 40
Flax			1 64
Broom corn		3	8
Hides—Green to dry flint		7	17
Lumber—Clear		37 00	42 00
Common		13 00	14 00
Shingles		1 00	2 70
WOOL—Washed		45	57
Unwashed		38	40
LIVESTOCK—Cattle choice		4 25	5 25
Good		4 00	4 20
Medium		3 60	3 90
Common		2 25	3 50
Hogs		4 15	4 65
Sheep		4 75	5 75

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Flour	$4 90	8 75
Wheat—Spring		1 41
Winter	1 40	1 48
Corn	57	60
Oats	49	55
Rye		93
Lard		7 70
Mess pork		12 87½
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TWELFTH ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, IN MUSIC HALL, BOSTON, MARCH 24TH AND 25TH.

BRETHREN AND FRIENDS:—After due deliberation and prayerful waiting upon Providence, our Annual Convention is appointed at Boston, for the 24th and 25th instant, and we summon thither the friends of the anti-secrecy reform from all parts of the country.

Come, praying that God may be with us, that his Spirit may guide our deliberations, and that the power of the Highest may overshadow the convention. We call especially upon ministers of the Gospel, in the terms of the address adopted at our last convention to the pastors of New England, Come and help us! "The sword of a secret, atheistic religious philosophy is roaming over the land. It is emptying our churches, corrupting our courts, and destroying the souls of men. Dear brethren, God's appointed ministers, we pray you to utter the warning cry, that the blood of those who peri sh be no required at your hands."

We call upon the praying men and women all over the land, pledged to this reform, who cannot be present in person, to be much in prayer, that this convention may be a moral power in the heart of New England, and that its cry may go sounding out to the ends of the world.

Let there be as many delegates appointed as possible. Hospitality will be extended to all such. Papers will be read and addresses delivered by distinguished speakers, and it is expected that the degrees of Freemasonry will be publicly worked.

Convention will open at the Chambers street Presbyterian church on Wednesday, March 24th at 2 P. M., with prayer-meeting. Address by the president, appointment of committees, etc. Punctual attendance of delegates and friends requested.

All communications to be addressed to Rev. J. P. Stoddard, No. 90, Fourth street, East Cambridge, Mass.

HENRY T. CHEEVER,
Pres. National Convention.
Worcester, Mass.

Topics of the Time.

The visit of Rev. John Roe, agent of the Irish Society of Great Britain, to this city, together with the agitation by Mr. Ronayne, of an independent Catholic movement in harmony with the reform begun by McNamara and O'Connor in New York, and an address on Ireland and the Irish, by Pastor Needham, of the Moody church, have given Chicago a revival of Irish interest of a far more profitable character than the late visit of Parnell. Mr. Roe's work is to raise funds to carry on the work of evangelization among the priest-ridden counties of Ireland. It was under the labors of this Irish society that Mr. Ronayne was led out from under the power Romanism. As this society is controlled by the church of England, its agent was somewhat hampered in this country of dissenters. It is hoped that Bishop McNamara may soon come West to begin a work of evangelization in which there could be more general co-operation. This movement in New York, which was set on foot by Rev. J. C. K. Mulligan, of the Reformed Presbyterian church, and editor of *Our Banner*, has developed grandly, the meetings being attended by thousands, and the Sabbath collections reaching $50 and over. Such a work, extended into all our large cities, would shake the power of the Pope in our country as nothing else.

The strikes that follow a revival of manufactures and advance in the price of home commodities are not over. In New York demands for higher wages have been made by half a dozen different trades, and the piano manufactories are generally closed from the strike that has followed. Many employers have cheerfully yielded to the demand of the workmen, who find the low wages to which they have been reduced insufficient to meet the demands of a family, and the present season will no doubt see a marked increase in the item of wages to be met by the farmer and manufacturer.

The ambitious rivalry of England and Russia is now seeking new fields to enrich with blood and bones of slain armies. The Afghanistan border troubles seem to be choked in blood, and China is now to be apparently used by each of these rapacious empires against the other. Dispatches from Hong Kong state that China is making great preparations for war, and is assuming a defiant attitude toward foreign powers. England and Russia both hope to make use of her. The Russian settlements are pointed out by the one as absolutely dangerous to the peace of China, while the other is reviving old quarrels between that empire and Japan. Such are ever the fruits of such an insatiable foreign policy as that of Beaconsfield. No nation, however remote, is exempt from entanglement in its schemes which deal out indiscriminate ruin on every hand.

The announcement of the dissolution of Parliament on the 23d inst. has been made by the Beaconsfield Cabinet, and Great Britain rings with the appeals of the premier and the manifestoes of the Liberals. The Marquis of Hartington, Gladstone, and, last, Lord Derby, an eminent member of the cabinet until the complications with Russia following the Turkish war, have published strong addresses against the brilliant but heartless and ruinous policy of the government. From last accounts the Liberals are confident of a small majority though it will be obtained by the help of a few "home-rulers" from Ireland. Home rule is denounced by Lord Beaconsfield as hardly less disastrous than pestilence and famine. If it means the sovereignty of the priesthood his vigorous language is too nearly true.

The struggle in the French National Assembly over Jules Ferry's Education bill is not yet over. Article seven is a radical measure against the educational institutions of the Romanists, and is the center of dispute. The radical party, or the Left, demand its passage, and as M. Ferry is a member of the cabinet, the bill has been accepted as a government measure. In a speech last week Ferry declared that the Jesuits (Society of Jesus) were a permanent conspiracy against the State. The bill passed the Chamber of Deputies and is now in the Senate, which is opposed to it by a small majority. It is believed that if the bill fails to pass, the laws against the Jesuits, some of them long ignored, will be rigidly enforced, and that unhappy tribe of conspirators are preparing to emigrate to Spain.

SINS IN HIGH PLACES.

BY ENOCH HONEYWELL.

If there is a bold man in the nation, who, like Peter and John, dares to expose legalized sins in high places, he must *do* it, or the salt will lose its savor. Must we forever hold such sins, as we now hold them, as being above the reach of Gospel law? God forbid.

Why do we tolerate such sins? Because we fear the face of clay, when we ourselves have put that clay up into high places. If Christ denounced eight woes on scribes and Pharisees in one chapter (Matt. 23), and that, too, when they were the supposed champions of religion, then why should his professed followers stand crouching, with hat in hand, before our national sins which are committed in its high places?

When a man robs a hen roost we call him a thief and put him in jail, but when Armfield & Co. paid 400 "pieces of silver" in Washington city, and took a license for one year, to sell men and women into life-long slavery, they still remained as popular as the scribes and Pharisees were in their day. Instead of sending Armfield to jail, as we do the hen thief, we took another $400 of him and gave him a charter to sell men another year. The stupid populace said "All right," but God thought differently, and made the nation pay a penalty of five billions of money and a half million lives.

You will say this is all past. True, but I here show up this Satanic work of the past, that you may now look back and see how our present sins will look when they too are abolished. They will then look just as absurd as slavery does now. But as long as they are pampered and fed in high places those who worship popularity as their polar star will continue to bow servile obedience to them.

The alcoholic pestilence is to-day rioting in high places. Our legislators cling to a law on their statute books authorizing license boards all over the nation to sell whisky "rights" to groggeries. Not "rights" for making sewing machines, but they sell rights for making drunkards. Thus the laws of our States legalize the crime of making drunkards, and the multitude bow humble submission to this fountain head of sin. We heap slander and contempt on the drunkard, while he is the least guilty of the whole firm, a firm composed of four partners, the

law maker, the license board, the grog seller, and the drunkard, the last the least guilty of all, for he gets drunk according to law.

The nauseating pipe, too, when seen in the mouths of big men, perhaps a president of the nation sucking the pipe, it induces little men to smoke away their money, their energies, and their health, defile their breath and shorten their lives. Such leaders (I will not say Grant) are at the head of this national idolatry.

I will now call your serious attention to that dark empire that is clutching at the helm of our nation, begotten of Satan, chartered, I believe, by every State; fellowshiped, as slavery was, by worldly churches, and denounced by every consistent Christian who knows its character. This curse of the earth was the protector of that slavery that drove our innocent citizens, in chained gangs, past the doors of our Capitol, and then battered the walls of our Fort Sumpter. It swears its deluded victims that if they ever tell our civil authorities what is plotted in their midnight garrets, though it may be the blackest treason, they shall have their throats cut, tongues torn out, hearts cut out, bowels burnt, skull smote off, and so on and on.—See Bernard's Light on Masonry and the tract addressed to "Young Men of America," for they will show you a host of death penalties. By these plots and threats our government is warped and weakened, and men who hate the lodge are pledged there for life, or murdered, as honest men have been who leave and denounce it. If there is coiled up treason in the lodge, it lies dormant so long as the thrice illustrious worshipfuls can rule the nation without using it. Now, fellow citizens, I ask and entreat you, as you value your self-respect, your manhood and your future salvation, that you carefully look into and weigh these popular sins of high places, and each of you see for yourselves whether you are or are not courting popularity and floating with that side, right or wrong. Accept this counsel as coming up from the grave, for I think, if I could rewrite it, there is not a sentiment that would be altered. Will you not say, like Peter and John, "Whether it be right in the sight of God to obey you rather than God, judge ye." Unless our youth are shown the abominations in our high places, they will be worse than the Ephesians. They bowed to one idol, we to three: the cup, the pipe, and the lodge And we worship them as obsequiously as they did theirs eighteen hundred years ago.

Now, as witnesses to the charges above made, I call on every intelligent man to testify: 1st., Do not State laws authorize license boards to license grogeries to sell drinks of intoxicating liquors? Do they charter Masonic lodges? Have Presidents of the nation ever sucked a pipe or cigar in its Capitol? Did Armfield buy a license in the District of Columbia to sell men at the auction block? Do the lodges swear each other in death penalties, as hundreds of ex-Masons have already affirmed? The true answer is, Yes. Thousands of consistent Christians are now hard at work, trying to banish these plagues from the earth. I myself was a well abused Abolitionist till our noble Lincoln's heaven-born fiat of freedom set me free by abolishing my office.

We have also had a Washington, an Adams, a Lincoln, and hosts of other champions in defense of God's laws. These are the light of the world, and the salt of the earth. They keep that salt from losing its savor; and thus save our nation from being "cast out and trodden under foot of men."

California and Californians.

BY T. J. KENNEDY.

The Jesuits, the present wily counselors of the Vatican, having incurred the displeasure of Charles III., of Spain, were ignominiously expelled from what is now known as Lower California. Their property was confiscated, and it, together with governmental protection and patronage, was conferred upon the order of St. Francis.

Partly with a desire of pleasing their monarch and protector, and thus retaining the power and wealth so unexpectedly attained, and partly with the desire of spreading the ceremonies of the Catholic church and customs of civilization among the degraded savages of Upper California, but, most of all, with the hope of enriching their order from the extensive field now laid open for the accumulation of wealth, these Franciscans resolved upon the appropriation of the fertile plains and limpid streams of this western land. These may not have been the only motives that were potent in the minds of these adventurous priests. A legend, which had been current among the inhabitants of Mexico for nearly two centuries, shadowed forth the vapory intelligence that in the mountains of California, hidded, perhaps, in the distant recesses of some dark canyon, or lying at the rocky top of some mountain summit, lay treasures of purest gold, that overtopped the fabled nuggets of Monte Christo, as some lone mountain shaft overtops the oak-crowned hills below. Whether this dreamy legend played any part in the motives that pushed on these pioneers, who can say, but Him who readeth the hearts of men? But as some guide-post, with outstretched arms, reveals not all of the road, but its direction, so, when we consider the unslacking thirst for gold that characterized all Spanish explorers on American soil, and that expeditions had been fitted out for the purpose of seeking this fabled ore, may not this legend point to the unexplored region of the motives and designs of these California pioneers?

Men who cross an unfrequented ocean and settle in an unexplored land, as the Pilgrim Fathers; who traverse a continent in the midst of bloodthirsty savages, and surrounded by a noxious atmosphere, as Livingstone and Stanley; who explore a northern ocean and traverse a frigid zone, as Dr. Kane and Sir John Franklin, are endowed with many noble and heroic qualities. So were these Franciscan priests, and whatever defects of character were theirs, they neither lacked bravery nor energy. So, in accordance with the above resolve, early in 1769, three expeditions, one by sea and two by land, were organized. After many hardships and much suffering, they all succeeded in reaching what is now known as San Diego.

Here the Spaniards had a glorious prospect. Before them lay 288,000 square miles of virgin soil, from which to choose a site for their colony. Along the coast lay those valleys since famed for fertility. Just back of the mountains that inclosed the coast valleys lay the great plain of California, its southern portion watered by the San Joaquin, and its northern by the Sacramento, both navigable rivers. In these valleys and plains large herds of deer and antelope and elk roamed at will. The grizzly bear, the most dangerous of animals on the American continent, had not retired to mountain fastnesses, but lolled himself to slumber on his grassy bed, in the sunshine of the open valley. In every lagoon and creek, as well as along the great rivers, and in the sloughs running through salty marshes from the ocean, incomputable numbers of ducks and geese had their abode. Every hillside and vale added its tribute of numerous rabbits and bevies of quail to the already rich stock of game.

Than San Diego no place was better adapted for a base of operations and for procuring supplies, or had a more superb harbor, except San Francisco, which was then unknown. Yet many places were more fertile, as the after history of Spanish missions in California and present knowledge attest.

San Jose.

[*Concluded next week.*]

Vermont for the Lodge.

The convention that recently met at Montpelier, Vermont, for electing delegates to nominate a President for the Republican party, were in favor of a Freemason first and last, either for Freemason Edmunds or Knight Templar Blaine. This was to be expected from a State that, while it has a law on its statute books against Masonry, allows its political affairs to be managed by Freemasons.

The closing resolution of the convention, which properly rounds out the tenor of all the others, read as follows:

> Resolved, That we welcome every well-directed effort to raise the standard of official and personal character in public servants and representatives, to elevate the civil service by making the choice and retention of public officials dependent on honesty, capacity and fidelity, rather than on caprice or the personal favor of Congressmen and heads of departments.

Now these words, so far as they accord with the Masonic management of the political interests of Vermont during the last twenty years, might as well have proceeded from the mouth of that great Mason and distinguished statesman, the late William M. Tweed of New York.

If the people of Vermont do not arise and take their political affairs from the hands of the lodge politicians, their weight in president-making will deservedly become even less than the small proportion which their numbers bear to those of the Union. At the beginning of the war of the rebellion, there was no State that weighed more on the scale of pure republicanism than Vermont, or whose voice would have been more heeded; but under the management of the lodge since that period, it has so rapidly degenerated in republican character, visibly to the eyes of every observer, that an endorsement from the politicians of the State would now be received with suspicion and distrust. We know of no wider disparity, not even between falsehood and truth, than that between the resolutions of the Vermont convention and the average character of the managing politicians of the State. It is like the uttering of the solemn words of a prayer, under the facetious, grinning mask of a characterless zany.

If the average character of the Presidential convention which is about to assemble in Chicago should prove to be of no nearer accord with its platform than that of Vermont, then there is no safety for the Republic in the Republican party; a fact which every man of honesty and discernment must have begun to suspect for a long time.

No republic nor any other Christian or decent government can flourish under lodge rule.

AMERICAN.

PAPISTS IN THE UNITED STATES.—The decision to appoint three more Roman Catholic bishops to newly constituted sees, and the aggressive action of the priests in reference to the public schools—the children having been forbidden to bow their heads during the recitation of the Lord's prayer, and a grievance being made that "church exercises" are not excepted as a valid excuse for irregularity of attendance—have directed attention to the proportions now assumed by the Catholic population in the United States. In 1820, they numbered less than a quarter of a million out of a total of nearly ten millions; at the present time the proportions are about seven millions out of a total of forty-five millions, and a little tall

talk is indulged in as to what is to happen in 1930, when it is predicted that the Roman Catholics will constitute a majority of the whole population. Some light has been thrown upon this matter which serves to indicate how little probability there is that any such calamity to the cause ot liberty is looming in the distance. A Government return shows that in the interval, there have arrived in the United States no less than nine million immigrants, a very large portion being from Catholic countries; it is estimated that at least two-thirds, or six millions, of these immigrants were Romanists. Taking this into account, and allowing for the natural increase by births, it would seem as though the Pope was reducing, rather than increasing, the number of his subjects as the result of these migrations, and we have positive testimony that such is the case. The Vicar Apostolic of Nebraska, the Right Rev. James O'Connor, testifies, "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone, with its sparse population, the number thus lost has been from 10,000 to 15,000." He adds this ominous declaration: "The church has no more bitter enemies to-day than these children of Catholic parents." Nevertheless the papacy has a large number of subservient instruments in the United States, who, under the astute direction of Leo XIII. are being vigorously organized.—*London Nonconformist.*

Dr. Crosby on the Dram Bar.

Dr. Crosby, of New York, does not occupy the highest temperance ground, but he delivers some telling blows in knightly style. His society for the prevention of crime has been struggling bravely to secure the enforcement of the excise law. In plain words, Dr. Crosby charges the excise board with being "virtually a paid board to promote drunkenness and rowdyism," and adds the startling fact that "the licenses are bestowed by them on the worst characters, when their record is perfectly patent to all."

In a recent speech Dr. Crosby said: "Two arguments are sometimes used to defend the present order of things, and I will briefly notice them, although they are so utterly contemptible in their weakness that I ought to apologize for mentioning them. One is that to prohibit rumselling is an infringement on the liberties of man. Just as though all communities had not, since time began, made a distinction between articles of trade. A man may sell cheese, but he can't sell gunpowder. The law allows him to raise chickens in his back yard, but it would not let him propagate rattlesnakes. The second argument was very beautifully expressed the other day by my friend, Mr. Morrison, excise commissioner, when he said (notice the exalted morality and religion of the man) that he would grant as many licenses as possible, because the fees were given to our public charities! Noble, charitable man! He would flood the city with liquid damnation for religion's sake, and throng our streets with sots and paupers in the name of charity! People think we could not get along without the revenue derived from the liquor trade, when the fact is that rum causes us far more expense —yes, five times more than it pays us in taxes! Brethren, it is our Christian duty, as Christian people, to use to our utmost ability every means God has given us to annihilate these pest houses, that are the curse of the land. If we personally and collectively devote ourselves to the work in the manner God has prescribed, he will be with us and crown our labors with success." —*Christian Statesman.*

To Revs. Williams and Irwin.

BY REV. C. C. FOOTE.

Brethren:—And so you have cast yourselves into the arms of the "brothers of the mystic tie!" Strange bed-fellows! Are you pleased with your new friends? Do you feel honored by their approbation? Are you enriched by their first love? They are in raptures of delight. They flock to you as hornets to a newly found feast. From the hour they heard the glad news that you refused to allow an exposure of their deeds by forcibly silencing me, they forgave you all the hard things you had said about them. As lightning goes on its mission, so went to the lodge brothers your public declaration that the best man you ever knew was a Mason and that your mother advised you to join the Masons! (I don't think she will thank you for exposing her folly.) And when that prayer of yours, that can be properly characterized by no language I can summon to my aid—"O God take this Anti-masonry out of Bro. Foote!"—was reported to them, with what a Masonic shout did their overflowing hearts respond, "So mote it be!"

From that moment you and they were one, as two united drops of water are one. Their curses were exchanged for blessings; their absence for their presence. What care they that you tell them that Masonry will not save them, so long as you set your faces like a flint against the exposure of their wickedness in your meetings? Your words go for nothing. They judge you by your deeds. You are of them and they know it. Go where you will and your new but dearly bought friends will rally to your aid with numbers and pelf. They will understand your denunciations to be only a part of your game.

And now that you have taken your stand before the world that the crimes of Masonry shall not be exposed in your meetings, and that you make an exception in its favor as against all other sins, I have a personal responsibility to discharge to you in this matter.

1. And first and foremost and over all you have set yourself against a reform, and on the side of the enemies of the reformation that God himself has inaugurated, and to which in the end he will secure a triumphant victory, while his enemies will wither away under his everlasting curse. No talk, no sophistry, no taking a vote "to see how many approve" your course, can change this your astounding attitude towards the work of God. Did you think to drown the thunders of a guilty conscience, or to pacify the Divine displeasure by a dozen or two of votes? Delusive hope!

2. This wicked stand you have taken will do more to strengthen the lodge of Lostant, to confirm and increase its members than a score of Masonic lectures could do. A Masonic lodge is the deadly foe of revivals everywhere. How the Masons cursed you till they found you out. Five years ago their records gave them seventy-five members. But so have the *Cynosure* and the lecturers and the Anti-masonic church here plied them with the truth, that they have hardly a third of that number now—so one of their number informed me.

But by the joy with which they welcome your aid of their sinking cause, there is reason to apprehend that you will add more converts to the lodge than to the Baptist church for which you are laboring.

3. And now I have another word for you, that should "make both your ears to tingle." Your reference to the gray hairs and multiplied years of the man you so grossly insulted by interrupting him in a speech of less than five minutes and forcing him to a seat, was unfortunate for you. It was a vivid reminder that you were but repeating on me the reception I and my associates have had meted out to us from the enemies of all reforms for nearly fifty years. It began by the starting of a Sabbath school in a half-civilized community. It met me in my temperance and moral reform lectures. God only knows how many tines the same gag law that you enforced upon me was imposed upon me while laboring for the overthrow of slavery. In seeking the union of God's saints, as against their divisions, I have encountered it. It has met me in personal and violent assaults in my exposure of free love and spiritualism. And along the greater part of my ministry, this same Masonry, whose deeds of darkness you refuse to have exposed, has been on by track like a hungry wolf waiting for its deadly opportunity. In this I have but recorded the history of hundreds and thousands of my associates, living and dead.

And you have now enrolled your names among the persecutors of God's reformers.

4. And the excuses for this maltreatment were precisely the same as yours, and as sophistical. "You are untimely. You distract the meeting. You create discord. You ride a hobby. We are laboring to save souls, and you hinder our work;" and more of the same sort. Did you never read that the Son of God came to send division and fire on the earth? And do you think to prevent the one or quench the other by your partiality for a sin so gross as Masonry? Then be assured that though you may multiply converts, it will be found, in the end, if you allow one sin to go unexposed or retained, you will have built of hay, wood, or stubble, to be burned in the last day.

I could name to you an evangelist who could outdo you four to one in making converts, and that, too, while he was a victim of the seventh commandment. Take heed, therefore, that you do not regard any possible success as evidence that God sanctions your deeds.

5. In the hope of securing a reconsideration of your unnatural position, I put to you a few questions:

Why should you arraign people, night after night, for "discharging amber" on a muddy church floor, or rebuke them for a game of checkers, or dominoes, or billiards, or for "a child eating the leg of a chicken in the pulpit," or for a picnic, or for indulging in a smoke, or for shooting balls, and then silence a man for exposing an institution that claims power to save sinners without Christ or the Holy Ghost, or the Word of God? (The very words that were in my mouth when you interrupted me.) If this is not straining at a gnat, and gulping down a camel, then that thing never was done. You are not blamed for denouncing these smaller sins, but for shielding one a hundred-fold greater than they all.

6. I confess myself sadly perplexed concerning your anomalous position. Do you mean to have people understand that you are the divinely constituted custodians of the sins of Masonry, and that you are therefore to decide who shall expose its enormities? or that none but you are to do this work? or that you are to decide who is moved by the Holy Spirit to speak on this subject, and when the Spirit may speak? Do you take this position? All this is surely implied in your sealing my lips. And what, as Baptists, are your notions about clerical equality? Have you not vaulted into the highest forms of hierarchy? You call yourselves the followers of Roger Williams. Do you think he would know you or own you? Before I shall again dismiss my congregation that we may attend yours, or accept your invitation to participate in what you choose to call a union meeting, I shall expect an answer to these reasonable questions.

7. There are many who would like to know why you as public functionaries, play this "fast and loose" game on so momentous a question, and never expose it in public, never sound the angel blast, "Come out of her my people," as one of you is reported to do? Is God's Word to you a system of policy and men-pleasing and men-fearing that cares first for salary and a good time and "a flowery bed of ease"; or is it his book of stern and immutable orders to his ambassadors to "show the people their sins and transgressions." And to do this though poverty and death be the consequence, "whether they hear or forbear."

The difference between these principles of action is as the difference between Paradise and its eternal loss.

8. Will you now hold up before the divine mirror that prayer of yours, "O God, take this Anti-masonry out of Bro. Foote!" I pronounce the very breath of that prayer an inspiration from the bottomless pit! By that prayer you declare by logical necessity that God is a Mason. The very thing that one of your Masonic admirers in Lostant affirms. On your knees you thrust that audacious insult into the very face of God! And you declare to God and to all who heard you that you are not an Anti-mason. Then you are a friend of Masonry, for there is no neutral ground. "He that is not for me is against me."

God take Anti-masonry out of me! Not till he denies himself. Every attribute of his being is Anti-masonic. It was God who said, "In secret have I said nothing." My Anti-masonry came to me from God, when your friends, the Masons, murdered Captain Morgan. You may weave scores of prayers, each one as long as the Pacific railroad, and with them all you cannot take it out of me. Every faculty of my being is Anti-masonic; and you may as well hear it from me ere you learn it before the great white throne, that, No man is a Christian who is not at heart and in spirit an Anti-mason.

9. I now arraign you for an act so ungentlemanly that I know not where to find a parallel. One of you but eight years ago, so you said, was "a child of the devil," "sold under sin and without God." When you donned or doffed your theological "bib and tucker," or whether you ever wore one, I know not. Think, then, of yourself, please, as facing down, and talking down, and forcing to silence, as knowing better than he what was proper to say in a social prayer-meeting, a minister who was doing the work of an evangelist for years and years while as yet you were in your father's loins; who has been welcomed to pulpits by the hundred in towns and cities and colleges from Quebec to Omaha with revivals attending his labors for over forty years. Think of yourself forcing such an one down from his feet and that after you were told that his only aim in exposing Masonry was the salvation of souls! Where are your blushes? where your confusion of face? where your regard for age and experience? where your conscience?

10. In parting with you I remind you of a text from which you may learn a lesson of wisdom and possibly of modesty: "Let not him that girdeth on his harness boast himself as he that putteth it off. (1 Ki. 20: 11). And when God forgives you I also forgive you.

Tonica, Ill.

How Gerrit Smith Became an Abolitionist.

UTICA'S ANTI-SLAVERY RIOT.

Oliver Johnson, in his anti-slavery recollections, now publishing in the New York *Tribune*, makes mention as follows of the riot in Utica, October 21, 1835: "But there was a far more formidable riot (than the one at Montpelier, Vt.) on the same day, in Utica, N. Y., where a convention to form a State Anti-slavery Society was to meet. A worse than Ephesian uproar ensued. Leading citizens declared that the convention must be broken up; Utica must not be disgraced by an assembly of 'fanatics and incendiaries.' The court house having been engaged for the convention, a public meeting of the pro-slavery party was held in advance, and arrangements were made to preoccupy the building before the hour at which the abolitionists were to assemble, and by any means to prevent them from effecting their object. The whole city was in an uproar, and the disturbance was led by eminent citizens. The convention, composed of from 600 to 800 delegates, was driven from the court house to the Second Presbyterian church, where it barely succeeded in organizing the proposed society before it was broken up. The chief of the mob was Hon. Samuel Beardsley, then a representative of the district in Congress, who declared that 'the disgrace of having an abolition convention held in the city would be a deeper one than that of twenty mobs,' and 'that it would be better to have Utica razed to its foundations, or to have it destroyed, like Sodom and Gomorrah, than to have the convention meet here.'

Up to this time Gerrit Smith, though an earnest opponent of slavery, had adhered to the Colonization Society and kept aloof from the anti-slavery cause. He came to the Utica convention to be a spectator of its proceedings, and to inform himself more fully of the designs and purposes of the abolitionists. He was so disgusted, shocked and alarmed by the action of the pro-slavery party, and so impressed by the earnestness, devotion and patience of the members of the convention, that he felt the hour had come for him to take his stand openly with the friends of immediate emancipation. He invited all the members of the convention to repair to Peterboro, his place of residence, thirty miles distant, and finish their proceedings. A large portion of the members accepted the invitation, and on the next day they assembled in the Presbyterian church at Peterboro, where Mr. Smith made an address of surpassing eloquence and power, in which he avowed his purpose from that time forth to act with the abolitionists. The accession to our ranks of a man of such high social and moral distinction filled us with encouragement and hope, and helped us to bear patiently the persecution that still remained for us. Ever afterward his name was a tower of strength for the cause. His pen, his voice, his purse were ever at its service. His house was ever a refuge for the fugitive slave and for the toil-worn lecturer, and of his great wealth he contributed generously to the promotion of every form of anti-slavery effort."

OBITUARY.

James P. Yocam died at his residence, in McLean county, Ill., after a lingering illness of eight years, Feb. 10, 1880, aged 49 years. He was born in Sangamon county, Ill., April 11, 1830; went to Oregon in 1851; was married there in June, 1857, to Miss Emeline Hussey, who departed this life April 28, 1863. He then married Miss Martha E. Potts, May 3, 1865, and moved back to Illinois in 1875. He united with the United Brethren in Christ in 1855, with whom he lived a constant member until death. He departed in full hope of eternal life, having borne afflictions with Christian fortitude. He was faithful till death, hence he will receive a crown of life. He leaves a wife and six children to mourn the loss of a kind husband and father, and yet they mourn not as those without hope. The funeral services were conducted on the 11th, by the writer, the subject of the discourse being from John 11:25.

Oregon papers please copy.

Geo. W. Shane.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, March 18.—And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. John 10: 28.

Fri., March 19.—Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. John 11: 25, 26.

Sat., March 20.—He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. John 12: 25.

Sab., March 21.—Suffer the little children to come unto me. Mark 10: 14.

Mon., March 22.—Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. John 14: 27.

Tues., March 23.—Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. John 16: 23.

Wed., March 24.—This is my commandment that ye love one another, as I have loved you. John 15: 12.

Reform News.

On the Road.

LETTER FROM PROF. BLANCHARD.

I have several times been invited to lecture in Kansas, but have never until this time been able to do so, my duties requiring so constant attention as to prevent the trip. It is a great pleasure to me that, at length, I am permitted to see this young and vigorous State and to throw in my two mites toward making it what it should be.

My earliest recollections are associated with the struggle which twenty-five years ago was waged between the Free-soilers and Border-ruffians for the possession of these beautiful streams and prairies.

That struggle ended in the greater and more terrible civil war, which decided the fate of slavery, not only for Kansas but for the whole country. To-day, slavery, that in my boyhood covered the whole country with its dark and terrible shadow, is among the things of the past. Its roots remain. Ignorance, vice and a corrupt religion prevail wherever human bondage was the law of the land, but the light is breaking through the clouds and the day will at last dawn.

Yesterday while in Topeka I saw thirty-five colored people get off the train from Kansas City. They were of various ages, from the man and woman bent and gray, to the infant in arms. It was a sickening thought that in Mississippi, from which they came, there was no law to protect them in their personal or political rights; that they were at the mercy of midnight marauders; that the lodges of that State kill, whip or banish at pleasure men and women who are citizens of the United States and are entitled to its protection. But it was a blessed thought that if these poor men could not be free in the South they could come to the North where their rights are secure.

When the war closed government should have executed leading traitors and confiscated their property. It should have given every black man forty acres of land and made it absolutely inalienable for a long term of years. It should have established schools in every part of the South and compelled white and black to attend. It should have disfranchised forever every man who bore arms for the rebellion, and made a military administration for every Southern State.

Had this been done, the terrible plundering which followed negro suffrage and the advent of Northern demagogues would never have taken place. The long list of murders, whippings and banishings of colored men could not have occupied its bloody page in history.

But we were governed by a parcel of Freemasons. They lengthened out the war and made every rebel

Mason safe after it was over. Now those rebel Masons, elected by a small minority of the legal voters,—I might as well say self-elected,—are in the halls of Congress impudent, domineering and devilish as when they played the part of Border ruffians in fifty-four, of rebels in sixty-one, or burned the town of Lawrence in sixty-three; and the Northern Masons are the same set of doughfaces that they were during all those years when was being filled the cup of blood which the nation drank to its very dregs.

I am off the track. I commenced to say that I have lectured in Winchester, Holton, North Cedar, Valley Falls and Lecompton, that I am to speak to-night in Lawrence and to-morrow in Garnett. I have had the pleasure of meeting brethren Coulter, Torrance, Milligan, Alter, Kiggins, and many others, who are wholly in the work of redeeming the country from the dominion of lodgism. This is a beautiful region. It is filled up with earnest, honest, intelligent men and women. The lodge power is strong, but can be broken and crushed by the faithful application of the truth. God speed the day. C. A. BLANCHARD.

Lawrence, Kan., March 12.

MICHIGAN ANTI-MASONS, ATTENTION!

For the past few weeks we have had in our county (Jackson) Mr. Thos. Lowe, of Eastmanville, Ottawa Co., working the degrees of Freemasonry and selling books, with marked success. At the Smith Wesleyan church, on the evenings of Feb. 25 to 27, the house was crowded, and all was as orderly as could have been expected. Also at Pope's church (M.E.), on the evenings of March 2 and 3, a large concourse of people came together to witness the candid expositions of Bro. Lowe. He does his work in a masterly, convincing way, and shows no spite toward the craft; is mild and straightforward in all his work.

Now, what I want to say is this: We have been mourning and praying over the fact that Michigan had no lecturer, and have seen that our cause was losing ground, when, lo! God puts his hand right on a man who has dwelt among us, and has for years been employed in our State of Michigan, as an instructor of Masons a great portion of his time; has organized new lodges, and has attended the Grand Lodge several times, as their reports show. Now Michigan needs Bro. Lowe as a lecturer, and Bro. Lowe needs Michigan as a field of labor. He is a poor man and needs work. He is willing to work. Now what shall be done? Brethren of this reform, let me hear from you immediately. What will you do for Bro. Lowe and for the cause you profess to love? Executive Committee of Michigan Association, what shall be done? Please ask for Bro. Lowe's services in your locality and he will come. Shall we now put a lecturer in the field or not?

H. A. DAY, Sec. M. C. A.

Correspondence.

IMPORTANT ACKNOWLEDGMENTS.

EDITOR CHRISTIAN CYNOSURE:—Since my last published letter I have stumbled upon historical facts which will be interesting to all inquirers into mysteries of Masonry.

I. In passing through southern Ohio last fall, I found copies of the minutes of the Grand Lodge of Ohio for the years A. D. 1876 and 1877. In one of those volumes was an article read before the Grand Lodge, by a man of learning, and who, if not an Englishman had resided in England, on the question "Whence came we?" In that article spread at length on the minutes of the Grand Lodge, and to which there was no rejoinder, the writer stated that he had made all the research into the history of Freemasonry which it was possible for him to make, and that he found:

1. That there is no evidence of any degrees in Masonry prior to the year 1722.

2. That the lodges of masons in England and on the Continent previous to that time, were not lodges of Master Masons, but simply of craft masons, nor were they even presided over by master masons.

3. That an apprentice was not received by any ceremony whatever, but simply hired out to learn the trade; and that he became a craft mason not by being past with any ceremony, but simply by a common recognition of his skill in the use of tools.

O Grand Lodge of Ohio, where are King Solomon, Hiram Abiff and "My worthy companion of Tyre!"

II. Two weeks ago I hired an old man here in the South to convey me a dozen miles where I wanted to go. This old man gave evidence of being a Royal Arch Mason, and I asked him a few questions, enough to get him talking, and let him talk. And this said R. A. Mason did set forth and declare:

1. That I, your humble correspondent, "knew something about Masonry any way."

2. He recited correctly part of the Entered Apprentice oath, by way of showing the awful obligation to secrecy, and admitted the correctness of parts of the Master Mason's oath which I recited to him.

3. This said R. A. Mason did say and declare that the Worshipful Master of the lodge to which he formerly belonged, "got a clandestine book of the three degrees of Blue Lodge Masonry and worked by it;" and that he, my informant, "reproved the Worshipful Master, and told him he had no right to do it." But the Worshipful Master persisted in "working the three degrees of Blue Lodge Masonry by the clandestine book." And that in the said "clandestine book the first and second degrees were given pretty near correct."

4. The said R. A. Mason did say that the lodge is a cover for scoundrels.

5. That Masonry had cost him a great deal of money, and had never done him any good, and then added: "But Masonry is a good thing though, or at least it was a good thing originally in Solomon's time—but there is no use for it now."

I gave the man a few questions with regard to the morality of the Master Mason's oath, and left him to chew.

Yours, with my head on in the sunny South. WARREN TAYLOR.

FROM EASTERN OHIO.

GLENCOE, O., Mar. 8, 1880.

DEAR CYNOSURE: I thought your readers would like to hear from this part of Ohio. The reform work has been going on slowly but surely since the organization of the State Christian Association. We have had no public expositions here, and I do not know as they are much needed, since there is a feeling here almost unanimously opposed to the lodge. This feeling has been brought about by a Masonic outrage upon this community in keeping out of the penitentiary a young man whose crimes are legion, including burglary, libertinism and murder. True, we have an element here as elsewhere, known as "Masonic jacks," who are very willing to do all the dirty work of the Masons without pay, but these jacks possess the same characteristics as elsewhere. They make no Christian profession, or if they do, they present a cold, sickly appearance. But nine-tenths of our jacks here are skeptical, and many are profane and intemperate, including most of the dregs of our community. But while this is true I might state that a few good men refusing to investigate, still look upon the order as a good thing.

I have been laboring and praying for the cause here, and I trust that I have done some effective work. I have been delivering lectures and agitating the subject, until I have so aroused our M. E. minister (who is a Mason and an Odd-fellow) that he says he will discuss the subject with me. I am ready for him. He dare not do it; he knows that his wicked and murderous pet will not bear investigation. Come on, you hood-winked, cable-towed divine, you shall either prove the truthfulness of Masonic expositions or perjure your soul with Satanic falsehoods.

One word to the writers for the *Cynosure*. Let us remain as a unit, striking blows, heavy and often, upon the head of the old dragon, being careful not to discuss politics nor religious creeds, since some of us are Republicans, some Democrats; some indorsing one form of Christian worship, some another, yet all conscientious in political and religious belief. We cannot afford to cease fighting the common foe to turn our weapons upon one another because all are not Republicans or Democrats, or Methodists, Presbyterians, etc. Let these matters adjust themselves through the ballot and the church; but let us Anti-masons move on in solid phalnax upon Freemasonry, the common foe of pure politics and unadulterated Christianity. The foe is retreating, PRESS ON! He will soon be in the last ditch. Sheathe not your swords, until Satan, the captain of secret societies, shall be a prisoner forever and his scattered forces unable to rally. God grant it, and give us the victory for Christ's sake.

BUCKEYE.

CLEAR THE COURT.

OHIO, Bureau Co., Ill., March 9, 1880.

DEAR BRO. KELLOGG:—While visiting friends in Aurora, we met a lady who had had some recent experience in the way Masonic courts have of ignoring the right of people who cannot give the signs of the secret brotherhoods. The lady, Mrs. L. Kendall, had formerly resided in the vicinity of Aurora, but for the last eight or nine years, had been a resident of Stanton, Stanton Co., Nebraska. She had loaned five hundred dollars to a man who was a Freemason, for which fraternity she had a favorable opinion, because there were "so many good men" in it. The money was secured on a village lot and building, the lower story of which was a store, and the upper part was used for a Masonic lodge room. She had no intimation that anybody else had any claim on the property, and the form of the mortgage asserted that the title was clear.

At the end of the first year the man could not pay, and the lady favored him for another year. A second year passed, with the same result. Her son, a business man of the place, then said he thought he would foreclose, but she told him that he might some time want a similar favor, and gave another year. Before the third year closed the man was making arrangements to go into bankruptcy. After he had had the money two years he came to her and wished her to release the mortgage on the lodge. She declined to do so except on certain conditions, which were not fulfilled. This application for release was the first intimation that the lodge had any claim on the hall, and yet, when the matter came into court, it was decided that the lodge owned the hall.

The lady found out that the lawyers were all Masons, and the judge, although he assured the lady's son that he was not a Mason, yet was found to be one. The principal men of the place are all Masons.

I visited Jennings Seminary part

of an afternoon; found the principal, Prof. Cady, a pleasant man, and so far as I could see, a live teacher, trying hard to repair the damages done by his predecessors. Also met Bro. Searle, who inquired if Prof. Blanchard's sermon on dancing was to be published in the *Cynosure*, so that it could be procured. The dance craze is sweeping over this place, setting old gray heads and young children all to bobbing and spinning at a furious rate. Horace mentions, as one of the signs of the degeneracy of the times, that the "full-grown virgin delights to be taught the voluptuous measures of the dance," and says that it was not offspring from such parents that stained the seas with Carthagenian blood. It was offspring of such parents that succumbed to the more hardy and less effeminate sons of the North. Like causes, if allowed to operate without opposition, will inevitably produce like effects.

Along in the evening, a few nights ago, a man was driven in a livery to this place to take the cars, as he said, for Missouri. He professed to be a sheriff from that State, and had a prisoner, who was fettered, and said to have been arrested near Amboy. He was a married man, but was not allowed to speak to the persons who happened to be present, nor to send any message to his wife. The professed sheriff said he was arrested on a charge of murder. Report says that he is the principal witness in a case involving a large amount of money, very soon to be tried in Lee county. The peculiar circumstances, and the fact that he was arrested on the line of the Central Railroad and brought here, to be taken back to the line of the same road, created a suspicion of foul play. The transaction bears some finger marks of a Masonic affair, but may be all right. If Bro. Cook will send me, at this place, immediately, a small package of *Cynosures*, I will try to get some subscribers. I wish some that have Prof. Blanchard's sermon on dancing. Yours truly,

O. F. Lumry.

Letter from the Capital.

Washington City, Mar. 7, '80.

Editor Cynosure: The Free Methodists being informed of the day appointed for fasting and prayer by the Board, united with us in spirit, offering their place of worship for Thursday evening. They are few in numbers, and had previous meetings appointed at private houses, before being called upon. The decision finally was, to announce at these private prayer-meetings the call of the Board, distribute *Cynosure* tracts, and thus answer as far as practicable the call. A package of tracts was sent to the Friends.

Having attended to the above arrangements, the writer found her quiet room undisturbed on that memorable Thursday morn. With solitude, closed doors, and locked, pacing the floor again and again, she sought a throne of grace. A complete, a total fast and perfect rest were securad. A prayer was offered for guidance, to some verse in the Bible, as setting forth the true character of Freemasonry. Truth is what we seek. Divine truth, unalloyed by prejudice, unbiased by education. The sacred Word was opened to these words: (Isaiah 56:11.) "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." What a text! What a picture of our foe! True to life! Can they ever have enough? No. Yea, "shepherds without understanding." Where are they leading? Among wolves, into their dens do they lead the best of husbands, fathers, sons; and can we women hold our peace while thus our loved ones go to sacrifice? I for one cannot, and will not, "God being my helper." And "every one for his gain from his quarter." Yes true, gain, gain! That is it. Here is the benevolent (?) order truly, skilfully portrayed.

I humbled myself before God that morning, asking him to show me if I viewed too severely, or was uncharitable towards this institution of Freemasonry. And this was my answer; and how blest I was in finding it, assured by the Comforter that I was accepted in my Anti-masonic labors.

In my last letter I earnestly desired the annual meeting, as spoken of in your paper, to be at Washington. Yet no one rejoices more at the evident providential calling to Boston. "He maketh the wrath of man to praise him." Our dear brethren, Starry and Browne, Lowe and Cook, Stoddard and Rathbun, God keep them safe from violence and bless them. How they remind us of the journeyings of the apostles! Paul and Silas sang praises, so may they be enabled to do. The incense of praise arises daily from many Christian hearts that we have such men, and prayers ascend morning and evening, I doubt not, from innumerable family altars for them. Yes, I doubt not, many prayers come from the hearts of Masons, who were never suspected of disloyalty.

From my acquaintance with members of the craft, I believe that the good men among them have a profound respect for us, and hope for our success. They long to have free hands strike off the manacles from their. They are bound hand and foot, gagged, enslaved, body and soul! Christians, let us go to their rescue. Christian women, do your duty. Let not this sin be laid to our charge. Thank God that Masonry left us out. We are free! For this let us offer praise and thanksgiving. But not as the Pharisee prayed, but humble as the publican; and imitating the Good Samaritan, let us pick up those who are bruised body and soul, and are lying all around us; bathe their wounds, place them in safe keeping in the Anti-masonic inns, and help to pass a prohibitory law to prevent others "falling among thieves, being robbed and left for dead."

I search the *Cynosure*, from the first to the last page, for the reports from Fast day. God is our refuge and our strength. Other foundation have I none in this work. And this call of the board evidenced that the N. C. A. is built upon a rock, and if true to the spirit thus manifested, the storms may come, of persecution, violence, and slander, yet the society will stand.

All Anti-masons' hearts are drawn to Boston, as the needle to the pole. Incense of supplication for blessings on that convention is ceaselessly ascending heavenward. Faith lays hold on the promises of God's word. This is *the* question of the hour for Americans, and we will be heard, and our present action will be felt a century hence, and for this our children will call us blessed. Ruth.

Another Masonic Notification.

Janesville, Wis., Mar. 8, '80.

Editor Cynosure: Many thanks for the tracts and supplements you sent me; have been very busy circulating them, and think, by the squirming, I have trodden on the tail of the old serpent. I pray God his head may be bruised shortly. This true copy of a card received at the postoffice yesterday will explain itself:

Janesville 3, 2, '80.

Mr. Straten, you are circulating papers Exposing Masenry you must stop this at once or you will bee disposed of as many that have gone this way before you a word to the wise must be suficiant

Ex-Masons.

Please observe: 1st, that my only offense is circulating these papers; 2d, that they do expose Masonry; 3d, another strong proof of the vindictive and murderous spirit of the institution. I use it as a campaign document, and think it will help to divide the worshipers of God and Baal. I have got several subscribers, and hope to make out a good list in the next two weeks.

John Stratton.

History Reviewed.

Center Point, Ind.

Editor Cynosure,

Dear Sir: Justice to myself, to the church with which I stand identified, and to the truth, demands that I speak again, and because I cannot be heard through the local presses at home, I ask to be heard through your organ.

It is astonishing to witness the adroitness of lodge-men in leaving their impress upon all with which they have to do. It seems to be the great aim to give lodge coloring to all they touch. It requires eternal vigilance on the part of those who dare oppose them to keep above the poisonous slander with which they environ his efforts to do good. They have entered the markets and placed their symbols on the wares, from the tiny button to the massive engine; they are found upon the humble slab that marks the resting place of some departed one, and upon the statuary of the nation.

Masonry also gives coloring to history, to be interpreted by future generations to its glory.

In 1879 Messrs. W. H. Perrin, H. H. Hill and A. A. Graham, gathered the material for a history of Edgar county, Illinois, which was published by W. M. Le Baron, Jr., & Co., 168 Dearborn street, Chicago. On page 484 of said history the author, in speaking of the Masonic and Odd-fellow lodges in Vermillion, says:

> The latter organization was organized in the village under the following circumstances: Something more than four years ago a man named William Given, a minister of the United Brethren church, advertised to deliver a lecture at Vermillion on the baleful influences exercised by secret societies. All secret organizations were included in the reverend brother's ecclesiastical condemnation, but Masonry and Odd-fellowship particularly were, in the slang of the period, to be "sat down on." He had once been a Mason, or, more properly speaking, belonged to the order—a true Mason he never had been. He was a member of the lodge at Vermillion, and just before the lecture made a request to withdraw from the lodge on the grounds that "his church was opposed to secret societies." After his lecture was over, Col. Morrison, a leading member of the Masons, said to Mr. L. P. Besier, whom he knew to be an Odd-fellow, "Why don't you start a lodge of Odd-fellows; now is a good time to do it." Said he, "We have no place to meet." Morrison told him he would use his influence with the Masons for the Odd-fellows to have the use of their hall six months, rent free. Besier went to work and in a few days their lodge was organized.

I have quoted *verbatim et literatim*. I leave it to the careful reader without comment as to the composition and punctuation. That the author is a lodge man is evident to every one who understands anything of lodgeism. But I do wish to say something in regard to the truth of what the writer has said concerning myself and lecture. The whole first sentence is of his own, or his informant's manufacture. The facts are, that at the earnest solicitation of my numerous friends in Vermillion and vicinity, (my former home) I consented to deliver three lectures exposing Freemasonry; they knowing that I had formerly been a Mason. My friends made the arrangements and circulated the appointment, and I delivered the three lectures. During my stay at Vermillion I was the guest, by request, of a Fellowcraft Mason and of a granger, who treated me kindly and have since left the lodges.

Second. "He had once been a Mason, or, more properly speaking, belonged to the order—a true Mason he never had been." If this is the language of the author, he is, beyond a doubt, a lodge man. If not a member, Col. Morrison put the words into his mouth, for surely the profane would not, could not speak the language of the circumcised so correctly. "A true Mason he never had been." I was a Mason in good standing for seven years, during which time I filled several offices in the lodge, *pro tem.* I was

a Master Mason, and recognized by Masons as a bright Mason. May be I was not a true Mason. Concerning zeal I was not a whit behind the chiefest of them. The night I was raised to the sublime degree of a Master Mason, so called, I remember very well how that, after the lodge was closed, we all sat around the stove while one Charles Seaman, a worthy brother from northern New York, told us of the abduction and murder of Capt. W. Morgan, and of the part his father had taken in the affair. The Master of the lodge said he was served right, and so said all the brethren, and I said amen. Wasn't I a pretty good Mason? If not, Paul was not a good Pharisee when he consented to the death of Stephen. But when God converted me he converted me from Masonic idolatry, as well as from my other sins.

Third. "He was a member of the lodge at Vermillion." This I brand as a wilful, malicious, Masonic lie. Who told it? Did the historian make it out of whole cloth, or did Col. Morrison or Besier tell him so? They both knew better, for Morrison knew very well that I was out of the fraternity at least six years before the Vermillion lodge was organized, and Besier knew that I have not resided within the State for over eighteen years. The falsehood is among them; let them settle it.

Fourth. "And just before the lecture, made a request to withdraw from the lodge, on the ground that" —etc. This is another falsehood, of equal magnitude and maliciousness; a falsehood without even the semblance or shadow of a foundation. My relation with Masonry was severed in January, 1857, six years before Morrison presided over Vermillion lodge as its first W. M. My connection with Masonry had been severed eighteen years before I delivered those lectures at Vermillion.

"Made a request to withdraw from the lodge." This is the exact language of the historian. Now, sir, I ask the gentleman, by what authority did you write that sentence? I brand it as a wilful and malicious falsehood, as dark and as black as the lodge and hearts from which it emanated, and the parties giving the information could not help knowing that it was false; and as Messrs. Morrison and Besier are referred to by the historian, the legitimate conclusion is that they had something to do with giving publicity to this foul, lying slander.

But, I ask, what are the motives for making such a record in history? I suppose lodge men, like certain English statesmen, "plot treason in order to be the first to discover it, so as to immortalize themselves;" so Masons make history by which the fraternity may glorify their order in the next generation.

I now dismiss this part of the history of Edgar county, but have no promises to make in regard to "historian" and his fellows.

WILLIAM M. GIVENS.

OUR MAIL.

J. C. Bartholomew, Ely, Ia., writes:

"A Mason stopped over night in this vicinity last spring with a family to which I had loaned Cynosures and other Anti-masonic publications. While the Mason was perusing these documents a member of the family asked, 'What about the Masons killing Morgan?' To which he replied that he did not believe that there was such a man. The family then told him that there was a person living near here who had seen the woman who was once Morgan's wife, and one of his children. He then said that the Masons did right in killing him, and that Pres. Blanchard and a dozen others ought to go the same way."

Robert Moore, Glasgow, Ia., writes:

"I am trying to do what I can for the reform in which you are engaged. I am for the war long or short."

G. Marcy, Portland, Mich., writes:

"Elder Barlow lectured here once, and the Masons said that he helped them to get members. But two years after we had Elder Rathbun here and could not get a house for him to lecture in, so I notice they do not want any more of that kind of help. I was born in 1823, just before the Morgan murder, and lived shortly after in Niagara county, N. Y. I can remember the excitement it produced for my father was at some of the trials in Lockport. I have been an Anti-mason and an abolitionist ever since I can remember, and always expect to be. I think there is as much need of the abolition of slavery now as ever, for it seems to me that men are bound in worse slavery than American slavery dare to be. Men are blinded by Satan's hoodwink and bound with his cable-tow, so that it is impossible to extricate themselves without the help of God. And I feel that all of our popular churches are bound by the same slavish chains. Oh, that the time may soon come when men, churches and state shall be delivered from this thralldom of sin. For this end let us ever vote and pray. I do not vote with either of the old parties. We have no American party here, so I cut out our platform of principles and put that in the ballot box."

John K. Glassford, Carthage, Mo., writes:

"I am in sympathy with the reform movement, and am just sowing the good seed of the kingdom, and I look for and expect a glorious harvest. I have six engagements to lecture in this county covering twelve nights. It will occupy two and a half hours each night; all for the glory of God and the good of souls. Already some, yea, many, are breaking the shackles and leaving the lodge. I am satisfied that it is the Lord's doings. Pray for us."

Daniel Leggett, Allegan, Mich., writes:

"I have taken the Cynosure for ten years. I know of no paper that comes up to it. We cannot do without it. You may consider me a life subscriber. I am seventy-three years old, and know all about the Morgan affair."

D. E. Middlekauff, Polo, Ill., writes:

"There are a few of us left here who are holding on to God by faith, and we expect to triumph through Him that loved us, and washed us in his own precious blood. Oh, may God anoint his people and baptize them with the Holy Ghost, that they may resist the powers of darkness and the power of the lodge, that has such a hold upon nearly all our churches."

G. T. Horine, Castine, O., writes:

"I live in a section of country that is full of secret societies of some sort. Our county court is a farce, when there is a Mason or an Odd-fellow involved. I know whereof I speak. I hate the secret orders with a perfect hatred. I hope this land may throw of this curse from our American liberty."

F. H. Waugh, East Monroe, O., writes:

"This community is a hot-bed of oath-bound secret institutions."

Moses Morse, Reading, Mass., writes:

"I am glad that you are able to press forward with this great work of reform."

Isaac Townshend, Tabor, Ia., writes:

"I have always been opposed to secret societies ever since the abduction of Wm. Morgan, which I well remember."

N. G. Northup, Eaton Rapids, Mich., sends for tracts and writes:

"I am trying to fill up this part of the country with them, hoping to get organized secretism out of the churches at least and hoping to see the time when our courts will be something more than mockery."

T. B. Galloway, Pittsburgh, Ind., writes:

"May the Lord prosper your cause in turning many from the dens of the devil."

Mrs. L. C. Foster, Onarga, Ill., writes:

"I am sorry not to be able to give encouragement with regard to your reform work in this place. The Mormons, Odd-fellows, Sons and Daughters of Temperance, compose this entire community."

A friend, Mt. Ayr. Ia., writes of a conversation she had with a Mason, and adds:

"As I was a woman I suppose he thought he could bluff me, but I have read the Cynosure too long for that, and better still I have a more sure Word to rest on, the Bible, which is the foundation of all true principles, and I think the principles of the Cynosure are the principles of the Word of God, and will stand the test."

William Wishart, Ontario, O., writes:

"I need tracts here all the time. Please send immediately."

David West, Sycamore, Ill., writes:

"Almost every one seems to evade the subject, and the secretists have things about as they like."

C. D. Hoyt, Sen., Prairie Center, Kan., writes:

"I came into this State last fall, and have heard no one but myself speak out against secret societies. They seem to be flourishing here."

Mrs. Charles Blackinton, Marion, Ia., writes:

"I am trying to keep the commandments of God and the faith of Jesus and be prepared when he comes to live in his kingdom."

Phil. Beck, Grafton, Cal., writes:

"I am circulating all my Cynosures and also some pamphlets and supplements, and selling some books also. They are spreading light, but yet the darkness of the lodges can be felt in these parts."

S. S. Robinson, Larwill, Ind., writes:

"Three of us, who could not worship with those we were sure were worshiping the lodge more than their Lord, met together, and have increased in numbers. We commenced with seven late last spring. We now number twenty-six with additions every week. We now have a nice church with no claims not met, and preaching every two weeks."

Mrs. H. D. Inman, Coldwater, Mich., writes:

"I read my copies of the Cynosure, and then send them around to preach reform. May the Lord bless you more and more is my prayer."

Enos Mitchell, Pittston, Me., writes:

"Most people seem to be afraid to name Masonry or to say anything about it. It is something dangerous to meddle with. Gardiner and Pittston are hard places for secret orders. Ministers and all are run by Masonry. The lodges are all reported in good running order, while the church seems to languish. I am here all alone. No one seems to care or dare to take hold with me, but I mean to give them all the facts that I am able to give."

J. K. Glassford, Carthage, Mo., writes Jan. 31st:

"I have lectured four nights this week and worked a part of the three degrees of Masonry, and there were converts every night. Pray for us. On Wednesday night seven Masons lost their jewels. The good Lord is with us down here, and by his help we shall succeed."

Wm. Matthews, Ambrose, Pa., writes:

"It is surprising to me to see how much your correspondents view things from the same standpoint, coming from all parts of the country and all denominations of Christians. I am in favor of the mission to the South, and will contribute something to it."

Lawrence Miller, Syracuse, Neb., writes:

"If the Cynosure was not doing one of the greatest works in the world I would stop my paper on account of hard times, but this work is as needful as any other I know of. We have in Syracuse five different secret societies doing the devil's work. I hope the time will come when the members of these societies will see their error. I hope some one will come this way before long and give us a lecture and work the degrees. I was talking with a professing Christian a few days ago, and he thought secret societies were a good thing. I told him Masonry was the Image of the Beast, and all other secret societies were only Masonry in a milder form. Each one gave the marks of the Beast. All he could say was, he did not think it was quite so bad."

D. D. Hart, Sacramento City, Cal., writes:

"Will you send me a few Illustrated Supplements? I will make good use of them, as I live right in the center of secretism. God bless you in this grand reform."

S. Dodge, Orchard, Iowa, writes:

"I want you to set me down as a life subscriber, for I expect the Cynosure will live as long as there is any secret societies to oppose. Satan rules almost everything here, in the church and out of the church."

Benjamin Borton, West Unity, Ohio, writes:

"The larger part of the professed Christians appear more afraid of the Prince of Darkness than of the Lord."

C. W. Loney, Fennimore, Wis, writes:

"I am almost alone in this place, being surrounded with several different organizations of the Hiramites and their offshoots. A few of the preachers of the Gospel are not Masons, but they dare not say anything against secrecy, lest their bread and butter fail. They can talk against dancing, drunkenness, gambling, etc., but dare not touch this darling pet of Satan. The time is coming soon when the bread and butter will fail if they do not say something against it. The Lord hasten the day."

Mrs. Sally Gilkey, Kansas Station, Ill., writes:

"I send enclosed ten dollars to help pay our State Lecturer for his services the present year, and I pray God to greatly increase his usefulness and strengthen him in his warfare against the powers of darkness. I am throwing my whole weight on the side of reform."

H. W. Clark, Elkhorn, Wis., writes:

"We very much need some lectures here to waken up the people on this reform work. If they had more light they would take the Cynosure."

B. J. Hunt, Waitsburg, W. T., writes:

"I regard this cause as the cause of God and my prayer is that God will prosper the right over all opposition."

Geo. Johnston, Raymond, Iowa, sends a donation to the tract fund and adds:

"A hearty God bless the Cynosure, the tract distribution and all the friends of reform. This is from a friend who loves the cause of God and reform, whose heart is warmed and enlarged to do its mite to help the good cause along."

John P. Dops, Rocton, Neb., writes:

"The secret empire is on the increase in this part of the country. Oh, that I were able to have some good man come this way and lecture and work the degrees, for the Masons and Odd-fellows have got every little town and hamlet in this part of the West. I had but a light crop this year and that makes money matters tight at present. But you may count me a life subscriber as long as the paper is conducted as it has been, and the cause demands it."

J. Stratton, Janesville, Iowa, writes:

"We formerly had Masonic preachers who built up the lodge at the expense of the churches, but since their removal the lodge worship has greatly declined and true piety is increasing. Our preacher takes the Cynosure and is with us in heart. It is my prayer that the God of all power may sustain and support you till all heathen idolatries are expelled from the churches."

Henry Upton, Decatur, Mich., writes:

"I believe you tell the truth, the whole truth, and nothing but the truth, and that the Lord will reward you for your fidelity. After reading each number of the Cynosure I send it to some clergyman."

M. B. Perkins, Hudson, Mich., writes:

"I do not know as we could keep house without the Cynosure. At any rate it would be very lonely without it. I have been an Anti-mason fifty-four years, and hate Masonry more every year I live."

The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 18, 1880.

Last Words before the Convention.

While the *Cynosure* is being printed on one press. close by another is running off 20,000 bills for the Boston meeting, each with a rear guard of testimonies from Adams, Everett, Webster, Sumner, Colver, Moody and others, to whose names and opinions Boston in the past was not wont to be indifferent. The distribution of these bills will in itself be an event for that city. Under the charge of Bro. Stoddard the arrangements seem now to be nearly complete. The opening session is to be in the Chambers Street church,the meetings of Thursday in Horticultural Hall, and the evening meetings in the great Music Hall, which, with its magnificent organ, is the pride of the city. The lodge has fought to the last. The General Agent was required to get a license for the evening meetings, and was then sent from one official to another, and finally brought up before a committee. The Inspector of Amusements" was opposed to the public initiation; but finally the long-delayed license was granted and the authorities by their own acknowledgement, endorse and agree to protect the meeting. A fine enthusiasm is awakened all over the country, and thousands of prayers are ascending for the success of the convention and the opening of New England to the reform. A number will go from this city this week and next, but two or three more ought to join the company which leaves here on Monday next at 5 o'clock. The fare will be $16 each way. There are several churches and communities from whom we have not heard who should be represented. Let them gather their contributions and send on their delegate with his credentials.

Until false worships are removed from this earth, we trust that friends will not cease to labor for the increased circulation of the *Cynosure*. Let us keep in mind the conduct of King Joash (2 Kings 13:19) with the arrows, and avoid a similar weak course. Instead of smiting three times, let us do what we can heartily, so that secret orders not only, but the unholy principles which they embody, shall be thoroughly rooted out of our land.

Free Missions.—The committee in charge of this work met in one of the College rooms at Wheaton last week Monday evening. Dr. A. H. Hiatt was in the chair, and prayer was offered by Dea. A. Austin and Rev. H. H. Hinman. Bro. Hinman reported his work since the last meeting. He has visited churches in Wisconsin, Minnesota and Iowa, preaching and lecturing against secretism. A paper prepared for the approaching National Convention in Boston presenting the claims of his free mission work was read by Bro. Hinman, and referred to a committee to revise and present before the Convention. Brethren Hinman, H. A. Fischer and H. L. Kellogg were appointed as this committee. This work continually enlarges. The great need is workers who are willing to go out in Christ's name to proclaim his truth, and relying on his abundant promises for "all these things" which are necessary for their support. Work for two or three such brethren is now waiting.

The Wesleyan Book Committee held a meeting lately in their Book rooms in Syracuse during which the question of how much matter should appear in the *Wesleyan* on secret societies was under discussion, and some expressed dissatisfaction, we are sorry to say, at what was considered the "large amount" now published. If Bro. Stratton will persuade these brethren to read the *Cynosure* he will be relieved of all complaints of that kind hereafter. Other friends wanted a reasonable amount and "singing hot to cut as it goes," not the stale repetitions which, it must be confessed, are too common. The editor recommended that there be a department set apart for this topic if there must be such condensation; but the committee wisely left the matter to his excellent judgment, since opposition to the secret lodge worships they agreed "runs through our entire system."

Ppesidential Questions.

Letters have already appeared in these columns agitating the question of Presidential nomination. We can hardly expect to meet the wishes of every friend of our reform, take whatever stand we may. With due regard for all we shall give our opinion. One good friend in Maine who was opposed to the Republican party in the late difficulties in Maine takes us to task for the notices which at the time seemed fitting on that disgraceful affair. We do not pretend to say that the Republican party in that State is by any means immaculate. From long being in power that party is as likely to be corrupt as the others. The character of the party however did not decide which had the most votes, and when both Republicans and Fusionists left the question to the Supreme Court the unanimity and clearness of the decision was enough to settle it.

But what shall the Anti-masons who form the American party do? Shall we vote with the Greenback party, led by that unprincipled Freemason, "Brick" Pomeroy, or by the late Washington convention which hooted at the idea of opening their meeting with prayer to God; and shall we with them endorse the enormous fraud which is being urged upon Congress in the Weaver bill?

Shall we join the Grand Army of the Republic and the other political lodges, with the Conkling and Logan Masonic party, and call back General Grant to the Presidency? Aside from the third term question, which is being most seriously opposed by many of the most eminent men of the nation outside of active politics, from what is known of the Grant party among the Republicans is it safe to join with them? Outside of the colored voters and many ex-soldiers, who retain naturally the strong sympathies begotten amid the trying experiences of war, the "machine" politicians are notoriously in favor of Grant. Their principles are little in harmony with those adopted by the Americans. Of them the New York *Witness* says very forcibly:

> Why is Mr. Conkling so powerful in New York, Mr. Cameron in Pennsylvania and Mr. Logan in Illinois, that they carry as it were the bulk of the Republican votes of their respective States in their pockets? Simply because they hold, or recently held, at their disposal the whole of the Federal patronage of their States. These men are not public servants, but political chieftains. They have armies of retainers who are supported by the public purse for doing public work, and voting as their patrons direct. A failure to obey is equivalent to a resignation of office. These Federal employees are expected not only to obey all Senatorial commands, but to make their fathers, and brothers, and uncles, and nephews perform like vassalage.
>
> It is amazing to find ordinarily clear-headed journalists lamenting the performance of the machine in politics, and at the same time forbearing to deprive that machine of its power. They know quite well that it is political patronage which gives the sustenance to the dictatorship that time and again the country has to deplore. This patronage is the tap-root of the upas-tree of American politics. Why not sever it?

Senator Blaine is a very capable man in his way; but outside of politics what has he been to the country? What character for statesmanship has he developed? What measures of benefit to the country? Besides, he is reported to be a member of two churches as opposed in their principles as heaven and hell —the Congregational and the Knight Templar!

Whoever may be nominated by either of the leading parties, until there is an entire change in political management, the lodge will control the government, from the President down. There is but one course for Anti-masons to pursue who propose to vote as they pray—to refuse to vote for men who are pledged to the lodge, either in its secret chambers or by political promises. And that we may act and vote unitedly, we would suggest that the committee of 1876 agree upon a meeting to be held, either in connection with the annual business meeting in June, or later, during the meeting of the seceders' convention. Such a representative meeting could then have the whole political field before it and act intelligently.

—Although not yet free from the painful and weakening grip of rheumatism, President Blanchard hopes to give attention to the Senior class at Wheaton during the term which opened on Tuesday.

Famine Funds.

The visit of the Irish agitator Parnell to this country and wonderful success of the New York *Herald* in raising a fund of some $250,000 for the famishing Irish has called public attention to the fact that there is now in New York in the hands of O'Donovan Rossa, another Irish agitator and Fenian, the sum of $90,000, known as the "Skirmishing fund," raised for the purpose of arousing the Irish to rebellion. The *Herald* also publishes: "The Irish College has presented to his holiness Leo XIII. £450 received as Peter's pence from the diocese of Armagh, and £400 from the diocese of Kilmore, the grateful testimonial of the Irish people." It is somewhat singular that these districts are among those reported as suffering. Most of the reports come from the priests, who are not diffident to add an urgent appeal for help. Does the Pope inquire whether these funds come from the famishing? Parnell, himself, as we learn from good authority direct from Ireland, is a landlord and an absentee.

The abundant sympathy which is manifested for Ireland should not subside without the good effect of arousing a general interest for the sufferers in Armenia and other quarters. A missionary writes from Kurdistan that such is the strait that the people are selling their children to buy food. He adds that the American missionaries must become the practical saviors of the people, if they be saved. The New York *Observer* says: "If Christians in America will take a part in this work of mercy, aud will send their donations to Mr. William Rankin, Treasurer of the Board of Foreign Missions, 23 Center street, New York,they will be forwarded without delay."

But the severest visitation seems to be in northern Brazil. Mr. Herbert H. Smith, of Brooklyn, has recently visited this now almost deserted country, once as thickly populated as Ohio or Indiana, and both fertile and prosperous, and he gives the result of his observations in the New York *Tribune:*

The present drought—for it has not yet ended—began in 1877—with the entire failure of the usual rains. The crops failed and the cattle died for want of food and water. By July of that year one-third of the population were without sustenance; by November nine-tenths of the cattle in that vast pastoral region had died, and the famishing poor were without number. "The whole country was dried up so that not a green leaf or a blade of grass could be seen, except along a few fertile hillsides." The drought continued through the year 1878, and then the people who had survived became frightened, and there was a great exodus, 500,000 people leaving one province alone, and at least 150,000 of them dying on the road. Great camps of fugitives were formed along the coast, and particularly about Fortaleza, a city of about 25,000 inhabitants. More than 100,000 refugees crowded to it. Fever and small-pox broke

out among them, and they died by scores and hundreds, the death-rate from small-pox alone footing up as high as 808 per day.

This tremendous exodus and the indescribable sufferings of the wretched fugitives at last woke up the sleepy government, and an extraordinary credit of $30,000,000 was voted for their relief, and was met by an issue of paper money, not worth much, because of the poor financial condition of Brazil. Mr. Smith visited Fortaleza and the deserted Province of Ceara, and confirms all that has been reported of this unprecedented calamity, and now he is in receipt of letters from a Brazilian nobleman, now secretary of the Province,—and to whose philanthropical work alone the saving of 10,000 lives is credited,—in which he says the drought continues, and the state of things is worse than it was when Mr. Smith was there. The government is still feeding 250,000 people, who are employed in various public works, laboring for the mere subsistence it can give them. Out of a population of 900,000 in the Province of Ceara alone 200,000 have died of starvation and 300,000 of pestilence. Of the survivors two-thirds are fed at public expense.

But the worst is to come if government aid is withdrawn, as it is reported it soon will be. The treasury has been drained and credit exhausted. The future for the surviving population of Ceara, and of other famine stricken provinces, is appalling, and unless the drought is broken, or relief comes from abroad, the entire population will perish.

—Last spring contributions were made by two or three friends to send the *Cynosure* to colored preachers in the South. There should be five hundred copies sent in this way. A letter from sister S. G. Reed of North Hannibal, N. Y., reminds us that others might wish to contribute to this fund. She encloses a dollar for enlightening the freedmen. Her beloved husband died nineteen years ago. A silver dollar which he carried in those days when silver was scarce she has kept until now, when she wishes to send it out on the Lord's work.

—The New York brethren have evidently concluded to wait a few weeks and go into their State meeting strong-handed. We see no further notice of the meeting yet.

—Dr. Liester, of Oakland City, where the Indiana State Convention is expected to be held in the fall, writes that a suitable building is ready, railroad communications are good, and there are men upon the ground thoroughly in earnest in this great reform. Every convention is a success with such men.

—Bro. Zabriskie, of Elgin, Iowa, a zealous worker with the United Brethren, asks about the standing of the German Methodists toward the lodge, especially in Iowa. We are not well enough informed respecting these churches to give a definite answer. The Evangelical Association, whose headquarters are at Cleveland, are sometimes called German Methodists. Bro. Hampe, of Topeka, Kansas, left this body and joined the Wesleyans because of its affiliation with the lodge, although, probably, but a small number of its members are secretists.

Freemasonry Illustrated.

[From the Christian Instructor.]

When, some thirty years ago, Benjamin Disraeli said that "secret societies rule the world," the sentiment was sneered at as the foolish imagining of a fiction dreamer. When Lord Beaconsfield reiterated the declaration of former years men were disposed to consider it with more composure. In the narrow spheres of our own limited observation, we are enabled to see many things which tend to corroborate the unwholesome truth. In social and political life, and even in the administration of the affairs of the church, we often see a falling out of events too decidedly partial to be accounted for on the ground of accidental or co-incidental circumstances. There is but too much evidence of a 'pre-established harmony' contingent on the doings of secret conclave. So long as these events are in the interest of justice, humanity and inspired truth, we are content to remain dumb.

But it becomes us, as intelligent creatures, to whom the solemn responsibility of upholding the standard of truth and administering the principles of justice in human government rests, to be assured of the permanency of this order of things: to gain this assurance, we should inquire diligently into the nature of the foundation principles upon which these secret organizations repose, and see if they, like the truth of God, have justice and judgment as the habitation of their throne, and mercy and truth to go before the face. A thorough, authentic and candid examination into the character, history and purposes of the chief of the secret orders is to be found in a work recently issued from the press of Ezra A. Cook & Co., of this city: "*Freemasonry Illustrated.*" It is a 12mo of 640 pages, in which is found a complete exposition of the seven degrees of the Blue Lodge and chapter, profusely illustrated. There is to be found a historical sketch of the institution and a critical analysis of the character of each degree. The accuracy of the exposition is attested by former officers and members of the lodge, by monitorial quotations, and by nearly four hundred notes from standard Masonic authorities. President Blanchard has given the greatest care in the collection and compilation of this work, bringing to the task matured scholarship, extensive research, and thorough analysis. We commend the result of his labor to all who are interested in discovering the true character and history of Masonry and its relations to the three heaven-constituted societies of church, state, and family."

The Obelisk and the Rite of Memphis.

[From the New York Herald of Feb. 9th.]

Mr. R. M. C. Graham, Deputy Master for the Supreme Council for New York of the Ancient and Accepted Scottish Rite, has read with perfect composure the innuendoes and the open attacks that have been made upon the higher degrees of Masonry in the discussion that has arisen since the announcement of Lieutenant Commander Gorringe's discoveries, and in relation to those discoveries it seems to him best that all should wait until the stones that upheld the obelisk arrive in New York before venturing upon an opinion concerning their Masonic significance. He goes back as far as any Mason does to find the cradle of Masonry—back even to the first inhabitants of the plateau of Tartary, and thence down through India, Persia, Ethiopia, Egypt and Europe—in the ages in which the priests were the repositories of what was esteemed human knowledge. He was reading a book the other evening wherein it was shown that Lazarus, after he had long lain a prisoner in Rome, was released immediately upon his giving a Masonic sign. Mr. Graham does not insist that that sign was such as is used by the Masons of our day; for as the fraternity has become more and more enlightened it has changed in many non-essential things. He went on to say that, as a rule, those who endeavor to stab the higher degrees are disappointed aspirants, and that one of these who has been most conspicuously outspoken has been expelled by the Grand Lodge and can no longer enter any lodge of Freemasons. Mr. Graham added, however, that the body styled the "Ancient and Primitive Rite of Freemasonry in and for the Continent of America"—that is to say, the Rite of Memphis—is not a Masonic body, and that the Grand Orient of France disowns the Rite of Memphis, and thus extinguishes all there is of it. "Furthermore," Mr. Graham continued, "we of the Northern Jurisdiction repudiate the Grand Orient of France, because it denies that there is a God. Jacques Etienne Marconis de Negre," Mr. Graham further said, "came to the United States in 1856 and established the Rite of Memphis as a means of money making." Here Mr. Graham read the following from the *Masonic Review:*

We acknowledge as legitimate Masonry all the grades of the York Rite, from Entered Apprentice to Knight Templar, and all the grades of the Scottish Rite from Secret Master, fourth degree, to Sovereign Grand Inspector General, thirty-third degree and last. All other so-called degrees or grades that claim to be Masonic are condemned as spurious and illegitimate. We print some letters showing that Marconis de Negre, the self-constituted inventor of the so-called Memphis Rite, has attempted to gain a reputation and standing for his spurious Masonry by conferring the degrees upon leading Masons of the United States, through the mails and without their knowledge or consent.

One of the letters that the *Review* speaks of is from the pen of Mr John W. Simons, and the following is an extract from it:

Marconis de Negre, the inventor of the Memphis Rite, came to New York with letters of introduction to me. His purpose was to establish lodges, but he utterly failed and went back to France. Shortly afterward he sent me a letter declaring me to be a member of the ninety-fourth degree, one less than claimed by himself at that time, as Grand Hierophant, though he subsequently raised himself to the ninety-seventh degree and me to the ninety-sixth degree.

Mr. Simons' letter goes on to repudiate the Rite of Memphis, and this repudiation is reinforced by the editor of the *Casket*, who had written:

The worst feature about this Memphis Rite revival is that its chief apostle is an itinerant of doubtful Masonic reputation, and, as I am well informed, through his energy in endeavoring to promulgate these extra Masonic degrees, scatters the seed of discord wherever he goes.

"So much," Mr. Graham said, in conclusion, "for the Rite of Memphis."

Marconis de Negre died in his home at No. 66 Rue Bondy, Paris, on the 21st of November, 1868, at the age of 74 years; but before he died he had decreed himself Grand Hierophant and founded three lodges in France, and the Grand Orient recognized those lodges as an act of justice to the worthy men who had been duped into joining them. They were, however, recognized only as third degree Masons, and the Grand Orient bought and paid for all the papers under which De Negre pretended to act as Grand Hierophant, and those papers were buried. Thus, according to Mr. McClenachan and others, ended the Memphis Rite.

THE RITE OF MEMPHIS DEFENDED.

NEW YORK, Feb. 6, 1880.

To the Editor of the Herald:—

According to the doctrines of the Blue Lodge (the first three degrees) no member of the order can hold Masonic communication with a Mason who is not in good standing as a Mason; therefore, if a number of Masons, claiming to belong to a Masonic body are denounced by the Grand Master as spurious, he should hold no Masonic communication with them nor meet with them, as they cannot be good Masons in one sense and spurious in another. If this rule were carried out such Masonic lights as Past Grand Master J. J. Crane, John W. Simons, Clinton F. Page, John I. Lewis, Orrin Welch, Robert D. Holmes, Wesley B. Church, Stephen H. Johnson, Royal G. Millard, Daniel Sickels, Charles C. J. Beck, A. P. Moriarty, Edmund B. Hayes, John M. Atwood, General Robert Anderson, L. S. Sawtell and hundreds of others who, with them, have taken and signed the oath of fealty to the sovereign sanctuary of the ancient and primitive rite of Freemasonry, must stand branded as "spurious" Masons. Their high Masonic character and reputation shield them from any such imputation, and the valuable services of those who have passed away and of those who are living are duly appreciated by the order.

LEX.

Home Circle.

TRUST.

BY JOHN G. WHITTIER.

A picture memory brings to me;
I look across the years, and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,
My childhood's needs are better known.
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read his works and ways aright.

I bow myself beneath his hand;
That pain itself for good was planned
I trust, but cannot understand.

I fondly dream it needs must be
That, as my mother dealt with me,
So with his children dealeth he.

I wait, and trust the end will prove
That here and there, below, above,
The chastening heals, the pain is love.
—Youth's Companion.

"SEEK YE FIRST THE KINGDOM OF GOD."

It is perfectly clear that this complete consecration to God is a complete cure for care. Very few Christians will take it. Very few Christians choose to merge their will so entirely and absolutely in God's will that the prayer of their life will be, Not my will, but thine, be done. They will prefer to go on through life half Christian, half pagan—half serving God, half taking care of themselves; and therefore whenever their lower interests, their ease and comfort and animal enjoyment, are imperiled, they will be more or less anxious and careworn and perplexed. But the few Christians who take Christ exactly at his word, and give themselves wholly up to serving God by serving their fellow-men, will find in so doing a perfect exemption from the cares of life. I do not here discuss the question whether it is practicable for men ordinarily to act upon this principle; I simply endeavor to expound it. Yet I believe that, like all the principles which Christ propounded, it is eminently practical; that it is the easiest and the pleasantest principle for every man to live by. It is not merely applicable to a few exceptional men—men of great crises and grand opportunities. It is equally applicable to the lowliest and the humblest.

This principle, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," is a blessed one to live by; a great solvent of perplexities and doubts. A great many young men are asking, "Into what profession or avocation shall I enter?" This text replies to them: "Take that avocation in which you can do the greatest service to God and your fellow-men, no matter what the pay may be; leave that to God."

And it solves the problem of how to work as well as the problem of what and where. If a preacher must consider the question what effect his sermon is going to have upon his pew rents and therefore upon his salary; if the editor of a paper must ponder the problem how this or that editorial is going to affect the subscription list and therefore his food and raiment, he has before him endless perplexities that never can be solved. If he can say, "I have only to consider what is the truth which will make my congregation or my readers wiser and better men; what is the truth which in the present state of the community and of the nation needs to be told; and that truth I am to tell, irrespective of pew rents and subscription lists," he has still before him, oftentimes, great problems that require great pondering, but none that bring worry and fret and vexation of soul.

The cure for care is often supposed to be a childlike trust in God, a confidence that he will give us what we want. This is a mistake; he does not give us what we think we want. The true cure for care is a spirit of supreme allegiance to God; the spirit that has but one want, the want to do his will and accomplish his service. Consecration is Christ's cure for care.—*Christian Union.*

BREVITY OF HUMAN LIFE.

It is an arithmetical certainty that we are sojourners, and that on earth there is no abiding. I know that very few men begin to labor for themselves until they are twenty-five years of age. There are very few who continue such labors after the seventieth year. Now between the twenty-fifth and seventieth year of my life I shall have forty-five years. Suppose I throw away in each year fifty-two days for Sabbaths, thirteen for vacation, illness and other interruptions, I have three hundred days left in each of the forty-five years,—that is, 13,500 days before I, in all human probability, shall be gathered to the fathers. If I have strength to labor ten hours of each day, I have, in the whole mature part of my life only 135,000 working-hours.

Onward storms my strong-limbed race,
Pause for me is nigh;
Long on earth will men have place,
Not much longer I;
Thousand summers kiss the lea,
Only one the sheaf;
Thousand springs may deck the tree,
Only one the leaf;
One, but one, and that one brief.
—Joseph Cook.

THE TONGUE.

"There are but ten precepts of the law of God," says Leighton, "and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed on the tongue (one in the first table, and the other in the second), as though it were ready to fly out both against God and man, if not thus bridled."

Pythagoras used to say that a "wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the spirit—the soul."

It was a remark of Anacharsis that "the tongue was at the same time the best part of a man and his worst; that with good government none is more useful, and without it none is more mischievous."

"Boerhave," says Dr. Johnson, "was never soured by calumny and detraction, nor ever thought it necessary to confute them. For," said he, "they are sparks, which, if you don't blow them, will go out of themselves."

"We cannot," says Cato, "control the evil tongues of others, but a good life enables us to despise them."

"Slander," says Bacon, "cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But we are the same. Not so that slanderer; the slander that he utters makes him worse, the slandered never."

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it. Learn, then, to rebuke and check the detracting tongue, by showing that you do not listen to it with pleasure."

"No man sees the wallet on his own back," says the old proverb, alluding to the fable of the traveler with two packs, the one before stuffed with the faults of his neighbors, the one behind with his own.

It was a maxim of Euripides, either to keep silence or to speak something better than silence.

"Set a watch, oh, Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." (Ps. 141:3,4)—*Church Union.*

THE CATACOMBS OF ROME.

Having a desire to see the catacombs, of which there are so many about Rome, we chose those of St. Calixtus, in the Appian Way. A mile and a half from the gate of old St. Sebastian we came to a double wooden gate in a high brick wall. The guide came at last, after our rapping, and took us over the field, to a small opening in the earth, down which we descended about fifty feet. At the bottom of the steps each of us took a wax taper. Soon we found ourselves in a damp, narrow passage, two and a half feet wide and about eleven feet high. On either hand were niches cut in the soft rock for the reception of the bodies. We walked through passage after passage —a perfect labyrinth. Lose your guide and you are lost, for these catacombs have never been fully explored.

Every little while we would come to a little chapel that could hold twelve or fifteen persons. These rooms would be plastered, with traces of painting on the walls, representing Christ with lambs on his shoulders, and Moses in the wilderness. The peacock was also painted on the ceiling, representing triumph. We had seen this fowl in mosaic on the walls and floor of St. Marco, in Venice, and other churches, and wondered where it came from until we saw it here. Looking into some of the niches, from which the closing stone had been removed, we could see the bones of some old Christian, buried long ago.

A most important discovery of new catacombs has been recently made in a lane that leads from the Via Appia to the Via Ostiensis, not far from the church of St. Paul, outside the walls. The catacombs were around and under the old church of Santa Petronella, all traces of which church have been lost for five centuries. The church is mentioned in some old chronicles, but these were supposed to be false until verified by these recent discoveries.

The importance of this new discovery is this: that here are tombs of Christians dating from the year 80 A. D. These are the first catacombs that have been discovered (I believe) of so early a date. They have not yet been fully explored, but are now just being opened up. Here all the Christian symbols, carved upon stone, have been found, as in other catacombs (with the exceptions of fresco paintints), thus proving that the Christians were, as Tacitus says, about this time, "*Ingens multitudio.*" The importance of these new catacombs in confirming Christian history is very great, and they show conclusively that our faith was no growth of a myth, but that Christ was worshiped from the first.

Upward of sixty different catacombs have now been discovered, and, according to that great authority in such matters, Michell de Rossi, they cover an area of 615 acres. "In order to form an accurate idea of their extent it must be borne in mind that the passages were one above another, as many as five being thus sometimes disposed. The highest of these lie 22 to 25 feet below the surface, while the lowest are 40 to 50 feet deeper." The total length of these underground passages, if placed in one line, would be about 545 miles, and we must remember that none of these catacombs have yet been fully explored.

On the Via Ostiensis, not far from these newly-discovered catacombs, is the place where Paul suffered martyrdom. There is a church, with beautiful mosaic floor, and with halls inlaid with precious marbles, built over the spot. This is undoubtedly the veritable spot, as Eusebius speaks of this fact. Inside the church there are three fountains, from one of which you drink, and there are little bottles here for the faithful to take away water in, if they choose; for the legend has been grafted on that these three fountains sprang up miraculously where the apostle's head touched the ground as it rolled from the block.

Near here, about half a mile, is the church of St. Paul, built over the catacombs in which he is buried.

This church was burned a few years ago, but it is now being rebuilt in a style of great magnificence, all the reigning sovereigns of Europe sending gold and precious marbles and wood.—*Congregationalist.*

Childrens' Corner.

What the Choir Sang about the New Bonnet.

A foolish little maiden bought a foolish little bonnet,
With a ribbon and a feather, and a bit of lace upon it;
And that the other maidens of the little town might know it,
She thought she'd go to meeting the next Sunday, just to show it.

But though the little bonnet was scarce larger than a dime,
The getting of it settled, proved to be a work of time;
So when 'twas fairly tied, all the bells had stopped their ringing,
And when she came to meeting, sure enough, the folks were singing.

So this foolish little maiden stood and waited at the door;
And she shook her ruffles out behind, and smoothed them down before.
"Hallelujah! hallelujah!" sang the choir above her head—
"Hardly knew you! hardly knew you!" were the words she thought they said.

This made the little maiden feel so very, very cross,
That she gave her little mouth a twist, her head a little toss;
For she thought the very hymn they sang was all about her bonnet,
With the ribbon, and the feather, and the bit of lace upon it.

And she would not wait to listen to the sermon or the prayer,
But pattered down the silent street and hurried up the stair,
Till she reached her little bureau, and in a bandbox on it
Had hidden safe from critic's eye, her foolish little bonnet.

Which proves, my little maidens, that each of you will find
In every Sabbath service but an echo of your mind;
And that the little head that's filled with silly little airs,
Will never get a blessing from sermon or from prayers.

—Exchange.

The Fly's Story.

BY AUNT CARRIE.

The other day as I sat near the window, I noticed a fly buzzing from pane to pane. It was just like all the other flies in the room; but something made me notice this one, when I had not noticed another for ever so long. Wherever it went there seemed to be a silken thread following it; and looking closely I saw it was fastened to one leg, so tightly that the poor fly could not loosen it.

I wish I could understand what the fly says, I thought, as the fly met another and buzzed louder than ever. I think I could find out what that thread means.

Other folks imagine they know what they don't, I thought; and I will imagine I understand all about what the fly says, and tell the children when they want a story.

"What do you have that thread fastened to your leg for?" says the second fly. "I am sure it doesn't look well; and I don't think you can fly so fast and carry that too."

"I know it," said the first fly; but I cannot get rid of it. You see I was passing a spider's web, and there sat a spider singing such a sweet, low song. I didn't mean to get into his web, but while I was listening to his song I flew too near and caught my wings in the meshes; and the more I tried to get away, the more tangled I became, till the spider came running toward me, and I thought he would surely kill me, so I tried with all my might and burst the web that held my wings and flew away as fast as I could, but this piece was tied so tight that I could not get it off. I will never stop to hear a spider sing again."

Now we know the fly's story and I guess you all hope he never will get caught again. I do; and I hope none of the dear little boys and girls who read this will either. Perhaps you laugh at the thought of boys and girls getting caught in a spider's web; but Satan is like a spider, only he sets traps to catch children in, instead of flies. He says very low and sweet to them: "Just whine and fret, when you can't get what you want;" and when they listen to him he catches them and fastens to them a cross tone, instead of the sweet one which God gave to every little child. And so it is with every temptation which he lays to catch them in. He makes it seem so pleasant that they slip in almost before they know it, when he fastens a chain to them, which they sometimes have to drag all their life long.

Don't listen to him, and you will not have to be hindered everywhere you go by some bad habit while he laughs to think how foolish you were.

Jerome of Prague.

The Roman Catholic Council of Constance was opened Nov. 5, 1414. It was attended by some thirty cardinals, twenty archbishops, one hundred and fifty bishops, and numerous prelates, abbots, and priests, and, in addition to these clerical members, it was attended by kings, dukes, barons, etc. It was an imposing assembly. It had numbers, wealth, power, and a large amount of learning; but, judging from its actions, it had little of the grace of God and no proper knowledge of the doctrines of God's holy Word. It condemned the works of Wickliffe, sentenced John Huss to be burned, and Jerome, whose name stands at the head of our sketch, and who had come to Constance to aid in the defence of his dear friend, John Huss, was obliged to escape from the city to save his life; was afterward captured and brought back in chains, and in less than one year after the execution of John Huss, he, too, by order of this same council, was led out and consumed by the flames in attestation of the truths of the Gospel. Strange work for a council of professedly Christian men to be engaged in, viz.: the putting to death of holy men because they preferred the authority of God's Word to the "ipse dixit" of a Pope. But it was even so, and we are persuaded that Rome only lacks the power; otherwise, to-day, we would have a repetition of the same thing.

The subject of our sketch was born about 1375, some six years later than his friend and teacher, John Huss. He is called Jerome of Prague to designate him from Jerome, one of the Latin Fathers, the author of the translation of the Old Testament called the Vulgate. Of his early youth we know but little, but evidently he had a great desire for learning, so that he pursued his studies first at the university of his native city, then at Heidelburg, at Cologne, at Paris, at Oxford, and finally obtained such a reputation for scholarship as led the king of Poland to invite him to organize the newly projected University of Cracow. While at Oxford he embraced the doctrines of Wickliffe, and it is said he transcribed several of his writings and brought them with him when he returned to Prague It is also said that, by his advocacy of these principles at Paris, he aroused the dangerous opposition of Gerson, who was afterward a leading member of the council which condemned him.

After his return to Prague, he became associated with Huss in the university, and aided him largely in the change which secured the control of it to Bohemia. But this gave great offense to many in Germany, and was afterward used against both him and Huss on their trial. But Jerome was not content with advocating his new views in his native place. He took long journeys, as did the apostles, to propagate that faith which was now so precious to him, and on more than one of these journeys he was seized and imprisoned, but he managed generally in a short time to be released.

Finally his opposition assumed marvelous boldness, when the strength of the Romish party is taken into account. Accordingly, in 1412, he took part in a public discussion, on the side of Huss, against the papal bull lately issued, closing with the words: "Whoever holds with us, let him follow us. Huss and myself will go to the council house and tell the council boldly to their face that the papal bull and indulgences are iniquitous."

(*To be Continued.*)

"Rise, He Calleth Thee."

MARK X., 49.

"Oh! if Jesus would only just speak to me; if he would only just say, 'Come to me, Lillie,' then I should know he really meant me to come to him," were the words of a little girl as she stood one night looking out on the lawn and shrubbery, so peaceful and still in the moonlight. Lillie had been reading about a little girl who had come to Jesus, and whom he had made very happy; and after nurse had tucked her up, and mamma had been for the last "good-night" kiss, Lillie thought of that child, and wished that she too, loved Jesus. She could not go to sleep, so she got up and looked at the pretty garden, and wondered whether Jesus really wanted her, and the thoughts soon made her say aloud the words I have told you.

A hand was gently laid on Lillie's shoulder, and she saw her governess standing by her side. Soon the grief was poured out, and her friend told her she had noticed her restlessness and unhappiness the last few days, and felt sure she was seeking Jesus. She had been praying for her, when she heard her moving in her room, and now she had come to give her the same message as the people about blind Bartimeus gave to him when "Jesus stood still and commanded him to be called"—"Be of good comfort; rise, he calleth thee." Very lovingly she pointed out how the man believed that Jesus called him, though it was only other people who echoed the call; and how he, "casting away his garment, rose, and came to Jesus, and immediately received his sight and followed Jesus in the way."

Lillie came to Jesus that night; she is now grown up, and day by day she is "following Jesus in the way." That way leads to heaven, and is a safe, happy road, on which many feet are traveling. I wonder whether yours are safely journeying on it. Oh, if not, do begin at once. "Rise, he calleth thee."

A little girl was singing

"Lo! a loving Friend is waiting,
He is calling thee."

When she came to the verse:

"Soon that voice will cease its calling;
Wilt thou still delay?"

She thought, "What a dreadful thing it would be if that voice should cease to call me before I came to him;" and, in speaking of it, afterwards added, "So I came to him just then."

What shall your answer be to this loving Friend?—*The Christian.*

Brevities.

—At the present time the United States is making more than one-third of all the paper made in the world. The product is about 1,830 tons daily, amounting to about 640,500 tons per year. There are now 927 mills, representing a capital of $100,000,000. These mills employ 22,000 persons, who draw about $9,550,000 in salaries per year.

—The *Christian Worker* says that modern aggressive work among the Friends dates in 1867, when the Indiana Yearly Meeting first started out in a course of general or revival meetings. They are now held in all the yearly meetings of the country except that of Philadelphia. The matter of entire sanctification is pressed by their evangelists and others to a great extent. Singing is allowed in many of the societies, and altar services are not unknown.

—Dr. Norman Kerr, of London, began investigations some time since, with the purpose of refuting the statement that 60.000 drunkards die every year in the United Kingdom. He now admits that at least twice that number die of alcoholic excess. The returns of the Madras army to the English government show the percentage of mortality to be among total abstainers 11.1 per thousand; among moderate drinkers 23 1, and the intemperate 44 5.

—There is a colony of Christian Kafirs at Middleburg, in the Transvaal, Africa, the result of twenty years' labor by a Lutheran missionary. A handsome brick church, built by Kafir hands, affords accommodation for 1,500 worshipers, and rows of brick-built workshops resound with the noise of industrial pursuits. Wagons, furniture, and wood and iron work are turned out in abundance. Schools have been provided for the children, and the mission owns 30,000 acres of good land, once prairie wilderness, but now divided into small farms, and worked under the supervision of the missionaries.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 18, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$90 25
Eli Tapley..... 87 50

Bro. Tapley reports receiving from: J. D. Fowler, Lena, Ill., $15; J. F. Boehm, Hiawatha, Kansas, $1; A. VanZant, $1.50.

Bro. Hinman received last week from John E. Countryman, Rochelle, Ill., $5 formerly subscribed; and from C. C. Foote, Tonica, Ill., $5. Bro. Hinman's receipts from direct payments to himself since Jan. 1, are $63.25.

Rev. C. C. Foote subscribes $25 to the Southern Mission Tour fund.

The following is a list of names of persons with amount paid by each to Rev. C. C. Foote who is engaged in the Free Mission work in the employ of the Union Christian Association of La Salle county, Ill. He works in the vicinity of Wenona, Lostant and Tonica: John Morrison, $5; John Park, $7; Rev. E. D. Bailey, $7; S. J. White, $6.25; E. R. Atwood, $5 50; Anna White, $3.75; Henry Bullock, $1.50; Peter Howe, $12.50; John Dunham, $5; John Smith, 50 cents; Two persons names unknown, $1; E. D. Bailey, (additional) cash, $5. Total, $70.

S. J. White, Sec'y.

—Prof. C. A. Blanchard remained in Kansas until Monday morning. Prof. E. D. Bailey preached in the College chapel at Wheaton on the Sabbath.

—Rev. H. H. Hinman, who has been at home in Wheaton for a few days, went last week to Odell, Ill., to visit his father, now 86 years old, in feeble health. On his way he visited Father Preston, at Lockport, and the church at Homer, where he formerly preached. He wishes to go to Boston and present the mission work before the National Convention, and is only prevented by lack of means.

—Miss E Dryer, of the Chicago Bible Workers, is now in Edinburgh, Scotland. She was invited there by the Woman's Christian Association, and is holding meetings almost daily. Her work there is largely Gospel temperance work, because the needs of the place demand such effort. Church members think it no harm either to manufacture, sell or consume liquor habitually. She goes soon to Glasgow.

—Mr. Moody proposes to remain a few weeks longer in St. Louis. As illustrating the fruit of the revival in progress in that city, this interesting fact is mentioned: Two wealthy men, brothers, owners of a large grain elevator, became Christians during one week, one leading the other, like Andrew and Simon. On Saturday they sent round word to all the railway companies: "No unloading grain in our elevator hereafter on Sabbath."

—Pastor Needham of the Moody church in this city appeals for aid for Ireland since he learns from undoubted sources that Irish Catholics and Established church members receive aid "while Non-conformists are left in the ditch to die."

From the Missionaries in Greece.

Letters were received last week from Bro. Zaraphonithes, who is now in the Island of Andros, dated Jan. 16. They contain a very interesting article on the holy days of the Greek church, which will appear soon, also a letter of acknowledgment to the College church, Wheaton, and the following note on the present condition of his work:

TRIALS.

"In regard to our present condition: about three weeks ago, two men came one evening to call on us. After we had treated them with refreshments and music, they left us. From here they went to the house of the priest. They told him that I had promised them seventy drachms a month if they would become "Far [Free] Masons." They asked him if he would give them thirty-five drachms to stay with him. If not, they would go with me. This talk went around, and a very bitter feeling was created, which placed me in a very dangerous position. After some time, through a friend, this story came to our ears; and simultaneously, a few weeks ago, an article was published in the paper of Andros. The publisher called the attention of the ecclesiastical authority and the mayor, to arrest the progress of this great evil, which takes place in the town of Katikelon, by the person A. Z., etc., etc. I see, in the determination of the enemies, that they have in mind to hurt me by some means. I spoke to my wife that she must be ready, for at any moment we may see the soldiers at our door, to take me to prison or anywhere else. She replied that she would try to be ready for it. The things said against us are not the truth, but are lies. As Christ was accused falsely, so are we. Some one must suffer for the truth, and it had better begin with me. I believe that persecution will open the way to this great truth. The true church of Christ is never so strong as when she is persecuted. And we believe that the Lord will open the way here even by persecution. Pray for us, and may God bless you.

Anastasios D. Zariphonithes.

LETTER TO THE CHURCH.

Andros, Jan. 15, 1880.

To the College Church of Christ in Wheaton:

Dear Christian Friends: We wished you many happy New Years. On New Year's day we received a letter from Bro. H. L. Kellogg. Inclosed we found a check for money which you sent to us, and which came from all the hearts of the church, and every one a personal friend. It is the first donation of this year, and we hope that God will take care of us and guide us through. We always remember with great pleasure the friends at Wheaton.

In regard to our work and condition, you will read letters in the *Christian Cynosure*.

With many thanks, we remain yours, with Christian love.

Mr. and Mrs. Anastasios D. Zaraphonithes.

Any who wish to aid Bro. Zaraphonithes can send him direct to "Syra, Greece," inclosing the proper exchange; or they can send through this office.

Reformed Church.

—The Reformed churches of Holland, Mich., observed last week Thursday as a season of special prayer for the blessing of God upon the labors of the husbandman, that abundant crops may reward him this year.

—The Reformed Dutch church at Harlem, N. Y., is one of the oldest in the country. It chose its officers in 1660. The Sunday scoool, which numbers 600, has just held its seventy-third anniversary.

Free Baptist.

—The following church action, which explains itself, comes to us from Elder Hyatt's church in Monroe county, N. Y. We shall all be interested in Bro. Hyatt's future work and pray that he may be led of the Holy Spirit into a field of great usefulness:

Whereas, Rev. Isaac Hyatt is about to close his labors with us as pastor, we cheerfully take this opportunity to mark our esteem of him as a Christian preacher and pastor; therefore

Resolved, 1. We regard him as an exemplary, conscientious and consistent Christian.

2. We consider him an able and efficient preacher, his sermons showing diligent research, careful study and withal are instructive.

3. As pastor his aim and object is to avoid all controversy and contention, jesting and foolish talking, but strives to beget within his people a desire to build themselves up on sound Christian principles.

4. That we pray that the Divine blessing may attend him in all his future labors.

The above resolutions were adopted by the E. Hamlin Free Baptist church (of N. Y.) in covenant meeting assembled this 6th day of March, 1880. C. A. Simmons, *Clerk.*

United Presbyterian.

—Egypt has a population of 5,000,000. The Moravians were the pioneer missionaries there; but the United Presbyterians of this country are the only great religious body now working there. This mission has wonderfully prospered. The Viceroy has presented $40,000 worth of property to the mission and his son-in-law has given $80,000. Thirty-five stations, nearly 1,000 communicants and over 1,200 pupils, show that the work has not been in vain.

—The mission chapel erected by the Second church, Allegheny, was dedicated on last Sabbath afternoon. Ex-President D. A. Wallace, D. D., was expected to preach the dedication sermon.

—The *Christian Instructor* declares that the interests of United Presbyterian churches demand a change in the administration of some internal affairs; that is, the location of the executive officers of the Board of Home Missions should be at some point west of Pittsburg.

—At Crawfordsville, Iowa, a revival work has lately brought 21 into the kingdom of Christ.

—A series of meetings has been held among the congregations of Garnett presbytery, Kansas, in which Rev. T. P. Dysart of Ohio, D. C. Wilson of Clarinda, Iowa, W. E.

Dunlap of Topeka, Kan., and others took part. Beria, Garnett, Greely, Edgerton, Lyndon and Ottawa, with excellent results.

CONGREGATIONAL.

—Rev. F. B. Doe, Home Missionary agent for Wisconsin, once took the Entered Apprentice degree in Freemasonry. At latest information he was on the fence respecting the order, in private condemning it, but publicly upholding the infamous system.

—In Connecticut alone, within the last two years, it is said thirteen Congregational ministers have gone into the Episcopal church, and within the last year twenty-six ministers of various denominations have taken Episcopal orders, and for every one received two or three have been rejected.

—After a recent course of lectures at Oberlin Theological Seminary, on Church Polity, the students held a church trial, under the oversight of the lecturer, Rev. A. H. Ross, in which a supposed church member was regularly dealt with for publishing a Sunday paper. The reports are probably correct in noting a lack of solemnity about such a proceeding. Congregational churches are none too often admonished for their shortcomings respecting discipline, but if they have the mind of Christ and walk in his Spirit, they will want no drilling in methods of excommunication; nor is it likely that the young men who took part in this performance had any better idea of the real end of it than could be had of prayer through the formal teaching of an elocutionist.

—The church at Homer, Ill., to which Bro. H. H. Hinman ministered years ago, is one of a thousand. It has neither secretists or tobacco-users in its membership. May divine grace ever keep it thus pure.

MISSIONARY.

—About a half century ago, the first missionaries landed in New Zealand. Now, says Sir George Grey, ex-Governor of the Province, out of a native population of 100,000 persons, there are not over 1,000 who do not make a profession of Christianity. There is a readiness to contribute one-tenth of the produce of their labor for the support of their Christian teachers, and to make liberal grants of land for the endowment of schools. This is indeed wonderful progress. Most of the work has been done by the Church Missionary Society.

—Seventy years ago the London Missionary Society started a mission in New Guinea, the largest island in the world, larger than the islands of Great Britain and Japan combined. The people wear no clothing, and are more or less cannibals. Their principal religious idea is a slavish fear of evil spirits and a belief in the deathlessness of the soul. The plan of the missionaries has been to train native teachers for the work. Thirty of these are now in hopeful labor on this island. Rev. W. G. Dawes has prepared the first two books ever printed there the contents of which are an epitome of Old and New Testament history and some historical matter.

—The *Gospel in All Lands* says there are thirty-three missionary societies already in Africa. Their adherents number, including Madagascar about 500,000. If we add the West Indies to the list, we find that the African race comprises one-half of all the converts of Christian missions, even not including the natives of South America or the freedmen of the South.

News of the Week.

—The boiler in a flax mill at Frankfort, Ind., exploded Thursday morning, killing ten men, all of whom were in the building, which afterward burned. The engineer's watch was found; it had stopped at 6:55, and it is supposed that was the time of the explosion. Eight bodies have been recovered, all horribly mangled. They were taken from the engine-room, where it is supposed they were changing their clothes preparatory to commencing work.

—The Fitz John Porter case ended in a whirl Thursday, being laid upon the table by the Democrats, where it will probably rest forever.

—The imports into the United States last week aggregated nearly fourteen millions, being an increase as compared with the corresponding week last year of about seventy-five per cent. Unless trade be checked, very shortly there must be a heavy drain of specie from this country to balance the unprecedented imports now being made.

—A great fire occurred Monday at the weaving works in Moscow. The entire building was destroyed. Twenty-four persons were burned to death and twenty-nine injured.

—The cost of the Zulu war, as shown by the British budget, was over five million pounds. The conundrum which it will naturally provoke is, What has England to show for the investment?

—The British possession of Afghanistan is not yet settled. A Candahar special says reports brought in by spies say Mohammed Jan's following is increasing enormously. His agents are recruiting in all directions.

—The Chicago Board of Education have ordered that when a teacher marries, her marriage shall be considered a resignation from the school service.

—The Reno (Nevada) *Gazette* says that during the recent storm in the Sierra Nevada mountains the wind brought a railroad train to a stand still, although the train was going down a grade.

—There are five Chinese students in the Morgan school at Clinton, Conn., and one of these, Wing Ho, at the December examination stood at the head of his class. And yet these are the persons that would be driven from the country by the Kearneyites.

—The postmaster-general has a list of about 150 fraudulent enterprises of various kinds, which, during the past year, have been denied the privilege of the registry and money order systems. A number of these have been wholly excluded from the use of the mails, on the ground that all the names advertised in connection with them are fictitious.

—The anti-Chinese bill lately passed by the California Legislature punishes with a fine of from $100 to $1,000 or imprisonment for fifty to five hundred days, or both, any director of any present or future corporation organized under California law who shall "employ in any manner or capacity upon any work or business of such corporation any Chinese or Mongolian." If anybody once convicted repeats the offense, his penalty is to be from $500 to $5,000 fine, or from two hundred and fifty days to two years in prison, or both, and the charter of the offending corporation is to be annulled.

—A number of wealthy citizens of Jersey City, N. J., have selected a spot for a crematory. Many residents favor that method of disposing of the dead.

—Swindlers are starting out in advance of the census takers, pretending to take the enumerations, whereas their real object is to get your names attached to notes and various obligations, under which you will be sued some day if they succeed in deceiving you.

—A committee of Illinois ladies have begun a movement for presenting to the voters of this State the question of a change in their constitution, giving women the right to vote for school officers. Petitions asking for the presentation of such an amendment will be introduced in the next Legislature. The State already permits women to hold school offices.

—Appalling accounts continue to come from Armenia and Kurdistan. The famine extends over 100,000 square miles. An appeal for help has been published by the Archbishop of Canterbury, the Marquis of Salisbury, and the Earl of Shaftesbury.

—The steamer Montana, of the Williams and Guyon Line, from New York March 2, which arrived at Queenstown Friday and proceeded to Liverpool, is on the rocks in Church Bay. The mails, passengers and crew are saved. The Montana struck about three o'clock Saturday morning during a dense fog. Her passengers and mails left for Liverpool at eleven A. M. The captain and crew remained by the ship. Twenty of the passengers, the purser and a portion of the crew reached Liverpool in a tug. The vessel was in charge of a pilot who was asleep at the time. It is feared the vessel, which is one of the finest of the Atlantic steamers, will prove a total loss. The cargo will be saved.

Books and Tracts sent during the week ending March 13, 1880.

By Express.

J O Doesburg, I Preston.

By Mail.

J F Lee, W M Harris, D F Lathrop, W R Hancock, H Spavin, G F Smith, J H Redfield, G W Nusbaum, D H Gibson, J Krant, A Mann, Rev S R McClurkin. D Sheppard, D Wright, W Parkis, A Coomer, Rev J F Zinemer, H A Knight, J Brink, F Lock, J Shouten, Rev J Alsap, D J Wilson, L F Bowman, A B Bisbee, M Solomon, D Brader, G S Marcy, G Marcy, E White, C W Lear, J H Amey, C Frazier, H Pease, W P Gordon, C A Killie, J I Butler, B Murry, S Waite, C C Scott, J E Hatch, Rev J F Galloway, T B Hartman, C H Monroe, O Wright, Margaret Coomer, J W Matthews, W I Rand, G W Beattie, S C Nixon, S H Randall, C Ferrars, C M Gerry, T Beack, S W Murphy, D Burtch, J W Cole, B H O'Neil, D Wentworth, W B Brown, L D Stone, R A Barnes, T W Ross, C L Wood, J S Davis, Rev D Simon, H Anderson, N J Salisbury, N E Gardner, W T Phillips, J W Frey, G W Lewis, J W Evans, A L Talbot, J F Ruggles, T Preston, S A Wood, W A Bartlett, E G Paine, W B Godfrey, Dr J N Norris, A P Withington, Mrs C Blackington, G Bingham.

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Home and Farm.

Bread.

There is a great deal of poor, unwholesome bread made and consumed in this country. Really good bread—unexceptionable bread—is rather the exception than the rule. Now, our people with proper attention might just as well have good bread as bad bread. It will cost no more, and will add largely to the enjoyment and health of the eater. The following are some of Mrs. Beecher's directions in the *Christian Union:*

With one quart of sifted flour and a teaspoonful of salt mix half a cupful of yeast and a scant pint of lukewarm water. Mix with a chopping-knife into a clean, tender dough. Then place the dough on the paste board dusted with flour and mould gently for twenty minutes, or till you can put your forefinger into the mass of dough and bring it out clean, leaving a drill hole; then return it to the bowl, cover nicely and set it in a warm place till it is light; knead again ten minutes, form into loaves, let them rise, and bake them. Another method: Into two quarts of flour stir a half cupful of sugar, a tablespoonful of salt, a cupful of yeast, and sufficient warm milk to make a batter. Set in a warm place till it is light. Then stir in flour and knead till a firm, smooth dough is formed; return this to the pan, and when it is risen knead again, form into loaves, and when they are light bake them.

Another method. For four loaves: Boil three potatoes, mash them fine, add to them a little salt and two and a half cupfuls of flour, with enough boiling water (that in which the potatoes were boiled) to make a thin batter. When it is lukewarm add half a teacupful of yeast and put in a warm place. When light, stir in flour enough to make a soft dough. Let it rise, then knead for twenty minutes. Let it rise again, divide it into loaves, and when they are light bake them half an hour.

Very delicate rolls may be made by taking a piece of bread dough, working a little butter into it, kneading it thoroughly and dividing it into small bits. Knead these till they are smooth and round; let them rise. When light, knead them again and repeat the process three or four times. When risen the last time dip them into melted butter, put in a pan and bake. The butter keeps them from sticking to each other. When about half done brush them over with milk and dust sugar over them. A part of them may be flattened with the rolling pin and folded over with a raisin in the folds. These bake very quickly and must not be overdone.

Pans the size of a brick are preferred to any larger than that. The true Vienna bread loaf is never larger than an orange, and the favorite French loaf is a yard long but not thicker or wider than an orange. This size permits quick baking with the formation of a delicate cuir-colored crust. Delicate bread cannot be made in large loaves, and those housekeepers who use the same pan to bake their bread in that serves for baking a huge meat joint or a roast turkey cannot expect to have dainty bread. Very much depends on the baking of the bread; the oven must be just hot enough to stop the process of fermentation, and not so hot as to bind the loaf with a firm crust before it has expanded to just the right size. The heat should be less during the first half of the baking than during the last half, never greater. At every process of bread-baking, skill and judgment are requisite, from the time the yeast is stirred into the flour till the loaf is baked and cooled outside the pan, is nicely put away in its receptacle—a sweet tin box or earthen jar tightly covered—in a cool, dry place.

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Oats—No. 2	31½	32½
Rye—No. 2		73
Bran per ton		13 50
Flour—Winter	4 00	7 00
Spring	3 25	6 00
Hay—Timothy	9 50	13 25
Prairie	7 00	10 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 12½
Mess pork, per brl		11 50
Butter medium to best	16	35
Cheese	9	14
Beans	65	1 55
Eggs	9½	10
Potatoes per bu	40	55
Seeds—Timothy	2 50	2 60
Clover	4 00	4 10
Flax		1 64
Broom corn	2½	7½
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	49	63
Unwashed	30	44
LIVESTOCK—Cattle choice	4 65	5 75
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"In Secret Have I Said Nothing."—*Jesus Christ.*

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Topics of the Time.

It will be news to the old attendants on the two or three score churches left in this city after the great fire, to read in a late statistical report that but one church edifice was left standing by that hurricane of flame.

H. H. Hayden, of the famous Hayden murder trial, has taken to lecturing. He last week told a New York audience what he knew about "circumstantial evidence." Rev. S. H. Tyng, Jr., a Freemason, occupied the platform with him, and among the well pleased auditors was a man soon to be tried for wife murder. After Hayden's case was given to the jury, their signal of readiness to report was greeted by the waiting crowd with such Masonic expressions as, "An alarm at the inner door, Worshipful."

Kentucky, which was the most doubtful of States during the war, furnishing a large quota of men for both armies, and having representatives in the Congressional bodies sitting at Washington and also at Richmond, has sent a joint resolution from her legislature asking for an amendment to the Constitution, which deplores the growing tendency to centralization and asks that the federal instrument shall be so amended as to declare that the union of these United States shall be perpetual, and all acts or attempts to separate them shall be treason against the federal government, and shall be punished as such; also that State bounds and State lines shall remain inviolate, and the rights of States to make and execute their local laws for their individual government shall never be interfered with by the federal government.

The Chinese in this country are not apt scholars in the arts of honorable life only; they are establishing also their lodges in our cities and becoming skillful in the disreputable arts of Masonry. It is reported that three or four weeks ago a certificate of incorporation of the Tone We Tong Eng Ti Association was approved of by the Hon. Judge Lawrence in supreme court chambers, New York city. The objects of the association expressed in the document is "mutual friendship, brotherly love, and service to the Supreme Being, by mutual succor in distress, and aid in sickness, poverty, adversity, and affliction." The translation of the name is "The United Brotherhood of Masons."

The anti-Jesuit clause of the Ferry educational bill was lost in the French Senate by a vote of 148 to 129. De Freycinet demanded and received a very strong vote of confidence from the Chamber of Deputies, it being understood that a law forbidding the Jesuits in France, now nearly fifty years old and almost forgotten, shall be enforced. The disputed article, if it had become a law would have allowed the government to prohibit the instruction of children by the members of unauthorized religious orders. In France for a long season the Jesuits have monopolized the schools established by the Romanists for higher education, hence this class would have been directly affected. The Jesuit schools have been found to be prolific fountains of disloyalty. The clerical teachers have not the least belief in, nor love for, the republican form of government and do not hesitate to indoctrinate their pupils with their own political hostility. The consequence of this is that the graduates of these institutions are ardent disloyalists. In another more important respect even the French Republicans have gained a victory over the Romanist party. The young women of France are almost entirely educated at the convents. Thus the mothers of France are as a rule in the control of the priests. The proposition to establish schools for the higher education of young women will now be undertaken where they will be free from the blinding power of Rome. These most significant movements in France manifest the power of Republican principles, and promise great things for the future of that nation, if after casting out the devil of Romanism, the seven other devils of the lodge and of atheism do not sieze upon the fair and unguarded domain.

THE DANIELITES.—A religious sect in England which attempts a combination of the primitive condition in Eden and the modern secret lodge, is evidently very much misnamed. The name "Danielites" for a secret society is no more fitting than "John Quincy Adamsites," since the eminent Jewish statesman and prophet was as far from being a secretist. It is the same species of falsehood which attaches the name of Abraham Lincoln to some lodges. The origin and methods of this singular order are described in the *Christian Union*. It had its rise in 1876 and its founder was T. W. Richardson, a student of medicine and a vegetarian. The organization had a form of initiation, degrees, badges, scarfs, and all the paraphernalia of a secret society. The person who desires to become a member takes a solemn vow to abstain entirely from fish, flesh and fowl, from spirituous and malt liquors, from snuff and tobacco. When this promise has been taken and a solemn pledge of secrecy given, the candidate is ushered into the "garden," which is the Danielite name for lodge. The head of each garden is called the chief gardener. The sect has no theological system. A member may believe what he chooses so long as he affirms the existence of a supreme being and maintains a vegetable diet. The initiation fee is two shillings. It is said that the order has many adherents and is spreading in England.

A zealous soul without meekness is like a ship in a storm, in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not as fast as it ought.—*Mason*

THE HAPPY DAYS ARE NEARING.

Song and chorus from Clark's New Reform Song Book.

The days are coming, happy days!
Coming right along!
We'll sing of them in joyful lays!
The good, good times!
When wrong shall yield to Sovereign Right,
Yield right along!
And Truth shall join her hands with Might,
In the good, good time.
CHORUS.
Then what's the use of waiting,
Hurrah! Hurrah!
The happy days are nearing—
With the good, good times.

The days of prayers and reform
Are coming right along!
The days undarkened by a storm,
In the good, good times.
When Peace shall smile upon our land,
Smile right along;
And even now 'tis close at hand
The good, good time!

Thus while we sing in freedom's praise,
Sing right along!
We'll work to hasten on the days,
The good, good times.
When mobs and murders—savage ways,
Shall terrify no more,
And manly words and manly deeds
Echo from shore to shore!

All oath-bound clans and knavish rings
Shall perish right along!
And deeds of darkness flee away
Before the blazing morn!
And "shot-gun rule" and "bowie knife"
Shall curse the land no more!
Bulldozing tyrant's hide their heads,
In the good, good time.

Then woman's vote shall help the right,
Help it right along;
And angels joy at such a sight
And earth repeat the song;
Then rum no more shall rule the day,
Its miseries disappear,
And victory crown the temperance fray
In the good, good times.

Then nations all as brothers true,
In peace and love shall dwell;
And wars no more with bloody gore
The tides of woe shall swell;
Then our dear Lord, whose right it is,
Shall come to rule and reign!
And heaven and earth unite as one
To swell the grand refrain!

CALIFORNIA AND CALIFORNIANS. II.

BY T. J. KENNEDY.

On landing, the first care of our colonists was the erection of dwellings and a church; the foundation of the latter being laid by the hand of the President Father himself. Public and private buildings in that portion of America ruled by the Spanish race, differ materially both in material and architecture from those of the other dominant peoples of the civilized world. The Esquimaux builds his house from slabs of ice; the frontier's man on the prairies of Kansas makes an excavation for his family residence; but the Spaniard, despising the filth of the Esquimaux and obviating the darkness of the Kansans, raises his dwelling above the surface of the earth. The Spanish edifice was composed of two materials, viz:

wood and mud. The mud is of two varieties, roasted mud, and dried mud. The dried mud, or adobe, from which the bricks for the walls of his house are made, is compounded in the proportion of two-thirds fine sand or sandy loam to one-third clay dust and some straw. These materials are thoroughly mixed in a mud mortar, being dampened first, and then carefully moulded into bricks eighteen inches in length, nine in width, and four in thickness. These are then laid in the sun on their broad side to dry, and subsequently changed to the narrow side so that the sun shall be impartially tender to every part.

I do not know but the above prescription for manufacturing "adobe bricks" might be varied in some slight degree, such as leaving out the sand or the straw, without spoiling the bricks, provided an Indian could be induced to shovel the clay into the mortar, another to mix and shovel it out, and another to mould and dry the bricks. In fact, there is no doubt but that this came to be the most approved and only sure method of making "adobe bricks."

These bricks having been thoroughly burned in the sun, the foundations of the building are laid and the walls raised to a height of three or four feet by successive layers of bricks imbedded in mud mortar. At this point and at every successive four feet, the work must rest to be sun dried, and if a rain storm should arise, which, in this climate, is only possible in winter, and is then said by the "oldest inhabitant" to exhibit the phenomenon of an accident in nature, these walls must be either sheltered or taken down and redried. After the walls have been erected, it is only necessary to put in the windows and wooden doors and place the roof on and our building is finished. The method pursued in this latter architectural feat, I will now attempt to describe. Long willow poles are cut. Any other kind of wood will do as well, but as these edifices are usually erected by some stream—probably to save the labor of well-digging—willow is the most handy, hence taken. These poles are usually split in halves and then arranged in such manner as to form a lattice work. This lattice work extends, on every side, a few feet beyond the walls. Upon this willow lattice work fire burned tiles are laid so as to form a perfect water-shed, and so far as the roof is concerned our building is as dry as a California summer. Nothing but their weight is necessary to hold the tiles in position.

The floor of these buildings are always of nature's own handiwork—the earth; and when sprinkled with sand and alternately moistened and dried they become very hard, and consequently clean. These houses are seldom more than one story; and are never considered elegant unless surrrounded by a low porch under which the occupant can take his noonday siesta sheltered from the scorching rays of a summer sun. Many of these houses are now fitted up with wooden floors and roofs and glass windows and elegant furniture.

In former times the furniture was simple; but I shall not attempt to describe any of it, except the broom. The weapons of war used by a people are indicative of its inventive genius and its prowess on the field of battle. So may not the broom be an index to the cosy refinement and the culture that distinguished, to say the least, the women pioneers of this mountain-crested State? Possibly their histories shall go unwritten, but that of their brooms shall not. The inventor of this simple but useful instrument lives not in the annals of her country; but the broom itself still exists, and is still used in houses where the native Californian (a half-bred Indian) treads in the paths of her mothers. This broom consisted of a straight stick, about 4½ feet in length, around the lower portion of which a body of fine twigs of regulated size was bound.

Formerly the lands of this State were purchased in immense tracts called ranches; and many of them remain intact to the present time. When a son was married, he brought his wife to the paternal estate and mansion. Apartments were allotted to them and usually they all ate at a common table. Thus it was no uncommon sight to see a patriarch of four score years sitting at the family board, surrounded by his children, grand children, and grand children's children, each one of whom vies with another in acts of affection toward their aged ancestor. By this method of family accumulation a residence sometimes became too small for the comfort of its occupants. In such cases another story, with its never failing piazza, was added; not in height, but in length.

The mode of constructing buildings from adobe, as above described, was one of choice. Some of these missions were not more than a dozen miles from the best of building timber, and yet it continued in its primitive abundance, untouched, until the coming of the Anglo-Saxon race. Some writers have characterized the adobe as both healthful and economical. Even in this climate where so many of the months are without rain, and where we have no snow, these edifices have proven themselves most unhealthy; and it is certain that age does not improve them.

I have spoken of the church. The usual ground plan was a rectangular parallelogram. Upon its wall hung pictures—usually of the Holy Virgin or some of the saints. They were either from the hand of some artist father or else imported, and always imposing. A railing extended across the church separating the chancel from the nave. As the churches had no seats even for many years after the settlement by Americans, the congregation either stood or sat upon the earthen floor during mass. Each church was adorned with a cupola crowned with a cross. Here swung the ever present bell which summoned the missioners to divine service morning and night.

The dwellings, church and barracks for the soldiers, constituted the nucleus of a Spanish mission. As soon as these were finished the Christianizing and civilizing of the Indians commenced. By means of presents, persuasion and compulsion, they were induced to attend mass and taught Latin prayers.

The Indian of the Pacific slope is low of stature; he is rather strongly than slenderly formed. A shock of unkept, coarse, black hair covers his head, his forehead is low, and his eyes black; his extremities and ears and mouth are large. The male California Indian of 1777 in his wild state presents a sharp contrast to the Indian of 1877. Then no covering shaded his brow, now a stiff hat, called in the language of the first settlers a *sombrero*, adorns his head. Then he thought "nature unadorned, adorned the most;" now he wears the cast off pants and coat of some white man, or else those constructed by the labor of his squaw from rabbit skins; then no covering concealed his feet, and in this respect he still treads in the paths of his fathers; then he carried a bow and arrows, now, if sufficiently wealthy, and not too lazy, he carries a musket.

If the California Indian has made some progress in personal appearance, in other respects he remains the same filthy savage. Regarding his food, he is not so punctillious about quality as quantity. Roots, pine nuts,—he does not waste the shells—angle-worms, grasshoppers, vermin, and a variety of bugs, that would delight the eye if not the stomach of an entomologist, are his daily diet. He is known as the "Digger," but might as appropriately be called the Bug Exterminator. Judging from his well known propensities, can any one say that he could not be advantageously used as a preventive of that pest, known in Illinois as the potato bug? Such a being looks with contempt upon another who is so helpless as to be starved out by a delicious grasshopper, while he might feed and grow fat on the invading insect.

In addition to these characteristics, he is a liar, a thief, a gambler and a bigamist. It was for the ostensible reclamation of such miserable, filthy and degraded wretches as these that the Franciscan monks risked their lives. Yet, notwithstanding all their efforts, with the few exceptions of the few who amalgamated with the Spanish race, the Indians live in the same squalid degradation that has probably charactarized their race for centuries.

The coast, mountains and valleys have long ceased to resound with their tread or to echo to their war-whoop; they are rapidly but inevitably taking their eastward march from the ocean that has for generations, on each returning night, reflected the glow of their camp fires; and in the conflict of races, and the hoarse din of the march of civilization, they are destined to pass away without their death moans exciting an emotion of pity, and without leaving one ennobling monument behind them.

San Jose.

Why Freemasons don't Ask.

BY JONATHAN W. MOSS.

It is a peculiar characteristic of the Christian religion that its benefits are universally offered to the whole human family, without distinction of race, sex or condition; and no Christian thinks it anything to his discredit to have invited his friend, brother, sister, father, mother or son,—yea, his most inverate enemy—freely to participate in the privileges and enjoyments of the religion he himself professes. He is even not unwilling for the direst foe to Christianity to read all the books wherein all the doctrines and rites of the institution are fully set forth.

But not so with the brotherhood of oaths and aprons. Concealment is the word with them. Why? He that doeth evil hateth the light. But to be more specific. First, Pride. Pride that must be sought after. Pride, that with all its lusting to appropriate to itself your talents, influence, riches, and even your good name, disdains openly to ask, but stoops to cunning and low contrivances to induce you to come and offer all these your possessions and your humiliated self thrown in, as a beggar, on bare and bended knees.

Secondly. The Christian believes that he has something of real intrinsic value to recommend. The blinded Freemason, or lodge slave, with all his touchiness at having anything said against his clan, feels a guilty conviction down deep in his heart that he has nothing but imposture and villainy to offer; and doesn't like to shoulder the responsibility of openly inviting his friend to a dish of the poisoned soup; lest if he should sicken of it he could not so haughtily turn from him in his distress and say, "Well, you have yourself to blame. Nobody asked you."

But the chief of all the reasons why Boaz don't ask his natural friends and other true friends in, is this: His master won't let him. Why? His master knows full well if the rank and file of the fraternity were to be allowed to bring others in with themselves without some sort of supervision and restraint, each would naturally bring in a number of his personal friends, friends by blood or tried fidelity. Then, if he should be moved by an enlightened conscience to tell a little bit of truth on the old handmaid, or whisper "Mah-hah-bone" a little too loud, the vengeance of the fraterni-

ty could not be so easily inflicted upon the "perjured villian"—he'd have backers, and the throat-cutting business might become a reciprocal game. The object of the lodge being always to keep the private member as hopeless and dependent as possible, that its despotic dominion over him may be interfered with as little as possible. Rome plays the same game by breaking up the family connections and country attachments of its priesthood, giving them nothing to live for but the clan, which she calls "church" as the others call theirs "order."

Cameron, Va.

A Prophet Worthy of Honor.

The following, which is as good and true as it is rare, is the St. Louis letter published a few weeks since in the *Advance*, and written by Rev. Robert West, home missionary agent for Missouri and the south-western country:

When Tom Paine was about to publish his book against the Bible, Ben Franklin warned him against it. He reminded Paine of the fact that only in heathen India was it considered the work of a man to be able to thresh his mother; that the Bible was the mother of our civilization, and to strike at it was to proclaim himself a heathen.

We have some ministers whose sole mission seems to be to strike at the religion of their fathers, and ridicule the Puritans. And this is on the increase, when Sabbath desecration is on the increase and iniquity abounds. One of our leading churches in Missouri is just now reaping some of the fruits of such teaching. It is torn and rent to its very foundation by a social upheaval that compromises the virtue of more than one family, and threatens the life of the church.

There is too much worldliness in our churches; too little distinction made between him that serveth God and him that serveth him not. I speak not of any one denomination, for all are guilty, and there is no difference. Always an optimist, and well aware that the indirect influence of Christianity on the world outside the church has been very great for good, I plainly see that the influence of the world on the churches is harmful and signally destructive.

Too many of our churches are mixed up hand-in-glove with the world. Men and women whose lives show that they were either never converted, or have fallen from grace into sin, are tolerated without rebuke in the communion of the body of Christ. We do not greatly wonder when we see Roman Catholic churches holding sociables and fairs in beer gardens where all wallow in sin together, but it is strange to find liquor dealers in our Protestant churches, kept there simply because they have grown rich in the reward of iniquity and in the price of souls of men. It is time to speak out loud, to lift up the voice like a trumpet, and never rest, nor faint, nor be discouraged till judgment is set in the earth.

Ministers known to be unsound in theology are recognized, endorsed, and go on pandering to the world, and often are rewarded with large audiences and increase in salary. There is a common evangelical faith, and men who do not subscribe to it frankly and sincerely, have no business in orthodox pulpits; and if they had a spark of the manhood of which they talk so much they would not remain an hour in such places.

Churches hold swindling festivals and little mean lotteries, and run gambling tables, all in the name of the Lord and for the good of the cause. When a minister comes among them who preaches consecration and conversion, he is hurried out of town. But God is neither dead nor asleep, and his law changes not. Truth still walks with leaden shoes, but strikes at last with an iron hand. To some of our churches God has given the desires of their heart, and then sent leanness into their souls. To-day they sit mourning in sackcloth and ashes, a hiss and a byword of all their enemies. If this shall lead them to repentance and a doing of their first work over again, then light shall arise in darkness and God will speak comfortable words to them and bring them forth again into a large place. We must do Christ's work in Christ's own way or fail.

One of our most prominent ministers in St. Louis in a sister denomination is just now telling his aristocratic audience that Freemasonry, the theater and the church are going to elevate society rapidly. Thus these men, who are in the prophecy called greedy, dumb dogs that feed themselves fat and never dare bark against the enemy, have their little day. Some men still think that they can serve God and mammon and have two masters. A worldly church will do more harm in a community than all the saloons and gambling dens put together. No man is so dangerous in a place as a minister who has no fixed belief and is unsound in the faith. They wreck our churches and overthrow the faith of many. Let it be understood once for all that the Congregational churches are no longer a refuge and defense for men who echo the baleful teachings of Beecher and Swing.

Our Institutions in Danger.—Is it not perfectly plain that a man who has taken this (Master Mason's) oath ought not to be entrusted with the office of a magistrate, sheriff, marshal or constable? That he is not to be credited as a witness where a Master Mason is a party? And, in short, that he cannot be safely entrusted with any office of honor or profit either in church or state? Is it not plain that a Master's lodge in any community is a dangerous institution, and that the whole country is interested in the utter suppression of such an institution?—*Finney.*

The Sermon.

PREACHED BY ELD. S. H. WELLER, MORRISON, ILL.

THE CHURCH'S GREAT NEED.

Have you received the Holy Ghost since you believed?—Acts 19:2

It is not conviction of the truth of the Gospel the world needs so much as its appropriation. There is much time and effort expended in answers to Renan and Strauss and Colenso and Darwin and Huxley and Spencer, but the power of these infidels should be merged and lost in the sweeping tide of a living church. There is much of speculative infidelity in the land but argument will never reach it. A will intrenched behind a heart opposed to truth is beyond the reach of appeals to the intellect. There are believers enough in the world to confound the whole array of infidelity. It is desirable that the assaults of the enemy be met, and not cowardly shrunk from, but we shall get little further in this work till those already holding the truth are endued with the power of the Holy Ghost. Men may believe, and even profess their belief, and yet not be converted. And an unconverted man lacks the only power that can overcome. The text is a question put by Paul to a company of Ephesian disciples. They were John's disciples, and instructed in the main prerequisites of Christian discipleship, but a careful reading will satisfy you that they were not converted, or renewed in Christ at all. They had no knowledge of the only agent of real conversion and of course never asked his presence and renewing office. The only fair interpretation makes them believers and yet strangers to the renewing power of the Holy Ghost. They were convinced, and conceded the truth so far as they knew it, but had not experience as yet of the new life. Now just here is the greatest opposing obstacle to the triumphs of the cross to-day. Some of our churches in receiving members overlook the item of a change of heart and the simple rehearsal of the articles of the creed is the condition of membership in the household of faith. In most cases assent to the creed is all they ever get. The theory of the branches of the church adopting this method is correct as to the need of conversion, but accepted membership without it, blinds to the necessity of it, and the reception of the Holy Ghost after believing is not accounted a necessity. In this way, and by the admission unwittingly of many unconverted persons into churches which are even more guarded in this matter, numbers are lost to the church as a power to lead the unsaved to the only source of life. The people to whom we preach are uniformly believers. I presume that it seldom ever occurs that there is present here a single one who does not believe in Christ and accept his alleged saving mission to men as the truth. Paul found these Ephesian disciples freed from the great barrier to his success in the slavery of Jewish predilections and prejudices. They were converts to the faith, in that they accepted it as true, and very naturally the first thing he presses upon them is their conversion, their acceptance of the life unto salvation by the inworking power of the Holy Ghost. They have recently perhaps come to believe the Gospel, recently abandoned the perverted faith of the Jewish party, but the mere admission of the truth as taught by John, or Apollos or Paul does not avail to place them in saving relation to Christ. Paul lays his hands on them, and calls down the quickening Spirit and the new life speaks and prophesies through them. They proved their conversion as did the multitude on the day of Pentecost and other like occasions. A man may be an iceberg—give no signs of spiritual life—and yet pass the ecclesiastical ordeal of examination for orders in the church. There are many men who are not infidels, and who are yet not Christians. Sound theologically but practically strangers to the renewing energy of the Holy Spirit.

I had a controversy with an intelligent infidel of the Emerson and Parker stamp some time since, and I was surprised and gratified at the substantial help which I received from a rough, ungodly man who joined the party during the discussion. His belief was right, but he lacked that without which his faith was fruitless, dead. We should look more to the danger that lurks in the soundest orthodoxy, and the peril to the cause of Christ which this seeming soundness conceals.

This is the mistake of sticklers for the mere letter of the creed. There is the possibility of men being believers and yet not only unchristian but immoral and wicked. Most of you are familiar with the name of N. P. Willis, the noted editor of the *Home Journal*. He stands among the first poets in our country, embodying in noble verse the purest Christian sentiments, and writing some of the finest sacred lyrics in the language. He was a life long sensualist, and died a few years since, the premature wreck of dissipation.

We may profess even publicly this thoroughly evangelical faith, honestly profess it, profess it in the conviction further that our hope is well founded, and yet have no power as Christians. We want to study the signs of the new life, that we may say that we have received the Holy Ghost after our belief. There are some things about which we do not all think alike; it is well it is so, but there is one thing in which I suppose we all agree, and that is that life and hope come only by the regeneration of the Holy Ghost. Individually then, we need to ask ourselves, not simply do I believe the Gospel? Do I accept it as the only saving system? Do I defend it? Do I teach it to my children? The value of it all hinges on the further question, have I received the Holy Ghost since I came into this belief?

Dear brethren, hereon suspends our eternal fortune. The system of grace, wonderful as it is, free as it is, soul-satisfying as it is, is nothing to you and me without this. We may live in and enjoy its light, but all the hopes we build are without a sure foundation. This is a most solemn matter. We all want to be able to answer the question of the apostle affirmatively. I need not tell you what our eyes should see and our ears hear, if we all should come into this higher experience. Those disciples were thoughtful perhaps, but their tongues were silent, and no thrill of new life impelled them to speak of God's goodness, but now they all prove that no mere speculative conviction has come into possession, but new life is there, and new joys are there and they cannot but confess it. Here we are all with common convictions as to where our true interest lies, as to where our highest interest, our only interest lies, and can we rest satis-

fied without a prayer for the descent of that blessed Spirit which we are assured our Heavenly Father is more willing to give to them that ask him than earthly parents are to give good gifts to their children.

This is your great need and mine, and yet how willing our Infinite Father is to bestow his Spirit, to light up these hearts with hope, and to touch these tongues with the eloquence of praise. We who have tasted of the good word of life, need fresh evidence of our inheritance, we need to assure our hearts before him, as the apostle says, we want to be able intelligently and confidently, to answer aye to the question of the apostle to the Ephesian converts. Our nation needs this Christian identification. While we are without the ability to answer affirmatively, we have no claim to the promise, "Blessed is that people whose God is the Lord." We have rather ground to fear that other voice of inspiration. "The nation and kingdom that will not serve thee shall perish." No man's worship is accounted worship if it comes not of his baptism into the life of Christ. Here is ground of alarm that the Christian and statesman ought to regard to-day. We can't hold our own with a Christianity merely theoretical and speculative. This sort of faith is predominant in our country to-day. Mr. Moody charges it upon nineteen-twentieths of our American Christians. This manifests itself in the growing corruptions of our time. Public conscience is losing in tone, political parties are largely organized thieving corporations. A prominent minister at the East declares that a majority of the legislatures of the States are commodities regularly bought and sold in the market. We know this has been true of our own State. Bribes are coming to be almost as common as in the worst State of the old English commonwealth. If this be true, and who will question it, where is our freedom of which every American is proud? If franchises continue to be marketable commodities there is no limit to the slavery to which monied monopolies are destined soon to subject the masses. And yet these men go into office under oath of fidelity to their constituency, calling upon God to witness the integrity of their intentions. They accept the Bible, and enter places of trust under its awful sanctions! Where is the remedy? There is one, and none beside. The nation must be rooted in the life of Christ. No faith is competent to do this but that which can answer aye to the question, Have you received the Holy Ghost? We have some men in high places whom no solicitations can lead into betrayal of the trusts committed to them. God be praised for the few who are not to be bought or sold. The nation will live and flourish for a time in the light of the Christianity it has, but its foundations are not secure, and without a surer founding on the Rock upon which the Republic was originally built it will eventually totter and fall. Some men think this nation too deeply fixed in the affections of the people to ever die, but we have already seen that men, to gratify personal animosity, or gain political ends, would brand the cherished ensign of these States as a "flaunting lie," and send the Union to the winds, making these homes of liberty and civilization the prey of eager despots, and the theater of fraternal bloodshed. We have recently seen differences based in a corrupted franchise bringing our great country to the very verge of civil war. Let me say that the converting power of the Holy Spirit is a necessity to American liberty. It has produced it, and it alone can conserve it. The want of the time is Christians, not believers only, but Holy Ghost Christians, men of life, of faith that overleaps denominational lines, and yearns for the salvation of the world. Not men who are orthodox simply as tried by the "standards," but regenerated men, men full of the Holy Ghost and of faith. Such men are needed to take charge of the great enterprises of the day. These in their leaders and subordinates need the impress of the Saviour. They need it for their own good, and also that the wealth of the land may be consecrated to saving ministry. The monied enterprises of the country, if in the hands of Christian men, would multiply many fold the agencies of the church for the evangelization of men. It is astonishing the extent to which the elements are being made subject to human control, and yet these resources have scarcely been touched in comparison with the unsealed magazine of power yet to be subjected to the will of man. In these are the great depositories of the national wealth, and if consecrated to God what fountains would these become of missionary life? The measure of the nation's growth is incredible. We have no conception of it, and just now our material progress is sweeping forward at flood-tide. At this rate of increase, and with unmeasured resources in acres and mines, and steam and water power, it is bewildering to think of the future to which this tide of wealth unchecked must lead. But we must remember that this ratio of national development cannot continue without interruption in forgetfulness of Him at whose hand we have these resources, materials, conditions of possible growth such as no nation under heaven ever possessed. The need, and that which will grow more imperative every hour, is the incorporation into our life of that divine ageney that will control these magazines of power in the interest of redemption. We shall have them if loyal, but our lease of them will not last an hour after we have turned them wholly from the high purpose to which they are appointed. The glory of this land turns on our being not merely believers, but Christians. We are making a feeble resistance to the rum power in this land, just enough to keep in good running order the enginery of this gigantic scourge. I had almost lost faith in the whole temperance movement. I can count on the fingers of my hands the communities in this great northwest with its hundreds of cities and villages in which the sentiment has been prevalent enough and vigorous enough to put the clutch of death to the throat of this destroyer. I have taken courage and found hope again in the effort of these last years. This marshaling of the temperance forces under the banner of the cross presages certain ultimate victory. The army is wheeling into the line of power. Hence the success, the victories of these years, and the hopeful outlook before us at this hour. We are making progress and have a larger measure of pronounced temperance sentiment in the land than we have ever had. Still it must be confessed that we are not coping with this giant evil that is binding our millions in chains of the worst of slaveries. To-day the rum power is stronger than ever before. It can poll more votes, and command more money, and shape more legislation than the churches and all other organized philanthropies combined. And right yonder in the great city by the lakes Christian people, filing into their magnificent houses of worship like the divisions of a grand army, can see men ruined, snatched even from the embrace of the church, have their ears saluted with drunken brawls, and see the Sabbath committed by degrees to Satanic revelry, and never raise a hand or speak a word, or poll a vote against a curse which exists because they have not had the courage and manhood to confront it and keep it in abeyance. Mayor and councilmen connive at the evil and a Christian public endorses their connivance in their election.

Now I am not running a tilt against those who believe in the license system as a regulative expedient. I cheerfully accord to them honesty of opinion. At the same time I challenge anybody to adduce an instance in which this policy has helped the cause of reform or weakened the hold of intemperance in a community.

Christianity must take higher ground. The baptism of fire will burn out the delusion that sin is ever to be lessened or destroyed by any species of Christian endorsement. The indwelling power of the Holy Ghost may not wholly eradicate habits that a life of sin and dissipation has formed. It may however inspire a man with nobler impulses —lift him above the sinks of iniquity—and make him fear the saloon as his deadly foe. I am inclined to think it will do more than this. I am coming to believe—not without evidence—that the new baptism may snap all the chains of evil habit and restore the fallen fully to the liberty of sons and daughters of the Lord Almighty. However that be, the descending power of the Holy Ghost upon us, if it does not reclaim drunkards it puts an end at least to drunkard making; training the youth to habits of sobriety, and sealing them against the tempter's power. Make this community Christian and we shall need no legislation to abolish beer shops and haunts of revelry and profanity. Our children and youth need instruction, and here comes in the office of the parent and teacher, and Sunday school and temperance society. But let it be written in characters not to be mistaken that more than this is demanded. The question of Paul would be, Have these children received the Holy Ghost? Not merely are they in the Sunday school, but have they received the higher matriculation of members of the school of Christ? They believe, but are they converted? They have knowledge of Christ but have they his life? We have faith, but is this all? We are honest, church-going, benevolent, believers in Christ, but is this all? We may be all these and not Christians. The Christian may have all these elements and have no power, no life. The nation may have all these and perish for the want of the very life by which nations live. The question for each of us is not, Do I believe? but, Have I received the Holy Ghost?

—Difficulty is the nurse of greatness, a harsh nurse, who roughly rocks her foster children into strength and athletic proportions. The mind, grappling with great aims and wrestling with mighty impediments, grows by a certain necessity to their stature.

Free Mission Address to the National Convention.

To the National Convention assembled in Boston:—The great commission "Go ye into all the world and preach the Gospel to every creature," comes to us as reformers with especial emphasis, for it is only as the Gospel is faithfully preached and its principles understood and applied, that we can hope for any real and abiding reform. The institutions of every country are the outgrowth of its religion. Whatever is tolerated by the prevailing religion may be expected to hold its grasp on popular favor. All true reform must commence in the church and have its basis in Christian conviction. It is Christ alone who can destroy the works of the devil, and as workers together with him we must trust in the means he has appointed.

But it is not merely the preaching of the Gospel in its general terms that is to reform the world. Men may talk eloquently of "the higher life," and of the necessity of entire consecration, but unless they point out *specific sins* and tell men what they must do to be saved, they will be likely to continue to practice every prevalent and popular iniquity that comes in their way. It is only he who has the courage to point out the sin and say, "Thou art the man," who is likely to accomplish any real reform. So long as Freemasons are welcomed the communions and the pulpits of our churches, so long as the ministry are silent in reference to this iniquity, so long will it prevail, so long will its blighting power be felt and its cancerous roots spread into every department of society. The great want of our reforms, the great need of the world, is a faithful Gospel ministry, consecrated to God, awake to the evils to be removed, well informed as to their nature, and full of holy courage in opposing them.

To meet this want and to supply the great needs of the South and West the "Christian Commission, for missions divorced from the lodge," was inaugurated at the meeting of the Illinois State Christian Association at Wheaton, Ill., Nov. 22d, 1878, and has commenced its work by aiding such faithful missionaries as do not shun to declare the whole counsel of God.

We ask your sympathy, your prayers and aid for the following reasons:

1st. It is undenominational. It does not represent a sect, nor do we propose to organize one; but it does represent an evangelical Christianity, uncompromising in its hostility to every form of iniquity. We are laboring that the name of Christ, cast out and dishonored by the lodge, may be above every name, "that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We

are looking for and hastening unto the glad day when there shall be "no schism in the body" of Christ, but when in our united hostility to sin, the prayer of our Saviour shall be fulfilled. "That they all may be one, as thou, Father, art in me, and I in thee." This prayer can never be answered until the church puts away her iniquity. The wisdom which is from above is first pure and then peaceable.

21. We propose to commission laborers sound in faith, who, though assenting to different formulas of doctrine, will hold all mere opinion in subordination to the one great purpose of honoring Christ, of saving souls, and redeeming the church from the control of wrong-doers; men who love Christ more than a sect and fear God more than man. What the American Missionary Association was to the anti-slavery reform we design to make this movement in respect to the reform against secretism. It is the necessary outgrowth of the work in which you are engaged. It is the step forward essential to secure the results of the past and aid in your plans for the future. There are multitudes of faithful men and women all over the land who are ready and willing to stand for the truth without regard to the fear of man, but in the main their names are cast out as evil. They need our sympathy and support; we need their labors and their prayers.

3d. We desire and propose to carry on this as a work of faith. We believe that the doctrine of living and working by faith, so wonderfully illustrated by George Muller, Dr. Cullis and others, ought to be more fully applied to Christian missions and the work of reform. Knowing that Christ was manifested that he might destroy the works of the devil, and that all power in heaven and earth is given into his hands, we feel that it is safer to trust in him than to put confidence in men. We therefore assume no responsibilities except in judging of and commending missionaries, and we make no pledges to them except to commend and personally co-operate with them.

4th. We propose to prosecute our work without cost to any missionary fund. We will give our time and, as the Lord shall enable us, of our means. We pay no salaries, propose to accumulate no funds, but simply to forward what is put in our hands, desiring always that when practicable, donations be sent direct to missionaries rather than through us.

You are doubtless aware that we are aiding two missionaries in the South, Rev. Eli Tapley and wife, of Columbus, Miss. Bro. Tapley is a seceding Mason and bears faithful testimony against this and other forms of iniquity. Bro. C. C. Foote, a veteran reformer, has been laboring some months in Illinois, and Bro. H. H. Hinman has done missionary work in Missouri, Iowa, Minnesota and Wisconsin. There has been sent to Bro. Tapley $148.-20, Bro. H. H. Hinman has received for mission work $125.25. From C. C. Foote we have no report. Some smaller sums have been sent to other faithful missionaries in the South and West, and about $800 have been paid or pledged to this work. It has been recommended that $1,-000 be raised as a special fund to support four missionary evangelists to travel together through the South. It is believed that neither the men nor the means will be wanting.

But you ask, Why another missionary agency? Why not use these that already exist? For precisely the same reasons that it was needful to organize the American Missionary Association thirty-five years ago, our Christian Commission is needed to-day. Then the nation, the churches, the ministry and the mission boards, were ruled by the slave power. Slave-holders were commissioned as missionaries and churches that welcomed slave-holders to their communion were aided in the support of a Gospel calculated to perpetuate a slave-holding religion. Now, substitute Freemasonry in the place of slavery, and you have to-day the exact likeness of that time, except that *now* the evil is far wider and deeper; not local, but general. None of the great missionary societies has any rule excluding Freemasons. The American Missionary Association has very properly, a rule against the use or sale of tobacco or gunpowder by its missionaries, but in reference to *this* iniquity it has only the mildest advice. A slave-holder or a polygamist is justly excluded from its mission churches, but no rule applies to the man that rejects Christ and blasphemes the Father, provided he does it in the lodge. We would by no means disparage the noble work that the American Missionary Association has done and is doing; but so long as it represents churches that are honey-combed with secretism, and are content to pay annual tribute to a 32-degree Mason, it cannot be relied on to carry out our reform.

The American Home Missionary Society raises and expends nearly $400,000 annually and has in commission about 1,000 missionaries, a considerable percentage of them being Freemasons, and some of that number are active in their devotion to the lodge. The Home Missionary superintendents in the West generally commend applying Freemasons who ask for commissions as missionaries, while active and aggressive Anti-masonry meets with marked discountenance, if not open rebuke. One of these superintendents said, at a meeting of ministers and delegates of the churches, that he had been in a Masonic lodge and *never saw any evil in it*. Another wrote to an excellent Congregational minister that he did not think any church in his State would want a man of such pronounced convictions on the subject of secret societies. In that State Freemasons get commissions and churches to preach to without question or difficulty. Do the Anti-masons of New England and the West give their money to support such missionaries and such missionary agents? It is doubtless true that the good men who constitute the officers of these great societies are "opposed to Masonry," but they are careful never to *say so* in any official utterance or to permit any discussion of the subject in the journals they publish.

We have spoken of two great societies that more than any others represent the churches of New England. They are surely not worse than other missionary societies. No missionary society can be relied on to oppose Freemasonry which welcomes adhering Freemasons to its mission churches, or commissions them to preach that Gospel they exemplify by their lives.

But we are told there are some distinctively Anti-masonic missionary societies. Why have another? It is true that the United Brethren, United Presbyterian, Reformed Presbyterian, Wesleyans, Free Methodists, and some others are preaching a Gospel that has no complicity with this iniquity. All honor to them. We rejoice in their work and extend to them our warmest Christian sympathies, and yet it would be practicably impossible for all the friends of this reform to join any one of these churches or to divide themselves among them all. Some of us could not in conscience belong to a sect, but we can unite in the support of the Gospel that has no fellowship with the unfruitful works of darkness but rather reproves them. And now we ask that you cease to build up what you desire to destroy. We ask that your prayers and contributions to the cause of home missions shall no longer be used to promote or defend Freemasonry, but rather to destroy it. We ask you to aid in building up churches, especially in the West and South, that will maintain a pure Gospel and be moral light-houses in the surrounding darkness.

Believing with Charles Sumner that Freemasonry like slavery will either destroy this nation or be destroyed by it, and believing that it is already sapping the foundations of public morals and religion, we appeal to you as Christian patriots and for the sake of all that is dear and sacred in Christianity to aid in spreading that Gospel that shall bring peace on earth and good will to men.

In behalf of the Christian Commission for Free Missions, adopted at Wheaton, March 11, 1880.

—The pledge, we believe, should be incorporated into every church covenant, and not an individual—man, woman or child—be received into fellowship who does not willingly subscribe to it.—*Our Union.*

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, March 25.—I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. John 17:15.

Fri., March 26.—For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John 18:37.

Sat., March 27.—And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one. John 19:17, 18.

Sab., March 28.—They shall not drink wine with a song; strong drink shall be bitter to them that drink it. Isa. 24:9.

Mon., March 29.—He saith unto him, Feed my lambs, feed my sheep. John 21:15, 16.

Tues., March 30.—Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Psa. 2:12.

Wed., March 31.—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. Psa. 16:6.

—That friends are devising ways and means of making their opposition to secret orders felt is a cheering omen. Joshua Brink recommends the organization of young men and boys from eight years old upward into Anti-masonic societies or open lodges in which they shall be taught Freemasonry and learn in what respects it endangers our social, civil and religious privileges. If any of our readers try this plan we hope they will let us know how it works.

Correspondence.

The First Church, Oberlin, Statement.

Sycamore, Ill.

The recent statement published to the world by the First church, Oberlin, purports to give the "facts" relating to "erroneous statements" which have "been published concerning the recent action of this church in admitting to membership one who had once been a Freemason." This "statement of facts" concludes with the prayer "that we may manifest no disposition to judge uncharitably, or to publish abroad the errors we see or suspect in our brethren, but rather labor within the church to correct them; and to submit in all matters of public action to the clearly expressed will of the majority."

If the statement of facts had been published without the appendage of such a prayer, many a casual reader might have been satisfied with the action of the church in the case as being strictly within the letter of its rule. But this prayer will lead many such readers to pause, to wonder, to think, to try to find in what the "erroneous statements" consist and to inquire whether the church regarded the spirit as well as the letter of its law.

What kind of prayer is this? It does not seem to be a prayer for others or over others' sins. It is that we may manifest no disposition to judge uncharitably or to publish abroad the errors we see or suspect in our brethren. Had any one ac-

cused them of having such a disposition? or did they feel such a disposition rising in their hearts which they should pray to be delivered from? If so, why should they take a place for their prayer more public than the synagogues or the corners of the streets?

When taken in connection with the fact that it accompanies a correction of erroneous statements, it is in order to inquire in what these statements consist. A single sentence in Mr. Stoddard's letter to the *Cynosure* written December 31st, 1879, contains the whole. It is as follows: "A Mason of three degrees, who considers his cut-throat oath binding and who sees nothing inconsistent with the Gospel of Christ in Masonry, has been received with the approval of the pastor and by a majority vote of the church, and is next Sabbath (Jan. 4th) to be announced as a member in full fellowship."

Now what single statement is there in this that the "facts" as given by the First church show to be erroneous? They acknowledge that the man was a Mason, but there was a sense in which he considered his Masonic oath binding; do not even pretend that he saw anything in Masonry inconsistent with the Gospel of Christ; and give precisely the same statement as to his reception by the church. As all agree that the rule of the church was not violated in the letter by his reception, the only possible thing remaining in issue is, whether the rule of the church was violated in its spirit, and here honest Christian men may disagree. The Oberlin church is not a light put under a bushel, but is a city set on a hill. Its history and its good name, of which it may have a right to boast in a proper spirit, is not merely its own, but is also the property of the Christian world. It is not only the right but it is also the duty of Christians everywhere to discuss in a prayerful spirit the action of the church in this case. When Christians do this they are not to be put off or put down by any insinuations of uncharitableness or reproofs for publishing abroad the error seen or suspected in their brethren, and the question might come up here, whether the First church does not itself publish the errors they see or suspect in their brethren who do discuss this matter, instead of laboring within the church to correct them. If so, there may be a consistency in their prayer and not otherwise, and the beam should first be cast out of their own eyes.

But there is another part to this prayer. It is, that they may submit in all matters of public action to the clearly expressed will of the majority. The clearly expressed will of the majority in one celebrated case of public church action was, "Crucify him! Crucify him!" The small minority who did submit to this most clearly expressed will, talked publicly and privately about this church action however, and now who prays at them or reproves them for it.

American slavery for long years had its chief bulwark of strength in the moral support it received from the great majority of American churches, as well as the great majorities in the churches. But the few who published abroad the sin of slavery and the sin of the churches in lending it support, could not be put down by such majorities, and God was with them. The Oberlin of old had no respect for such majorities, but stood in the breach to resist all such ecclesiastical tyranny. And when the new Oberlin uses the same form of tyranny—so akin to lodge tyranny—to put down an aggrieved minority for the discussion of a vital principle, her sons and her friends will mourn a second time for this as well as at first for the action in question. Here again the Christian world will wonder whether the adversary, who would deceive even the very elect, has not led this church to violate the spirit of its rule while keeping the letter of the law, (which killeth), and will wonder yet again to see how naturally the adversary could lead the church from that first action, in trying "to hide it," into this second, which "makes it true."

The design of this article is to look at the action of the church in this case solely in the light of its fruit as seen in the spirit of the prayer in both its parts.

ROSWELL DOW.

Tract Work and Fast Day.

CUMBERLAND, Md., Mar. 30, 1880.

EDITOR CYNOSURE:—A week ago this morning we stepped on board the train bound for this place, having provided ourselves with an abundance of Anti-masonic tracts and papers before starting, which we disposed of according to the best light we had. We were only fairly started when I went through the car and gave to the grown people one or more tracts. No one refused to take them, yet some were torn in bits, others thrown from the window, but most of them were read, I think, with interest. At many of the towns I threw a couple of Honeywell's tracts from the window, then watched what effect they would produce;—the lasting good done I never expect to know here. Men stopped their work to read, young men read and carried them away. They created a commotion in the car. The conductor and brakesman were Masons. Presently a Methodist Protestant minister came in and he and the brakesman together tried to laugh it off, but it ended in a sickly smile. I gave them the tracts and Mr. T. gave bottom facts. This preacher seemed to have more Masonry on his hands than he knew how to dispose of. An old man who is a Universalist, a Mason, and profane too, told Mr. Turney, "Your wife is a worse fanatic than you are." He tore his tract in pieces.

During the winter I sent for tracts and a very large bundle was sent me. They have been distributed largely over West Virginia, then from Petroleum to this place (186 miles) with "more to follow." A prayer goes up from my heart that every effort put forth may do great good, and that each tract may be a little matter to kindle a great fire.

Mr. T., now in Washington, D. C., writes me he has visited Mr. Langhorne, also he expects to preach for the Free Methodists once to-morrow.

Fast Day (Feb. 12th) was observed by us, and a meeting held in the evening at our house. The night was dark and rainy but the meeting was well attended. Earnest prayers were made. Mr. T. made an address, tracts were given and the remainder of the evening spent in conversation on the subject. A meeting of that kind was a new thing and much spoken of. A good influence went forth. Anti-masons are blooming out around Petroleum City, for it is always spring time in that line where Mr. T. lives. May the cause ever prosper.

E. V. O. TURNEY.

The Books Sell.

SEEMLY, Ill., Mar. 11, 1880.

EDITOR CYNOSURE: I ordered from the *Cynosure* office a few days back nearly one hundred copies of *Cynosure* publications, most of which were Doesburg's Expose—President Blanchard's compilation. I am meeting with excellent success in selling them; have already sold perhaps about two dozen copies. Hundreds of the readers of the *Cynosure* should order an assortment of anti-lodge books to sell to their neighbors and friends. I am heartily in favor of this book, Freemasonry Illustrated, for the reason that this expose is given from a Christian standpoint, and it is possible that hundreds of well meaning Masons may be induced to leave the lodge.

I sold a copy a few days back to, I think, a Christian Mason, who is an officer in a lodge, and I have some hope that he may leave the lodge. He was fearful his brethren "on the square" would find it out. An American citizen standing in awe and dread of a "moral" institution, the "handmaid of Christianity!"

The former Methodist pastor at Hoopeston went out of his way, as I understand it, to "officially" endorse the Masonic organization and its principles, and at the end of the article he subscribes his name "Haven M. Haff, Pastor." Among other things he says: "The *Chronicle* (our local paper) has said that the Masons of Hoopeston have paid one-fourth of the cost of the church. I think an investigation of the records will show that they have done more than that. In behalf of the church and myself, I thank them for their money and their influence."

I have neither seen or heard of any protest against the above official endorsement, and thus the church agrees to it, at least by those members that are posted on the principles of the order, which is, perhaps, nearly or quite half the membership.

One good brother when his attention was called to Pastor Haff's official endorsement of the lodge commenced to write a short protest, but I am satisfied that "commenced" will be all that there will be of the article. The lodge is so strong that if he finishes it he will likely be stung out of the (church) hive.

Observe that Rev. Haff does not sign his name simply, but signs it, "Haven M. Haff, Pastor." I believe this is the cheekiest thing I have seen of the lodge lately; where a minister would sign for his *entire* membership, male and female, and morally, unless they protest they are bound by it with all its fraud, swindling in degree selling, and wicked cut-throat oaths, etc. Yours,

J. S. HICKMAN.

Our Mail.

W. H. Minton, Bowling Green, Ohio, writes:

"We need a lecturer very much here in northwestern Ohio, as every town has its secret lodges of all kinds."

F. Miles, Elmwood, Ill., writes:

"Masonry is on the increase. I fear some of the church members have joined the lodge of late. It is unaccountable to me how a man can go from an evangelical church into the lodge, a church that rejects Christ. I should have no choice between a Paine-Ingersoll memorial and a Masonic conclave. In my view one has as much religion as the other, and I do not believe God accepts any worship offered to him that does not include Christ our Saviour. How can he?"

A member of the theological seminary, of Rochester, N. Y., acknowledges the donation of the Cynosure to their reading room as follows:

"I am glad to find the Cynosure is donated to our reading room. I am a backslidden Mason, and wish you success in your effort to free the world of this blasphemous and pretentious curse of Masonry."

A. Hartzell, Golden, Col., writes:

"I am a member of the U. B. family. Our doctrine is Bible, and polity no less. I love the N. C. A. as it so fully sustains our law in discipline on slavery, temperance and secrecy."

Sam'l C. Taylor, Wellington, Kansas, writes:

"I have found a lawyer in our county seat who will soon co-operate with me. We will organize an Anti-masonic lodge of independent free-thinkers, equal rights to all. In open daylight too. It is wonderful to see how the anti secrecy spirit has spread. It beats prairie fire. My object in writing was to ask you if Bro. Moody was an ordained preacher or not."

Bro. Moody is not an ordained preacher."

W. H. Showalter, Stribling Springs, Va., writes:

"If all ministers were such men as Pres. Blanchard, I. W. Hott and Tobey of the Telescope, Pres. Allen, Bishop Wright, Halleck Floyd and a host of other good and true men, secrecy would soon have to go under."

Burges Smith, Clifford, Pa., writes:

"The grangers here helped the Freemasons build a lodge and then died, but I have not learned that the funeral sermon has yet been preached."

S. A. Reynolds, Waverly, Pa., writes:

"I now belong to a church that is anti-secret, anti-tobacco, anti-rum, cider, snuff and opium, and I hope the kingdom of error and darkness will fall. There are twenty members in the First North Abington Baptist church. The Lord is blessing us, and we rejoice in a full and free salvation, and a perfect Saviour. Rev. Newel Callender is our pastor."

Moses Pierce, East Barrington, N. H., writes:

"I hope and pray that all the secret lodges may be overthrown, and believe that they will be, if we all do the will of God as we ought. Then shall we see his Spirit striving in our midst, and sinners crying to God for mercy."

C. F. McCain, Empire City, Kansas, writes:

"I have shown the Cynosure to several persons who were surprised to learn that there was an association that dared to expose Masonry."

E. H. Wood, Rushford, N. Y. writes:

"We are in the midst of lodge rule in and out of the church, and sometimes I am almost discouraged. But God rules and that is my hope, for I believe that if I do not live to see the downfall of the secret institutions, it will surely come, and for it I shall still labor and pray. I have seen it go down once in my life, in the days of Morgan, and hoped it was buried never to rise, but it has the control in these parts, and but few to raise the warning voice. But from the West the news cheers my heart, as I read the Cynosure."

R. A. Cullor, Unionville, Mo., writes:

"I am happy to say that Masonry is on the decline here. It is being closely watched and more and more found out concerning it every day. May God speed the time when such immorality shall give way to morality."

Rev. J. S. Amidon, Corry, Pa., writes:

"I do wish that some of our lecturers could come out through this part of the land. We are terribly lodge-ridden. The Masons are running everything their own way without let or hindrance. My sympathies and my prayers are with you and all who are laboring to put down this secret conspiracy that is threatening to destroy the liberty of our beloved country."

W. B., West Winchester, Ont., writes:

"Very few here but are secret lodge men. Your principles need much to be adopted."

Mrs. H. M. C., Pawlet, Vt., writes:

"I would not stop my paper. I would rather deny myself of food or clothing than do without the Cynosure."

D. S. Ferris, Sparta, Ill., writes:

Messrs. Browne and Starry are to be here about the first of March."

J. W. Allen, Ripon, Wis., writes:

"I do not want my paper stopped till Masonry is deader than slavery is."

Josiah Anderson, Normansville, Kan., writes:

"I have within the last fifteen months distributed nearly one hundred and thirty thousand pages of Anti-masonic literature."

A. J. Foord, Rant, Ind., writes:

"Men of business are not aware of the closeness of the times with the farmers. Everything that we have to buy has gone up from twenty-five to forty per cent, and corn has gone back and likely to go further."

The Young Men's Society of Minneapolis, Minn., have decided to have lectures in opposition to secret societies in connection with expositions of the degrees of Masonry, for three evenings. We hope other societies will follow this example.

A. G. Hull, Granville, Iowa, writes:

"The tide of Anti-masonry is rising and crowding Masonry to the shore. My prayer is, God speed the cause."

J. H. Wilcox, Howell, Mich., writes:

"The cause lies near my heart, and will ever receive my strongest efforts and most earnest prayers, hoping the time is not far in the distance when secretism will cease to rule our country and we again become a free nation."

Sabbath School.

LESSON I.—April 4, 1880.—THE POWER OF CHRIST.

SCRIPTURE.—Mat. 8: 18-34.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22. But Jesus said unto him, Follow me; and let the dead bury their dead.

23. And when he was entered into a ship, his disciples followed him.

24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25. And his disciples came to him and awoke him, saying, Lord save us: we perish.

26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him!

28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30. And there was a good way off from them a herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

GOLDEN TEXT.—What manner of man is this, that even the winds and the sea obey him! Mat. 8: 27.

[From the Lesson Commentary.]

CONNECTING LINKS.

1. The healing of the centurion's servant at Capernaum. Luke 7: 1-10. 2. The restoration to life of the widow's son at Nain. Luke 7: 11-17. 3. The message from John the Baptist in prison to Jesus, and the answer. Mat. 11: 2-19. 4. The washing of Jesus' feet at a Pharisee's table. Luke 7: 36-50. 5. Christ's second tour of Galilee. Luke 8: 1-3. 6. The restoration of a demoniac, and other incidents at Capernaum. Mat. 12: 22 50. 7. The discourse by the sea, in parables, (Mat. 13,) after which occurred the events of the lesson.

"Saw great multitudes"—To avoid the crowd, who may have been in an excited condition, and to find repose after a day of conflict and labor, (com. chaps. 12, 13,) since this took place in the evening. Mark 4: 35.—Schaff.

"I will follow thee"—It might have seemed a great thing for one in the position of Jesus to have a rabbi among his disciples; but he never courted human aid, or acted on mere expediency. The highest no less than the humblest could only be received on the condition of absolute self-sacrifice and sincerity. Nor did he readily accept those who offered themselves, but chose rather to summon such as he wished to his immediate circle. "Ye have not chosen me," said he on a future occasion, "but I have chosen you."—Geikie.

Many an attendant in the sanctuary "follows" the preacher rather than the Gospel; it is a mere personal attachment; he admires the preacher's rhetoric, or pathos, or power, without caring as to the doctrine which his favorite orator is promulgating. When a crisis supervenes in the history of the church such a person cannot be relied upon; he may go in quest of another charmer who can throw the wizard's spell over his fastidious ear.—Parker.

"Not where to lay his head"—Virtually driven from the one dwelling at Capernaum he could regard as his home, and rejected from Nazareth, he was, henceforth, a wanderer, with no fixed dwelling. From this time he was almost a fugitive from his enemies, never remaining long in any one place, a homeless and houseless man.—Geikie.

He did not own a dwelling; but we have no reason to believe that he ever suffered from want of a lodging. Immediately after we are told how he slept in the cabinless boat on the lake. Overdrawn portrayals of our Lord's poverty are always out of place, yet he who as "Son of man" was "the crown of creation" did not possess what the humbler animals claim, a home.—Schaff.

"Follow me"—He had in mind doubtless the thirty days' mourning that were virtually implied, and knew the results of indecision in a matter so paramount. It was, moreover, a requirement of the rabbies, in similar cases, that if any one who wished to be a scholar of the law had to choose between burying even his nearest relation—his parent, or his brother, or sister—and devoting himself at once to his sacred duties, he should leave the burial to others, as the less important duty and give himself up on the moment, undividedly to the other.—Geikie.

Under other circumstances Christ would not have hindered the indulgence of such a filial love; but he made use of this case to show by a striking example that those who sought to follow him must deny natural feelings that were otherwise entirely sacred, when the interest of the kingdom of God required it.—Neander.

"Let the dead"—The maxim is pointed with a play upon the double sense of the word dead. Let the spiritually dead bury the corporeally dead. Let a secular world perform its duties to its secular members. Our duties must be applied to a life eternal.—Whedon.

He lets us know, 1. That no office of love and service to man must be preferred before our duty to God, unto whom we owe our first obedience. 2. That lawful and decent offices become sinful when they hinder greater duties. 3. That such as are called to the work and employment of the ministry must mind that alone, and leave inferior duties to inferior persons.—Burkitt.

"His disciples followed"—They, and they only, will be found to be the true disciples of Christ that are willing to go to sea with him, to follow him into dangers and difficulties. Many would be content to go the land way to heaven, that will rather stand still, or go back, than venture upon a dangerous sea; but those that would rest with Christ hereafter must follow him now wherever he leads them, into a ship, or into a prison, as well as into a palace.—M. Henry.

"Arose a great tempest"—The expressions used by the evangelists all imply the extreme fury of the hurricane. The heated tropical air of the Sea of Galilee, six hundred feet beneath the Mediterranean, is suddenly filled by the cold winds sweeping down the snowy ranges of Lebanon and Hermon, through the ravines of the Perean hills.—Farrar.

Small as the lake is, and placid in general as a molten mirror, I have repeatedly seen it quiver and leap, and boil like a cauldron when driven by fierce winds from the eastern mountain, and the waves ran high—high enough to fill or "cover" the ships, as Matthew has it.—W. M. Thomson.

The presence of Christ itself doth not exempt his disciples and followers from trouble and danger; here is a great tempest about the disciples' ears, though Christ was in their company.—Burkitt.

"He saith unto them"—Jesus awakes and the only thing that he beholds is the unbelief of his disciples; his ear tells him not of the fury and rack of the elements, but of the guilty fears of his Galilean friends, and his first reproof is for them. He lets the storm rage on unrebuked until he has rebuked the agitation of their souls; and now they perceive that a most precious opportunity of signalizing their faith in Christ had been given, and given in vain. The elements had been let loose that their faith might gain a victory, and go on to perfection.—Geo. Bowen.

"Why are ye fearful"—He does not blame the disciples for their importunity in disturbing the Lord's rest, but for their fearfulness.—Bengel.

"Little faith"—He does not charge that they had no faith, but little. They had not power of faith to still the elements, nor to control their own fears, but they had faith that their Master could.—Whedon.

"Met him two"—Of the current explanations of the seeming difficulty that Matthew names two, and the other evangelists one demoniac, that of Chrysostom and Augustine seems most satisfactory, that one of the demoniacs took so entirely the prominent part as to cause two of the narrators to omit all mention of his companion.—C. J. Ellicott.

"Possessed with devils"—The demoniac was one whose being was strangely interpreted ("possessed" is the most exact word that could be found) by one or more of those fallen spirits who are constantly asserted in Scripture (under the name of demons, evil spirits, unclean spirits, their chief being the devil or Satan) to be the enemies and tempters of the souls of men. See Acts 5: 3; John 13: 2. He stood in a totally different position from the abandoned wicked man, who morally is given over to the devil. This latter would be a subject for punishment, but the demoniac for deepest compassion. There appears to have been in him a double will and double consciousness—sometimes the cruel spirit thinking and speaking in him, sometimes his poor crushed self crying out to the Saviour of men for mercy.—Alford.

"They cried out"—There lay a profound truth at the bottom of the demoniac's consciousness, that his feelings, inclinations and words did not spring from his rational, God-allied nature, his true I, but from a foreign power belonging to the kingdom of the devil; and this truth offered the necessary point of contact for Christ's spiritual influence, to aid the soul which longed to be delivered from its distraction and its ignominious bondage.—Neander.

"Besought him"—The petition of the devils may be regarded as equivalent to "Send us anywhere, anywhere but to perdition; send us to the most shattered man; send us to the lowest creature, into man or beast, bird or reptile, anywhere but into hell!"—Parker.

Since the evil spirit cannot enter the body of even a swine without divine permission, those need not fear the devil whose trust is in God.—Clarke.

"Besought him....depart"—This request, which is related by all three evangelists, was probably not from humility, but for fear the miraculous powers of our Lord should work them still more worldly loss.—Alford.

I scarcely know a verse of Scripture where there is such a melancholy contrast between the beginning and the close. The first part is so hopeful, the second so disastrous. The first seems to lift us to heaven, the second to cast us down to hell. The whole city flocks to Jesus; but its multitudes have scarcely reached him when they ask him to quit their coasts; not their city merely, but their region; as if the farther off the better. They do not turn their back on him, but, worse, they ask him to turn his back on them.—H. Bonar.

The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 25, 1880.

WESTERN COLLEGE AND SECRET SOCIETIES.—Bro. Drury on his way to the Boston Convention spent the Sabbath in this city, and has handed us the following interesting communication from the officers of Western College, Iowa:

"We, the Executive Committee of Western College, Iowa, church of the United Brethren in Christ, declare and publish that we are uncompromisingly opposed to all systematic secret societies as expressed and provided in the constitution and laws of this church.

It gives us pleasure to say that the only secret society in this town has lately disbanded. The college has suffered severe persecution from lodge power. This may continue elsewhere, but we rejoice that, through the truth, and by the blessing of God we have present victory.

We feel a deep interest in the work of the National Christian Association, and desire a representation in its annual convention to meet in Boston, Mass., March 24, and hereby appoint as our delegate Rev. M. S. Drury, who is a member of the executive committee of the Iowa State Christian Association and financial agent of Western College. We pray that the Boston meeting may aid in exposing to all nations, by its work and through the press, the dangers of secret societies, and ask the prayers of the convention to so rest upon this College that its anti-lodge principles may be firmly maintained to the credit of the church and the glory of God.

Signed in behalf of the faculty and executive committee, March 11, 1880, by

E. B. KEPHART, *Prest.*
J. S. ROOK, *Sec'y.*

FAS EST AB HOSTE, etc.—The Chicago *Tribune's* Washington correspondence of Saturday last contained the following: "A small weekly quarto sheet, which has been started here as the organ of the Anti-masons, gives a list of Senators and Representatives who are Freemasons. Like the pretended exposals of the Anti-masonic lecturers it is evidently a matter of guess-work, as not more than one in eight of the names given ever took a degree, while the names of over twenty Congressmen who are 'brethren 'o the mystic tie' do not appear. The only one of the Presidential candidates talked about by the way, is Senator Edmunds, who is a Royal Arch Mason in good standing." The *White House*, which is criticised with such seeming severity, may be encouraged at the success of its "guess-work," since, if its list is as accurate as the exposals of Freemasonry, it is to be highly commended. The correspondent gives a hint that can be followed up respecting these twenty Freemasons, who by some political misfortune have been sent to Washington. Let the names appear, to be rendered as infamous as "back-pay grabbers."

BAPTIST FREEMASONRY IN ST. LOUIS.

A few weeks since we referred to the weeding out of all Baptist members of the Masonic lodges in Illinois by demits. If a similar effort has been made in other Masonic jurisdictions the work has not been accomplished, as the *Standard* of this city can testify. But what shall be said of the *Central Baptist* of St. Louis, edited by Revs. Furguson, J. C. Armstrong of the Garrison Avenue church, and G. A. Lofton of the Third church, in which the following editorial note appeared, February 26th:

"Every now and then some lunatic imagines he is specially commissioned to break up, root out and utterly destroy all secret societies. Sometimes his 'phobia' is against Odd-fellowhip, sometimes against temperance societies, sometimes against Masonry. Some men have no higher ambition than to be 'anti' something. These remarks have an illustration in an incident which has lately transpired in Boston, Mass. Mr. McFall, pastor of a Presbyterian church, himself a violent Anti-mason, invited Rev. D. P. Rathbun, and Stoddard his associate to expose Masonry in his (McFall's) church. Of course there was a larger audience present than usually went to hear Mr. McFall preach. Rathbun had an improvised imitation Masonic lodge and proposed to go through the ceremony of conferring the three degrees of Masonry. On the second night of the performance things became interesting. Masons arose and denounced the whole thing as a sham and declared that no such scenes as those gotten up by Rathbun ever transpired in a Masonic lodge. The rabble became obstreperous, Rathbun's assistants were badly frightened and the whole thing came near ending in a row. Mr. McFall has since preached a sermon (?) in which he denounced Masonry and said no Masonic audience should ever sit in the pews of that church.

Reflections: 1. The fools are not all dead.

2. When a preacher can find nothing better to do than raise a disturbance over secret societies, he isn't fit to be a preacher.

3. Even cultured Boston can furnish a spectacle that savors strongly of a half-civilized state.

These Baptist champions of the lodge shall have the benefit of a full publication, that it may be satisfactorily compared with the opinions of Baptists whose names, though they may not be so well known as the editors of the St. Louis paper, are yet of persons who were and are esteemed as Christian men. Such names are the evangelists Knapp, Graves and Pentecost, such ministers as Bernard, Colver, Stearns, Evarts, Fulton and Barlow, such missionaries as Dr. Nathan Brown of Japan.

These editors have doubtless been associated with Moody in his great work in St. Louis. They are not likely to be ignorant of his forcible and noble testimonies for the truth against the whole circle of lodges, as nests of unclean birds, organizations to which a Christian has no right to join in company. Yet like Fallows and Thomas and Ravlin they can brazenly sit and hear the clear, conscientious words of Mr. Moody; pronounce a benediction, perhaps, at their close; and in a day or two be making speeches for the lodge.

Follow the "reflections" of these editors a step or two. Since opposers of the lodge are fools, write in that category the names mentioned above. Write, too, not the dead, but names of the living: Joseph Cook, Wendell Phillips, Dr. McCosh, Howard Crosby, Leonard Bacon, Charles Francis Adams, and a thousand more.

2d. No man is fit to be a preacher who sees fit to proclaim the truth of God against the dark idolatry and swindling of Freemasonry. Or, Moody, Pentecost, Whittle, *et al*, are not fit to be preachers.

3d. In this all men agree. The Masons "furnished the spectacle" of the mob, and also furnished the pattern which Elder Rathbun was only too closely following. Their part of the performance was half-civilized or worse.

We invite the *Central Baptist* to send a representative to sit in the Boston Convention beside the Chicago *Standard's* correspondent, "Shawmut."

THE TEMPERANCE REFORM.

Miss Frances E. Willard addressed a company of "men and women of the finest minds and most liberal education," who were assembled at Bellevue Hotel, Boston, on the evening of March 1st, to consider the question: "Ought women to have the temperance ballot?" "For an hour she held the closest attention of her audience." She was followed by John B. Gough. Prof. Gulliver, Dr. Bartol, Mrs. Sarah K. Bolton, Mrs. Mary H. Hunt, Hon. E. S. Tobey, Hon. Hamilton Hill, and others participated in the lively debate which followed.

On March 2d, Miss Willard spoke in Mr. Warfield's church, Boston. The day after she addressed the students of Wellesley College at the request of Miss Howard, the president.

The temperance educational movement is rousing great interest in many localities. *Scribner's Monthly* advocates temperance education with great ability, saying: "It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it in his stomach." The children in school should be made thoroughly intelligent on the subject of alcohol.

"1st. They should be taught that it can add nothing whatever to the vital forces or tissues—that it never enters into the elements of structure; that, in healthy organism, it is always a burden or a disturbing force.

"2d. They should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon.

"3d. They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feeling.

"4th. They should be taught that an appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul.

"5th. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause.

"6th. They should be taught that drink is the responsible cause of most of the poverty and want in the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct."

—It is still necessary to pay in Boston for a notice that the right of free speech is to be maintained against the lodge. Bro. Stoddard had to put a notice of the National Convention in the *Herald* as an advertisement last week.

—Prof. C. A. Blanchard returned from Kansas on Tuesday last in good spirts, and evidently rested and refreshed by his short lecturing tour. He found his family, through the mercy of God, also in a vastly improved condition, Mrs. B. being convalescent. After a few days' work with the students in the opening term he is away again this week for the great Boston meeting. Dr. A. M. Milligan and daughter, Mrs. Gregg, who were in Wheaton during his absence in Kansas, returned to Pittsburgh on the 11th inst.

—J. H. H. Woodward of Cincinnati, O, desires the readers of the *Cynosure* to hand him as soon as possible the names and addresses of all lawyers, in any part of the country, of known ability and integrity, who will be willing to pledge themselves to combat Masonry in the courts, in all causes civil and criminal, that may be referred to them for attention by the National Anti-masonic Law League.

—Several papers have been sent us by friends from different parts of the country with the report of the Boston papers on the Chambers street mob, reprinted in gleeful revenge on their Anti-masonic readers. All the reply necessary to these gentlemen is to give them the facts: that the parties who are put in so unfortunate a position by the Boston reporters are now received with great respect in the offices of those

same papers; they have engaged Boston's great Music Hall for a repitition on a grander scale of the Masonic exposition, under the authority and protection of the city; that instead of running away like whipped curs, they have turned the apparent evil into the greatest good, and through the National Convention now sitting in this same Boston, the cause of Freemasonry is to sustain an ignominious defeat. Will the Baptist *Standard* of this city please send word to its Boston correspondent to be present and see for himself the refutation of his slanders lately published, and give him the privilege of retracting them in its columns?

A Word to the Friends of the National Christian Association.

Some year and a half since, at a meeting of the Board of Directors, a proposition was made by one or more of its members, that the National Christian Association engage in the work of sending out ministers of its own endorsement and ordination for the organization of churches and general missionary work. To this it was objected that such a movement would be a departure from the original principles and purposes of the Association, instituted as it was, not for the formation of churches or the ordination of ministers, but to unite Christians of every name in the anti-secrecy reform, however preferring to work inside the churches of their choice. After discussion of the subject, so decided was the conviction that the matter was supposed to be finally settled, and that there would be no diversion of the N. C. A. from the original objects of its organization.

There might be no necessity for present reference to this subject were it not for an erroneous impression (as I have reason to know) in the minds of some of the friends as to the "new departure" of the "associated churches." And this impression is likely to be strengthened by the announcement in the last *Cynosure* that a committee in charge are to present to the coming convention, soon to meet in Boston, a paper setting forth the claims of that movement.

To that work no one would be likely to object, so that it does not become a source of division among those who have hitherto worked harmoniously and heartily as well as efficiently together. But if we are still to hold the vantage ground from which our efforts have hitherto been put forth, it must be through keeping true to the principles on which the work of the Association was begun, and this I trust we shall do. Let our object still be a "National Association" of "Christians opposed to secret societies" united "to expose, withstand and remove" this most insiduous enemy of our free institutions; and we shall in no wise imperil either the financial success or the friendly support of our hitherto prospered enterprise, while we shall have abundant opportunity for the use of all our resources, without in any wise turning aside to the formation of another sect. Respectfully,

PHILO CARPENTER.

Chicago, March 22, 1880.

[At the earliest opportunity we shall endeavor to correct what appears from the above to be a misconception in Mr. Carpenter's mind respecting the mission work connected with our reform. The report of the committee on anoter page speaks for itself.—ED]

Reform News.

From Lecompton, Kansas.

MARCH 12, 1880.

Professor C. A. Blanchard gave us a rousing anti-secrecy lecture here last night, to a very appreciative audience. There was but little, if any, pro-secrecy sentiment in the audience, but it was very instructive and encouraging to the cause, especially to the students of Lane University. We were sorry the students could not all be there, but it was the spring vacation and a number had gone home. He left this morning for Lawrence, where he is to speak to-night. May the blessing of God attend him in his noble work. The way is opening up for work in Kansas in this good cause.

Yours in love, R. LOGGAN.

The Leaven in Kansas.

TOPEKA, Kans,, Mar. 15, 1880.

The cause of anti-secrecy has as much leaven in Kansas as anywhere, if it were only placed in right conditions to perform its natural work. There are quite a number of Covenanter churches, a number of United Presbyterians, some "Seceders," a good many Quakers, a strong representation of United Brethren, and a few Wesleyans and Free Methodists. Now if these, with members and ministers of other churches who are with us in their principles can be brought to unite in conventions, and to become mutually interested in this reform, so as, in heart, sympathy and life to co-operate and make common cause against lodgery, we can do our part in the great conquest of Christ against Satan-synagogueism.

As yet little has been done. Lectures have been given here at a few points by Bro. Hinman and Bro. Stoddard. Bro. Loggan has also done considerable in his ministerial visits in this direction in different parts of the State. He is a true "soldier of the cross." Prof. C. A. Blanchard has lately visited seven points in the State, only staying at each long enough to get the people anxious for him to stay longer.

The writer went to Lawrence especially to hear him and encourage the cause there. The large hall was filled, and for two hours brother Blanchard displayed the powers of oratory in a most telling manner, cutting right through the flimsy pretensions of Masonry in a most enjoyable manner. The universal verdict of those who heard was that he understands his subject, and is a master in the art of oratory. It is a pleasure to hear him, and the only regret is that he don't speak longer.

Besides these lectures above referred to, your correspondent has spoken on the subject at different places, in Cloud, Ellsworth, Rice, Mitchell, Osborne, Jewell, Ottawa, Clay, Shawnee, Jackson, Jefferson, Holton, Brown and Doniphan counties. There has been, and is now, but little organization in this direction.

Shall we not change our base, and go to work in earnest? Who says yes? Shall we have a rousing State convention here at Topeka this fall, have Prof. Blanchard to give a course of lectures in the Opera House, and at a number of county seat towns? What say you? Address Rev. J. S. T. Milligan, President of the State Association at North Cedar, in relation to the matter. Truly yours for "during the war," CENTRALIA.

Notes by the Way.

DEAR BRO. KELLOGG:—Leaving Chicago at 5 P. M., March 10th, I reached Lockport in due time and was most kindly entertained by Father Preston, who, at eighty-seven years of age, retains much of his early vigor, and his excellent wife, two years his senior, who though still suffering from a broken hip, retains her powers of mind and remarkable patience and quietness of spirit. Neither of them have abated one jot of interest in our reform.

It is greatly to be feared that the Congregational church of which they have so long been members is steadily deteriorating. Freemasonry, dancing, card-playing and Sabbath-breaking go usually hand in hand. The church that will not suffer one of these iniquities to be rebuked finds it impossible to suppress the others. I believe this to be largely true of the Congregational and Presbyterian churches all over the land. The refusal to allow the blasphemies of the lodge to be rebuked has necessitated the tolerance of such minor evils, as dancing, etc.

I visited my former charge at Homer and attended an excellent prayer meeting. This church, now under the pastoral care of Bro. Stowe, is doing a good work and is free from the evil practices that corrupt so many others. Their fine new parsonage indicates their enterprise and prosperity.

My next stop was at Odell, in Livingston county, where I went to see my father, now in his 88th year, *and cutting a new set of teeth.* I found him able to walk to the village (half a mile) twice a day. I lived in this county from 1850 to 1860 and have many warm friends. The Congregational church here has an excellent pastor, who is in sympathy with our reform, but the church is badly complicated with secretism and other iniquities. It was my privilege to preach to them on the evening of the 14th. I felt sad, indeed, when I saw what evil had been wrought by the lodge. A prominent lawyer here, told me five years ago, that he was a Royal Arch Mason but abhorred the system, and that it was fully exposed. He bade me God speed in my work. Now he is a most devoted Mason and has given up his religion. A former county judge who was fourteen years ago a most active Christian worker, went into Masonry and Odd fellowship and at the last session of the Grand Jury was indicted for eleven offences, and though he escapes punishment because he is a Mason, he is morally convicted by public opinion. More anon.

Yours in the Lord,

H. H. HINMAN.

Report of the Meeting at Factoryville, Pa.

DEAR CYNOSURE:—Allow a brief account of our meeting at Factoryville, Wyoming Co., Pa., Feb. 27th, 28th and 29th.

Brother J. W. Raynor, by request, took the lecture work mainly from us. With his charts to illustrate, his part was well done. In the absence of our president, Eld. S E. Miller, Bro. D. H. Seamans of Factoryville, filled the chair. In his good home we found a welcome while there. Our audiences were not large, but attentive and orderly. Elds. Post of Montrose, and Harrington of Lathrop, were there and took part in the exercises. There is a strong anti-secret element there, and has been since Prof. C. A. Blanchard made an impression there. Barlow and others have made their mark there, and I think truth is tending to the harvest.

On Sabbath, the 29th, we met at 10½ A. M, when brother Raynor gave us an able sermon; at 2 P. M. Eld. A. L. Post gave us a short but good sermon, and at 7 in the evening your correspondent gave a discourse on the contrast between the Gospel of the Son of God and the gospel of Masonry, from the words, "Another Gospel which is not another." Gal. 1: 6, 7.

So closed the meeting in good order, and, I believe, with good impressions made. Some books and pamphlets were left to prosecute the good work in the community The next quarterly is not yet fully located.

In behalf of the N. E. Pa. Christian Association opposed to secret societies. NATHAN CALLENDER.

Subscribe for the *Cynosure.*

Home Circle.

My Sacrifice.

Laid on thine altar, O my Lord divine,
  Accept this gift to-day, for Jesus' sake.
  have no jewels to adorn thy shrine,
  Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
  This will of mine—a thing that seemeth small:
And thou alone, O Lord, canst understand
  How, when I yield thee this, I yield mine all.
Hidden therein thy searching gaze canst see
  Struggles of passions, visions of delight,
All that I have, or am, or fain would be—
  Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,
  Clenched in my grasp till beauty hath it none!
Now, from thy footstool, where it vanquished lies,
  The prayer ascendeth—May thy will be done!
Take it, O Father, ere my courage fail;
  And merge it so in thine own will, that e'en
If in some desperate hour my cries prevail,
  And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
  So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
  But, gaining back my will, may find it thine!

—New York Observer.

Sectarian Separations.

It is sometimes said: "We cannot avoid sectarian dissensions and divisions; they exist, and we are not responsible for them." But is this statement quite true? There are many communities where the first church is yet to be established; one half of the population of this globe have never yet heard that "faithful saying," so "worthy of all acceptation," that "Jesus Christ came into the world to save sinners;" there are heathen nations where the Gospel is yet to be carried; but no sooner does a man commence to preach the Gospel in one of these communities, than another of a different denomination may come to start a rival church enterprise, to the confusion of the heathen, and dishonor of that one Lord whom they all profess to serve.

There are to-day hundreds of millions of men and women living who have never heard that Jesus Christ has died and risen, has ascended to heaven, and is coming again in glory to judge the world. Our Master has said: "Go ye into all the world and preach the Gospel to every creature." He has said that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mat. 24: 14. This work is laid upon the church to do; and "the time is short." And now what gospel shall go to all these perishing millions? Shall it be the gospel of "sect" and "ism," of strife and schism? or shall it be "the glorious Gospel of the blessed God?" Shall the protest against the confusion of contending sects come back from the converts in heathen Africa as it has already come back from converts in heathen Japan? Shall it be echoed from Asia as it has been from Italy? Or shall Christ be so lifted up as an ensign for the people, that all the world shall hear his fame, and men shall look to him and live? This question is a practical question, and while we discuss it Christ's prayer still goes up "that they all may be one....that the world may believe that thou hast sent me."—*The Christian.*

Rewards of Grace.

The Duke of Burgundy was waited upon by a poor man, a very loyal subject, who brought him a very large root which he had grown. He was a very poor man indeed, and every root he grew in his garden was of consequence to him; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident loyalty and affection that he gave him a very large sum. The steward thought, "Well, I see this pays; this man has got fifty pounds for his large root, I think I shall make the duke a present." So he bought a horse, and he reckoned that he should have in return ten times as much for it as it was worth, and he presented it with that view: the duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothing. That was all. So you say, "Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's church, and see, he is saved; the thing pays, I shall make a little investment." Yes, but you see the steward did not give the horse out of any idea of loyalty, and kindness, and love to the duke, but out of a very great love to himself, and therefore had no return; and if you perform deeds of charity out of the idea of getting to heaven by them, why it is yourself that you are feeding, it is yourself that you are clothing; all your virtue is not virtue, it is rank selfishness, it smells strong of selfhood, and Christ will never accept it, you will never hear him say, "Thank you," for it.—*C. H. Spurgeon.*

Religion Healthful.

A recent number of an exchange magazine contains an article entitled, "Religion Medically Considered." The writer points out the physical advantages enjoyed by Israelites as contrasted with their heathen neighbors, in consequence of the practical rules for living enforced among the former: "On the one hand, love to the supreme God and to one's neighbor as one's self, joined with forbearance, justice, truthfulness, honesty, chastity, temperance, cleanliness even, and rigid adherence to what would now be termed sound sanitary principles; while on the heathen side what may be comprised in the three words—selfishness, sensuality, and force. The fruits of obedience to the former were, even here, comparative immunity from disease and its sufferings, with enhanced material prosperity and happiness, and with increased longevity; while to the other there came the legitimate penalties of inordinate self-indulgence, of selfishness and evil living; the fruits of laws of life which heathenism gave to them."

The writer illustrates not only the damaging effects of the moral social codes of the pagans on the health of their believers, but depicts in strong terms the baneful tendency of the sensual enjoyments of the present age, especially those which are connected with the use of intoxicating drinks.

In the Wrong Place.

Wherever a Christian cannot carry a clean conscience and his Master's smile, is the wrong place. I do not care how strong the inducement to go there, or how attractive the bribe which the tempter may offer. If conscience rebel—if conscience even whisper a doubt as to the rightfulness of going—then stay away. If we err at all, let it be on the safe side. But a Christian never does "err" when he obeys his conscience and honestly aims to please his Master. The real error and the backsliding commonly begin when we begin to hush the murmurs of conscience by saying: Oh! I will go just this once;" or, "Everybody else goes. Why may not I?" or, "If I do go it won't be noticed." These are the smooth excuses which the devil always has ready for a Christian professor when he is strongly tempted toward the ball room, or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected to be is the very place where he ought not to be. Let the "lovers of pleasure more than lovers of God" gather to the carouse, or to the passion-kindling play, or to the wine feast, if they will. But Christ's smile never beams upon one of his followers in such places. The eye that "looked upon Peter," until Peter shrunk away to shed bitter tears in the garden, often falls upon the inconsistent Christian who is spending an evening in bad company.—*T. L. Cuyler.*

Why am I not a Christian?

The above significant question is asked by the Young Men's Christian Association. It ought immediately to be asked, and that in earnest, by every individual:

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul."

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not "hold out?"

"He that hath begun a good work in you, will perform it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

—The root that produces the beautiful and flourishing tree, with all its spreading branches, verdant leaves, and refreshing fruit—that which gains for it sap, life, vigor, and fruitfulness—is all unseen; and the further and the deeper the roots spread beneath, the more the tree expands above. Christians, if you long to bring forth all the fruits of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.—*Family Treasury.*

—Go to nature, my brother; go to the unroofed universe; go to the awful pages of science, not to learn your religion, but to learn your need of it—to learn that you are homeless without the sense of God as overarching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your spirit's home.—*Thomas Starr King.*

—A story is told in the *Youth's Companion* of the readiness with which Mr. Gladstone cleans out his pockets for the benefit of the poor and afflicted. Some months ago he went out for a walk of some twelve miles, intending to return by cars. But when evening came, he found he had given away his last cent, so he was obliged to go back as he came, reaching home late at night.

—If all the napkins that contain the one talent were unwrapped by those who have tied them up and sit complaining at the world for its favoritism, plenty, contentment and happiness would become universal.

Some think that self-examination consists in dwelling on the question, "Am I a Christian?" That question ought to be decided once for all. To keep it open is to trifle with God's promises.

Childrens' Corner.

Children's Morning Song.

To God above,
Whose name is love,
Our grateful song we raise.
And lowly bow
Before him now
In humble prayer and praise.

All through the night
The angels bright
Have stood around our beds,
And while we've slept,
Their watch they've kept
Above our pillowed heads.

All through this day,
In work or play,
Lord, lead us in thy way;
And may its close
Bring sweet repose,
With dreams of heavenly day.

—Am Messenger.

Jerome of Prague.

(Concluded.)

Some two years after this, Huss was called to leave forever this scene of his labors, and was addressed by Jerome as follows:

"Dear Master, stand firm, maintain bravely what you have written and preached against the pride, avarice and other vices of the churchmen, with argument drawn from the Holy Scriptures. Should this task become too severe for thee—should I learn that thou hast fallen into any peril, I will fly at once to thy assistance." And, no doubt, sooner than he expected, Jerome was called to make good his promise. Huss was imprisoned in Constance, and Jerome hastened to see him, and, if possible, aid him in his sore trouble. It was soon found, however, that he could do nothing to aid his friend, and that his own liberty and life was in danger if he remained near this so-called council of the Christian church, and by the advice of friends he left the city and went to Uberlingen—a free city—where he wrote soliciting a safe conduct; but instead of furnishing him one, they cited him to appear and answer certain charges against him. Yielding to the entreaty of friends, Jerome then turned his face to his native Bohemia, which, if he had reached, he would have been safe; but, on the 24th of April, 1415, about six months after he had so bravely counseled Huss to stand firm, he was arrested and imprisoned at the instigation of the priest in the village of Hirschau, almost in sight of Bohemia. From there, loaded with chains, he was taken to Constance and dragged through the city in triumph, as if he had been a murderer instead of a faithful minister of the Lord Jesus Christ. The council was much excited at the news of his arrest and arrival. Many of the members of it had been overwhelmed by his eloquence, and their character and principles exposed, and now they can have revenge. Even Chancellor Gerson of Paris, could not restrain himself, but addressed him: "Jerome, when you came to Paris you fancied yourself, with your eloquence, to be an angel of light."

Jerome was now imprisoned, and Huss, finding it out, sent an old servant to find out Jerome, with the message: "Strengthen thy soul; be mindful of that truth which thou hadst so often in thy mouth when thou wast at liberty and thy limbs were free from shackles. Do not fear to face death for it." Six weeks after this, Huss went to heaven in a fiery chariot, and poor Jerome, eloquent in speech, but filled with fear at such a terrible death, was soon after taken before the council, where step by step, he yielded and explained, until he finally read a recantation prepared for him by Cardinal Cambray, and ending with the words, "I moreover swear by the Holy Trinity and by these most holy Gospels that I will abide undoubtingly in the truth of the Catholic church, and I do promise all those that shall contravene this faith with their dogmas worthy of eternal anathema," etc. Poor Jerome, bold in argument, but with the flames before him, he timidly yields to the temptations of the devil, and many, many tears will flow down his cheeks before he regains his former proud position of one of Christ's heroes. If he thought to escape the clutches of Rome by such concession, he was badly mistaken—if his offense had been theft, adultery or murder, there would have been no trouble, but to teach that it was a question "whether the Pope possessed more power than any other priest," could not then, and indeed would not now, be tolerated in the Romish church. Sad and dreary, four months rolled past in his cell; and, finally, in April, 1416, his case was again taken up in council. May 23d and 26th, he was permitted to defend himself against his accusers, and a noble defense he made. Among other things he said: "Of all the sins that I have committed since my youth, none weigh so heavily upon my mind to cause me such poignant remorse as that which I committed in this fatal place when I approved of the iniquitous sentence rendered against Wickliffe, and against the holy martyr, John Huss, my master and friend." May 30th, the council met to pronounce sentence; a sermon was preached; the sentence read, and a paper crown, with pictures of devils in flames, placed upon his head, and he was then turned over to the civil authorities to be burned. Surrounded by a file of soldiers, he was led out to meet his sad fate. It was Sabbath morning, and the last time he would have the opportunity to praise God on earth; so, when he reached the place where they were piling up wood and straw, he sang, "Hail, festal day." Even Poggie, the papal secretary, wrote, that "with cheerful looks he went readily and willingly to his death. No stoic ever [said he] suffered death with so firm a soul as Jerome." His ashes were carted away and thrown into the Rhine; but they will be gathered again when Christ his Lord shall come. The advocate is now silenced, but the cause lives, and will finally triumph. To-day the Romish church would not dare to publicly burn such a man, and her power is waning every year. Meantime, it is true, as Dr. Mears so well states in his "Heroes of Bohemia" (the volume to which we are chiefly indebted for the facts of our sketch), "The most illustrious names in the great Council of Constance are scarcely known beyond the circles of antiquarian research, or the northwest lines of Romish exclusivism, Jerome and Huss shine in the light of that great Reformation which they anticipated by a century." Verily their works do follow them, and great will be their reward.—*Christian Press.*

—The motto for the week on a little girl's Sunday-school card was, "Get thee behind me, Satan." There were gooseberries in the garden, but she was forbidden to pluck them. Pluck them she did. "Why didn't you," asked her mother, "when you were tempted to touch them, say, 'Get thee behind me, Satan?'" "I did," she said earnestly, "and he got behind me and pushed me into the bush."

Chester's Trouble.

"Poor fellow?" said nurse Perkins, as she took up the corner of her apron and wiped away a tear. "He lies and cries half the time; I do feel so sorry for him."

"But he isn't in pain now," said the doctor. "I don't understand what so many tears are for; that isn't like a boy. His foot is gone, to be sure, but he is getting well, and will soon be able to travel about on crutches. Boys generally spring right up from such troubles."

Nurse Perkins shook her head "He doesn't," she said. "I try all I can to make him comfortable, and he is real patient—never gives a bit of trouble; and when I ask if his limb pains, he says, 'no ma'am.' But, for all that, I hardly ever look his way, that there are not tears on his face."

"It must be something else that is troubling him," the doctor said. Then he went to the bedside and nurse followed; and little Jeanie, who wondered if he cried because he lost a foot, slipped her hand into her mother's and went along.

"Come, my boy," said the doctor, "it is time you cheered up. It won't do to mope because you have lost a foot. You must just make the other foot and the hands, and brain, work the harder. You are getting well fast, and in a very little time you will learn to walk almost as fast on one foot as you did on two." But Chester did not smile.

"It is not that," he said, sadly, his lip quivering. "I can't help thinking that it is my own fault that I lost my foot. If I had done just as mother said, I would not have got into that scrape and hurt it; and now mother is dead, and I can never tell her that I am sorry."—*Selected.*

A Bad Duet.

Nothing is more lovely in boys and girls than quiet, sweet tempers. Some days ago two young friends of ours went into the parlor to practice a duet on the piano. They were brother and sister. For a time the music came in jerks, then stopped altogether. Opening the door, another duet was heard. "You didn't." "I did." "I say you were too fast." "But I know I wasn't." This is what we heard—a very sad duet, in which there was no music. An unhappy temper often spoils our sweetest enjoyments.

A Bible Definition.

A friend of ours, who was one day hearing his little six-year-old Alice say her "definitions," asked her the meaning of "earthquake" and "volcano."

"I know, father; God tells us in the Bible what they are."

"Does he? Why, where, Allie?"

"In the 104th Psalm, 32d verse."

Now turn to that passage and see if this little student of the Bible didn't make a good answer.—*Youth's Companion.*

Brevities.

—"Doctor, examine my tongue," said she, "and tell me what I need." "Rest, madam, complete rest."

—An engraver recently made this mistake: "Mr. and Mrs. —— respectfully request your presents at the marriage of their daughter."

—Austria still enjoys the bad preeminence of being the most intolerant country in Europe. In Austria the army costs 24 per cent. of the total public income, while the Russian army costs 43 per cent., the French 36, the German 30, the Italian 29 1 2. Austria has a debt of 1,500 millions of dollars, and interest on the debt and the army together divert 60 per cent. of the national income; while something like 4 per cent. goes for education and 1 per cent. for trade and industry.

—One of the strangest accidents on record occurred lately at Hartford, Connecticut. Some five weeks ago a man was noticed to stumble and fall. He immediately became insensible, and on being taken home a surgeon discovered a slight wound in his body, close by the heart, and thought that the man had been either stabbed or shot. A few days later the surgeons, who had watched the case with much interest, probed the wound, and, to their astonishment, a whole lead pencil, which had been sharpened but once, was extracted. It had been in his vest pocket and had been driven into his body by the fall.

—In this country, a miner's house on Mount Lincoln, Colorado, is 14,157 feet high. In Peru, a railway village, called Galera, is 15 645 feet high. Near this place is the celebrated tunnel of La Cima, which is being bored through the peak of the mountain. The tunnel is 3,847 feet long, and is located 600 feet above the line of perpetual snow.—*Scientific American.*

—In its late annual review of the business of Chicago, the *Tribune* very justly set down the trade in whiskey, beer, etc., amounting to $16,650,000, as "negative business, their consumption imposing an expense, through taxes and charity, of $1,000,000 a year." We think its expense account of the "negative business" is too low. But even thus, it is an average tax of six per cent. of the trade which imposes it. Is the average net profit of that trade more than six per cent.? In other words, if the liquor business of this city had to meet all the tax which it lays upon this city, would it retain anything as profits? If not, then what is it doing? Taxing all other tax-paying interests to support its specialty, making merchants and manufacturers pay its jail and pauper bills; making the cottage pay for keeping its inmates drunk, ragged and ignorant. How do taxpayers like this view of their ward?—*Signal.*

—What we know to be wrong ought to be abandoned at once. There is no to-morrow for repentance. For so long as a sin is harbored in the soul, even though it is regarded as an intruder there, so long will it war against it, and the more securely will it fasten itself within its defences. Delay in expelling an evil affection is but adding to the pain of doing it after a while, and is perhaps making it impossible.—*United Presbyterian.*

—Every day is a little life, and our whole life is but a day repeated.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$90 25
Eli Tapley..... 37 50

—Bro. W. I. Phillips of the Lindenwood church, Ogle county, Illinois, is reaping a precious harvest from a faithul sowing of the Word. The revival is extending in the community.

—Elder Barlow stopped at Wheaton on his way to Boston and preached in the Baptist church on Sabbath morning. On Saturday evening he gave an able and learned address on the ancient secret religious worships and the modern supplement, the lodge, in the same church. A good audience was present and listened with undivided interest to the close.

FROM BRO. TAPLEY.

I have just been informed that the Masonic lodge of Moscow, Lamar Co., Ala., has ceased to exist. My informant was a member of that lodge. He says that the members would not attend and "pulled out." With a thankful heart, I say, give God the glory! He will yet do greater things. I attended this lodge twice during the war, and it had a large membership. After the Buttahachie Primitive Baptist Association last year passed resolutions against secret orders, Masons predicted that the church would be greatly diminished or broken up on account of it; but instead of this, the minutes show an increase of membership. I am at work as I feel I have opportunity. Christ's kingdom will yet flourish above the ruins of false systems of worship.

E. TAPLEY.

THE BAPTIST CHURCH OF PERRY, N. Y.

EIGHTY FIVE MEMBERS REFUSE TO FELLOWSHIP THE LODGE.

Some few weeks ago I wrote the *Cynosure* that the Baptist church of Perry, N. Y., had been divided on the question of Masonry and the aggrieved or Anti-masonic party designed to build a house of worship this season, consequently I could not well pay for the *Cynosure* the coming year. In the *Cynosure*, March 4th, the editor says to the friends of reform, "this may be a good place to invest some of the Lord's funds." Thankful we are for this timely suggestion, and any who may deem it a duty or privilege to aid us in this enterprise, be it more or less, are assured it will be thankfully received and wisely expended.

The church here has had to endure trials which none but ourselves can realize or fully understand, and it is vain to attempt to give a detail of our troubles. Every strategem or deception was practiced which Masonic influence could devise, by which a small majority vote was obtained for the adoption of a motion that disannuled a resolution disfellowshiping adhering Masons, which had been the order of the church near sixty years. Soon quite a number of Masons and their sympathizers were received to church membership, which gave them a decided majority, and it became evident that we could not retain our relation with them without bowing to Baal, and fellowshiping the soul-damning institution of Masonry. Hence some over eighty-five members withdraw, including the senior deacon, church clerk and chorister, who covenanted together to maintain separate worship.

We have held our meetings on Sabbath in the Academy Chapel for some fifteen months; had preaching a greater portion of the time, a good attendance, and an interesting Sabbath school. Our social meetings have been held in private houses. Our Ladies' society has not been idle. At their annual meeting, held in February last, they gave evidence that they had contributed in clothing (mostly bed clothing) for the colored people South, and the Home in New York the sum of about $200. We have long believed those who give to the poor or any worthy object, lend to the Lord.

Thus I have given a brief account of our condition and designs, that any who is disposed to help us in laboring for the truth against the powers of darkness can do so understandingly. A house we need, and we feel assured that sufficient means will be obtained from some source. Our case is a rare one; nearly all of the churches which have combated Masonry for awhile have soon yielded to its influence. This was predicted of us; but we too well understood their anti-Christian character to give them fellowship, and we trust the friends of reform will duly consider our case, and the importance of being sustained in our efforts to maintain the truth; and, according to the suggestion of the editor, invest some of the Lord's funds to aid us in building a house of worship, to be dedicated not to the Mohammedan or pagan gods, but to God and him only. J. SLEEPER.

P. S. Hiram Utter is one of the committee appointed to solicit funds; those who wish to contribute, please forward to him. Address Perry, N.Y.

WESLEYAN.

—Bro. C. W. Hawley of Wheaton, has been laboring in a revival for several weeks in Mercer county, Ill., with great success in winning souls.

—Rev. L. N. Stratton, of the *Wesleyan*, organized a church of twenty members with ten more expecting to join, eight miles out of Syracuse on the 14th inst.

—Rev. E. I. Grinnell of Blairsburg, Iowa, has been experiencing the blessed fruits of revival labors at two or three appointments.

—Rev. J. E. Gould, pastor of the church connected with Wasioja Seminary, Minn., is dangerously sick. The brethren in Wasioja are pleading with the Lord for healing and ask all others who pray to join them.

LUTHERAN.

—The Lutherans have a mission in Liberia. Last year 1,234 members were gained by baptism from the realm of heathenish darkness for the kingdom of heaven, namely 686 adults and 548 infants. Special pains are taken in this field to educate the children in the mission school.

—Pastor Keyl, emigrant missionary of the Synodical Lutheran Conference at New York, says the *Lutheran Standard*, reports that last year, being the eleventh since the establishment of the mission, 135,000 emigrants arrived at Castle Garden, of whom 33,500 were from Germany, being 9,257 more than in 1878. He speaks highly of the assistance rendered in supplying the spiritual wants of emigrants by Rev. Kraemer, who, as agent of the Bible Society, distributes Bibles in various languages. Much good has been accomplished by the mission, and it should be cordially supported. The mission at Baltimore, in charge or Mr. W. Sallmann, has also borne a good fruit at but small expense. Upwards of 5,000 Germans landed there in the past year, a much larger number than in the year previous.

—The mission of the same conference at Little Rock is reported as prospering. In the past year 187 children were received into the parochial school. At the close of the year there were 145 in attendance, 11 of whom were in the high school. The missionary reports commendable progress among these colored children both intellectually and spiritually.

FREE METHODIST.

—Bro. C. H. Rawson preaches every two weeks, on Wednesday evening, in Wheaton.

—A revival work of much interest is going on in the North Chili Seminary, New York.

—At a small place near Allegany, N. Y., Rev. C. B. Barrett has been conducting a protracted meeting and many have confessed and forsaken their sins. The preacher has been faithful against the lodge worships.

UNITED BRETHREN IN CHRIST.

—The Albany, Mo., *Freeman* notices the close of a protracted meeting at Salem chapel, commenced by Rev. J. W. Wines and continued by Rev. Mr. Estep. Twenty-two conversions and twenty accessions to the U. B. church were the result of this meeting. Bro. Estep expected to commence a meeting at a neighboring school house immediately.

—Bro. Graybill, of the *Young Reformer*, New Rumley, O., lately visited Bro. J. M. Bishop's church in Chambersburg, Pa. It will be remembered that this body were driven out of the old church because of their loyalty to United Brethren principles. They have purchased another house of worship and are united and strong in the Lord Jesus Christ for whose name they have

contended. Bro. Graybill writes that he had not for years seen so manifestly the divine power and godly zeal on an ordinary occasion. The regulations adopted by the church for the control of its house of worship are as follows:

"WHEREAS, The loyal part of the congregation of the church of the United Brethren in Christ, in Chambersburg, Franklin county, Pa., have purchased of the Second Methodist Episcopal church their church edifice, situated at the northeast corner of King and Second streets, Chambersburg, Pa., have resolved that the above named and described property be deeded to and held and controlled by a board of (5) five trustees elected by the official body of said church and their successors in office, who are members of the United Brethren church, who endorse and respect the constitution of said church as it now is, and also the law as it is as a whole.

1st. They are to have full control of said property for the use and benefit of the congregation of the United Brethren church who are truly loyal to the principles of said church and worship in said church statedly.

2nd. It shall be their duty to see to it that good order is kept in said church, and that the discipline is carried out to the letter, and its advice in not allowing instrumental music, or choir, or festival, or any worldly amusement in said church.

3rd. They shall not allow a man to preach in said church as a stationed (or otherwise) preacher that does not endorse in full the constitution and laws of said church; nor a person that holds a doctrine that conflicts with the doctrines of said church.

4th. The sitting of male and female to be separate or apart as directed in Zachariah 12: 12. Any or every trustee neglecting to see to it that the above rules are carried out, shall forfeit his office as trustee for said church, and the vacancy be filled by a majority of the remaining trustees.

GENERAL.

—About 154 Indian youths are now under instruction at the Carlisle barracks in Pennsylvania, and it is said that Spotted Tail alone would be glad to send 500 more from his tribe in the spring. Eleven different tribes are represented already. Secretary Schurz built a chapel, where the students now assemble every morning; and on Sabbath afternoon there are religious services conducted alternately by the clergymen of Carlisle.

—At the town farm in Hartford, Conn., a returned missionary is sawing wood at fifty cents a day, his object being thus to restore his health. Overwork has affected his mind, and he hopes to regain his former health by systematic physical labor. When dinner was offered him at the town-house he declined it on the ground that in his case a fish diet was needed. He has arranged at a restaurant for two meals of fish a day, and is said to be very much pleased with his success and prospects. Efforts have been made to place him in better circumstances, but he prefers to remain where he is.

—Miss R. O. Lewis who has for nearly five years aided our reform by office work on the *Cynosure*, has gone to spend the summer in Waukegan, Ill. Those who have met her will doubtless follow her with their best wishes and prayers.

Worthy persons, who will carefully read the *Cynosure* and make good use of it, who are not able to pay full price for the paper, or even our low club rates, where clubs are formed, can have the paper at one dollar for the current year. The Viall Fund will pay the remaining fifty cents on such subscriptions.

News of the Week.

—Joseph Cook, the famous Boston lecturer, completed his course for this season in the Old South church on the 1st inst. He is now going to Europe for a year, having accepted an invitation to deliver his course of lectures over there.

—It has been discovered that the law recently enacted in New York giving women the right to vote in school elections is unconstitutional, the constitution giving the suffrage to males only. It is proposed now to amend the constitution.

—The principle that a bequest designed expressly to promote infidelity is void in law has just been affirmed by the Supreme Court of Pennsylvania. The case in which the decision was given was the attempt by the heirs of the late Dr. James Rush to set aside his will bequeathing nearly or quite a million of dollars to found a new branch of the Philadelphia Library.

—It is believed an understanding will be arrived at between the government and the Vatican by which the conflict between church and state will be terminated. The basis of the adjustment of the vexed question is stated to be the recognition by the Vatican of the right of the government to control both the public education and the nomination of the Catholic priests. In return for this concession, the Falk laws, which were enated to coerce the clergy, will be repealed. Opposition to the recognition of the right of the state to this extent is anticipated from the ultramontane element, but it is believed the Vatican will make the concession involved.

—For some time past the suspicions of the police have been directed to a certain building in this city, in which it was believed an organization of socialists were from time to time holding clandestine meetings. Following the thread of a very slight clue the police succeeded in surprising the socialists, who had assembled there, in the very act of propagating and comforting one another with the discussion of revolutionary doctrines and schemes. The arrival of the police was so sudden and in such force that no effectual resistance could be offered by the nihilists, although many of them drew their weapons and fired several shots. Among the persons arrested were two civil engineers well known to the authorities and connected with the government works, a number of medical students belonging to the university and thirteen workingmen. In the confusion attending the assault many of the persons present at the meeting made their escape.

—Although the law forbids the granting of licenses to sell liquors to any but hotel-keepers in New York city, they are granted with impunity to mere bar-rooms all over the city. The *Tribune* publishes a a list of 963 places in which liquor is sold without license, and Dr. Crosby declares it as his conviction that there are 4,000 such dens in that city.

—It is reported that only the timely aid extended by charity averts a famine in county Mayo, Ireland, as terrible as that of 1847. The sole food supply of the inhabitants in many localities, it is stated, is the corn meal supplied by the relief committees. Were the offerings of charity cut off, the consequences would be actual starvation.

—The extension of the extraordinary powers delegated to General Melikoff in Russia is indicated by the cable dispatch, announcing the publication of an imperial decree placing a separate corps of police under his immediate personal control. This is an important step toward destroying the power of the third section of the government while strengthening that of Melikoff's.

—There exists a regular organization of Russian Nihilists holding its sittings in Paris. It numbers over 250 members, and assembles alternately and at night in three places in the Rue Cruiser, Rue Monge, and Vendangs de Burgoyne.

—A dispatch from Paris says that Prince Orloff, the Russian minister to France, departed without paying any official visit to or leaving his card with President Grevy or Premier De Freycinet. Persons who are in a position to judge assert that Russia has eagerly seized the opportunity for showing coolness to France, in order to retrieve the blunder of Gortschakoff's famous open advances to her. Now that the nightmare of a Franco-Russian alliance is dispelled, Prince Bismarck can offer Russia his hand.

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MARKET REPORTS.

CHICAGO, March 22, 1880

GRAIN—Wheat—No. 2		1 23¾
No. 3		1 08
Rejected		91
Winter		1 23
Corn—No. 2	36¼	37
Rejected		36
Oats—No. 2	31½	33¾
Rye—No. 2		73
Bran per ton		18 50
Flour—Winter	4 00	7 00
Spring	3 25	6 00
Hay—Timothy	9 50	13 25
Prairie	7 00	10 00
Mess Beef	8 75	9 25
Tallow		6¾
Lard per cwt		7 12½
Mess pork per brl		11 50
Butter medium to best	16	35
Cheese	9	14
Beans	65	1 55
Eggs	9½	10
Potatoes per bu	40	55
Seeds—Timothy	2 50	2 60
Clover	4 00	4 10
Flax		1 64
Broom corn	2½	7½
Hides—Green to dry flint	7	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	49	63
Unwashed	30	44
LIVESTOCK—Cattle choice	4 65	5 75
Good	4 35	4 60
Medium	3 90	4 25
Common	3 50	3 75
Hogs	4 30	4 70
Sheep	4 75	5 90

New York Market

Flour	$4 90	8 75
Wheat—Spring	1 34	1 44
Winter	1 42	1 50
Corn	59½	61
Oats	47	49
Rye		93
Lard		7 70
Mess pork		12 87½
Butter	15	30
Cheese	11	14½
Eggs	11	13½
Wool	18	60

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Home and Farm.

Rheumatism.

The number of "infallible" cures for rheumatism, says the Boston *Journal of Chemistry*, that has been announced has become a matter of joke. Our readers have doubtless seen the amusing list of a hundred or so of these specifics, professional and non-professional, that has gone the rounds of the papers. Dr. Franz Heller has added one more to the catalogue, and that is ammonia, which he advocates enthusiastically in the *Medizinische Presse*, of Vienna. For several years he had been a sufferer from severe muscular rheumatism in the right shoulder; he had taken all the common anti-rheumatic remedies with but little alleviation when he began to reason that in rheumatism, as in gout, there may be a uric acid diathesis; he thought that liquor ammoniæ, on account of its rapid volatilization, would be the remedy most readily absorbed, and the most prompt in action. He took one drop, diluted with water, and felt immediately a complete relief from the pain, which had lasted for ten hours; he was now able to move freely the arm which, an instant before, he could scarcely bear to have touched. The remedy, he claims, has proved a positive cure in all recent cases of muscular rheumatism which have fallen under his observation, and these have been many.

He also observed its effects in several cases of acute articular rheumatism, in two of which six drops sufficed to subdue the pain and swelling within a period of twenty-four hours. In one case of chronic rheumatism of a finger-joint, which had lasted over half a year, the simple administration of the ammonia completely dispelled the inflammation and pain in the joint within two days. Of the mode of action of this remedy he says:

"If we consider an excessive acidity as the cause of the rheumatism, we can scarcely claim, in the cases in which one drop will instantaneously relieve the pain in recent rheumatism, that one drop was sufficient to counteract the effects of the excess of uric or (according to Fuller) lactic acid. Nothing remains, therefore, but for us to seek for the source of rheumatism in a morbid nervous activity induced by disturbance of nutrition, and to believe that the ammonia acts as a nervine directly upon the nerves."

After the cure of one attack of rheumatism, our object should be to put the patient in such a condition as to prevent its recurrence. This, Dr. Heller thinks, can be done by building up the general system, and thus diminishing the nervous excitability.

To Cure Salt Rheum.—Take ten cents' worth of corrosive sublimate and four ounces of strong vinegar; put it in a small vial and let it stand a day or so before using it. It is necessary that the blood should be cleansed before using this. Take one teaspoonful of salts every night before going to bed for one week, then apply to the affected parts once a day till well.

Remedy for Whooping Cough.—An excellent remedy for whooping cough, I found, in a preparation of linseed oil and common black molasses, equal parts, well mixed, and a teaspoontul taken at every coughing spell. It is disagreeable to take at first, but children soon learn to take it.

Another Way to "do up" Shirts.—Starch them before hanging them on the line, in warm boiled starch. When dry, starch again in boiled starch. Let lie half an hour. Take a clean wet rag and rub thoroughly, then iron. If you want an extra shine, put a small piece of gum arabic in the starch.

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The first news from Boston is of a character to make the blood of every true patriot boil with indignation. It comes from Prof. C. A. Blanchard, who arrived in Boston at 3 P. M. Wednesday, and went directly to the Chambers St. church, where he found about two hundred of the friends assembled. The meeting was a good one. Wednesday evening Past Master Ronayne worked the first degree amid hissing, stamping, etc., though twenty policemen were present professedly to keep order. Thursday Eve. Prof. Blanchard spoke forty minutes; all quiet. But it was the calm before the storm. The moment Mr. Ronayne arose to introduce the third degree he was greeted with deafening yells and howls. After a moment's consultation it was decided to proceed with the degree in spite of the yelling. The candidate was brought in and the degree worked notwithstanding the terrible turmoil which prevented hearing scarce a word. Twenty policemen present. On the street friends were attacked by the mob and a Masonic brick evidently intended for some one else, broke off a tooth for the associate editor of the *Cynosure*, Mr. Kellogg, and M. R. Brittain of Wisconsin, and others were covered with eggs. And all this in the city which boasts that it is the "cradle of liberty."

Topics of the Time.

C. S. Parnell, the Irish agitator, arrived in Queenstown March 21st. Miss E. Dryer, of Chicago, writes from Edinburgh, Scotland, on this Irish question as follows: "I am sorry to see that Parnell receives any support in our country. It is not easy for governments, even Christian governments, to define and decide religious questions. And of such kind is the Irish question today. They make a show of argument over the fact that certain men have lands which they want to buy. It may be on the whole better that they should hold the land than that other men should hold it. But I cannot see why the man who lives next me should throw stones at me and all my relations, because I will not sell him my farm or rent it to him at his own price, and never try to collect the rent, especially when he does not half try to earn his rent, and it is a religious merit for him not to pay his debts. The people of Scotland do learn and teach the Word of God, and the great portion of her people show its healthy effects in their industrious, frugal and prosperous lives; in their desire to acquire true knowledge and to impart it. One cannot fail to see the blessings of a healthy religion illustrated here, at the present time, when right across the channel the poor Irish are starving. The land rights of both countries are the same. Labor has equal opportunity before the law, in both countries; one sits down and cries 'oppression'; the other gets up and practices religious liberty. One starves; the other sends food to the starving, and at the same time takes care of its own poor at home. One starves and throws bricks at those who read the Bible; the other reads the Bible, pays its debts, extends a generous hospitality to the brick throwers, and maintains that they, even they shall worship God according to the light they have." King David never saw the righteous forsaken nor his seed begging bread. May the day be hastened when the Irish Romanists will hide God's Word in their hearts as David did, as so many of the Scotch do and practice it in their lives. Then we trust their experience will be similar to David's.

The *Catholic Review* referring to the sickening accounts of crime which daily appear in print, remarks that if this republic is to be saved from a death occasioned by its immorality (as pagan Rome died) it is the Catholic church only that can save it. Our authority on this subject, the Bible, tells us that Jesus "shall save his people from their sins." Christ as revealed through his Word, the Holy Bible, is our only hope. We lived for nearly two years in a Catholic community near one of the most expensive of her cathedrals and her large school buildings. In this community Sabbath breaking, drunkenness, vulgarity, profanity in old and young, fighting and thieving were crimes rampant among them. They lived in poverty and suffering. We have lived also where the Bible was put into the hands of old and young, and comfort, order, morality, honesty, temperance, love, joy and peace were the rule, and outbreaking sins the exception. Do not hold up the church as our salvation from evils temporal or eternal, rather Christ the same yesterday, to-day and forever.

Christian education is a topic which we rejoice to see taking a prominent place in the minds of religious parents, teachers and journalists. An excellent article on this subject from the pen of Herr Th'Von Lerber, is found in the *Christian Statesman*. He states that he cannot find in the Bible a divine theory for the school, and asks: "Is it not an indication, that, while family, church, and government are ordained of God as institutions for the well-being of mankind, the school is not so ordained?"

—The sixth annual meeting of the Chicago Woman's Christian Temperance Union was held March 18th. Mrs. T. B. Carse was re-elected president. $319.87 was the balance in its treasury. Their three o'clock daily prayer meeting has been steadily continued for nearly six years. The average attendance during the past winter has been rather more than one hundred daily. The meetings have been full of tokens of God's presence. We can not all attend these meetings, but we can all pray for them.

—The cause must be a noble one which leads a sincere, intelligent person to lay down his life. But we believe no true Christian fails to do so for Christ's sake. In heart, in society and if necessary in body, he is crucified with Christ, risen with him and is pressing toward the mark for the prize of the high calling of God in Christ Jesus. We now think of bright illustrations of the self-denying martyr spirit. May their number be multiplied.

HOLY DAYS OF THE GREEK CHURCH.

BY A. D. ZARAPHONITHES.

The Greek calandar is full of holy days, from the beginning to the end. Every day is a holy day. Some days are holy because of the memory of *one* holy man or woman, others because of two, some forty and one is mentioned having four hundred, and one day is devoted to all the holy ones, thousands or millions. Some days are holier than others. Some are observed in one place and not in another.

The Greek people from their earliest history were polytheistic. I mean lovers of idolatry. When Paul came to Athens, he found about 30,000 gods and goddesses in that city. You could meet, the historian says, more gods in the street than people. They were debased and degraded, and so much so that they thought there might be a god which was unknown to them. So they put that title up there: "This temple to the unknown God." And thus this title opened the way for Paul to preach about the unknown God.

The ancient Greeks had gods for different objects. The present people have more sense. For instance, the shepherds then had a god; these shepherds now worship St. George as their helper. The seamen had their god then, now they worship St. Nicholas. When a storm overtakes a ship, prayers are offered and applications made to St. Nicholas and they will tell you that they see him very often, walking upon the wild waves of the sea to save them from this calamity. Not only the Greeks, but even the Turks, believe that he does save them in time of difficulty. I was very much surprised at hearing them call upon this deity when a storm overtook them. I loved St. Nicholas in my youth more than any other saint. I traveled very much by sea; I called to him very often in my distress and difficulties. But I can testify that I never saw him walking upon the waves.

John the Baptist is worshiped as a doctor who is able to cure fever. They say when Herod cut John's head off, all those who were in the presence of Herod at the time were attacked with fever and ague. And thus very many now who suffer from ague, appeal to John, and if he cures them, every year they fast on the holy day of John the Baptist, from morning until evening.

There is another story about the head of John the Baptist. Two heads are found belonging to him. A traveler going around, went to a monastery, and among other things shown him was the head of John the Baptist. Afterward he went to another place and was shown the head of this John again. He asked, "What does this mean? In another place where I was they showed me the head of this John and now you call this the head of John. What do you mean?"

The man said, "That was the head of John while he was young. This is his head when he was old." Many other things like this are believed in this church.

I will now tell you how the holy days are spent. Surely the question arises, if so many holy days, how do that people do their work? This is a great trouble with many, and it keeps them poor and miserable. Very often the working days in the winter are rainy days, the holy days are good days, and they cannot work on either of them, and they often wonder what they shall do. On the evening before, they often start to go somewhere to observe the holy day. The next day they are drunk all day. The following day, suffering from the loss of sleep and the effects of their intoxication, they can do nothing, and thus they lose more than two days. And not only this, but the worshiper may go to the dance, get into a fight and lose his hat, some of his clothes, or come home with a broken nose or arm, and badly bruised, so that his wife may ask him, "Who are you, and what do you want?" And after all this, he may have a suit against him for being the cause of the fight and have to pay $50 damages. These holy days would do very well for the priests, but not for the common people; for the priests have their income. They receive money on that day, eat and drink, and also receive so many things from those who have the name of the day.

The people of America observe their birth day. These people observe the holy day after which they are named. As for instance: All Johns observe the day of St. John; all the Peters, the day of St. Peter, and so on. They make a great feast and invite all their friends and eat all day. Sometimes they spend all the night also in eating and drinking. I called at one house in the morning to wish them many happy returns of the day. They had just begun eating and called me to sit down, and I did and finished and went away. They desired me to come again the same day and bring my wife. I went to visit a sick man where I spent three hours. It had been raining all day but it cleared up toward evening, and I took my wife and went to the house again. It was the seventh hour and still they were at the table. We ate some, and left them as we found them.

Andros, Greece, Jan. 14, 1880.

(To be continued.)

Jewish Masonry and Thanksgiving Day.

BY WILLIAM FENTON.

On Thanksgiving day I attended a Jewish synagogue and listened to a thanksgiving sermon by a Jewish Rabbi, who congratulated this nation upon a marked sign of progress in the fact that heretofore the Israelites had not been recognized in thanksgiving proclamations, the language of the proclamations being such as to cut the Jew off. "But this year," he remarked, "our noble Governor wisely did not imitate the President, but omitted from the State proclamation the words 'in the year of our Lord,' thus recognizing the Jew."

He gave expression to thankfulness for this sign of national progress. And he regards it as the dawn of a brighter day in the liberty of conscience. "It is right," he says, "that Abraham should enjoy this freedom." "The Israelite must be more upright, just and kind, than anybody else, and show that prejudices against him are unfounded." "The Jewish commonwealth is marked by good and wise laws." "In the Land of Canaan the laws were good and liberal, none were persecuted." "The laws of this United States are taken from that good old book, the Bible." "The blessings of prosperity you enjoy, you enjoy as Israelites." "Therefore return thanks to the Lord, for he is good and kind." "There is no chance, this universe is guided by a great Law-giver; you must put your confidence in him if you would prosper; therefore return and give praise to God, and build up this congregation. He will accept your sacrifice better than in ancient times."

The above are a few extracts from the sermon, which was delivered in priestly style, and with head covered. Another Rabbi, or officer, sat in the pulpit with him and he also had his hat on. Both of them are Masons, the one who sat in the pulpit wore a key-stone with the initials of "Hiram Tyrian Widow's Son sent to King Solomon," engraved upon it, indicating that, like their fathers, they run greedily after Baal, even going through the bloody blasphemies of a Freemason's lodge to worship him.

The Apostle Paul puts the question, "What then is the advantage of the Jew? Or what is the benefit of circumcision? Much every way, unto them were committed the oracles of God." Think of their ancient prosperity in their beloved land of Canaan, their jealous care of the Word of God, their exile in Babylon, and national disgrace. Their great prophets, Isaiah, Jeremiah, Ezekiel and Daniel; and think of their marvellous preservation as a distinct nation notwithstanding their dispersion and desolation among all the nations of the earth.

In ancient times they had their prophets to "cry aloud, and spare not," but to-day where is the prophet to mourn and groan over the burden of iniquity that rests upon them? Where is the prophet to take up the strain of Isaiah to "cry aloud, spare not: lift up the voice like a trumpet and shew my people their transgressions and the house of Jacob their sins?" Truly the voice of the prophet is hushed to-day while their utter spiritual desolation is a living witness to the fact that their Messiah has come, they are like "the deaf adder that stoppeth her ear; which will not harken to the voice of the charmer." Their heart is fat; their ears are heavy, and their eyes are shut to the fact of a crucified, risen and ascended Messiah.

H. P. Liddon, in his Bampton lectures for 1866, says, "A skeptical prince once asked his chaplain to give him some clear evidence of the truth of Christianity, but to do so in a few words, because a king had not much time to spare for such matters. The chaplain tersely replied, "The Jews, your majesty."

Notwithstanding this wicked and rebellious people, a people chosen of God, and marked and blessed for his own peculiar people, and utterly blinded to the way of life and to the truth; and although they said, when they clamored for the blood of their Messiah, "His blood be upon us and our children;" as surely as that the apostle Paul's heart was wrung with anguish, to the exclamation, "For I myself could wish to be accursed from Christ for my brethren, my kinsmen according to the flesh;" and as surely as it is written, "that blindness in part has happened to Israel until the fullness of the Gentiles be come in." And so all Israel shall be saved, as it is written, "There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins," so surely the Jews will yet turn to Christ Jesus and be saved from their sins: And shall see and know that the same Jesus, whom they now drive from their synagogues, and from the secret altars of Baal in the secret lodges, and would drive from governor's proclamations if they could, is none other than their own Messiah, the only begotten Son of God.

While I was in London the Jews were fervently remembered in the noon-day prayer meeting at Aldersgate street, and one day of the week was set apart to especially remember them. But in this country we seldom hear them mentioned in public prayer. Yet we should remember them; they are God's chosen people. God has covenanted to save them. And we should love them and pray for them because God has chosen them, and promised to restore them to his favor.

St. Paul, Minn.

The Approachableness of Christ.

We are always in the Divine presence. We are not conscious of it, consequently we are not sensibly affected by it. The writer was in the room with an ex-President whom the world delights to honor; he was ignorant of that presence; he would have traveled miles to see him, and now cannot recollect a single feature of his countenance, because that opportunity was not improved.

The "unknown God" whom Paul preached on Mars Hill was the Christ who was not far from every one of his hearers, giving to all life, breath, and all things. "Lo, I am with you always."

How should we approach him? Just as you would if his presence was visible.

How can we know he will receive us? Because the invitation is to all—positively unlimited.

How may we know we approach him in a right spirit? If we are willing to quit sin, and promise loyalty to him.

How shall we know we are received? By the grace given us so affecting our moral feelings, that there is inward joy and peace. We are filled with his Spirit. "Renewed in the spirit and temper of our mind."

A heathen woman under a load of sin and distress, wandering upon the sea shore, prayed that the God who created the ocean would give her help. She was conscious of receiving a blessing never before enjoyed. A few years after the event a missionary visited her people, and when Christ was revealed to her in the Gospel, she exclaimed: "Oh! This was the one that came to my relief on the sea shore." She had faith in an unseen Creator. She asked and received.

Reverence is becoming in all who approach him. The silent influence of the Divine presence often filled his disciples with great fear. Witness their walking in the way up to Jerusalem, the miraculous draught of fishes, causing Peter to exclaim, "Depart from me for I am a sinful man, O Lord." The transfiguration so overcame them that they fell in stupor to the ground. While in a bewildered ecstatic state of mind Peter desired to build three tabernacles and stay up there, exclaiming, "Master, it is good for us to be here;" not knowing what he said. Three years of intimate association with him did not dispel the feeling of awe and reverence in that divine presence, though veiled in human form. At the the last supper even bold Peter desired John, who leaned on Jesus' breast, to ask him who it was should betray him? being held back by fear.

His enemies were kept from laying their hands upon him by the same mysterious power until the hour had come in which he was to lay down his life of himself ("for no

man taketh it from me"). He walked through crowds of angry men who came to take his life, who thirsted for his blood, none daring to touch him. Officers of the law returned without their prisoner, endorsing their failure to arrest him with the words, "Never man spake like this man."

At the risk of making this article too long, we want just to allude to the Scripture history of the abhorrence of the Almighty to an irreverent approach of his presence, in a thoughtless, wicked manner. Thousands have been slain in consequence of it. The offering of Nadab and Abihu of strange fire (Lev. 10: 1) in their public ministration caused their instant destruction. The answer of the Lord to Moses and Aaron in vindication of their overthrow being, "I will be sanctified in them that come nigh me." And Aaron held his peace. The particular offence is not stated but it is probable they were under the influence of liquor, for the Lord (Christ) said unto Aaron, "Do not drink wine nor strong drink; thou, nor thy sons, when ye go into the tabernacle of the congregation, lest ye die." (Lev. 10: 1–12).

Space will not permit even an outline of the thrilling scenes recorded in the Old Testament in connection with this subject from which we should learn that in all our approaches to the Lord we should come with reverence and godly fear. Yet, we may come boldly, that we may find mercy and grace to help us in all our need.

Be assured the presence of Christ is real. It is not a myth. H.

THE BLOOD AND THE LIFE.—"The life of the flesh is in the blood." (Lev. 17). To no man was ever given the right to eat blood of any kind. Death was the penalty for doing so. The reason is given in these words: "For the blood is the life." God reserved in himself the exclusive title to the blood, as he is the giver of life and made blood the representative of the life. This he taught in Lev. 17: 11 when he says, "I have given it to you upon the altar to make an atonement for your souls."

How richly this represents the "unspeakable gift" for which "Thanks to God" burst from the Apostle, 1 Cor. 9: 15. God gave his Son as Life Eternal to man. Jesus entered heaven with his own blood. The sinner died with Christ who obtained eternal redemption for him. Did not the blood represent at once the death of the sinner and that eternal Life in Christ for him?

*

So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse but infinitely better for it.—*Horne.*

THE NATIONAL CONVENTION.

OPENING ADDRESS OF THE PRESIDENT, REV. HENRY T. CHEEVER, IN CHAMBERS STREET PRESBYTERIAN CHURCH, BOSTON.

Gentlemen of the Anti-secrecy Association:

The present Premier of England, Lord Beaconsfield, is reputed to have said not long since that when a good many years ago he wrote that the world was governed by secret societies, he was laughed at, but people seemed to be coming round to his view now.

The developments of the past year both in Europe and America, if they do not prove the absolute correctness of this opinion of an astute observer of society and prominent actor therein, do most conclusively show the dangers arising to society from secret orders, and the importance of maintaining in this country a vigorous protest against their existence. And I congratulate you, gentlemen of the convention, upon the effective work done by our National Christian Association the last year, in prosecuting this protest, and rousing the American people to a suitable consideration of the evils incident to and necessarily inherent in the toleration of such secret oath-bound societies in our republic.

It was in the year 1854, two years before the formation of the present Republican party, that Charles Sumner wrote from his place in the Senate at Washington: "I find two powers here in harmony. Both are antagonistical to our free institutions, and tending to centralization and anarchy — Freemasonry and slavery. And both must be destroyed if our country is to be the home of the free, as our ancestors designed it."

This seems to have been the deliberate opinion of the man of whom a veteran co-worker and journalist has lately said in "The Review of Fifty Years," I should as soon question the sunrise, or the Copernican system, or the ebb and flow of the tide, as his perfect integrity.

Now, at the present moment, gentlemen of the Anti-masonic convention, twenty-six years later in the drama of time than when our honored Sumner thus wrote, and sixteen years after the overthrow of the colossal system of American slavery, which he so nobly antagonized, it seems clear to not a few observers of Providence and human affairs, that we are living under that sixth vial of apocalyptic prophecy, which embraces the mission of the three unclean spirits. Their coming and character like frogs, working potently but unseen among the nations and dynasties of earth,—secretly moulding events and subtly directing their course toward the reign of anti-Christ. The frog is an emblem of loquacity, and are we not guided by this hint to recognize the spirits of communism, nihilism, secretism and scientific infidelity, now so active and untiring in their modes of manifestation—croaking in every corner of society; rapidly spreading their doctrines and devices into every country; propagating with ceaseless industry by the platform and the press, in the dark and in the light; by every means and among all classes; pouring out floods of insidious poison; mixing and confounding the true and the false, right and wrong; putting in peril not only the property but the very principles of human society; and sapping at their foundations the safeguards of liberty, peace, and good goverment.

The fairest portions of the world are now honeycombed by secret orders and poisoned by their spawn; including the destructive Nihilism and Communism of Europe; the bloody Kuklux, Knights of the Circle, and White League of the Southern United States; the mischievous rule-or-ruin Socialism and Mormonism of the Western and Pacific slopes; the various forms of secret brotherhoods, Freemasons, Odd-fellowship, Knights Templar, and Greek-Letter societies throughout the North.

The last report of the corresponding secretary of the National Association of which this is the annual convention, shows that there have been no sudden or very marked changes in the general features of the anti-secrecy reform movement during the year. There has been a gradual but constant growth of sentiment against the entire lodge system among the more intelligent classes; and the distinctions are becoming more marked on both sides of the conflict. "Every aggressive act of the lodge, and each exhibition of the facts and true character of Masonry, deepen the conviction that it is not merely a question of tastes and opinions, but a solemn responsibility that must be met at the communion table by the church, and at the ballot-box by the nation."

It is added for substance, that the boldness and perseverance of a few intrepid leaders of Anti-masonry and the constantly increasing number of seceders from the Masonic ranks, have so weakened the power of the lodge that it can no longer command and bind its own members, or successfully intimidate a rising public sentiment by threats and bravado. And hence the change of tactics from processions of men of peace clad in simple apparel with white gloves and aprons, to imposing parades with showy uniforms, martial music, military drill and weapons of war. "The so called Christian degrees, and the degrees of Knighthood, are in reality the standing army of the order; and each encampment is a military college where only those fit for the battle-field are taught, and drilled in the manual of arms. These schools of instruction, with all their costly edifices and machinery, are some of them incidentally, but all of them effectually controlled by the Supreme Council of Sovereigns Grand Inspectors General, and have their head-center in the rebel general Albert Pike, who is Masonically known as The Most Puissant Sovereign Grand Commander."

These military knights number more than sixty thousand, and they are rapidly strengthening their ranks and their party spirit, while the number of Freemasons, now exceeding 732,000, is diminishing. From Coleman's Masonic Calendar it appears that during the years 1876–77–78, 2,933 Masons were expelled from the lodges in the United States and Canada; 2,609 were suspended for longer or shorter periods because of gross unmasonic conduct, and 44,299 for non-pavment of dues. In the same period 63,000 Masons were demitted, the larger part to avoid paying their share to the support of the order, making a sum total of more than 100,000 who have withdrawn from or broken their Masonic pledges within the period of three years.

In the same connection it should be noted that more than one hundred ministers of the Gospel have publicly renounced Masonry as an unchristian and fraudulent institution. It is from these and other conscientious God-fearing leaders from the ranks of the order, like the sainted Finney and Elder Bernard, who know what they solemnly affirm concerning the anti-Christian character and effects of the profane Masonic oaths and mummery which they themselves have observed and taken part in, that our reform derives its strength. And I have great pleasure in saying that this convention will have the personal presence and testimony of a number of such men, who will speak what they do know, and testify that they have seen, in the course of the present sessions.

I have to say finally, gentlemen of the convention, that in the course of the last year it has been proven more conclusively than ever before, through the agency of the National Christian Association, whose headquarters, publishing house, and organ of communication with the public, the *Christian Cynousre*, are at Chicago—it has been proven, I say, more conclusively than ever—that the ceremonies and rites of Freemasonry, besides being in the highest degree puerile, frivolous and absurd, are profane and immoral; its oaths and penalties barbarous and blasphemous; its pretended morality a sham; its boasted benevolence for the most part a fraud; its so-called religion a crude mixture of bare deism and the old paganism for which Elijah slew the prophets of Baal; and among the obligations which are found to be imposed upon its members there are, as Webster said of them in 1835, "such as are entirely incompatible with the duties of good citizens."

Now, as slavery but a few years since had in our country vast wealth, political power and popular prejudice in its favor, whereby it ruled the nation, so now Freemasonry and its kindred orders of secrecy have vast numbers and wealth, and the highest places in church and state. It appeals thus to all selfish and cowardly influences in human nature, and thereby it rules or would rule the church and nation, just as the slave power once did. And as all God's people rejoiced when the slave power fell, athough many of them were involved in it, so now would they rejoice with exceeding great joy, if the power of the lodge were broken and the order itself dead and buried among the fossils of the past. Nor is it easy to see how the church and the nation can be purified and saved, until the spell of the lodge be broken, the church emancipated, and her pulpits and press be made free. The devil of secretism, like the devil of slavery, must be cast out, although in going out he rend the nation.

That which is argued by some, let Masonry alone and it will die of itself, is not true. As it has been well put for substance by one who himself held an inside position, Masonry, strange as it sounds to some accustomed to speak and hear of it as divine,—"Hail! Masonry divine!"—is a murderous institution: and it ought not to have the honor of dying a natural death, any more than slavery had. Those who still adhere to the mystic order, and are wearing its purple robes, its broad phylacteries, and high-sounding titles, whatever character they may sustain in church or state, should be pushed to the wall, until like Jehoshaphat of Judah, they cry out, "I am not a Mason;" until they cut themselves loose from all allegiance to and connection with this boasted establishment, the justly abhorred

compound, as Mr. Ronayne will show you at Music Hall to-night, of devilism and divinity.

All pretensions of leaving it in secret, or withdrawing from it silently, is but a deception. No man ought to be considered as having forsaken it, until he has openly denounced it as an evil and dangerous combination. Until this is done the pursuit should be pressed. But as soon as the "grand hailing sign of distress" is given (which is repentance and confession), accompanied with the "pass-word" I am not a Mason, let him return in peace to Jerusalem, in other words, to the confidence and fellowship of his fellow-citizens. Nothing short of this should suffice to convince us that he is not secretly, in heart "Ahab."

This touches the question as to what is the duty of seceding Masons toward the institution which they have abandoned? Shall they silently have nothing more to do with it? Or shall they openly renounce and rebuke it, as one of the unfruitful works of darkness with which we are required by our religion to have no fellowship but to rebuke them.

By the peculiar and cunning terms of the Masonic oath (an oath of which Pres. John Quincy Adams tersely said, a common cannibal would be ashamed) the unfortunate man who has taken it cannot speak, write or even scowl against Masonry without its violation. It not only requires that the secrets of Masonry shall never be revealed, but that they shall always be concealed, no matter how much the truth must be shuffled with, or prevaricated in order to effect such concealment. It provides no honorable way to be absolved of its obligation, but stands over its victim with whetted sword to execute judgment for its violation, by cutting his throat across, severing his body in twain, with bloody hand tearing his tongue out by the roots, plucking heart and vitals from their place, to be given as a prey to the wild beasts of the field and the fowls of the air; and with merciless revenge burying his maimed trunk in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours.

Now what shall the unhappy man do who finds himself in the snare of such fearful oaths and penalties? taken in the name of God, and with hand and lips on the holy Bible? Dr. Wayland says, "The duty of any one who has placed himself under any such obligation (an obligation to do wrong) is at once to confess his fault, to declare himself free from his engagement, and to endeavor to persuade others to do the same." Daniel Webster with his characteristic gravity said, "It is my opinion that the future administration of all such oaths, and the formation of all such obligations should be prohibited by law."

But inasmuch as one of the resolutions to be reported to this body for discussion embodies this question, and distinguished men are here to speak upon it, I will not now anticipate the same, but will submit this and every question that shall arise, to your wisdom, imploring only the Divine guidance in all our deliberations and decisions. While we freely exercise our right of speech in public criticism and exposure of what we deem erroneous and detrimental to human society, let us speak and act throughout our sessions with becoming prudence and gravity, out of conscience toward God and benevolence to men. So shall we win even where we wound, in what Milton called the open field and fair encounter of truth. And the public approval will be secured for our principles which are in brief these: The suppression of secret, anti-Christian societies by law and by the withdrawal of their charters: The national and State prohibition of the sale of intoxicating drinks: A just recognition of the Sabbath, and of the Bible to be associated with books of science and literature in our public schools: The election of president and vice-president of the United States by direct vote of the people: Equal protection and right for all loyal citizens, white or black: Justice and equality to Indians and aliens of whatever race: The maintenance of the public credit intact by keeping exact faith with the public creditors: The preservation of social purity and the sacredness of single marriage, by the rigorous suppression both of Mormon polygamy and lawless free love.

Gentlemen of the convention, the assertion and defence of these principles before the people is now in your hands. See ye unto it.

THE LITERARY REVOLUTION.—The success of the unique enterprise which has earned the above title has hardly a parallel in literary history. Started but little more than a year ago, with one book and one printing press, it already rivals in magnitude and number of thousand volumes manufactured daily the oldest and largest publishing houses in the country. The publications are all of a high order of literary merit. Clear in type, on good paper, in neat, strong binding, such as lovers of books who value contents rather than covers, and wish a little money to go a long way, will desire. Prices are held so very low, so greatly in contrast with prices generally, that many people have naturally doubted the responsibility of the publishers, even the possibility of making good books at such small cost; the possibility seems to be demonstrated by the large list of standard books already published and sold in large editions; the responsibility of the American Book Exchange is unquestioned. Whoever sends money to them need have no fear but he will get promptly all they promise to send in return.

—The latest freak of legislation is that of the Wisconsin Legislature in regard to woman suffrage. The Assembly has passed a constitutional amendment which is a surprise to everybody, friends as well as foes of the movement, giving the ballot to *married women*, the best represented and protected of their kind. The end sought to be gained, viz.: the exclusion of a disreputable class, might have been reached with less injustice by a very little ingenuity, provided the Legislature has any constitutional right to discriminate. The most curious feature of the case is the absence of all agitation upon the question by the people of the State, making the quick and easy passage of an usually obnoxious measure in a community so pronounced in its conservatism, truly phenomenal.—*Signal.*

—The President has nominated President Angell of Michigan University to be minister to China and has also nominated John F. Swift of California, and W. H. Prescott of South Carolina as members of the commission with Angell to negotiate a new treaty with China.

OPEN LETTER—No. 2.

To the Baptist church at Adams, N. Y., with the pastor and deacons, whose course seems to say that Masonry is not revealed; or if revealed, is not a sin:

In my former letter I think I furnished evidence enough to convince any candid mind that Masonry has been revealed. If more is needed it can be had; as almost every week there are reports of secessions from Masonry and other secret orders. And I am informed that within the few years, two hundred and eighty Masons have reported themselves to the agents of the National Christian Association opposed to secret societies, as seceders from that order alone. The testimony of these is substantially the same as that of all the thousands who preceded them. And this is not all, nor but a very small part of those who loath lodgery, knowing from experience what it is. Based on the investigations I made at the Centennial in 1876, I think it may be safely calculated that six out of every ten Masons with whom I conversed, with a view to learn what I could of the order from them, and the hold it had upon them, showed in various degrees, according to the light and the courage they had, decided opposition to the lodge; so that, I think we safely calculate on 300,000 of the 500,000 Masons in the United States with us in sympathy. But I purposed in this letter to write more particularly of the sin of Masonry, as hinted in the address. I hardly know where to begin, for it is all sin. I know that must sound strangely to those who have heard its boasting, and have not seen its workings and felt its pestiferous and scorching, slanderous breath, as many have. I said it is all sin, and so it is. It is all false. It claims to be benevolent, but there is not a shade, not the faintest outline of benevolence anywhere in the institution, but its opposite, selfishness of the intensest degree.

Here follows some of its boasted benevolence. Every one sworn to perpetual secrecy and seclusion of all there is in the order. Every one, too, who is admitted into its dark conclaves must be a man twenty-one years of age, able-bodied, with visible means of support; and must pay a large admission fee, from five to one hundred dollars for each degree, and the rules of disbursement, of which the candidate is kept wholly ignorant, so drawn up that very few, if ever needy, can get aid from the funds so obtained. And this, too, after being induced to enter the lodge by the boast of benevolence and assurances of benefits when needy. You see none whom they deem liable to become a charge upon their hands are permitted to enter their portals and swear fealty to their order. No young man in nonage or old man in dotage, cripple, hermaphrodite or woman is allowed to be a member and partake of the benefits of this institution so lauded for its benevolence, while claiming for it greater benevolence than that of the Christian church. Now let us see. Christianity with no flourish of trumpets, spreads her mantle of charity over the greatest needs of the world; sends the Gospel at the expense of millions of dollars annually to poor and needy at home and abroad—builds asylums for the deaf, dumb and blind and the insane, erects our hospitals for the sick and infirm; builds colleges and academies for the education of the youth of our and other countries, and is in fact the foster parent of all good to man. It has it in "the promise" and the efficiency "of the life that now is and of that which is to come." And yet Masonry, with lying effrontery, and no show of truth—not a color of truth, makes empty, shameless boasts of being a benevolent society, far more than the equal of the Christian church. But where are its asylums, its hospitals, its educational institutions? They are not, so far as I know, with a single exception. But I must stop. A volume might be written showing the various absurdities of its fraudulent pretenses and most shameless claim to benevolence.

I said that Masonry is all sin; and I have shown in the foregoing that its fundamental claim to any good, is sin—and one of no small dimensions. If Masonry is revealed, as we have shown, we may enter her portals and see and hear for ourselves whether sin is within, as we have seen outside its hiding place.

Here we behold a man, blindfolded, a rope around his neck and stripped almost to nakedness, kneeling before a mock-altar, his hands upon a square and compass, under which lies the Bible. And what for? Why, to swear him not to tell of the abominable cheat and fraud they are practicing upon him, compelling him to say in his oath, of the lodge, that it is dedicated to God, a thing impossible. No matter what words are used. It is dedicated to wickedness. It is intended for nothing short of that. For, as I said, it is all sin. Then he is made to add to this false and profane oath, that it is "held forth to the order of St. John." St. John's order was to preach the Gospel of Christ, but the order of Masonry repudiates Christ and rejects him. And besides this St. John never knew or heard of Masonry, for it had no existence till more than 1600 years after St. John was dead and buried.

For the truth of this consult any or all the encyclopedias in the English language.

You see then, two false claims set up. What for? Of course to deceive all who can be deceived by them. And the candidate is made to repeat them as parts of his oath. Is it not sin? Look at it! A man "bulldozed," striped, blindfolded, a rope around his neck, roughly handled, perfectly

dazed, and then made to swear to what he does not understand, and of course, that which is perfectly false. Then the whole oath is in violation of God's law (see Leviticus 5:4,5), and therefore profane. We now pass to the penalty, which is no less "Than to have my throat cut across, my tongue torn out by the roots." We'll stop right here, and with amazement ponder what we have before us. Is this Masonic benevolence? Inveigle a man into the lodge, make him swear to falsehoods, defraud him of his money, and compel him to swear he won't tell of it, and then impose upon him an imprecated penalty as above recited, and then call it benevolence! And all this after telling him he will find nothing opposed to his religion or politics. What kind? It must be the religion and politics of hell, and not not of heaven. May God have mercy on such deceived and deceivers.

A. D. FREEMAN.

OBITUARY.

A True Witness Called Away.

Died, at Delavan, Wis., on the 16th inst., Mrs. Abigail Irish, wife of Dea. J. E. Irish, aged 78 years. The deceased was born in Clinton, N. Y., Aug. 1, 1801; became a subject of Divine grace at the age of fourteen years and immediately connected herself with the Baptist church at Skaneateles, N. Y., thus early consecrating herself to the Master's cause. Six years later she was united in marriage to her now bereaved husband, who though brought up religiously, was still a stranger to grace, but by her faithful deportment and incessant prayers he was finally brought to Christ.

She was one of the seventeen who constituted the Baptist church of Perry, N. Y., a church which for many years waged a successful war against all forms of sin, not excepting lodge worship. In 1842 she came with her husbend to Wisconsin and settled at Delavan, where a young and vigorous shoot from the Perry church had been planted by the Phœnixes, then under the fostering care of Rev. H. Tapping. Into this church she entered as a worker, and continued a steady and faithful member until about five years since, when feeling aggrieved by the "removal of the ancient landmarks", and by what seemed to her a disposition to ignore all proper discipline, and thus to cover up sin, she retired from active co-operation with the church, but not from union with her Saviour, but betook herself to prayer and strong crying to God, that he would break the spell and bring forth his people to the right.

She has been the mother of eleven children, seven of whom are still living and all active in the service of the Master.

She was emphatically a pure-minded woman, never uttering a low or vulgar word, or doing anything to cause a blush upon the cheek of any of her offspring, but taking care that her "speech should be seasoned with grace." Such an example is a legacy to her children and a treasure to her bereaved husband, who is left in weakness and decrepitude, in the midst of great trial to make the end of his journey alone.

The funeral services were held on the 18th, at the house of her daughter, Mrs. J. Gates, conducted by Rev. E. L. Harris assisted by the Congregational and Methodist pastors.

Delavan, March 20, 1880.

PERRY, N. Y., Mar. 19, 1880.

Last evening at 8 o'clock after five months' of painful illness with bronchial consumption, P. W. Tinkham passed quietly away, like the setting of the summer sun. Passed where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

His prayer during his sickness has been:

"Cease fond nature, cease thy strife,
And let me languish into life."

Yet patiently has he waited for the summons. His age was 65 years and 10 months. After seeing him endure his sufferings none can doubt that there is a "Rock" and that he has gone with Christ, which is far better.

These lines were composed by him Nov. 23, 1879, during his last illness:

Through Christ my dear Redeemer,
The grave has lost its gloom;
And there to be a sleeper,
Would be a happy boon.

No bed of flowers so tempting
On which to lay me down—
As the grave through which my Saviour
Once passed to gain the crown.

H. D. TINKHAM.

Expositions in Windsor, N. Y.

WINDSOR, Broome Co, N.Y., March 20, 1880.

EDITOR CYNOSURE: I want to thank God through your columns for the victory just gained over the foe. Bro. Ronayne, of Chicago, has been with us four evenings, and worked the three symbolic degrees of Freemasonry with remarkable success. The hall occupied will seat nearly five hundred, which was filled each evening. The first meeting was composed of a good sprinkling of ladies and many of the first men of the place. There were also present many of the craft who kept their jewel remarkably well, and as the work progressed Bro. Ronayne warmed to the work in hand, and by the way, he is a master workman, and many telling points were made. There were many acknowledgments of the truth of the exposure, (if we could judge from appearances.) Bro. R. has the right conception of how these truths should be brought to bear upon them. He is careful how he touches the tender points, but firm and unyielding when once the point is made. The large audience gave many signs that they appreciated Bro. R.'s ability; they saw that he most surely understood his part of the work.

The second meeting was large in number and enthusiasm; his telling hits and burning truths sent home by the Spirit of the Master made friends of all who love the truth. It was a feast never to be forgotten. The oldest Anti-masons were surprised at the paganism of Masonry; and Masons themselves sat like statues, at the opening of this new revelation, never having heard the story like this. Masons who came in with smiles and wise looks were soon looking as if all their hopes were fled. Never did the writer hear such astounding evidences of the paganism of the institution, and as point after point was made, persons in all parts of the audience would look from one to another in astonishment, and say, "Is it possible that these things are true?" What made the evidence so strong and so convincing, was the fact of its being purely Masonic authority, and Bro. Ronayne has the knack of keeping this truth before his hearers. The second meeting was a great success; all were in high spirits, and said, "This is good." The craft were getting a trifle nervous, for the tide was against them.

The third meeting like the two preceding, commenced with its usual spirit and vim but it was soon apparent that there was trouble ahead. The hall was packed to its utmost capacity. Bro. Ronayne was in good spirits and was applying the truth with telling effect, when all at once that portion of the audience which sat nearest the head of the stairs, began to cough, and finally the coughing became general which prevented Bro. R. from being heard. The situation was at once taken in. The devil had an agent on hand with pepper which was burned at the foot or near the foot of the stairs, which is an old trick. I was afterward informed that the windows were at once thrown open and the room was soon ready for business again. And right here we found Bro. R. perfect master of the situation, being cool and in good humor and even laughed heartily. It was evidently a matured plan for a number of those who were not antis started for the stairway but the friends were cool and collected and the stampede was avoided, and Bro. R. proceeded again, but just before getting ready to kill Hiram, another trouble began to develop. The hall had been rented to parties for a dancing school every Thursday evening with the express understanding that if the owner of the hall wanted it for other purposes the said parties were to give way; but the parties, managed to get a promise from the owner that they could have possession at half-past ten o'clock, we having got through about that time previously, but it required a little more time on the third degree, consequently we were not through, but it is clear that the fraternity, some of them at least, were as much interested as the dancing party, in fact one Mason declared in a loud voice that if we wanted peace we must give up the hall. A vote was taken and clearly carried in favor of the antis who were largely in the majority, but we found that Hiram could not be killed without trouble that night, and as there were many ladies and children present, after due consideration it was settled that Hiram should be killed the next night (Friday), and let me say right here that the dance was almost a total failure, but a few of the ladies remaining. God can make the wrath of man to praise him. The next day those who took part in the bad work found that it was not popular by any means, and they felt sore enough. There were those present who up to this time had some sympathy with the Masons, but as soon as this trouble began to develop they were convinced of the rottenness of the institution.

Friday night came and with it snow and rain, but the hall was filled as usual. But few Masons were present at the opening, it being lodge night. They soon finished their work, however, and were on hand again, but not so numerous as before. Bro. R. struck in where he left off and killed Hiram, as he declared the night before he would do if it took all summer. After killing Hiram he gave us strong proof from the highest Masonic authority that Masonry is pure unadulterated idolatry, all agreeing that the proof was as strong as could be produced. Bro. R. has carried the town. Windsor has never been stirred as it has been the past week.

Masonry has been turned inside out. Its foundation is built upon the sand and is rotten to the core. It is the worst kind of slavery, and belongs to the dark ages, neither fit for man nor beast. I hear men declare they will never pay one cent in support of ministers who adhere to the lodge. It has been a great benefit to this people. There were a number who were intending to join the lodge, and I have been urging them to wait until this meeting came off, and now I am glad to inform you that they are satisfied. The little boys will never forget the story, and young men are saved from it, and men of older experience have been faithfully warned; financially it has been a success. Twenty dollars worth of books have been sold and more will be left for sale. There were those at the meeting that came fifty miles to be present. It has been a grand victory. Masons have seen it as they never saw it before, and I feel in my soul that the leaven has commenced to work and some of them will be helped.

Bro. R. remains with us over the Sabbath and talks to us in the morning; in the evening his subject will be Romanism. He leaves for Boston Monday morning at nine o'clock, and may God bless and preserve him blameless until the coming of our Lord Jesus Christ, is the prayer of his many friends here and your humble servant, R. H. MOREY.

P. S.—Many thanks are due to those of our friends who took part in working the degrees, among whom are Fred. Fox, Charles Wauwarnee, Homer Alden, John Gettig, Ed. R. Morey, Edwin Pettis, O. D. Seward and others.

The meetings commenced March 16th and continued till the 19th, every night. R. H. M.

Reform News.

From the Nebraska Lecturer.

Rose Creek, Jefferson Co.,
March 13, 1880.

Editor Cynosure:—Since my last writing I have lectured in the Redfern school-house in Fillmore Co., in the Bethel U. B. church in York Co., and in the school-house near Bro. L. C. Pack's, and in the school-house near Bro. Caldwell's in Saline Co. In all the above places the congregations were good, and some of them large—houses well filled—and friends were encouraged, and others added to the good cause. Secretists, of course, were opposed and in some instances enraged, and come to the rescue with lying and slanderous reports.

From Bro. Caldwell's I went to Beatrice in Gage Co., where the United Brethren have a church edifice where Bro. Lloyd, the pastor, and his wife gave me a cordial reception. Arrangements were made, and lectures were given on Friday and Saturday evenings; quite a large delegation came in from the Masonic lodge after their adjournment, that being the evening of their meeting, and the lecture was prolonged somewhat for their benefit. Then it was a question whether it was best to have another on Monday evening and was finally settled in the affirmative, the Masons agreeing to come out with their wives and fill the house, and it was filled. Beatrice is a stronghold of secretism, has probably 3,000 inhabitants, with five secret societies, and consequently Monday evening, the 8th of March, was looked forward to with some degree of anxiety. The secretists no doubt were largely in the majority, and they evidently meant to have things their own way. Their interruptions were almost constant, stamping, laughing, talking; and this was done only as secret men can do when their abominations are being exposed. But whom were these? The sediment—the roughs of the place? No! but the broadcloth gentry of Beatrice—merchants, doctors, lawyers, office-holders, church members; the M. E. minister, Rev. Mr. Britt, taking an active part with the mob; while one of his lady members, an active, staunch woman, begged of him for the sake of the church, to behave himself. But it was of no avail, his lodges (he had boasted that he belonged to several and would to more if he could) were of more consequence to him than his church. He arose, charged me with lying, when he knew I was telling the truth, and aided in keeping up perpetual confusion. They were told that they were advertising themselves badly, that when I was lecturing at Doniphan they brought in a drunken man to make disturbance, but here they were doing their own dirty work, but they could not be shamed into good behavior. One man, a merchant, wanted to know if I had ever been a Mason; if I had I was perjured. Wm. Wagner stole one of my books, as can be proved. A little fellow by the name of Richards got so waspish that he wanted to pitch into me but was prevented by his wife and one of his secret brethren holding on to him, poor fellow.

This storm continuing kept the meeting until twelve o'clock. But a minister was the subject to be initiated, and when he was mentioned as the pastor, all eyes were of course turned toward the M. E. minister, poor fellow, it was hard on him to be brought out to the light in that condition. Hiram was killed by the three ruffians, but the storm was such, that Bro. Lloyd thought it was best to bring the meeting to a close, and it was done. After the close one stole a piece of my canvas, but I saw and followed him so quickly, that he did not get far with it. Another said I had not seen the worst of it yet, but I gave him to understand that I was not alarmed.

"Honor to whom honor is due." I am informed that Mr. Lamb, a Methodist and a Mason, tried to have the members of his church and the lodge behave themselves in a quiet and orderly way, but his efforts were of no avail. The lodge men would not suffer me to go on and raise poor Hiram, so that he will be under the necessity of remaining in Beatrice in a putrid state and all the fault of the brethren.

Bro. Lloyd stood by me all the way through like a true man. But not so with one of the Brethren ministers by the name of Field. He did not come near the lectures from first to last, though their members are few and they needed in such an hour of trial all the help they could get. I am thankful to the Lord that I was enabled to go through the trial undisturbed.

For the war,
P. Elzea.

Correspondence.

The Lodge from a Business Man's Standpoint.

Negaunee, Mich.

Editor Cynosure:—Your circular is received. Most assuredly I want your paper. Have taken it one year and am convinced that its mission is good. Would that the young of our land might all have access to it.

When beginning civil life anew, after having had a taste of military, I was strongly inclined to connect myself with the Masons. Business compelled me to travel three years, and frequently when sitting with strangers in hotels I would be asked, "Are you a member of any secret order?" Sometimes I would engage in conversation with men who would volunteer to make known the advantages of being a Mason. Almost invariably they would begin by saying, "You would find friends wherever you go, and more readily become acquainted with the leading business men of communities where you stop. You would gain from them assistance in transacting business and patronage which you not now obtain. Moreover, if you should be taken ill you would be cared for; and in case of death your remains would be forwarded to relatives or decently buried." This all looked well to one unaccustomed to the ways of the world, and was a temptation not easily resisted, inasmuch as I had means which would have enabled me to pay the expense of the several degrees without inconvienence. Then at times I really did feel the need of friends and was desirous of making acquaintances rapidly, which made the temptation still stronger.

But on the other hand the teachings of my father had been in accordance with light which he had received from Morgan's book, Bernard's work and Finney's articles and sermons, all of which were given me to read also. I confess, however, that I had read them in such a way as simply to awaken curiosity, and as a result was all the more eager to *see* what was "inside the tent." Fortunately the money, with which I was abundantly supplied by the sale of a mechanical invention of my own, fostered a sort of independence which led me to feel self-reliant. I soon discovered that there was a difference between friends who were *paid* for being friendly and those who were friends because they had no reason to be enemies. I discovered likewise that it was selfishness of the meanest type which prompted me to join in compliance with the implied requests of such as had from time to time broached the subject. This created a sense of shame, and by and by I became disgusted with what I now had every reason to believe old Pres. Finney had told the truth about, and at once abandoned forever the idea of connecting myself with the fraternity (so-called).

As I look back to that period of my life I am led to inquire what prevented my taking the first degree of Masonry. I was then without a hope in Christ and the attention shown me by Masons was more marked than that received from Christians, although it was my custom to attend church every Sabbath and take a place in Sabbath school. At times I felt that God's people took no interest in my welfare, and almost gave way to the belief that Masons as a class were more genial than church members. I shudder when I think how near I came giving myself away to the adversary by uniting with his forces who train in Masonic ranks. I verily believe that had I then become a Mason it would have cost me my soul, for although free from the power which Satan gains over a man by his cunning device, to soothe and satisfy him with his condition, it has required one of the greatest efforts of my life to cut loose from the world and take my place at the foot of the Cross.

I have been strengthened by reading your paper during the past year, and received light and encouragement which enables me the more easily to combat this form of "idolatry," as you rightly term it. I desired to attend the meeting of the State Association at Flint last October, but duty called me in another direction. My sympathies, however, are with those who are laboring in opposition to secret organizations, for I believe theirs is a righteous cause. I cannot comprehend how men who have dedicated themselves to Christ can justify themselves in fooling with Masonry. Is there not work enough in the vineyard of the Master to keep them from mischief, or do they regard it essential to divide their efforts in order to please Him who demands their *all*? Perhaps they seek thus to extend their influence. So they might also by joining a circus, and in many other ways make themselves notorious. If influence counts anything, as for me, let mine be exerted with and received from the disciples of Christ. They who will may sing—

Lord I am thine, entirely thine—
Yet in the lodge my light must shine;
Thy work I know needs my whole heart,
But Lord, the lodge must have a part.

Yours respectfully,
Isaac Gray.

Chats.

C.—Hard times these, ain't they?

B.—Hard times! I am not afraid of them. I'm a member of the lodge and in fact of two.

C.—The Masonic and the grangers, perhaps?

B.—The Masonic for one, and the United Workmen the other.

C.—Are you a church member also?

B.—Oh, I go to church every Sunday with my wife.

Wife.—Aye and every week to the lodge at night. I wish he would stay at home. Let's see, what night is it, Bill? (Bill paid no attention to this question.)

C.—Then, Mr. B., you have two worships, one with Christ, the other without?

B.—Masons do acknowledge Christ, sir. (To prove this he went to his desk and read frem the rules of the Illinois Grand Lodge.)

C.—Why Mr. B., no Christ is there! That language may be adopted by any man, even by an idolater, for idolaters believe in "a god."

B.—All Masons believe in God.

C.—That won't do, my friend. "No man can serve two masters," and you can't do it any more than your neighbors. God as an architect is not God as seen in Christ.

B.—Oh, we've lots of ministers with us.

C.—I know it. But I can't understand how they can remain,

Some, however, give it up, yes, and expose it, too. See here, Mrs. B.

B.—What is that? (He was now in earnest.)

C.—I'm showing her in this pamphlet the ceremonies you have gone through. You wouldn't show me your pamphlet, but all your so-called secrets are known and published all over the country.

B.—Oh, that's all humbug! (He flushed up.)

C.—Well, this is sworn to, and you can prosecute Ronayne, the author, if you like. But I guess the things he tells are true. Look at them. Your wife had better get one of these; they can be got for about five or ten cents, I guess.

B.—She can have one if she likes. I don't care. She wouldn't believe it.

C.—Good bye. You had better drop the lodge and be a good Christian.

B.—No, I guess not; not yet any way. Good bye. T.

Our Mail.

Daniel Brown, Ottawa, Ill., writes:

"I would like to have Browne and Starry come and break the ice here and get the city aroused to see their dangers."

Hiram Whitney, Plano, Ill., writes:

"This place seems to be given over into the hands of lodgeites."

D. H. Rogers, Parma, Mich., writes:

"Bro. Thomas Lowe is here now engaged in opening the lodge. He has performed two evenings in our school house, with good results, house full and very quiet. He is now waiting for other points where he can labor. I am trying to do all I can to show Masonry in its true light."

David Busford, South Chesterville, Me., writes:

"Masonry and other secret societies prevail here. About half the ministers are Masons. They say all that is done to expose it makes more Masons. They pretend to tell me that Freemasonry never was revealed, but I tell them that I know better. I very well remember when Morgan was murdered. I should like to see the evils that prevail in our land done away."

G. R. Pike, Ham. Coll., Clinton, N. Y., writes:

"We are making a sustained effort to rid this college of secret societies, and with flattering signs of success."

Mrs. S. M. McConoughey, Atkinson, Ill., writes:

"I think a good reform almanac hung up in every farmer's kitchen would do more good than lectures."

Josiah Lee, Albion, O., writes:

"I am in my eighty-fourth year and am now unable to read by reason of dim sight, but I fully appreciate the great value of your excellent paper, and take it to help on the cause of right and justice (as I see it). My daughter kindly reads to me, which is a great comfort, and I rejoice to learn of the success Bro. Stoddard and others are meeting with in various parts of the country."

P. Bacon, Weatogue, Ct., writes:

"The Cynosure is a great blessing to me. The longer I read it the better I love it and the great truths which it advocates. My heart's desire and prayer to God is that our people may be saved from the terrible curse of Freemasonry and all other evils. I regret that the truth-loving people of our State cannot support a faithful laborer in this reform, but at present it appears impossible. In conversation with an elderly Congregational minister (who admitted the evils of the lodge), trying to convince him of the importance of an effort to stay its advancement, he coldly remarked that we must wait until another man was murdered. May the Lord bless those who are in any way connected with the work, and keep them in the straight and narrow way, that they may not turn to the right or to the left, but march straight forward, obeying all orders from the Captain of the Lord's host, until victory shall crown our labors."

F. W. Capwell, Dale, N. Y., writes:

"You may count me as a life subscriber. We want some good lecturer to go through western New York."

L. Chamberlin, Granger, N. Y., writes:

"The beacon fires kindled in the old Bay State are lighting up the eastern sky. Brethren, thank God and take courage. Brother Stoddard says there are some there who hate Masonry, but dare not speak out. Well, now, that is bad, for 'the fear of man bringeth a snare,' and 'fear hath torment.' What we want is faith, brethren, and by faith works are made perfect. Go to work, then; and the first work for you to do is to send for the Cynosure quick, read it and pray for the cause it advocates. Read it over and over, until your heart gets tender, your lips quiver, and tears begin to flow, and, as Whittier says, you feel your

'Heart swell strong within you,
And your sinews change to steel.'

'And let it be, when these signs are come unto thee, that thou do as occasion serves thee, for God is with thee.' The Cynosure is a sure remedy for the fear of man. I know by experience. Throw away your hoodwinked, cable-towed papers, that are mortgaged to the devil, and take one that is warring for God and humanity. Send for the Cynosure. New England ought to take at least ten thousand Cynosures. The descendants of the Puritans are famishing for want of the food which that paper supplies. Send for the Cynosure. And now, dear friends, let us have no grumbling. If God gives A to see a branch of the work that wants carrying forward, he (A) is the very man to take hold of that branch of the work and carry it forward. Union is strength, and harmony is power."

A. C. Bundy, Alpha, Ill., writes, Feb. 12th:

"My prayer is that the Lord will bless those that fast and pray through this day, and further the means used for the overthrow of secrecy in our land. I think, if the degrees could be worked in our place, it would arouse the feeling against this giant evil."

Elijah B. Cunningham, Mulberry Grove, Ill., writes:

"I will do all I can for the National Christian Association the remainder of my days. We have one seven-degree Mason, who left the lodge because he could not be a Christian in it. His name is L. G. Porter."

We are sorry to learn that Bro. Cunningham has been afflicted with rheumatism nearly all winter.

Isaac H. McOmber, El Paso, Ill., writes:

"I have more than once been told that it is useless for me to oppose Freemasonry; that if it is wrong God is able to destroy it without my help. Now I admit all that to be true, but then I like to put my shoulder to the wheel, and at the same time to ask God to help me lift. Glory be to God, the wheel does move, and that, too, in the right direction."

Joshua Brink, Clarence, Iowa, suggests the formation of boys' Masonic lodges. Would it not be better to form Anti-masonic societies for boys, and teach them only enough of Masonry to lead them to oppose that order when they become men?

Rev. Isaac Bancroft, Monroe, Wis., writes:

"Monroe is the most ungodly place I know of. It is run entirely by secret societies, but I am doing what I can to turn the scales, and I believe I shall live to see the day when all their secret dens will be closed, although I am now almost sixty-five years old. I am in for that commission to go South to preach a free Gospel. Whenever you can find two men, full of the Holy Ghost, and that God has called to go, you can call on me for $25 for a God speed to help them along. Had we sent such men into the South in Morgan's time we should now have no Masonry either North or South. We left the South to grow up under its power and influence, and now we see its legitimate end. It has now the sole control of all the Southern State governments, and we can see what their aim is in the North. Maine is an example from which we should take warning."

Sabbath School.

LESSON 2.—April 11, 1880.—THE INVITATION OF CHRIST.

SCRIPTURE.—Mat. 11: 20-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.
23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.
24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.
25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
26. Even so, Father, for so it seemed good in thy sight.
27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him.
28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.
29. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.
30. For my yoke is easy and my burden is light.

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

[From The Scholar's Quarterly.]

HOME READINGS.

Isa. 55; Rev. 22:12-17. Christ invites us to him.

Heb. 4. He will give us rest.

Zech. 7:8-14; Acts 13:38-52. The sin of rejecting the truth.

Isa. 23. Tyre and Sidon.

Gen. 19:12-29. The fate of Sodom.

John 14:6-30. Christ has all power and knowledge.

Ps. 119:41-48; Rom. 6:14-23. His yoke is easy.

[From the Lesson Commentary.]

"Woe unto thee." Such words, uttered now over Galilee, as afterward over Judea and Jerusalem, show the wounded sympathies of the human friend, as well as the just indignation of the divine Judge. —W. Smith.

They have evidently the character of a farewell, and the recent visit of Jesus to the coasts of Tyre and Sidon would give them special significance here. The mention of the otherwise unknown Chorazin is an additional proof, if any were needed, of the fragmentary character of the Gospels. It is an inland town, three miles from Tell Hum, of which the deserted ruins, discovered by Dr. Robinson, are still called Kersah.—Farrar.

The guilt of Tyre, Sidon and Sodom is, in this passage, represented as less, first, because their inhabitants occupied a less advanced position than did the Jews at the time of Christ; and, secondly, because that which was divine appeared to them in a far less glorious form.—Olshausen.

"It shall be more tolerable." This text, with many others, teaches the doctrine of different degrees of retribution, proportionate to the guilt. The clearness of the light against which sin is committed aggravates the guilt.—Whedon.

"Brought down to hell." The word here rendered hell is not "gehenna," but "hades," the invisible, or lower world, where dwell, according to the ancient conception, the shades of the dead. It does not signify the place of future punishment, any more than heaven, in the preceding clause, means the seat of bliss where God dwells. Both are figuratively used, to denote great spiritual privileges, as well as temporal prosperity, and the depth of ruin into which they would fall through the abuse of these privileges.—J. J. Owen.

"The land of Sodom."—We must not overlook the contrast between the Dead Sea and the Lake of Tiberias. Lake Gennesaret shall, from the wickedness of the people, descend in judgment to a lower level than the cities of the Dead Sea. The two comparisons are taken from different periods, the one from the present, the other from antiquity; the one from a region over which judgment has already passed, the other from cities which were yet to be judged.—Lange.

"Because thou hast hid"—The thanks of our Lord rested not upon the fact that the Gospel was hid; but upon the fact that, though hid, it was wisely and graciously revealed to its spiritual receivers. —Whedon.

"These things"—The character and saving work of Christ, but including the condemnation of the proud, the saving of the humble, and the righteousness and mercy of God as thereby displayed; for the revelation of all these things centers in the revelation of Christ to the believing heart. God hides such things only in just judgment, and the exercise of his justice is rather a leaving of the sinner to the natural result of his sin.—Schaff.

These mysterious arrangements, by which the sinner is condemned in his pride and unbelief, the humble and child-like saved, and God justified when he saves and condemns.—Alford.

"Wise and prudent"—He calls them what they call themselves, and what, for this world they may be called. But the carnal heart, however sagacious in carnal things, understands not the things of the Spirit.—Whedon.

"Unto babes"—Those despised by the the world, because often ignorant of what it values, are considered "babes," because they believe like little children what their heavenly Father reveals to them.—Schaff.

"Even so, Father"—Take up the great enigma of the doings of God and the destinies of men at what end you may, adopt whatever method of solution you may prefer, make your way through the difficulties that beset you as far as you can; sooner or later you reach the point where explanation fails, and where there is nothing left but to join with Him who said, "Even so, Father; for so it seemed good in thy sight."—Hann.

"Labor and are heavy laden"—The immediate reference is to the Jews, struggling to obtain deliverance through the law, and oppressed by the yoke placed upon them by the Pharisaical interpretation of it. It is applicable to all men, as subject to misery actively and passively; but most directly to those conscious of sin, striving to make themselves better, or sinking under a sense of their guilt.—Schaff.

"I will give"—"I" is emphatic: Other teachers lay burdens on you; I am able, as well as willing, to end your useless labor and remove the crushing burden.—Schaff.

"Take my yoke"—The Jews called the law a "yoke." Our Lord here refers to his rule, doctrine and leadership.—Schaff.

This yoke Christ calls his yoke, Take my yoke upon you: 1. Because he, as a Lord, lays it upon our necks. 2. Because he, as a servant, bore it upon his own neck first, before he laid it upon ours.—Burkitt.

Christ's disciples must wear Christ's yoke. This yoke is twofold: a yoke of instruction and a yoke of affliction. Christ's law is a yoke of instruction; it restrains our natural inclinations, it curbs our sensual appetites; it is a yoke to corrupt nature.—Burkitt

"Rest unto your souls"—Unless there be peace within there can never be peace without. Theorists and socialists will in vain attempt by external organizations to give peace. They are mistakenly endeavoring to work from the without to the within. Men's hearts need to be regenerated in order that a perfect organization of society may exist or be maintained. Human institutions are what human hearts make them.—Whedon.

The Christian Cynosure.

CHICAGO, THURSDAY, APR. 1, 1880.

PRAYER AND TEMPERANCE.—The following petition has been prepared by the National Committee of Women's Christian Temperance Union, to secure a day of prayer in the week of prayer. All friends of the movement contemplated in the appointment of this committee will please cut out or copy this petition and paste it as a heading on a suitable blank piece of paper. Let there be room for name, address and for number of male and female signers. They are earnestly requested to have it filled out without delay, and returned to Mrs. E. M. Watson, Chairman, 112 Smithfield street, Pittsburgh, Pa.

TO THE INTERNATIONAL COMMITTEE OF THE EVANGELICAL ALLIANCE.—Dear Fathers and Brothers: Believing, as we do, that the liquor traffic and its results constitute the greatest obstacle in the way of the Gospel in every land, we, as Christian workers, earnestly petition that one entire day of the week of prayer for 1881 be devoted to the cause of temperance progress.

EASTER.

Congregational and ministers of other denominations are drifting into Episcopalianism; Episcopalians are drifting into Catholicism. Chicago and other cities are fortified on all sides with Catholic schools and churches. Business circles in New York generally observed Good Friday. These and similar facts stand in a mocking silence before the descendants of the Puritans as they prepare their flowers and cook their eggs for the observance of Easter.

The *Advance* tells us that we have reason profoundly to honor our Puritan ancestors who did not keep Christmas or Easter—resolved to have no fellowship with the unfruitful works of darkness, for in their time Christianity was in danger of being killed out by innumerable superstitions, formalities and frivolities. It also prays: "God forbid that our non-sacerdotal, non-episcopal churches come again into that bondage." But immediately it binds these cords of Satan about them, saying: "Nevertheless we are glad that our churches are coming to make more free and rational uses of such days as Christmas and Easter."

Christ said to the religious teachers in Jerusalem (Matt. 15:7-8), "Ye hypocrites, well did Esaias prophesy of you saying, This people * * honoreth me with their lips, but their heart is far from me." Would not these Puritan ancestors if alive today put a similar estimate on those who recommend this profound honor for the Puritans and at the same time are glad that their principles are trampled under foot? Catholicism rejoices to see how extensively her ideas are prevailing in this country, and Knight Templars, loyal to their blasphemous, Scripture-defying, Christ-insulting oaths, with showy parade and solemn assembly observe Easter.

The church struggles now as in those early days to purify herself. Do not those Christians who join with the motley crowds who with unregenerate hearts, with superstitions, formalities and frivolities observe Easter, worship devils? "Ye cannot be partakers of the Lord's table and of the table of devils." (1 Cor. 10:21.)

The church in using these human additions to the Christian religion makes void God's law by tradition, and our worship vain, by teaching for doctrines the commandments of men. We are fallen on perilous times. Let us heed the voice of a loving, though outraged Father, calling to each of us, "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Having heard and obeyed may we, filled with that power which the indwelling Holy Spirit affords cry aloud and spare not, and thus lead others to show their love for Christ by doing his will as revealed in his Word.

SECEDERS LIST.—(CONTINUED.)

On the 1st of January last when the last additon to this grand roll was reported, the whole number had reached 280. The fifteen names given below bring it to 295:

John M. Cude, (3) Dublin, Ind.
T. J. Addis, Kansas.
Sam'l Switzer, St. Charles, Ill.
V. M. Thompson, Holland, Mich.
Orin Belknap, Sutton, Neb.
F. G. Houck, Chicago, Ill.
L. C. Hoppel, Theo. Sem., Rochester, N. Y.
Rev. Jacob Van Der Meulen, Muskegon, Mich.
J. O. Doesburg, Holland, Mich.
Solomon Elliott, (3) Dublin, Ind.
Frank Slooter, (3) of Unity Lodge, Holland, Mich.
John W. Goozen, (3) of Unity Lodge, Holland, Mich.
Jacob Knite, (3) of Unity Lodge Holland, Mich.
John Hoek, Sr., (7) Holland, Mich.
W. S. Walker, Glencoe, Oregon.

During the next four months let us have a grand rally in this work and raise this list to FIVE HUNDRED. Let us use proper diligence in this work. What other can be more Christlike than to persuade men to renounce and confess their sin and take a stand for God and a holy life?

—Rev. A. A. Phelps, of the *Bible Banner*, was in this city during the great strike in the packing houses last winter. He visited the Stock Yards and thus records his testimony from a personal observation: It is a clear case of Labor revolting against Capital, not to correct a wrong but to gratify a whim. It is the tyranny of a secret society, claiming all the privileges for itself and utterly disregarding the rights of those outside of its own selfish circle. What if the demands of such "trades' unions" should be generally regarded? There would be an end of social equity and commercial prosperity. We believe most secret organizations are cruel monopolies, built upon the basis of selfishness, and operating disastrously to the best interests of society. There is no earthly necessity for carrying forward a good work under a cloak of concealment. And as a good cause does not need any secrecy, so bad a one does not deserve any. Let us have an open field and a fair fight. Down with the dark curtains and let in the light. A cause that cannot bear inspection and stand upon its merits, should find an early grave. And let no tears of regret be wasted over its decease.

—Josiah Alden, Pennfield, Calhoun Co., Mich., states that he will give five dollars a year for two successive years for the support of Bro. Lowe, and wishes to hear from brethren Poole, Nash, Swanson, and others, on this subject. "Be faithful doers as well as hearers and the work will go on." Five or six expositions are needed in Calhoun county.

—Arrangements are made by Elder Browne for having the degrees worked in Vermillionville, Tonica, Lostant and Magnolia, in La Salle county. Will not persons in adjoining places in the country and in towns prepare work for them?

—Friends of true reform will be glad to welcome a new State Association, auxiliary to the National Christian Association, organized in West Virginia. Will the loyal citizens of this State rally to her support, making her a mighty power in the service of God and humanity? Officers are: President, Rev. D. B. Turney, Petroleum. Secretary, John Bosley, Grafton. Treasurer, Rev. H. B. Higgins, Petroleum.

—Mr. Turney has just returned from Washington city, where he reports good work has been done for our reform.

—Anthony Comstock publishes a card warning colleges and other institutions of learning that the vampires of vice are yet eager to get their catalogues with the names and addresses of our choicest young men and women that they may destroy them soul and body, and profit in their destruction by the sale of infamous and vile literature. Too much care cannot be used by the officers of these institutions in detecting false applications for their catalogues.

—The East Deering, Me., correspondent of the Portland *Times* in a note of a Masonic election, says the proposition to have Elder Rathbun expose Masonry in that section meets with no favor. The worst part of the Boston expose (for the lodge) was the rage of the Masons. Doubtless the Maine Hiramites did not care to bring themselves into such ignominious notoriety. The correspondent says that tracts are often scattered profusely in the neighborhood, but hopes their effect is not to be dreaded by the lodge.

—Dr. Ormiston, of New York, has the credit of the following sharp logic: "If a Christian goes to a theater, he must take Christ with him. If he cannot take Christ with him, he must not go. If he leaves Christ at the door, he is no longer a Christian." With five times the force might the application be made to the lodge. Will not this respected minister apply the truth as vigorously to that system?

—The report of the Boston convention crowds out several interesting communications.

—A young Mason signing his name W. S. Clayton, who has the zeal which Paul had before his conversion without his education, writes from Boston under date of March 26th, that, "It is the unanimous voice of the people here, that the fanatic Freeman, the child murderer, should be set at liberty, and your Ronayne, Stoddard, Milligan, McFall and others, should be housed in his stead." He professes to be a Christian, yet all through his letter he disparages the religion of Christ and exalts the Masonic religion.

—The cathedral of the Holy Name claims four hundred and fifty converts to Catholicism as the result of recent special efforts of missionaries.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, April 1.—The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever. Ps. 22: 26.

FRI., April 2.—And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Ps. 40: 3.

SAT., April 3.—Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Ps. 45: 6.

SAB., April 4.—What manner of man is this, that even the winds and the sea obey him. Mat. 8: 27.

MON., April 5.—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Ps. 125: 1.

TUES., April 6.—This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1: 11.

WED., April 7.—And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2: 21.

ILLUSTRATED SUPPLEMENTS.

Our new eight page illustrated supplements, which show by engravings the signs, grips, and ceremonies of seven degrees of Freemasonry, and also Odd-fellowship and Knights of Pythias, are furnished free to canvassers for the *Cynosure*, and for general distribution, at the extremely low rate of three cents each, or $2 per 100 post paid, and by express charges not paid, at $6.50 per 1,000

The Twelfth National Convention.

THE BOSTON WORSHIPERS OF DIANA REPEAT THE AFFAIR OF EPHESUS "BY THE SPACE OF TWO HOURS."

THE PROCEEDINGS OF THE MEETINGS IN CHAMBERS ST. CHURCH AND HORTICULTURAL HALL.

Promptly at the advertised time the twelfth, and in an important sense the greatest convention yet held by the National Christian Association was called to order by the president, H. T. Cheever of Worcester, in the neat and commodious audience room of Chambers Street Presbyterian church, a place already become historic in our reform. Hardly had the words been spoken when the General Agent, J. P. Stoddard, received a message from the Police Commissioners not to proceed until he should see them. Notwithstanding this extraordinary summons, the meeting did proceed in prayer and conference in which the chairman led. Remarks were made by brethren Ronayne, Kimball, Milton, Kemp and others, during which, about three o'clock, the delegation from Chicago and beyond arrived, making a cheering addition to the hundred or so friends present. Not long after Mr. Stoddard returned and stated that the business for which the commissioners had called him away did not interfere with the present proceedings, but that he was told that twenty policemen would be needed in Music Hall, and $31 50 must be paid for this special service that evening. The question was, would this convention agree to this tax. The proposition roused a spirit of just indignation. "Millions for defense, but not one cent for tribute," said Dr. Milligan of Pittsburgh, with unmistakable emphasis at the close of a brief and ringing speech.

"We have been taught that the price of American liberty is eternal vigilance," said Prof. Philip Phelps of Holland, Mich., "but it seems that the price of Boston liberty is thirty-one dollars and a half." A well-dressed lady with flashing eye said she would give $5 to pay for the police service if necessary, but twenty policemen who were Masons would be worse than none. Daniel Stratton, brother of our old friend Rufus of Chicago, promised $10 toward the price of free speech in Boston and made good his word. The "Spirit of '76" flashed in every eye and breathed in every tone. We ask no protection for ourselves. God shall guard us. His truth we shall maintain. Conscious of the integrity of our cause we do not fear the mob. But if the property owners of Boston fear their own neighbors and need protection for their hall, and our use of it depends on being taxed for such protection we will submit under protest. If Music Hall is closed it is now too late to make other arrangements.

On motion of Rev. John Kemp of Dayton, a committee of three were chosen, to whom the whole matter should be referred. Brethren Stoddard, Cheever and McFall were sent on this errand; Dr. A. M. Milligan of Pittsburgh was called to the chair, and the general meeting was continued, but with sentiments pitched to a higher, bolder note.

Philip Bacon of Connecticut said, "We trust in God and not in the police of Boston" and drew a striking comparison from the experience of Luther.

Prof. C. A. Blanchard, of Wheaton, said that when he entered the Convention he felt as if he were among the ten spies of Israel instead of the two. We need to trust God more, and to say with confidence in his arm, that though the difficulties be great yet we will be able to overcome. This had been most forcibly impressed upon his mind during his visit to Kansas, in beholding the overthrow of the pro-slavery power in the city of Lecompton. Chosen as the fortress of the slave power, the seat of government, thousands of public money had been expended on great buildings which should be the seat of this insurrection against civil and personal liberty. Lately these had all been sold to a body of Christians who all through the slavery struggle were praying for the downfall of that curse of nations, and were now praying for the destruction of the lodge.

During the continuance of these remarks the committee returned, saying that the use of the hall was conditioned on having a special police force large enough to keep order and prevent injury to the property and an arrangement was now being made with the Police Commissioners.

Conference now gave way to business, since questions involving the privilege of the Convention to sit in Boston were settled, and Rev. D. McFall, pastor of the church, came forward and welcomed the Convention. As the hour was late he said he would not take the time to say what he had purposed, and after what has transpired this afternoon it would seem like adding insult to injury to welcome this National Convention to Boston. As for his church and himself, however, he could speak the words heartily. The little band had long been waiting for your coming. In their behalf he could speak with the utmost confidence. In behalf of the lodges of Boston he ought also to bid the brethren welcome. Your presence will help many now grinding in the prison-houses of secretism into greater life and liberty. He trusted that the proceedings would be of that manly, open character, as should produce upon candid, intelligent men a powerful and favorable impression toward the cause we advocate.

President Cheever responded to the welcome extended to the Convention and continued at more length in an exposition of the principles and objects of the meeting which appears in the opening address on another page.

The appointment of committees was then taken up with the following result:

On Finance:
Samuel A. Pratt of Worcester.
Henry Harrison of New York.
John Kemp of Dayton.

On Resolutions:
Prof. S. C. Kimball of New Hampshire.
Elder J. L. Barlow of Wisconsin.
Prof. Philip Phelps of Michigan.

On Correspondence:
Rev. D. McFall of Boston.

On Publications:
H. L. Kellogg of Chicago.
Rev. M. S. Drury of Iowa.
Rev. A. L. Deering of Massachusetts.

On Enrollment:
Prof. C. A. Blanchard of Wheaton.
Rev. D. C. Faris of Vermont.
Rev. S. D. Fitzgerald of Philadelphia.

After announcements the Convention adjourned to meet in Music Hall at 7:30 in the evening.

LITERARY.

—Rev. Albert Sims of Woodstock, Ontario, is engaged in the good work of overthrowing the vile tobacco traffic. He publishes a variety of tracts against the evil which he sells at the rate of 400 pages for 50c. They are excellent in matter, although not printed in so good style as those of Bro. Hastings of Boston.

—*Vick's Magazine* for April reminds us that spring is here with birds and flowers. Mr. Vick defies the seasons for in these pages we seem to see perpetual bloom and verdure. The articles on growing and packing apples, on tomatoes, and on scientific grouping of plants are good. James Vick, Rochester, N. Y.

—J. K. Funk& Co. of 10 Dey St., New York, have issued two more numbers of the Standard Series—Arnold's famous poem "The Light of Asia," and Thomas a Kempis' "Imitation of Christ." With the latter the Christian world has for centuries been familiar as one of the best uninspired devotional works. Arnold's work is regarded as among the best expositions of Buddhism, the doctrines of Gautama promulgated in the 6th century before Christ and now the religion of a large part of Central and Southern Asia, though much degenerated and mixed with the sensualities of idol worship. Mr. Arnold, having lived many years, made this system his special study, and it is said became himself a proselyte to the system around which he throws the charm of elegant verse. These books are furnished in excellent print for 15c. each.

—Boys who are tempted by the flashy but villainous story papers that are printed especially for their moral destruction should send for a copy of the "*Young Scientist*," 14 Dey St., New York, and learn how they may become deeply interested in useful and ingenious mechanical pursuits suited to their leisure hours.

—*The North American Review* for April has for its leading article a paper entitled "McClellan's Last Service to the Republic," which covers the whole period of McClellan's military career, from the flank movement to the James to the battle of Antietam. It is intended as a vindication. Sir Francis Hincks contributes a paper on the "Relations of Canada with the United States." The author's principal object is to show that the recently enacted Canadian Tariff is not an act of retaliation against the United States for their refusal to establish reciprocal free trade between the two countries in products that are natural to both. The Rev. David Swing writes about "The Failure of the Southern Pulpit." According to him, the Southern Pulpit is without influence on public opinion in the South, whereas it might be, and ought to be, a great engine for the moral and material regeneration of the people. The discussion of the Third Term question, begun in the February number of the *Review*, is continued in the present number by the Hon. George S. Boutwell, who insists that, whatever may have been the practice and the teaching of "the Fathers" it is now expedient that General Grant be again elected to the presidency. Charles Stewart Parnell sets forth the reforms in the laws of land tenure which are advocated by himself and his political associates, under the heading "The Irish Land Question."

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
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N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Caro, Mich.
Edward Mathews, Brooklyn, Mich.
J. T. Hobson, Leesville, Ind.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
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D. P. Rathbun, Clarence, Iowa.
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Thos. Lowe, Eastmanville, Mich.
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Home Circle.

Home Mission Poem.

God of the men that quailed not
At any face of clay;
God of the grace that failed not
Through all their pilgrim way;

Like Israel thou dost lead them
Through waters deep and red;
Like Israel thou dost feed them
With Christ, the heavenly bread.

And here their sons are planted,
And here thy churches stand;
Their martyr prayer is granted—
This is Jehovah's land.

Ring out from tower and steeple,
Ye wilderness of bells!
And shout, ye thankful people,
The Lord among you dwells—

Not where some Zion riseth
More glorious than the rest;
No spot our King despiseth,
Nor knoweth east nor west—

O'er prairie, stream and city,
Deep vale and mountain high,
His sovereign, saving pity
He spreadeth like the sky.

Oh, spreading sky, be bended;
Come, Holy Ghost, again,
Swift out of heaven descended,
And bearing gifts to men.

For lo! our land is teeming
With an unnumbered host;
The scattered tribes come streaming
As to a Pentecost.

No upper room can hold them,
Nor temple, as of yore;
The circling seas enfold them,
They spread from shore to shore.

Then come, with sudden power,
O rushing Wind of grace;
Sweep through our land this hour,
And fill the ample place.

Come to the crowded churches;
Come to the busy mills;
Come where the miner perches
His hut among the hills.

Where two or three are kneeling,
And breath of praise and prayer
From lowly roofs come stealing
Upon the evening air—

Where'er thy truth is spoken,
Where'er a child is taught;
Where'er a heart is broken—
Thy saving work be wrought!

To native born and stranger
Send out the searching grace,
Till the wild forest ranger
Shall time his steps to praise;

Till all their sons and daughters,
Of every hue and tongue,
Shall, like the noise of waters,
Lift up their sounding song.

Oh, many-voiced nation,
Oh, fold of every flock,
Safe be thy habitation
Beneath the eternal Rock.

—Intelligencer.

Uncle Tim's Talent.

Uncle Tim held up his saw and squinted along the teeth to see if it was "losing its set." He failed to decide, in his surprise at finding that he was taking aim at the minister, who stepped in range just at that moment on the street side of the fence. His eyes came into gear again as he laid his saw on the wood pile and stepped up to the fence, saying, "Well, it is queer. It's only a minute ago I was thinkin' about you. I was thinkin' what a good sermon that was you gave us last Sunday mornin', an' how I would tell you so the first time I see you."

Uncle Tim was the wood-sawer and days' work factotum for the village. Unlearned as he was the minister always missed him if he was absent from church—he was such a helpful listener. And to Uncle Tim's compliment he replied, "You told me what you thought of it at the time, in the way you listened to it; though, for that matter, you always seem to be interested. I don't suppose you know what a comfort such a hearer is to a minister. If all the congregation were like you I think it would turn my poor sermons into good ones."

"Thank you," said Uncle Tim, "I don't always get the hang of everything that's said. But I should git less if I didn't give attention. An' I always says to myself, 'The minister he works hard to write his sermons, an' if folks don't listen to 'em its pretty discouragin'.' An' I says, 'You can't put much into that contribution-box, Tim, an' you can't talk in prayer meetin', but you can count one in listenin', you can try to 'preciate what other folks do.'"

"The talent for appreciating is an excellent one to have," remarked the minister.

"Well, as I look at it, it's one as isn't denied to nobody," said Uncle Tim. "An' if it's the only one I've got I'll try not to wrap it in a napkin. When Deacon Mason does me good by one of his experience talks in prayer-meetin', I think it's no more'n right he should know it. P'raps he has times of thinkin' that he can't say anything worth while, an' it stan's to reason that he can talk better if he knows he's doing somebody some good. An' when Widder Hatch is makin' such a gritty fight to keep her children together an' give 'em an edication, I think mebbe it makes it a little easier for her to stan' up to it if a neighbor drops a word of 'preciation once in a while."

The minister said nothing, but there was a look of "'preciation" on his face, and Uncle Tim continued: "The other day I see the young schoolma'am was lookin' worn out and sober like. I 'magined them big boys from the Holler was worryin' the life out of her. An' I didn't know how I could help that. But at noon I just went down to the schoolhouse a purpose to tell her how nice our gran'son was gettin' along with his 'rithmetic. An' she said it was better than half a dozen cups of tea for cheerin' her up—she did. An' when I see Sanford's boy take a little Irish girl's part that the other boys were tomentin', an' they jeerin' him, I went up to him an' I says, 'Uncle Tim's nothin' but a wood-sawyer, but he knows enough to see that you've got the stuff of a gentleman in you.' You see old folks don't notice the boys enough. An' there's Jim Brady, a drinkin', card-playin', shootin'-match creetur', who goes around a good deal like a dog without any owner. He knows folks despise him. But Jim's right handy with tools, an' when I take my saw to him to have it filed, an' tell him he does that job better'n any other man I know, I think it helps him to have a little more respect for himself, I do. You see it's dreadful easy to look at faults—faults in children, an' faults in hired help, an' faults in tavern-keepers, an' faults in prayer-meetin's. But as I look at it we'd do a great deal better to think more about the good things in 'em."

"To have the talent for appreciation, as you call it," said the minister.

"I dunno as that's quite the thing to call it," responded Uncle Tim. "My wife, she says to me once in a while, 'It's nigh onto fifty years that you've been tellin' me that you love me. An' I know you do. But I don't want you to stop sayin' it. I want you to keep tellin' it as well as livin' it.' An' I guess it's not only a talent of 'preciation that's needed but a talent of tellin' it."

Uncle Tim screwed up his face for another squint along his saw teeth, and the minister walked away, reflecting how much brighter and better the world would be if all of us had the talent for appreciating the good things in others, and added to this appreciation Uncle Tim's "talent for tellin' it."—*Illustrated Christian Weekly.*

Colonel Streight's Adventure.

While I am writing, I will add that I have a very kindly feeling for these poor, destitute, persecuted people, who are endeavoring to escape from a condition worse than slavery. It will soon be sixteen years (in February next), since I was making my way from the same country. That class of people that are now persecuting the colored people was then called rebels; and those rebels had orders from the commander of the prison from which I had escaped to capture me, but to not bring me back. My life was at stake, but human endurance has a limit even when life is at stake, and this limit was reached when I was on the south bank of the Rappahannock river, near Rappahannock, after a terrible day of crossing difficult streams, marching and hiding from the enemy. My feet were sore; I was worn out for want of sleep, and starving for want of food. Escape seemed impossible. On the north was the Rappahannock river (near three miles wide); on the east was a deep, impassable creek; on the west was another stream of water, too wide and deep to cross without a boat, and on the south side the rebels had established a strong picket line. It was known by the rebels that I was somewhere within the space of country above described, which was not more than two miles wide and three or four miles long. A cavalry regiment, together with the people, both black and white, with their dogs, had turned out to hunt all day for my place of concealment. It seems almost providential that I was able to elude their vigilance through that terrible day. But darkness put an end to the search, and I was left to consider the situation. Up to this time my policy had been to avoid trusting anybody, and to endeavor to get through the country undiscovered. This must now be changed, for I was in great need of immediate friendly assistance, and, as I had no confidence in the white men of that section of the country, the black men were my only choice. I started in the dark, through a drenching rain, and soon found the negro quarters of a plantation, and, on entering one of the cabins, I was welcomed by a good, honest Union man, and a friend, though a slave, who had been out all day with his master hunting for me. This man, at the risk of his life, took me into his cabin, procured and cooked a bountiful supply of food, and permitted me to rest while he joined his master the next day in a vigorous hunt for my place of concealment. Night came again, and the negroes returned to tell what had been done, and of the fact that a certain boat, by chance, might be captured, which would enable me to cross the Rappahannock, and thus escape from my pursuers. The negroes of this plantation, at the risk of their lives, joined me in capturing the boat, and piloted me through a difficult stream to the river, and returned to their houses to join in the search for my whereabouts on the morrow. By their assistance I made my way out of the reach of the enemy, and my life was spared. The colored people now flying from Southern persecution are trying to escape from the same evil spirit that plunged our country into war; that starved and tortured to death over 30,000 Union soldiers; that hunted escaping Union prisoners of war with blood-hounds; that since the close of the war has murdered tens of thousands of men and women for entertaining political opinions favorable to the Union; that has organized rifle clubs and Ku-Klux bands to whip, scourge, and murder Union people. I say that it is from this evil spirit that these poor people are trying to escape, and it was from the same demon that I made my escape. And now, remembering the fact, if any man supposes that I have no sympathy for the refugees, he is not acquainted with my disposition, for I do not intend to be guilty of ingratitude. Hoping that the time will soon come when our National Government will protect the rights of our citizens throughout the length and breadth of the land, I remain most truly yours,

A. D. Streight.

—*Logansport Journal.*

The Argument from Design.

John Stuart Mill advised all who would prove the Divine Existence to adhere to the argument from design. Even Matthew Arnold says that all he can say against the argument from design is, that he has had no experience in world-building. "We know from experience that men make watches and bees make honey-combs. We do not know from experience that a Creator of

all things makes ears and buds." What if Red Cloud and Chief Joseph had been brought to the Centennial or to Washington? What if they had seen the majestic dome of our national Capitol and all the marvels of the Centennial? Red Cloud would have said, if he had followed Matthew Arnold's philosophy, "I have had experience in building wigwams. I know the path from my house to the hut of Seven Thunders or Bear Paw. I know that every such path is made by some cause. I know that every wigwam must have been built by some man, but this railroad—I never had experience in building railroads—I do not know but that it was fished out of the sea. This marble Capitol, these wonderful and strange things in the Centennial! I have never had any experience in making columbiads or spinning-jennies. I know that the flint which I sharpen for my arrow must be shaped by some man; but this columbiad, I do not know but that it grew. This spinning-jenny! I have had no experience in factories and weaving machines and these marvels. I think this loom was *evolved!*"—*Joseph Cook.*

Childrens' Corner.

The Little Brown Seed.

"I am of no use," said a little brown seed;
"Where shall I go and hide?
I'm little and brown, with nobody's love,
And ugly beside."

So she rolled, and she rolled very quickly away,
And tumbled on the ground;
The rain came in torrents, and fell upon her
And all things around.

And she felt herself sinking in darkness beneath,
Poor little faithless seed!
Where never an eye could see her sad fate,
Oh! she was hidden indeed!

The little brown seed lay still in the earth,
To herself still sighing—
Till at last with an effort she roused up, and cried,
"I'll begin by trying."

"I'll try and stop fretting, for 'tis of no use,
And if I've nobody's love,
I'll look up in hope, for there is one who will see,
The dear God above."

Oh, would you believe it! straightway the dark ground
Began to tremble and shake,
And make way for the little seed, hopeful now,
Her upward way to take!

Up, up she went, till at last she saw
The lovely, bright blue sky;
Oh, the beautiful spirit had found release,
And the summer time was nigh.

And brightness and beauty that grew upon her,
I cannot begin to speak;
Crowned with flowers she stood, beloved by all,
So lovely—yet so meek.

—The Common People.

St. Patrick.

Christian Press.

Sometime in the year 377, while the Roman power was yet in its glory, for Julian and his persecutions had passed away, and Jovian and Gratian had introduced a large degree of liberty, both civil and religious, throughout the empire, there was born in North Britain, in a humble cottage, near a place known as Kilpatrick, a child destined to accomplish a great work in the neighboring kingdom of Ireland, and to have his name passed down in the history of the church as the patron saint of that island. His father was named Calphornius, the son of the pious Presbyter Potitus, who had sent his son to France to be instructed in the evangelical religion by the then celebrated Martin, of Tours. It appeared afterward that this teacher had a sister, by name Conche, who had ability to teach the art of loving, and, as a result, she became the wife of Calphornius, and returned with him to his far off home in Scotland. In due time she became the mother of the hero of our sketch, the celebrated St. Patrick. At that period it was no uncommon thing for the Irish Scots to make a raid into Britain, and carry away along with produce and cattle, such of the inhabitants as they could seize. About the year 393 a band of these marauders passed near the home of Calphornius, and carried away his son, then a lad of some sixteen years. Like Jacob, when Joseph was taken away, his parents no doubt refused to be comforted under such sad calamity; but, as in Joseph's case, God meant it for good. For six long years he remained in bondage, and almost forgot his own tongue in the use of the barbarous dialect used among his captors. But while he became like them in the use of their language, he continued free from their superstition and their immorality, and he longed to bring them to a knowledge of that religion which was his own solace in sorrow.

In his "Confession," one of two short epistles which have been preserved from his pen, and which scholars now regard as authentic, he says: "My constant business" (during his six years captivity) "*was to keep* THE FLOCKS. I was frequent in prayers. The love and fear of God more and more inflamed my heart. My faith and spirit were enlarged so that I said a hundred prayers in a day and nearly as many at night, and in the woods and in the mountains I remained, and before the light I arose to my prayers, in the snow, in the frost, and in the rain, and I experienced no evils at all."

Near the close of the sixth year of these labors he dreamed that he would find a vessel on the sea coast which would take him back to his parents. He had faith in the dream, and sought the coast, found the vessel, and though refused a passage at first, yet his fervent prayer brought down the Holy Spirit to influence the heart of one of the crew, who took him on board the vessel and protected him. On the third day he reached land, and, after a journey of twenty-eight days, he came in sight of his childhood home, where he was received as one from the dead.

[*Concluded next week.*]

In the Sugar Bush.

Children, how many of you ever saw maple sugar made? Just as I thought, only a few; so in fancy I will pack you into a farmer's wagon, which has been spread with straw; it will hold as many as can sit down in it. Never mind if you are crowded; it will jolt you and bounce you in such a way you will all be laughing in five minutes. The roads are muddy, and we have to drive slowly, but here we are at the place where we leave the wagon. As soon as we stop the boys jump out, leaving the girls to take care of themselves. They will be more polite in a few years we hope. So the driver and I lift the girls out, giving each a toss and a shake to settle her ruffled plumage.

Is this the sugar bush? Yes, though why these tall, grand, old maples should be called a sugar-bush, passes my understanding. Hark, what a wild anthem the wind is playing in their tops; see how they bend and sway under its touch, while down here it is quite still; only now and then a gust which rustles the dead leaves so noisily it sets all the squirrels to scampering. The grove looks strange with a bucket of wood or tin hanging on the trunk of every tree. If you listen you will hear the tinkle of the sap as it falls drop by drop. Come close and you will see a small gash is cut in this tree, and a little spout put in, through which the sap flows. Here is another tree in which they have bored a hole four or five inches deep, and then driven in a small piece of sheet iron to conduct the sap to the pail. Taste and see how cool and sweet this sap is; all the sweetness of last summer is stored here.

There is a man gathering sap; he empties each bucket into a barrel he has fastened on a sort of sled. We will follow him, and he will lead us to the sugar-house. It is only a cabin made of boards, and though the window and door are open, it is filled with thick steam, for, inside, set in brick, are the long, large sheet iron pans in which they boil down the sap until it becomes a thick syrup. Then they dip it into another pan and boil it until it becomes sugar. The men are dipping out the syrup, and they say in an hour they will be ready to "sugar off." They will call us with a horn when it is ready.

We will scatter through the woods, and see what we can find. Here, on the south side of this little knoll, are some anemones, looking quite too fair and frail for this cold air, and here is a robin and there a blue-bird, and upon the trunk of that tree is a woodpecker. Can't you hear him tap, tap, tap? Hear this bird call ng "Phebe-e, Phebe-e," in a half-complaining, half-mournful tone, as if he had quarreled with her, and wished to make up, and wondered why she didn't come. Look around and see what pretty mosses are hidden under these dead leaves. Now come through the grove to this strip of sandy land where the pines have crowded the maples away, and by the stumps and logs you will find some wintergreens with the little red berries hanging underneath the spicy leaves.

Ah, there is the horn! The boys will have to leave the squirrel they are chasing, and come with us. While we have been away the men in the sugar house have brought in snow which they have found in some shady hollow, and they have packed it in their tin pans. They have whittled out some wooden spoons with which we can dip the thick syrup onto the snow where, as soon as it cools, it forms a clear, amber-colored wax. Taste it; did ever confectioner make such candy as that?

While we have been eating the wax, one of the men has been stirring some of the sugar until it is nearly cold, and with this he fills a row of eggs-shells standing on the window-ledge. That large, white goose-egg shell is for Susy, the youngest one of our party. She tells me in a whisper that "maple thoogar ith dood." The eggs are for the girls, and when I ask why the boys cannot have some, the man says, "Boys can eat enough to last them a good while!"

Children, have you had all you want? Then come here and see the tubs into which they will pour the liquid sugar. As it cools it will form in quite large crystals which sparkle like gold. If they stir it while it is cooling the crystals will be smaller, and it is usually ladled out into pans and forms the cakes you see in the grocer's windows.

Now scamper for the wagon. We will stop on our way home and see if we can find any trailing arbutus. I think I know a spot where it grows. Hold up, driver, this is the place; and here by the side of this log well hidden by the dry leaves, are a few pink buds not open yet, but we will gather them, for there is no perfume, no, not "in Araby the blest," to be compared to that held by these dainty buds.

Take us home now, driver, and here we are at last. Have you had a pleasant trip?—*Advance.*

Brevities.

—The salary of the Czar is $17.40 a minute. It seems good pay when one does not remember that his principal occupation is that of being shot at by some of his beloved subjects.

—A young lady who came in last week to advertise for kitchen help, said with a sigh and a wring of her dainty gloved hands, "Oh, I do hope we'll get one soon. For it does almost break my heart to see mother wash dishes, with her rheumatism, too."

—The vertical shaft in the Yellow Jacket mine at Virginia city, Nev., has now reached a depth of 2,863 feet, and will be carried to at least a depth of 3,500 feet. This is the longest vertical shaft in the world. No paying ore has been found below the 1,028 feet level.

—A man at Westerly, R. I., lost a very valuable hunting dog by the cunning trick of a fox, recently. The fox had been chased upon the pond by the dog, when, on approaching thin ice, he turned suddenly, and, heading for the shore, left the dog where he broke through, and falling in was frozen to death.

—Nevada has been able to sell only about 100,000 acres of school lands, owing to their mountainous situation or desert character—consequently the school fund has not been much benefited by the grant. The State proposes to relinquish these lands to the government on condition of a grant of 2,000,000 acres of non-mineral lands, which can be sold to advantage. The Nevada Legislature passed a bill authorizing this exchange, and Representative Daggett is preparing another bill to the same effect to be introduced in Congress.

—The towers of the Cologne Cathedral are 524 feet, 11 inches, or 515 feet and 1 inch high; tower of St. Nicholas' at Hamburg, 473 feet, 1 inch; cupola of St. Peter's, Rome, 469 feet, 2 inches; cathedral spire at Strasburg, 465 feet, 11 inch; Pyramid of Cheops, 449 feet, 5 inches; tower of St. Martin's, Landshut, 434 feet, 8 inches; cathedral of Antwerp, 404 feet, 10 inches; cathedral of Florence, 390 feet, 5 inches; St. Paul's, London, 365 feet, 1 inch; ridge tiles of Cologne cathedral tower at Madgeburg, 339 feet, 11 inches; tower of the new Vatine church at Vienna, 314 feet, 11 inches; tower of the Rath-haus at Berlin, 288 feet, 8 inches; and towers of Notre Dame Paris, 232 feet, 11 inches. To this may be added the spire of Trinity church, New York, which is about 290 feet to the cross.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$90 25
Eli Tapley..... 37 50

TAKE THE PLEDGE.

The resolutions adopted by the Baptist church of Pleasant Hill, Jones county, Iowa, are here presented in hope that they will find a response in many churches and congregations and the principles carried out at the polls until our churches and government shall be free from the demoralizing and dangerous effects of secretism:

WHEREAS, The Scriptures of divine truth teach the worship of the true and living God, the Creator of all things; and

WHEREAS, The same Scriptures teach that Jesus Christ, who is revealed to us by the Scriptures, is the only means of man's accessibility to God; and

WHEREAS, The rejection of Jesus Christ in any form is equivalent to the rejection of God, the Creator, himself, from all such ceremonies or acts of devotion; and

WHEREAS, The neglect to recognize and reverence Jesus Christ in any ritual or formula of any organization in which prayer is made a part of its formula, is a manifest disrespect to him, and also to God himself; and

WHEREAS, The rejection of Jesus Christ as revealed in the divine Scriptures is a manifest rejection of the God revealed to us in the same; therefore, be it

RESOLVED, 1. That all such semi-religious bodies are inconsistent with a profession of faith in Jesus Christ; and such semi-church associations are incompatible with, and contradictory of church organization, as taught in the New Testament Scriptures of divine truth.

2. That it is inconsistent with church membership for a person to belong to two religious organizations at one and the same time, in which the religious doctrines and teaching are wholly opposed and contradictory to each other.

3. That it is inconsistent to profess faith in Jesus Christ, and retain a membership in a church that receives and recognizes his authority and teachings; and at the same time to recognize and be subject to the authority, teachings, ordinances, rites and ceremonies of an organization, which is religious or semi-religious, that fails to recognize him either in public or private.

4. That all organizations using religious services in their formulas, such as prayers and acts of devotion, are properly regarded as religious.

5. That all such as discard the teachings, name and authority of Jesus Christ, are anti-Christian and must of necessity be rejected by all that is Christian.

6. That it is the duty of all Christians to renounce, reject and discard from their fellowship all that disowns, rejects and discards Jesus Christ.

7. That as far as it is in our power both in public and in private by all lawful, just and Christian means we will urge by precept and example the renunciation of all secret, oath-bound organizations as being derogatory to Christian character, and dangerous to the commonwealth.

Thus another church shakes its hands clear from keeping the garments of those who betray Christ, and compromise his worship with the sun-worshipers or secret worship of the devil. Upper church courts and ecclesiastical tribunals may reject such action of churches and will, it is quite probable, so long as they are in complicity with the service of Baal, lest by such action their own connection with churches of Jesus Christ be severed or they compelled to renounce all fellowship with devil worship. But why should any individual church or body of believers hesitate for a moment to cut themselves loose from associations, quarterly meetings, presbyteries, conferences, or councils, so long as the independency of churches are clearly taught in the Word of God, if upper courts hold the truth in error, and in unrighteousness? What right has the church to come to an agreement with Belial, or what concord can the church, a free and independent institution of the Lord, have with idols? Why not reject that supremacy, and rule by which so many are made unwillingly to be partakers of other men's sins. The command is have no fellowship with the unfruitful works of darkness. So we say.

The church adopting the foregoing resolutions has been blessed with a good degree of revival during the past three weeks of my labors here, although it is quite probable that had there been no rowdyism exerting its influence in opposition to the truth against secrecy the work would have been very much greater.

I have a word to say to those ministers who are afraid of bringing up this subject for fear it will hurt the meeting. May God help you to preach the whole truth and make it so plain that secretists, too, shall be warned. We want no superficial work; the judgment fires will soon try it. My experience teaches me that the best way to convince men is to tell them so plainly as to leave no room for doubt, and yet so earnestly and kindly as to force the conviction upon them that you fear God and love their souls. Do not cry "Peace, peace," to the churches when God has not spoken it. "First pure." Many went out from following Christ; it was because they were not of him. May God speed the freedom of the churches from the bond of secretism.

JOEL H. AUSTIN.

BAPTIST.

—Dr. Lorimer, pastor of the First Baptist church of this city, has created a sensation by publicly condemning the practice of theater going by ministers of the Gospel who attend under the pretext of learning how to better preach the Gospel! The Dr. having followed the stage when a young man, speaks from experience. That it should have been necessary to thus warn the professed ministers of Christ against attendance on the "play houses of the devil" is sad indeed. We often hear of stealing the livery of heaven to serve the devil in, but this pretext for ministerial theater going seems to be a proposition to steal (or borrow) the livery of hell to serve God in. Dr. Lorimer we are told is a Freemason high in the order, and can therefore speak from experience of the character of this other institution of Satan, which certainly is not less dangerous to the morals of ministers than theater going. God grant that he may receive grace to raise a voice of warning against this great evil also.

UNITED PRESBYTERIAN.

Rev. J. G. Barnes, pastor First church, Monmouth, Ill., died on the 16th inst.

MISSIONARY.

—The total membership of the native churches in China is at the present time not less that 15,000.

—When the American Board divided the mission stations with the Presbyterian Board, at the meeting in Brooklyn nine years since, they said, "We give you our crown jewels, Syria and Persia."

—Twelve persons in England and America last year gave to foreign missions the aggregate sum of $3,000,000.

—Miss Austin, of New York city, who lately took her departure for Alaska, to take part in missionary work at Sitka and Fort Wrangel, is the first missionary ever sent to that neglected and almost forgotten part of the United States.

—The late heathen people of the Sandwich Islands now contribute annually for the support of the Gospel beyond their territories $24,000. Some churches average more than four dollars per member. One church sustains five foreign missionaries.

—The missionary station in Oroomiah, Persia, was begun by the American Board in 1833. Then few men in that region could read and only one woman, and there were no printed books. The mission was transferred to the Presbyterians in 1871. Now there are in Persia 29 American missionaries, 63 native ministers and licentiates, 99 native teachers, 1,221 church members, 3,300 attendants, and 1,643 scholars. The people read the Bible, "Pilgrim's Progress," Doddridge's "Rise and Progress," etc., in their own language, they have a newspaper, and the children study school books printed in their own land. The people are so poor they live in one room, often with their cattle, the children sometimes go barefooted in winter with only one garment, yet the Presbytery of Oroomiah gives an average of one dollar and twenty-eight cents a member, and the church at Teheran more than four dollars a member. The mission costs the American Presbyterians eight cents a member.

GENERAL.

—The establishment of a Roman Catholic hierarchy in Bosnia and Herzegovina meeting with considerable opposition, the Vatican has decided to suspend for the present its negotiations with the Austrian government on the subject, and to create provisional apostolic vicariates in Bosnia.

—Dr. Richard S. Storrs has consented to deliver the oration at the celebration of the Wyckliffe anniversary, which the American Bible Society has decided to observe at the Academy of Music on December 2d, that day being the five hundredth anniversary of the publication of Wyckliffe's translation of the Scriptures.

—A training home to be established in England for young women connected with the "Salvation Army" is planned by Catherine Booth.

—Mrs. Mumford, in Philippapolis, Bulgaria, contemplates building if money is sent her for that purpose.

—The *Banner of Holiness* repub-

lishes Prof. C. A. Blanchard's sermon on Dancing.

—The Jewish feast of the passover commenced on the evening of March 26th, and continues for eight days.

News of the Week.

—President Hayes is an advocate of capital punishment.

—The deepest well in the world is 3,200 feet deep. It is located near Buda, Pesth, Hungary.

—The Texas Republican Convention adopted a resolution that Gen. Grant is the choice of the Republicans of Texas for president.

—The art sales at Prince Demidoff's palace have reached a grand total of $972,094.

—The Duke of Edinburgh will soon reach the west coast of Ireland to inspect the arrangements for relief.

—The ex-Empress Eugenie is about to visit the scene of the Prince Imperial's death in South Africa.

—Jesuits in France are making active preparations for the transfer of their educational establishments to Spain and Great Britain

—Indians attacked a party of six men near Santa Barbara, N. M., and killed them all.

—A temperance revival is in progress at South Bend, Ind.

—French Canadians are leaving Montreal at the rate of sixty or seventy a day. They go to Michigan and Colorado.

—Five hundred journeymen tailors of Pittsburgh and Alleghany, strike for an advance of from ten to one hundred per cent.

—Good Friday is said to be generally observed in New York, in business circles, as a holiday.

—Bismarck has been compelled by the advice of his physicians to abandon beer drinking.

—The editor of the Toronto *Globe* though now somewhat advanced in years, is yet about as well able to cope singly with an assassin as he is with any of the public abuses which he has assailed in that journal. Yesterday a discharged employe entered the editor's room, and, without a word of warning, shot him, the ball taking effect in his thigh. Instead of running and getting into a flurry about it, the editor coolly grappled and downed his assailant, whom he disarmed. That done and the man turned over to the police, the editor had his wound dressed and went home to be cared for. The nerve and self-possession which he exhibited in the matter are evidently among the qualities which enabled him to create the greatest newspaper of the Dominion.—*Inter-ocean, Mar. 26.*

—Poet Longfellow has just passed his seventy-third birth-day, yet hale, and full of mental health. Always a temperate—yes, a temperance man; he has no physical foe but old age. How well our American poets, gliding by three score-and-ten, with all powers seemingly unimpaired, Bryant, Longfellow, Whittier, Holmes, teach that peaceful, though arduous, intellectual labor is not hostile to length of days.—*Signal.*

Publishers' Department.

The Christian Cynosure.

Terms for the Fall and Winter Campaign 1879–80.

The price of single subscriptions has been reduced from $2 20 per year in advance to $2 00 within the past year, while in every respect it is our aim continually to increase the value of the paper.

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For a year's subscription (whether alone at $2.00, or as one of a club, at club rates,) and TWENTY-FIVE cents *extra* (with an order to that effect) we will send, postpaid, a copy of the paper covered, three degree edition of our new book entitled "FREEMASONRY ILLUSTRATED." This contains a very full and profusely illustrated exposition of the first three degrees of Freemasonry, with 276 proof notes from standard Masonic authors with a historical sketch of the order and a critical analysis of the character of each degree by Pres. J. Blanchard.

This new book of 376 pages is offered at this special price only to those subscribers who send us a year's subscription for the *Cynosure* (either a new subscription or a renewal,) with twenty-five cents extra. To all others the price of the book is forty cents. For price of book in cloth binding and containing seven degrees, see page 15 of the *Cynosure.* Let all carefully read our terms for the fall and winter campaign, and if possible begin to canvass so early and so earnestly as to insure a glorious success.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor even when they send in clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure*, we believe to be the consciousness that they are working for the welfare of their country, of their fellowmen throughout the whole world, and above all for the glory of God.

Price of single subscriptions to the *Cynosure* $2 per year in advance. This is low considering the size and value of the paper.

No. of subscribers March 27, 1880...4,084
" " " " " 1, 1879...3,943

Gain in one year (and four weeks nearly)..... 141

This balance is on the right side and if the Spirit of the Lord comes mightily on those interested in our reform the mail list will grow larger as the months roll round. How many in canvassing show the grace and grit of this Kansas friend? He writes: "I am still at work hard to get up my club, still lack two names, but am determined to make it yet I have traveled on foot some fifty miles or more, hunting up subscribers. I feel much encouraged as I pass around and find so many more Anti-masons than I supposed there were. All we need to do is to let the people know the truth, and all false worships like Masonry and Odd-fellowship will melt like snow before a summer's sun."

H. M. Woodford, Waverly, Iowa, sends five subscriptions for a year each, and also encloses a list of eight subscriptions for a year each, secured by John Stratton of Janesville, Ia

Bro. Woodford furnishes the *Cynosure* at 50 cents a year to all who will take it in Bremer county, Iowa, paying $1,00 on each subscription himself, and to bring this offer before the people, he advertises it in the county papers. We know that nothing will please this generous friend better than to have one hundred or more of the citizens of Bremer county avail themselves of this offer of the *Cynosure* at one-fourth the regular price.

Riley Wilder, Baraboo, Wisconsin, sends his fourteenth subscription for a year.

George M. Smith of Linden, Mich., and N. P. Eddy, Strafford, Ill., each send five subscriptions for a year each.

A club of six subscriptions for a year each, was received from Utica, Ohio, but the sender's name is not specified.

W. A. Evans, Shade, O., sends four subscriptions for one year each and writes: "The cause is gaining ground here. May send others next week."

Clubs of four each for a year were received from J. H. Hanna of Pittsburgh, Pa., and Mrs. Louisa H. Hull, Perry, N. Y.

Four persons each send two subscriptions for a year each.

A. G. McKeown, Blanchard, Iowa, writes: "I am working up a club for the *Cynosure*," and several others have also written that they are doing likewise.

Worthy persons, who will carefully read the *Cynosure* and make good use of it, who are not able to pay full price for the paper, or even our low club rates, where clubs are formed, can have the paper at one dollar for the current year. The Viall Fund will pay the remaining fifty cents on such subscriptions.

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Home and Farm.

How to Make Farming Profitable.

I will lay down a few rules, writes a correspondent of the *Rural New Yorker*, for successful farming, as follows:

1. Have order and system in all you do, having in your mind in advance what crops you intend to grow; and provide the seed, so that no delay will occur when the time comes for sowing and planting. You should also closely estimate the amount of stable dung that you can spare for crops, so that in no case shall a crop be grown on land that has already been overcropped, unless some fertilizer has been applied to it.

2. Obtain good help, if possible, as half of your success depends on the kind of hired help you have; and don't employ too many hands, as a man and a boy will often do as much as two men, especially if the latter are not left to work by themselves, as they frequently spend half of their time in talking; but a man is not apt to talk much with a boy, and the consequence is that he attends to his work. Of all the nuisances that I ever suffered on a farm, I have found gabbling help to be the most unprofitable. When I hire a man, I tell him plainly that he must not fool away his time (my time) in talking to other men while at work, unless he wants his "walking papers."

3. Work with your help. This is the key that unlocks the door that leads to prosperity; but don't say any more to them while at work than is necessary, as you will set a bad example by telling yarns, etc. Suppose that a farmer is hoeing corn with two or three men, and he says, "Boys, have you heard the news?" And he and all stop work or partially stop to hear the "news," which takes, perhaps, fifteen minutes to relate, and what little corn is hoed while the "boss" is relating the news, is but half-hoed, and might as well not have been hoed at all. Now, a day is made of minutes, and the waste of a few in this or that way constantly during the day, is sure to result in unsuccessful farming in the end. Say to your man, in plain English: "Shut up and attend to your work, or take your money and go. I hire men to work—not to spend their time in talking."

4. Don't covet the name, "He is a good man to work for;" but rather the name that I had many years, "He is a hard man to work for but he is good pay." That meant that I made my men do a fair day's work, which hired men now-a-days call hard. The fact is, farmers, that nine farm hands out of ten won't do half a day's work, on an average, if you are so easy with them that they call you "a nice man to work for."

5. To do good work, you want the best farm implements that you can obtain, and plenty of them, so that if one gets out of order while in the hurry of work, you can use some other implement till the broken one is repaired. You will save money in the end by throwing away your old plows, which were made about the time of the deluge, and getting the best patterns, with steel mold-boards, as they pay for themselves in a single season in the saving of horse-flesh in their draft. Again, see the rusty old hoes that many use, bought perhaps twenty years ago! Take out the handles and sell the hoes as old iron, and buy new ones, because you can do one-third more work, and do it much better, in a day with one of the most improved new ones, than you can with one of those old stubs that some of you use.

(*To be Continued.*)

WASHING CAMBRICS.—"Emily Maple" tells the *Rural New Yorker* people that black pepper prevents the colors from running in black and white or brown cambrics. A table spoonful stirred into the first water, is sufficient, and it in no way injures the water.

NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Books and Tracts sent during the week ending March 27, 1880.

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By Mail.

D W Gilbert, W Williams, Jos Blair, J Z Constantine, C Torry, E D Vesch, Thos J Muzzy, C R Moony, T B Hartman, J Lusk, J Wright, J A Chesney, L P Shriver, T R Good, A T Plummer, C Hofmeister. W W Hodges, J R Robbins, W D Clay, Rev W O Dinins, C P Hayes, S L Cook, J Leavitt, W B Faggart, S Reilly, G B Harlan, H W Brown M F Dowling, Dr D W Dunn, L A Davis, J S Gard, C C Richardson, A Tuttle, W Wheldon, Elliott & Co, R B Robinson, Z S Dutton, D M Hawkins, Rev J K Glassford, E Roby, G M Smith, W H Parker, Dr H F Listmayor, J W Margrave, T F Green, Wm Matthews, Thomas Fletcher, Charles S White, R A Obenchon, Rev Warren Taylor, Miss Retta Lewis, C Lyon, J C Blake, A B Bisbee, W M Joy, J H Millspaugh, N P Eddy, F W Sweet, D Snyder, C A Luce, J D Bollis, I Preston, W H Husted, C Williams, J Moyer H M Woodford.

MARKET REPORTS.

CHICAGO, March 29, 1880.

GRAIN—Wheat—No. 2	$	1 14½
No. 3		1 02¼
Rejected		87½
Winter		1 15½
Corn—No. 2		35½
Rejected		35½
Oats—No. 2	30¼	34
Rye—No. 2	72½	75
Bran per ton		14 12½
Flour—Winter	4 00	7 00
Spring	3 25	6 50
Hay—Timothy	10 50	12 50
Prairie	6 00	8 00
Mess Beef	8 50	9 00
Tallow		5¾
Lard per cwt		7 12½
Mess pork, per brl		11 50
Butter medium to best	20	35
Cheese	9	14½
Beans	65	1 40
Eggs	8¼	9
Potatoes per bu	37	55
Seeds—Timothy	2 20	2 35
Clover	3 80	4 20
Flax		1 50
Broom corn	2½	7½
Hides—Green to dry flint	5½	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	30	43
Unwashed	30	44
LIVESTOCK—Cattle choice	4 75	5 50
Good	4 30	4 40
Medium	3 90	4 30
Common	2 50	3 00
Hogs	4 30	4 70
Sheep	6 00	6 50

New York Market.

Flour	$4 50	5 55
Wheat—Spring	1 27	1 42
Winter	1 42	1 88½
Corn	54½	56½
Oats	40	44
Rye	heavy.	
Lard	7 60	7 62½
Mess pork	11	63½
Butter	15	33
Cheese	11	14
Eggs	11	13½
Wool	18	65

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CHICAGO, THURSDAY, APRIL 8, 1880.

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Notices.

CALIFORNIA.

The Yolo County Christian Association opposed to secret societies, will hold its annual meeting at Union Hall, Knight's Landing, in the county, on Wednesday afternoon and evening, April 21, 1880, meeting to commence at half past one o'clock. Delegations from other counties are invited. A train arrives from Woodland every evening. Ex-Bishop Shuck of the U. B. church, will lecture in the evening. All are invited.

PHIL. BECK, Sec'y.

Topics of the Time.

In connection with the departure of Miss Austin, the first missionary to Alaska, statements were made by Rev. Dr. Jackson, which will be surprising to those who have been accustomed to think that the savagery of the lowest heathenism was unknown to North America. The speaker said that it was not a strange thing for a mother in Alaska to take her babe out to the neighboring wood and then strangle it, that it might escape the hardships she had endured. Even brothers have been known to take the lives of their sisters, and for a pair of blankets fathers have been known to hand over their daughters to any lustful trader for the vilest purposes. It is not true that the star-spangled banner floats over an entirely free people. There are hundred upon hundreds of females in this great district,—a country as large as the United States east of the Mississippi and north of Georgia and North Carolina,—in the most abject state of slavery. Twenty years ago the missionary in charge of the British mission in Columbia saw a lot of infuriated savages rushing to the beach where a woman was about to suffer death at the hands of her master. They immediately took possession of her, and after tearing her into pieces devoured her. Recently the speaker visited the scene of the tragedy. On it now stands a thriving town. He visited the stores, mechanics' shops, schools, and a church built after the English cathedral style, and a sawmill owned by one of the men who helped to eat the slave on the beach; and yet in the whole settlement, which is composed of Indians, there is not a white man but the missionary and his assistant.

The decrees of the French government against the Jesuits and unauthorized religious societies were issued last week. The first which concerns the Jesuits alone declares that the government of France considering that further tolerance cannot be extended to a society against which national sentiment has declared itself, have resolved to dissolve the association, and the establishments occupied by its members must be closed and vacated within three months, which period may be prolonged until August 31 in the case of educational establishments attached to the society. The second, which may be considered as a partial mitigation of the severe measures adopted toward the ultra-montanes, directs that unauthorized congregations must apply to the government for permission to continue their meetings, and that such bodies as shall not ask or eventually obtain authorization shall be dissolved. This is an assumption of authority on the part of the state scarcely less odious than an establishment. There is much better ground for such action, however, in France, now emerging from the superstitions and falsehoods of ages, as there possibly can be in America, for taxing houses of worship. The proposition should have no credit or support outside of the most rampant Ingersollism.

The congressional committee of enquiry into the causes of the exodus continue their work, securing little but unpleasant testimony for the Democratic promoters of the investigation. Last Friday George J. Murrill, an ex-member (colored) of the Louisiana legislation made the following statement of the terrible condition of his race in that State: Toward the latter part of November, and just prior to the Louisiana State election in December, 1879, armed bands of white men rode through Madison Parish in squads of twenty-five or fifty, intimidating and whipping negroes. They created such a reign of terror that many negroes have since left, and, in the opinion of witness, there would be such an exodus from that section by the first of June as had never been heard of before. Murrill related his experiences in the campaign of December, 1879. He stated that he went to Democratic leaders, and endeavored to compromise with them, and offered to persuade the negroes to vote for some of the local Democratic nominees, if they would allow them to have a peaceable canvass. One of the Democratic leaders, feeling distrustful of Murrill's ability to persuade the negroes to vote for Democrats, refused to accept the compromise, remarking that 'there was more eloquence in a double-barreled shot-gun than in forty Ciceros.' The Democrats, he said, carried the parish by 2,300 majority, so reported, but witness believed that not over 360 votes were actually cast, and that not more than eighty colored men voted in the parish. Witness said there were some Democrats in the State, men who were Whigs before the war, who, as a class, are inclined to treat the negroes well, and that the bulldozers, as a class, are men who have no interest in the welfare of the people—men, who, as witness remarked, 'live on peanuts and sweet potatoes and kill niggers.'"

An act of incorporation has established the "Lone We Tong Eng Ti" association. The incorporators are: Wang A. Ling, James C. Baptiste, Domingo de Luce, Wang Yee and Tom Yee. It is a Masonic society founded by the celestials for their mutual profit, and is to be devoted to the usual objects sought to be obtained by all such fraternities. In one respect it has an advantage over nearly all rivals. Its very constitution and the names of its incorporators provide it with the necessary mysterious signs and symbols, which must greatly simplify its order and ritual. "Lone We," "Tong Eng," "Wang Yee," "Tom Yee"—where there is so euphonious a nomenclature as this, the customary "Worshipful," "Most Worshipful," "Past Grand Master," etc., will be utterly useless.—*United Presbyterian.*

SHORTER CATECHISM OF MASONRY.

[The following is a literal copy of "The Shorter Catechism of Masonry," as found on pages 257 and 258 of the "Universal Masonic Library," Vol. 14, sixth edition, by Rob. Morris, K. T., lecturer on the Landmarks and Works of Freemasonry, auther of the "Code of Masonic Law," "Life in the Triangle," etc., and editor of the American Freemason. Published by John W. Leonard & Co., Masonic publishers, 883 Broadway, N. Y., 1855.]

Q. What is Masonry? Ans. Masonry is the art of building up; the science of labor; the medium of human progress and improvement.

Q. Into how many parts is Masonry divided? Ans. Masonry is divided into two parts,—Operative and Speculative.

Q. What is Operative Masonry? Ans. Operative Masonry is the art of erecting and adorning all structures for sheltering the body, for worshiping God, and for commemorating important human actions. It likewise comprehends the whole range of manual labor, and the whole subject of mechanical progress.

Q. What is Speculative Masonry? Ans. Speculative Masonry is the art of building and adorning and improving the soul and mind. It comprehends the whole range of ethics, as displayed in the light of nature, the decalogue, and by all inspired men in all ages.

Q. What was the origin of Operative Masonry among men? Ans. Operative Masonry among men originated in the necessity for the first sheltering wall that Adam reared when from Eden's rosy bowers driven; or as food is demanded before shelter it dates from the first hour's search for sustenance to the body.

Q. What was the origin of Speculative Masonry among men? Ans. Speculative Masonry among men originated in the first throe of mortal sorrow for sin; in the first vow of repentance; in the first prayer for divine forgiveness and aid.

Q. What are the earliest records concerning Operative Masonry among men? Ans. The earliest records concerning Operative Masonry among men are these: Adam tilled the ground from whence he was taken. Cain was a tiller of the ground, he likewise builded a city; Jabal made tents, Jubal manufactured instruments of music; Tubal-Cain was a master of artificers in brass and iron; Noah made an Ark of gopher wood, divided into many compartments, the whole being three hundred cubits long, fifty cubits wide, and thirty cubits high; Ashur builded the cities of Nineveh, Rehoboth, and Calah, together with the

great city Resen; the united descendants of Noah commenced to build a city, and a tower whose top should reach heaven, afterward entitled Babel.

Q. What are the earliest records concerning Speculative Masonry among men? Ans. The earliest records concerning Speculative Masonry among men are these: Cain and Abel brought offerings unto the Lord. After the birth of Enos, men began to call themselves by the name of the Lord. Enoch walked with God; Noah found grace in the sight of the Lord; he likewise built an altar to the Lord.

Q. What fundamental idea lies at the root of all Masonry, whether Operative or Speculative? Ans. The fundamental idea that lies at the root of all Masonry, is the idea of *labor.*

Q. What is the leading object of all associations among men? Ans. The leading object of all associations among men, is, by combining human efforts, to effect more, and more easily, than by single hands.

Q. Into what divisions may all human associations be arranged? Ans. All human associations may be arranged into two divisions,—moral and immoral; those formed for good purposes, and those formed for evil purposes.

Q. What is the ground work of all moral associations among men? Ans. The ground work of all moral associations among men is the glory of God and the increase of human happiness, according to the revealed will of God. These principles comprehend the release of mankind from mental and physical bondage, and the dissemination of intellectual and religious knowledge; and this is the basis of the pure Freemasonry.

Q. What is the ground work of all immoral associations among men? Ans. The ground work of all immoral associations among men, is fraud, both upon the rights of man and of God, displayed in their selfishness, ignorance, violence and irreligion. This is the basis of spurious Freemasonry, both of ancient and modern times.

LESSON SECOND.

Q. Whence arises the opposition, ancient and modern, to Speculative Masonry? Ans. The opposition, ancient and modern, to Speculative Masonry, arises mainly from the instinct which is in corrupt humanity to oppose itself to all good, and from a native indolence to spiritual improvement, which partakes of obstinacy.

Q. 2d. How does opposition to Masonry exhibit itself? Ans. Opposition to Masonry exhibits itself in three prominent heads: 1st., In ignorance; 2d., In thoughtlessness; 3d., In malice prepense.

Q. 3d. Wherein does ignorance prove itself a foe to Masonry? Ans. Ignorance proves itself a foe to Masonry in manifold particulars, of which a few only are here subjoined: 1st., in confounding it with other associations that have nothing but secrecy or some of the minor virtues in common with it. 2d., In judging its fruits without an understanding of its springs of action, thus bringing to bear upon it only the conclusions of man's erring judgment.

Q. 4th. Wherein consist the chief evils of confounding Masonry with other secret associations? Ans. The chief evils of confounding Masonry with other secret associations, consist in: 1st., the measure of all other secret associations is human, while that of Masonry is Divine; 2d., the aims of other secret associations are essentially economic, industrial, social, and at best charitable, while those of Masonry superadd moral, and as many fondly deem, spiritual; 3d., the binding tie of other secret associations is durable only at the option of the swearer, while that of Masonry is indissoluble, save at the option of the binder; 4th., other secret associations in general, receive to their membership individuals whom restraints may amend, while Masonry receives none, knowingly, save the good; and receiving only such, makes no provision for their exit.

Q. 5th. Wherein does ignorance work its greatest evil to Masonry? Ans. Ignorance works its greatest evil to Masonry in this: 1st., as none but a Mason can know the moving power of Masonic actions, or the weight of influence that the moral and spiritual teachings of Masonry should exercise upon the minds of the craft, so the judgment of ignorance must greatly exaggerate or depreciate the force and importance of Masonry; if the former, it elevates Masonry as high as religion; if the latter, it depresses it as low as morality.

Q. 6th. May not the system of Masonry be judged by its manifest fruits? Ans. Masonry, as a system, may be judged by its manifest fruits with this understanding, that in the prominent results none but God, and the enlightened, have knowledge to trace the fruits to their legitimate source; for the motive-wheel of Masonry is concealed beneath the visible machinery.

Q. 7th. What assurances has the world that Masonry is not subversive of social and national interests? Ans. The world has these general assurances concerning Masonry: 1st., its published code; 2d., the declarations of its members that its published code is in nothing contradicted by its secret teachings and works; 3d., the character of its membership; 4th., the character of its pious founder; 5th., its vast age, and the marvelous tenacity with which it retains its hold upon the affections of the wise and good.

LESSON THIRD.

Q. 1st. By whom was Masonry organized in its present form? Ans. Masonry was organized in its present form, (the union of operative machinery with speculative ends,) by Solomon, King of Israel.

Q. 2d. What advantages had Solomon, King of Israel, for this undertaking? Ans. The advantages of Solomon, King of Israel, for this undertaking were fourfold; 1st., immense wealth; 2d., uncontrolled power; 3d., the friendship of Hiram, King of Tyre, Grand Master of the Masonry then extant; 4th., an illustrious character for wisdom and philanthropy throughout the world.

Q. 3d. What personal qualifications had Solomon, King of Israel, for the work? Ans. The personal qualifications of Solomon, King of Israel, for the work, were five-fold. 1st. A thorough knowledge of revealed religion, (true Masonry,) as the mind of God had divulged it; 2d., a knowledge of the false religion, (spurious Masonry,) then extant; 3d., great acquisitions in moral and physical science; 4th., a remarkable gift for communicating instructions to others; 5th., unprecedented zeal in the cause of God for the good of men.

Q 4th. What aims did Solomon, King of Israel, propose to accomplish in the organization of Masonry now extant? Ans. The principle aims proposed by Solomon, King of Israel, in the organization of Masonry, were: 1st., to teach true religion to the heathen; 2d., to teach science and art (especially architecture), to the Jews; 3d., to unite Jews and heathens by the principles of brotherly love, relief, and truth.

Q. 5th. What have been the prinpal results of this organization of Masonry? Ans. The principal results of this organization of Masonry have been: 1st., religious; 2d., moral; 3d., social; 4th., scientific.

Q. 6th. What have been the religious results of Masonry? Ans. The religious results of Masonry have been: 1st., to render atheism less popular; 2d., to exalt the name of Jehovah as an object of reverence; 3d., to induce a belief in some sort of revelation; 4th., to call the marked attention of mankind to the holy Scriptures, in preference to all other systems of revelations.

Q. 7th. What have been the moral results of Masonry? Ans. The moral results of Masonry have been: 1st., to circumscribe human passions; 2d., to square human actions; 3d., to render the conscience more sensitive.

Q. 8th. What have been the social results of Masonry? Ans. The social results of Masonry have been: 1st., to lessen the frequency and reduce the horrors of war by causing the children of men to become better acquainted with one another; 2d., to inspire mutual confidence, philanthropy and esteem, by inducing a more favorable opinion of human nature in the jealous breast of man; 3d., to implant habits of self-restraint and benevolence.

Q. 9th. What have been the scientific results of Masonry? Ans. The scientific results of Masonry have been: 1st., the immense advances made in all branches of human knowledge since the days of Solomon, King of Israel; 2d., the improved systems of education; 3d., of agriculture; 4th., of commerce; 5th., of the arts.

A Letter from Scotland.

From Miss E. Dryer to Friends in Chicago:

The week at Aberdeen will remain a pleasant, grateful recollection. I shall love to recall the Christian work which I saw there, and the sweet Christian fellowship which I experienced. The last words of Mrs. Gibbon, President of the Young Women's Christian Association, stimulate my petitions, and will stimulate yours: "Pray that it (the work) may all be for Jesus Christ. Pray that I may be just packed full of grace."

Mrs. Gibbon is a woman high in position and influence, and these sentences illustrate the tone of her life.

Through *prayer*—let us mark that—this association found and secured their present Superintendent, Miss Crane. Her power with the young women in this new home is great, and the secret lies in her loving kindness. As I watched her and experienced her favors, I thought her a good illustration of the truth our Lord taught us, that the greatest among us is the servant of all. She has well learned that secret from him. Her face and Mrs. Brand's (formerly of Chicago) were the last that I saw as the morning train moved away from Aberdeen.

At Dundee I found the Young Men's Christian Association thriving, and attributing their present growth to the help Mr. Moody gave them. They sustain a daily prayer meeting and a weekly Bible class of about six hundred young men. Like all the Young Men's Christian Associations in this country they have an educational course, holding their classes evenings. There is a Young Women's Association similar to this among the young women, but they have no home for them. The churches are well at work with "mothers' meetings," and "sewing schools," as are most of the churches in Scotland. The place and its suburbs is filled with beautiful buildings, gardens, and fields, and I can easily believe what an American traveler to-day told me, that in summer Scotland is like fairy land.

PERTH.

I stopped at Perth, and some of our friends who have been there will be pleased to know that Mr. Wm. Thomson came at the close of an evening meeting to take me to his house, "Grey Cottage," on the mountain side. The Thomsons, since Mr. Moody's sojourn with them, insist on seeing Christian workers at their home, and I spent the night with them, though to do so was not at all in my plan. I assure you that their warm hospitality is not among the small blessings appointed to the Christian worker.

Before me, leaving pleasant memories for my benefit, have been the Moodys, Maj. Cole and family, Mr. D. H. Horton, of our city (Chicago), Mrs. Amanda Smith, now of much notoriety in Britain, and during the autumn Rev. Dr. De Witt Talmage was their guest. Home did not seem far away in rooms consecrated by the presence of my friends.

Mr. Fairbairn, Secretary of the Evangelistic Association, and Mrs. Readdie of the Young Women's Christian Association, explained to me their Christian work.

Perth is not a large place. Outside of church effort there are evangelistic meetings, house to house visiting by regular visitors, and work among the mill girls. The last is educational; there are evening classes and sewing meetings.

The place has some historic lions. The house of Kate Glover, Scott's "Fair maid of Perth" stands in well preserved condition, with its bell niche in the wall. When that bell rang ancient Perth went to bed. But the bell is not there and Perth sits up as late as it chooses now-a-days. St. John's church where John Knox preached and the breaking of images began, is here, and there are monuments to martyrs, and buildings built and occupied by James Sixth, in whom the Scots boast their royal right, and I like to help them. An old custom lingers in the town and may it stay until the bells of heaven ring out rapture to meet the Lord in the air. The bell of St. Paul's church rings seventy strokes on the first Monday morning of each month, to commemorate the sending forth of the seventy disciples. No one can hear those and not know that Christ loves him and asks him to love others. But the evidences of sin in Perth show that, having ears they do not hear. What a dreadful thing is sin! It makes men blind, and they say they see; deaf, and they say they hear; foolish, and they say they are wise. Let us keep telling the truth, and praying the Holy Spirit to convince sinners of the truth.

(To be continued.)

APPRENTICES AND SECRET UNIONS.—It is sometimes asked why the old system is not revived, but the obstacle comes from the men themselves, who will not allow a sufficient supply of apprentices to be taken on on to keep up the supply or fill vacancies caused by death or otherwise. A piano-maker complained lately that such was the case, and that he could not find enough hands to do his work; the men in his factory belonged to a society which took upon itself to say how many apprentices he might employ—a number utterly insufficient for his purposes. Consequently he was obliged to import his workmen from abroad, where they had obtained as apprentices a full knowledge of their trade. The fact cannot be denied that an extensive conspiracy exists throughout all the land, entered into by these trade societies and unions, to keep the boys away from the trades, and by thus lessening the number of the skilled hands to increase the rate of wages. Thus industrial education is checked by a band of society men, whose actions should be better regulated by law.—*N. Y. Witness.*

ADDRESS OF PROF. C. A. BLANCHARD IN MUSIC HALL, BOSTON.

There is no truth more evident than that the whole is the average of its units. A nation is the average of its individuals. To ruin a nation you do not bring about a moral earthquake that in one moment engulfs the patriotism, the piety, and the morality of a people. Nations are destroyed man by man. Love of gold, love of office, love of applause, or lower and mere animal appetites expel the love of God and home, and nation too, from a man. He immediately becomes a festering center, corrupting and destroying by contact his fellows on every side. This produces a depraved class, or locality; a North End, a Five Points, a House of Representatives. The demoralizing work now goes on with ten-fold rapidity. All that is noble in man, all that is beautiful in woman, is devoured by the Cerberus of corruption. When luxury, and avarice, and ambition, and attendant vices of lower type have done their deadly work, in a moment the nation itself collapses. Its temples fall into heaps of ruins. Some dictator runs his little race of glory, building his palace from the ruins of a nation's honor, clothing himself by oppressions of the poor, until at last the crown of Greece that Pericles was proud to wear, goes a a begging among the petty princelings of Europe, and imperial Rome, robeless and childless, lies prostrate amid a group of chattering beggars, with the foot of a priest upon her once fair neck.

It is said that a traveler, riding through the rough and rugged scenery of Vermont and New Hampshire, once said to a friend, "Your fields here seem ill adapted to agriculture. What do you raise here?" "We raise men," was the proud reply. This is the grandest crop that any soil can produce. That land which raises fruits, and flowers, and grains, and cattle, and slaves, is infamous or unknown. The land that raises men, though it be a little Greece, or Palestine, or Scotland, or Switzerland, is the land to which the eyes of nations will turn with admiration and delight.

> "Ill fares the land, to hastening ills a prey,
> When wealth accumulates and men decay,
> Princes and lords may flourish or may fade,
> A birth can make them, as a birth has made,
> But a bold peasantry their country's pride,
> When once destroyed can never be supplied."

Now among all the objections to secret societies, it seems to me as if a principal one is the fact that these organizations ruin men. Perhaps it were better to say that this is a comprehensive objection that includes all others, irreligion, deism, treason, shameful ceremonies, bloody oaths—all these dark and devilish tendencies in secretism may be summed up in one word. These orders damage and destroy men.

The very motive which leads men into them is one which should be checked and eradicated, instead of encouraged. But the lodge not only encourages this feeling in men, it makes it perpetual. I refer to the desire of and the tendency to rely on others instead of oneself; the wish to have some other reliance than one's own character and labor and the favor of God.

Men go into these lodges because they want help in business, clients, patients, customers or patrons. They wish favors at the hands of civil or military officers, relief when sick, or burial when dead, which as men they could not secure. The man does not say I must be a good man, an able man, a reliable man; but I must join some secret lodge, must be able to give certain grips, signs and tokens in order to obtain the favors which I want, the influence which I would like to exert. Now this instead of making men, makes mice. It is said that when Edward III. and the Black Prince were fighting at Cressy, the king took his station on a high mound and gave the conduct of the battle into the hands of his son. Hours of battling passed and the ground was drinking deep of English and French blood. When the English lines began to waver, a courier came post haste to the king with a request for reinforcements. "Is the Black Prince dead?" asked Edward. "No," said the soldier. "Is he wounded?" asked the king. "No," replied the messenger. "Tell him then to win his spurs. Don't come to me for aid so long as he can sit on his horse."

This is the training that makes *men*, powerful men, who do not helplessly drift with the current, or sink beneath it; but who rise or contend against it, and master it. Independence of character, self-reliance, clean hands and strong heart. This is the foundation of stone of true manhood. The man who has it not, is not a man. He is a poor strutting effigy who plays the man a little while, and then makes his exit from the stage on which he has disgraced himself and his kind.

Now it is the regular work of lodges to destroy this independence. If a man wishes to be town constable, or police magistrate, or building inspector, or assemblyman, or govenor, a captain, or colonel, and if he is doubtful of his ability to gain the post, he joins the Masons, and they boost him into honor.

II.

Another element in the case is the fact that ceremonies and associations of the orders are such as to destroy all proper self-respect. Custom may sanction many things indifferent in character, but custom can never sanctify what is inherently indecent. Now, to divest a man of his clothing, to blind his eyes, to halter his neck, to put one shoe off and one shoe on, in this condition to lead him in, cause him to kneel, cause him to rise and march, then to kneel for an obligation, then to get a grip, sign and token, an apron, then to be asked for metal after he has been stripped of it, then to be dressed, stood up in the corner of the room and lectured like a natural born fool—all these things have one tendency, and that is to kill out all self-respect—to make the man despise himself. And when the man loses respect for himself, he is far gone in the way to evil. He will say and do what under other circumstances he would scorn to do.

The associations to which he is introduced have the same effect. Masons generally are irreligious, and unintellectual, and oftentimes immoral. Neither the pious nor the educated men of a nation can from the nature of the order have any pleasure in it. If such men unite with it they do so simply to have its outside aid, not because they take any pleasure in its silly and foolish ceremonies. In lodges one meets the irreligious, ignorant, and often immoral men who naturally enjoy such things as Masonry.

To make the matter worse, the man inducted into Masonry is not only a companion of the members of his own lodge, but also of all Masons elsewhere. He is to hail them as brothers, confide in them, and to allow them to confide in him. Now, suppose a Mason who is a member of some country lodge, whose members endeavor to be half decent men, to come here to Boston, and to be approached as a Mason by the low-bred scoundrels who lost their Masonic jewels in the Chambers street church.

Some men whose stomachs are full of bad whiskey, whose mouths are full of bad tobacco, whose every other sentence is an oath, what will he do? He has his choice. He can break his oath and refuse to recognize them, or he can keep his oath and acknowledge them. If he is a good Mason he will take them into his confidence and become one of them. If he is a good man he will break his Masonic oath and refuse to be one of them. So notorious is this fact of which I speak that many of the decent men in the lodge wear no pin, and take special pains to look the other way just before some low bred Mason gives them a sign; they remember to forget if he gives them a grip.

III.

Another fact which needs to be mentioned is that this order destroys all truth and honor out of man's nature. It leaves him an empty shell of a man. How can it be otherwise? He binds himself under such penalties as throat-cutting, heart taking out, disembowelling, the smiting off of his skull, or the cutting off of his head to conceal the secrets of a mixed multitude of Christians, Jews, pagans, saloonkeepers, ministers, adulterers and drunkards. When a man has the spirit of the order in him, if you say that he went into the lodge stripped almost to nudity, he will answer: "You don't know anything about it." If you say: "You swore to conceal the secrets of the lodge under no less penalty than that of having your throat cut across, your tongue torn out by the roots and your body buried in the rough sands of the sea," he will say: "It's all a lie."

This man is under oath to conceal the secrets of Masonry from wife, from child, from all the world. He must break his oath or become a liar, and not an ordinary liar either, but a Napoleon of lying. He must learn to lie direct, to lie by insinuation, to lie by a laugh, to look lies, and to lie by saying nothing. He must learn to lie by every note of the scale, to lie and repeat with variations. Now, when truth in man is gone the man is destroyed. The basis of character is taken away and the edifice comes down. The man who will lie, will steal, or kill, if temptation is great and danger of detection small. He will seek office by bribery, by bargains with liquor-sellers, or any other base means. And when he has office, he will use it to protect criminals to plunder government, to do any mean thing which he thinks he can do safely.

This is the crowning crime of Masonry. It is a monster that feeds on men. It is a system of fraud, of favoritism, of idolatry. It transforms honest men into hypocrites, liars and plunderers. It is sapping the foundations of religion and government by sapping the foundations of individual character. It does this not only for men who are inside its halls, but for those who are outside, so far as they consent to be influenced by it. The ministers of to-day are almost unanimously afraid to touch the lodge with one of their fingers. The religious press is foremost in its cowardice in the matter, and in order to justify themselves in their criminal silence, they

spend their time now in crying out, "ill-advised, "extravagant," "fanatical," etc., etc., *ad nausem*, precisely as they did thirty years ago on another great issue which has since been fought out to the bloody end.

The Twelfth National Convention.

The Boston Worshipers of Diana Repeat the Affair of Ephesus "by the Space of Two Hours."

[Report of Proceedings continued.]

WEDNESDAY EVENING — THE INSURRECTION AGAINST FREE SPEECH BEGINS IN MUSIC HALL.

When the members of the Convention began to arrive at Music Hall about seven o'clock, they found the entrances to the floor and first gallery of the vast auditorium in charge of stalwart policemen, and from an occasional remark by strangers already present, the precautionary guard was not to be undervalued. Music Hall is the finest room ever occupied by our conventions. It is rectangular in form, and two galleries extend around three sides. A large platform, capable of holding two hundred people, extends across the fourth, so far elevated as to present a fair view of what transpires upon it except to those seated in front. At the rear of the stage the great organ, for a long time the largest in this country, rises in majestic and beautiful proportions full sixty feet, and nearly to the ceiling. Busts and statues, elaborately carved in Europe, adorn it, and immediately in front a life-size statue of Beethoven stands facing toward the hall. To the stranger there is a consciousness of the presence of greatness that is repressing. Before such achievements of genius and art, turbulence would seem to find no place.

The day had been gusty and cold, and in western Massachusetts two or three inches of snow had fallen in the morning. The storm had reached Boston nearly exhausted, but severe enough to make a very unpleasant evening. This may partly account for the small audience of some five hundred, who seemed a handful in the great room. But a more potent reason for the small number was the dread of a serious disturbance, reports of which had been faithfully and Masonically circulated on the streets. The people whom the convention wished to reach with its arguments for eye and ear are not anxious for the presence of a mob, and so avoided the place where there was every promise of a disturbance. Probably one-half the audience were Masons or their sympathizers, and they were not slow to let their presence be known at the earliest moment, and continuously to the close.

The President called to order soon after the time appointed, and at his request Prof. Phelps invoked the Divine blessing. Mr. Ronayne had already made a few remarks by way of quieting the uneasy spirits sent in by the lodge, and inducing them to listen and act reasonably on the occasion.

After the opening exercise the programme of the evening was announced to be the working and explanation of the Entered Apprentice degree, and Mr. Ronayne proceeded in his usual manner to explain and prove from Masonic authority the character of the institution as a false religious system, before proceeding to more particularly establish the proposition from the ceremony itself.

From the first it was seen that an uproar was intended. He had hardly uttered the first sentence when "You lie" was yelled from the right hand gallery, and soon a hot-blooded young fellow on the floor at the left repeated the shout with a perfect Indian whoop, while a German Jew behind him begged in a squeaking voice for five minutes to reply. Just as Prof. Phelps arose to pray a young fellow directly in front of him sprang to his feet with a protest, appealing to some one to know if such proceedings should not be forbidden. He was shamed into silence, and a sensible neighbor had to jerk him back into his seat, a proceeding that was repeated several times during the evening.

When Mr. Ronayne began a second time to speak it was with the utmost difficulty that he could finish a few consecutive sentences. If a Mason attempted to speak, the police could pick him out and suppress him; but clapping, stamping and ejaculations they made no effort to check unless an individual was singularly uproarious. The president, Mr. McFall, and others endeavored to animate the officers of the law with more zeal for order, but vainly. The crowds in the galleries made most disturbance throwing handfuls of peas and exploding torpedoes with a loud report upon the platform. When the audience had been dismissed the German before mentioned came upon the platform in a great rage demanding an opportunity to speak. He began to harangue but was ordered to desist, and refusing was pushed off by a policeman. The first degree was concluded under such circumstances, Mr. Ronayne making his utmost effort to explain the ceremony and lay bare its pagan character; the mob would not allow a single argument to be completed peaceably. Every allusion to the religion of the lodge was received by its devotees with continued applause, almost with cheers. The Masons left the hall reluctantly, and a score or so hot-headed young fellows of their number waited outside at the main entrance on Winter street. A dozen of the delegates who were stopping at the Crawford House, assisted Mr. Ronayne to put away his books and lodge fixtures and passed out with him. They were greeted with shouts of derision, mingled with oaths and threats of violence, and followed by the mob to the hotel. Two had salt thrown in their faces, two or three were hit with eggs, and one was struck by a brick which one of this well-dressed Boston mob was in the act of hurling at the heads of those before. Two or three of these young men when expostulated with on their conduct, showed themselves not insensible to shame, but for the time they were filled with the very spirit of devils, and renewed immediately their cowardly attack.

THURSDAY—HORTICULTURAL HALL.

The forenoon meeting in this pleasant hall was not large, but the proceedings were exceedingly interesting. President Cheever opened with prayer and reading several appropriate selections from the Bible. Prayer was also offered by Elder Barlow, and while members were coming in the president read letters of sympathy from Stephen Sewell and John G. Fee. Rev. J. C. K. Milligan, editor of *Our Banner*, New York, was elected chairman of the Committee on Publications at the request of the secretary of the convention, who was excused from the committee.

Mr. Ronayne suggested a change in the programme for the evening as the result of some consultation the evening before.

Everyone realized that no argument against the lodge associated with an exposition would be allowed by the mob. Under the circumstances would it not be wise to change base; and by having no admission fee and addresses by Dr. Milligan and Prof. Blanchard, might not a Boston audience of respectable members have the principles of our reform laid before them, and thus so much be accomplished, which, it is true, would be less than had been hoped. But it was evident that the Boston Masons would allow nothing to be heard effectively if an attempt was made to work the degrees. Expositions were always more effective, when preceded as they should by discussion and lectures. The ideas presented were embodied in a resolution, and General J. W. Phelps arose to give a contrary opinion. He feared Mr. Ronayne undervalued the exposition work. That method of presenting the fallacies of the lodge was more effective than the addresses of Prof. Blanchard, Elder Barlow, or himself, or any other speaker. He spoke very forcibly of the ancient heathen systems and their purpose, which was to degrade a Christian to a pagan. So while Christianity is lifting men out of paganism, Freemasonry is dragging them back to that degraded condition. He hoped that meetings would be held throughout New England in which expositions of the Masonic ceremonies should be a prominent feature.

Prof. Blanchard was opposed to giving up the programme; but if thought best he would be in favor of a brief address before the exposition by Dr. Milligan, and moved to amend to that effect.

Elder Barlow referred to Western experience where lectures and discussions had for years been preparing the way for the degree work, which would have been impossible but for the education of the public sentiment, by which the degree worker was sustained and protected in a measure. But for this Mr. Ronayne might have been killed long ago by such mobs as followed us last night with eggs and bricks.

Mr. McFall explained that the admission fee of 25 cents for gentlemen came about by the urgency of the Music Hall managers who feared the rabble, and wanted a fee to keep out a disreputable crowd. With a fee it was necessary to have a license and a paid police force. We did not need the gate money; plenty came in from outside to pay the bills. For himself the degree work was not like logical discussion. He held the Masonic mummery in low esteem. But plenty of able lectures have been given to chairs. What we want is to get the crowd before us and then fire low. He believed in carrying out the programme. He knew that meant a fight, not a concealed, but an open one, and we are ready for it.

Mr. Stoddard said that Mr. Peck, the manager of Music Hall, was assaulted the night before by Masonic roughs who mistook him for a member of the convention. Lieut. Adams of the police had been seen and promised to preserve order and furnish an escort to accompany the delegates to the hotel. He was hopeful for a more successful evening than the last.

Prof. S. C. Kimball said that one of the leading rioters of the previous evening was recognized as a school teacher from New Hampshire. The lodge all over the country is in arms over our meeting.

Rev. Mr. Evans, of the M. E. church, Northeastern, near Boston, also spoke on the question; the whole matter was then tabled, and it was agreed to go on without change, Mr. Ronayne consenting to fulfill his part of the programme. At the request of the chairman, Rev. A. L. Deering, of Monument, Mass., offered a prayer of gratitude for the Divine protection thus far, and beseeching its continuance.

The committee of enrollment were authorized to take the names of all who sympathized with the objects of the convention; Bro. Stoddard was authorized to again employ the police force, and the following committees were chosen:

On Nomination:
Rev. M. S. Drury of Iowa.
Rev. A. L. Deering of Massachusetts.
M. R. Britten of Wisconsin.

On Seceders' Convention:
Rev. Samuel E. Evans of Massachusetts.
A. M. Paull of Rhode Island.
E. B. Thompson of Illinois.

The committee on resolutions then

reported through their chairman, Prof. S. C. Kimball. The discussion of the report was freely engaged in and was unusually harmonious. More debate occurred over the fifth item, rather over its terms than the ideas expressed, there being hardly a voice dissenting from the principle, that all secret societies should be challenged at the door of the Christian church. Pending final action on this resolution a recess was taken till 2 P. M.

To correct the opinions of some speakers on the relation of Senator J. G. Blaine to secret societies, a letter was read by Rev. D. McFall, sent to the secretary of the convention by Mr. Blaine's secretary, stating that the Maine Senator was not connected with any any secret society. The letter was received with applause.

In the afternoon the business was opened, as usual, by prayer. The resolutions were then taken up, and after due consideration, adopted as follows:

WHEREAS, Secret societies, and especially Freemasonry, promote class hostility, interfere with justice and elections, restrain free speech, largely control the press, ensnare the pulpit, excite unchristian ambition, bring professed Christian men into confidential relations with bad men, degrade the sacred name of brother, tend to destroy Christian fellowship and morality, require oaths or other obligations that are contrary to the Bible and hinder the progress of pure religion; therefore,

RESOLVED, 1. That all secret societies ought to be abated as public nuisances.

2. That Freemasonry is the lodge citadel, and with its fall the minor secret orders will go down.

3. That a professed Christian who remains an adhering member of a Masonic or Odd-fellows' lodge thereby practically denies Christ.

4. That we warn all Christians not now connected with a secret lodge to continue free, and we entreat all who are bound, to forsake the hidden works of darkness and turn away from such unholy associations.

5. That membership in secret societies ought to be regarded as a disqualification for membership in Christian churches, because such societies secretly practice religious ceremonies and secretly inculcate religious teachings.

6. That members of oath-bound secret combinations are thereby disqualified to hold any office whatever in a free government.

7. That it should be urged upon all seceding and renouncing Masons, as a duty to society and God, to make public confession and exposure of the secret orders whereby they were ensnared.

8. That this convention fully concur in the deliberately expressed opinion of the late Rev. Nathaniel Colver of Boston, that the vicious character of Masonry and its guilt-concealing and barbarous oaths, are such as not only to release all men from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity.

9. That we invite the co-operation and prayers of all Christians for the overthrow of the lodge system so dangerous to the state, so corrupting to the Christian church, and so baneful in its influence upon the family relation.

10. That we commend the CHRISTIAN CYNOSURE, and other papers of the same spirit, to the favorable notice of all interested in the welfare of the country and the purity of the church.

11. That we consider the press one of the most potent instruments for the overthrow of lodgism, and urge its utmost use. That we will endeavor to flood the land with anti-lodge books, tracts and papers.

12. That we appreciate the firmness, courage and energy of our General Agent, Rev. J. P. Stoddard, and commend him to the confidence of the Christian public.

13. That our entire hope for success is in the promises of Jehovah, the Gospel of Jesus Christ and the witness of the Holy Spirit.

The committee on seceders' convention presented the following, which was unanimously voted:

In view of the fact that hundreds of Freemasons have publicly renounced the lodge and thousands of others can readily be encouraged to follow their noble example, and that the public at large are most powerfully influenced by the testimony of such men to accept the truth respecting the lodge;

We recommend to the Directors of the National Christian Association to arrange for a convention of seceding Masons at the earliest practicable moment; and that, if possible, this meeting be held in Chicago the week following the Triennial Conclave of Knights Templar in August next.

SAMUEL E. EVANS.
E. B. THOMPSON.
A. M. PAULL.

The nominating committee also reported the list of officers for the national convention, and by the adoption of the report the following were declared elected:

President, A. M. Milligan, D.D., Pittsburgh, Pa.

Secretaries, H. L. Kellogg, Chicago, Ill., Prof. Robert Stewart, Philadelphia.

Vice Presidents—

Rev. David McFall, E. Cambridge, Mass.
Rev. M. McCord, Providence, R. I.
John A. Conant, Willimantic, Conn.
Rev. L. N. Stratton, Syracuse, N. Y.
Rev. Robert Armstrong, Jersey City, New Jersey.
Rev. Nathan Callender, Starucca, Pa.
Rev. S. R. McClurkin, Roney's Point, W. Virginia.
Rev. J. S. Rice, North Pownell, Me.
Prof. S. C. Kimball, Center Strafford, N. H.
Gen. J. W. Phelps, Brattleboro, Vt.
J. O. Doesburg, Holland, Mich.
Rev. W. Burr, Oberlin, Ohio.
Rev. Halleck Floyd, Dublin, Ind.
Rev. D. S. Faris, Sparta, Ill.
Dea. M. R. Britten, Vienna, Wis.
Prof. E. G. Paine, Wasioja, Minn.
S. M. Good, Des Moines, Iowa.
Prof. C. J. Kephart, Avalon, Mo.

The name of Prof. Robert Stewart was added later.

Henry Harrison, Esq., reported from the finance committee and a collection amounting to $83.50 was taken from the convention, in which some of the delegates placed contributions entrusted to them from their States, as Dea. Britten reported $10 from Wisconsin friends.

Rev. D. McFall, committee on correspondence, read letters from Dr. J. D. Fulton, New York; Pres. H. H. George, Geneva, O.; Wendell Phillips; Charles Francis Adams; George W. Clarke, Detroit; and others.

The address of Rev. A. M. Milligan, D.D., on Freemasonry as "The Conspiracy against Society" had been made the order for three o'clock. The convention therefore listened to a most convincing and eloquent address from the president elect, which was received with frequent and hearty demonstrations of approval. At its close Hon. Samuel D. Greene, who had come over from Chelsea, was loudly called for, and was assisted to the platform, where, seated comfortably, he spoke for half an hour with little apparent fatigue and in a very entertaining manner. The subject of his remarks was his experience in entering and leaving the Masonic lodge, and the persecutions he experienced for maintaining his convictions.

A brief statement was made by the secretary of the work of the free mission committee and its co-operating work in establishing or sustaining churches which maintain a clean testimony against the lodge. As the hour was late, the paper sent by the committee could not be presented. The convention, however, gave a unanimous endorsement in the adoption of the following resolution:

WHEREAS, The faithful preaching and practical application of the Gospel to the evils of society, constitute the only hope of their removal; therefore,

RESOLVED, That we commend those churches and ministers that bear faithful testimony against the evils of secretism, and especially we commend the Christian Commission for missions free from the control of the lodge, organized at Wheaton, Nov. 22, 1878, as worthy the confidence and support of all the friends of this reform.

Rev. M. S. Drury, of Western College, Iowa, presented some interesting facts respecting that institution and its firm adherence to the constitution and law of the United Brethren in Christ against secretism.

Announcement was made that there would be a final meeting at Chambers Street church next day at ten o'clock, which would be a covenant meeting, or praise meeting, or anything the Holy Spirit might direct. Prayer was offered by Bro. H. L. Hastings, editor of the *Christian*, and adjournment was taken till evening.

THE GRAND CLIMAX IN MUSIC HALL ON THURSDAY EVENING.

The members of the convention had been admonished to be present early in the evening and prepared for the worst. In consequence, half an hour before the opening a large number were already present, and some thousand people occupied the main floor when President Cheever called on Elder J. L. Barlow to open the exercises with prayer, and afterward announced that because of the riotous proceedings of the previous evening the galleries had been closed and no cross-firing or questioning would be allowed. The audience were requested to listen quietly to the arguments of the speakers of the evening, and to remember that behavior which is expected of intelligent men. At Past Master Ronayne's special request, Prof. C. A. Blanchard would make a brief introductory address, after which the principles of Freemasonry would be explained and illustrated by working the third degree. The restraining power of the large police force, distributed at frequent intervals through the hall, seemed to be felt for a time. During the forty minutes occupied by Prof. Blanchard close attention was given, and he was subjected to little annoyance. An eloquent speaker, who is master of his subject and in his best mood, may sometimes compel a crowd of opponents to listen while their practices are held up for the severest excoriation. Such Freemasonry received, as readers of the address on another page may judge. The actual delivery, however, seemed superior, if possible, to the manuscript copy.

All this time the patrons of the lodge who composed nearly half the audience, were evidently restraining their wrath until Mr. Mr. Ronayne stepped forward to begin the work of the third degree. He was instantly greeted by a roar of riotous demonstrations, which made it at once apparent that there was a determination on the part of the Masons present to prevent the hearing of a single word. After a vain attempt to secure order by the president and members of the convention, the candidate was prepared and brought on the platform. The working of the degree proceeded amid continuous roars of laughter, applause, curses, stampings and abusive epithets. Hardly a word uttered by Mr. Ronayne could be heard even by those on the platform who were a few feet distant from him. But if the people could not hear the degree, they could see it; and if they could not hear Mr. Ronayne's arguments against the lodge they did hear the Masons' argument for it. It was a grand exhibition of the low, cowardly, devilish spirit which rules the lodge and its members. No words which man could speak would so conclusively prove all the charges which the worst enemies of Masonry make against, as did the conduct of the hundreds of Masons who for two hours made Music Hall ring with their uproar.

The same officers occupied the chairs of the mimic lodge as on the first evening: Bro. Britten sat "in the East" and was assisted by the Perry brothers, Phillip Bacon, C. F. Collins and others. All that could be done was to go through the ceremony, the striking points of which were received with prolonged yells from the Masons.

Once or twice there was a momentary lull while waiting for the candidate. Dr. Milligan endeavored to improve one of these opportunities but the uproar was immediately renewed, and he was obliged to confine his remarks to one hoary-headed Mason whose well dressed form seemed to be inhabited by a score of Masonic devils. He was seated so near the platform that the powerful voice of Dr. Milligan was able at times to reach him. Mr. Hastings, of Boston, also endeavored to put in a few words between the pulsations of clamor. His tones were like those of a warrior in the clash of battle, but "*Free speech*" were the only consecutive words that could be heard. Professor Phelps who was seated in the audience in the very heart of the mob also attempted to speak. His mild and venerable face gained a momentary attention in the immediate vicinity.

The degree was closed, but no one would have known it but for the breaking up of the lodge. The Hi-

(*Continued on 12th page.*)

Reform News.

Dr. Cook Goes Hunting the Lodges in Michigan.

Albion, Ind., Mar. 29.

Dear Cynosure:—I have just returned from Michigan, and found excellent friends in B. H. Buffham and O. C. M. Bates, on the way. At Niles there is an anti-secret "Free Buss" to Berrien Center, ten miles, for all friends of reform, J. B. Crall, proprietor, and unless there should be a terrible backsliding the battle-scarred soldier will feel his courage revived by the intelligent hospitality and kindness of his family. Bro. Crall has been hoisted overboard by the pro-secrecy element in the U. B. church, yet he is trusting in a pure Gospel, and dares to do his duty. The U. B. church at that place is closed against lectures, and Rev. Mr. Light maintains a public attitude of defiance of his church law. The church in that vicinity has been much afflicted with disloyal preachers.

At other points in the county I was greeted with large and attentive audiences; many of different denominations manifested intense interest. If I am not mistaken there will be more hoisting to do. Sincere, intelligent Christians will not bow to Baal at the bidding of mercenary time-serving and favor-seeking preachers.

An answer to the oft repeated "It injures the church," is found in the fact that under the labors of Walker Willis, a U. B. layman, from the ground up, there have been this winter over forty conversions. I found also good Christian people staying out of the church, because they could not fellowship and would not uphold systematic sin and treason in the church. Oh church, "if the Light that be in thee be darkness, how great is that darkness!" I was pleased with my trip to Berrien county. S. L. Cook.

Iowa for Christ.

Dear brethren of the reform work, what shall be done to redeem Iowa from the curse of secretism?

That earnest hearts and sacrificing spirits have done much and are still willing to continue in well doing, is true. But that much more might be accomplished by a more perfect concert of action, is undoubtedly equally true. It has been repeatedy said, what we need is system. It is very possible that should we wait until everything should be so symmetrically arranged that all would be pleased, I fear that a deferred hope would make the heart sick. It has been hoped by many for the last two years that Iowa would be thoroughly cultivated for Christ, and the seeds of moral reform so profusely sown and so nourished, that there would be no stint in the growth of the plants of grace.

While we sow in hope, it needs much of the grace of patience to wait for the maturing fruit of our labors. But let us not mistake patient waiting for idleness. What are we doing? All that we can? I fear not. There were servants that said, "My Lord delayeth his coming." And when they failed to realize that they must give an account, and that the eye of the Master was upon them then they began to let selfishness, personal interest, and local preferences, crowd out interest in their Master's cause; and schisms and divisions began to occupy time that belonged to the Master's service, and the cause of the Master greatly suffered. Yet they may not be supposed to have derived any very *great* personal aggrandizement or profit; and while they make no real gain to themselves—who are not even their own, but are, or should be, all Christ's—yet Christ's cause may be made to suffer ingloriously by schisms in the work.

I beseech you, therefore, brethren, be of one mind. Let that mind be in you that was in Christ who pleased not himself, but did the will of the Father that sent him. So may we prefer one another in love for the work's sake that we may honor one another, that work be not hindered. Let not every one have a plan, and insist on it, and thus prevent any general concert of action; above all things let us not be hasty to change old and well-tried systems that, under God, have almost wrought miracles—I say let us not change such for new and untried ones. But let us try to travel unitedly together in the good old paths and dread the consequences of schism in the body, when we are just where a great victory may be gained for Christ's cause. May God help every one to lay aside every weight.

Iowa needs men of one mind in the field, and not more than do the other States. Bnt it is one work—a work of Christ. And while you cannot go, or do not feel called of God to go, yet it becomes just as imperatively your duty to send the Gospel of reform to those whose temples are not erected to the unknown God, but are actually the high places of Baal worship. And the time is certainly come when we shall not be doing all that we can, if we wait longer for the Macedonian cry, "Come and help us." But we must carry the Gospel into the regions beyond; and as you cannot go, what will you do to send it? Men are living in darkness and sin, and perishing in the bonds of secretism for lack of Gospel light. Men of Israel, will you help to send it into those dark places? God calls upon you to do it, and do it *now*. If he calls upon men to go out at the sacrifice of home comforts, and endure hardships, at the imminent peril of their lives, know thou, O my brother and sister in Christ, that God as assuredly calls upon you to sustain the laborers in the fields. Will you do it? Oh! do not withhold the means until it tends to poverty, or until the rust of cumulated wealth rises up in witness against you. I beseech you, come up to the help of the Lord now. Let every State have its men constantly in the field. The present year will be one of great opportunity, and in most of the Northern States are men ready to go. But how shall they go except they are sent? What will you do, and do now, to send them? Now, whatsoever thy hand findeth to do, do it with thy might, for Jesus' sake.

Joel H. Austin.

Correspondence.

A Proposition for the Michigan Association.

Pontiac, Mich., Mar. 17, 1880.

Dear Cynosure:—I desire to say a few words to those who are working and sacrificing and praying for the overthrow of Masonic paganism.

Multitudes are trying to so blend the heathenism of the lodge and the Gospel of our Lord Jesus Christ, as to lead the church away from the simplicity that is in Christ, by the cunning craftiness of men that lie in wait to deceive. Some worship the god of this world in the lodge and some out of the lodge, but the evil is the same whether organized or unorganized.

Such is the conflict that neutrality is out of the question. Indifference or silence is certain proof of disloyalty to God. The line is drawn, not merely between parties, but between Christ and his rival. I am glad I left the heathen army. I have no desire for its "leeks and onions." The way gets narrower and the enemy rages with great fury, but thanks be to God by whom we always triumph in Christ.

I have settled my family in Pontiac. I have been lecturing and preaching in various places since I came here. I expect to be in the open field more than I have been. I want to have the degrees worked openly in Pontiac. And it might be well to have the next State convention held here.

If the proposal to hold the next convention here meets with favor, we will see what can be done about it. The difficulties are very great. but the work is of God and he will conquer all his foes.

A. H. Springstein.

Discouragements.

When I ask men to subscribe for the *Cynosure*, one says, "I am opposed to secret societies, but I don't like fault-finding. I don't want to offend people." Another one says, "I am now taking more papers than I can have time to read." Another says, "I don't need to take the *Cynosure*, I am sound on the question of secret societies, those who belong to secret societies ought to read it."

Although I reply that they will not support the publication of such a paper, therefore we who are anti-secret men should do it, and put it into the hands of young people fo their information, that they may avoid the snare, yet my reasoning seems to have no effect. Why? Because the real reasons for not subscribing are not given in the above excuses. So the above reasons, foolish as they are, they think sufficient; and these reasons come from men of good standing in churches.

When we read the public papers of the day, we find stories of defalcations, embezzlements, forgeries, robberies, burglaries, suicide and murder; men of good standing are falling. The confidence of men is shaken in their most trusted friends. No character, however sacred, no reputation, however laboriously earned and diligently sustained, is to-day any protection from the suspicion which is upseting all confidence. Men are given up to greed, and consumed by covetousness and by desire for what wealth will produce, a love of display and such flattering opinions of the world as wealth secures, until they are ready to peril the most cherished hopes of the present life, and the world to come, regarding less the favor of God than they do the obsequious attentions and flatteries of the rich and the great. The public conscience is stupified, and the public sense of wrong doing is deadened by the lust of pleasure and gain. Crime is belittled by apology. Criminals escape by an unrighteous pardoning power. A lavish expenditure of money can shield a villain. Great wealth in a nation commonly brings corruption; corruption brings ruin. Christian denominations are adopting a conformity to the world; the most pure, are conforming to the practices of the apostate.

In the period of the second reformation, the General Assembly of the Church of Scotland passed an act making it a censurable offence for any teacher of a school to dismiss a school for Christmas; but now nearly all schools, colleges and theological seminaries are dismissed for holidays.

For some time there has been so much said in the pulpits, and in the magazine and newspaper literature of the day, about the dignity of human nature, and the sufficiency of science as a basis of human elevation, that God seems to be suffering those who are called his people, for the present, to experiment on this theory, as though it depends on themselves for salvation. We would do well to look around us and see who they are who drop their principles and their manhood when the right temptation comes.

Anti-secret men are engaged in a cause which is the Lord's cause, therefore they should have no connection with those in friendship with the world, for "the friendship of the world is enmity with God." James 4: 4. The Lord's cause is sure to prevail, but not now; for this is the time of which we read in Rev. 13: 3, "And all the world wondered after the beast."

I asked an Episcopal Methodist his opinion in regard to secret societies. He said: "I disapprove of them. I don't belong to any of them." "Will you subscribe for the *Cynosure?*" "No; I don't like to make a disturbance in the church; my desire is for the church to have peace." I said, "You can not prevent a disturbance. Do you not know that it is written in James 3: 17, "The wisdom that is from above is first pure, then peaceable?" But his church teaches another doctrine. JAMES BARNETT.

[In this world ye shall have tribulation: but be of good cheer; I have overcome the world.—JESUS]

OUR MAIL.

Alfred Sargent, Walesport, N. Y., writes:

"I expect to take the Cynosure as long as I live."

I. Jackson, Harrison, Me., writes:

"I am holding a protracted meeting. The prospect is good."

Geo. H. Danforth, West Monroe, N. Y., writes:

"The M. E. Church here is dead on the question of secrecy. I cannot go with them. Jesus says, 'He that is not with me is against me.' There is a Masonic lodge at Constanta, about two miles east of this place, but a seceder told me that they had not taken in a member in four years. The Cynosure seems a necessity with us. I will do all I can."

R. T. McKibbin, Ibena, O., writes:

"I wish you God speed in your publication. May you continue to sound the trumpet of alarm until the kingdom of darkness is shaken, and the armies of the aliens are put to flight."

George Ely, Monroe, Wis., writes:

"I hope to be a life subscriber of the Cynosure. It is getting better all the while. May its circulation extend to every neighborhood in all our beloved country, until all men shall be liberated from the fear of the cable-tow. Then, and not until then, will Jesus be honored as Lord and Lawgiver as he should be."

P. Crandell, Mendon, Mich., writes of one who he hopes soon will become a subscriber to the Cynosure:

"I have been lending him my paper some during the year past, and he says it has saved him from becoming a Mason. So I thank the Lord and take courage. I think if a lecturer could come here who could show the people the inside working of the lodges, a goodly number of subscribers could be gotten, even here in this stronghold of lodgism. A lawyer said to me a short time ago, that he believed Morgan ought to have been killed. Is not such a man a murderer? My wife's brother lived near Batavia when Morgan was taken from there, and was a strong Anti-mason. * * * Dear ones all, who are laboring in this blessed cause, press on, and may abundant success crown your labors, is my prayer. I am now in my eightieth year, and cannot stay here long. My wife is in her seventy-seventh, and an invalid by paralysis."

A. C. Eno, Clay Center, Kan., writes:

"The Lord's cause is prospering here with us in Kansas, and many are being led to Christ. The cause which claims our especial interest needs to be agitated n our part of the country."

E. B. Gillett, Round Grove, Mo., writes:

"I have been opposed to the lodge since Wm. Morgan's capture. I lived near the place of his captivity at the time, and was about to join the Masons, but that convinced me enough to have nothing to do with them."

Stedman Gray, Wolf Lake, Ind., writes:

"My prayer every day is that God will bless you and the cause. I find plenty who like to read my paper."

E. C. Spencer, Myersburg, Pa., writes:

"To get a man to take the Cynosure is like converting one from the error of his ways. Masonry is very strong here. All the business men here are lodge men, and have everything their own way. I am the only one in this town to urge this reform, and I am weak, but, through Christ helping me I will do what I can."

B. Williams, Warren, Ill., writes:

"It is slow work to get the subject of reform burnt into the peoples' hearts, so they will feel the necessity of doing something to help advance the cause. Some of them rejoice to know that anti-secret principles are taking deeper root and spreading among the people, but make no sacrifice themselves. I am praying, watching, waiting and working to further the cause all I can. A few of us kept Feb. 12th as a fast day. In the evening we met in my house for prayer, which was attended with the divine benediction and will long be remembered by those present."

C. P. Dow, Magog, P. Q., writes:

"Myself and family are unwilling to part company with the paper. Its spirit and utterances upon secretism are in unison with our own, and we feel that the paper ought to be sustained, being very much needed as a reform journal. Times are hard with us, and Masonry prevails and holds sway, and it is difficult to get subscribers, yet I will do what I can. You shall have my prayers and good wishes."

N. B. Britten, Hudson, Mich., writes:

"Dear friends of the reform, I am much pleased with the Cynosure; would feel lost without it. Yet, strange to tell, I never knew there was such a paper in circulation until about one year ago, when I was handed one to read. I hardly knew what to think about it. I felt almost astonished that any man or set of men would dare to speak in such plain terms of the sin and wickedness of such a cut-throat institution as all of Masonry, with all its side-shows. I am about sixty-six years old, and can remember something about the Morgan times. My principles are Anti-masonic. I have a good many warm friends in the lodge whom I highly respect. Would to God they were free men! The most despicable character that I ever saw, allowing me to be judge, is a Freemason standing in a pulpit trying to preach the Gospel, and to warn sinners to flee from the wrath to come. I think there are a majority of men in this place who are opposed to Masonry if they dared to speak."

L. B. Lathrop, Hollister, Cal., writes:

"I observed the 12th of February as a day of fasting and prayer for the success of the work, and then started out and worked my best for several days. I have lately got the consent of one Mason to furnish his wife with Anti-masonic matter. It seems to work well. She has read the 'Master's Carpet' through, and is reading select pieces. I will give her 'Masonry Illustrated' as soon as I get it. If she becomes convinced, her husband will also. I wish others would try it."

R. B. Dawson, Baxter, Ia., writes:

"The enemies of reform seem to be doing all that is possible against the truth, but I do not believe they can arrest its progress here."

Sabbath School.

LESSON 3.—April 18, 1880.—THE WHEAT AND THE TARES.

SCRIPTURE.—Mat. 13: 24-30; 37 43.

24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat into my barn.

37. He answered and said unto them, He that soweth the good seed is the Son of man;

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. And therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear.

GOLDEN TEXT.—The harvest is the end of the world.—Matt. 13: 39.

[From The Teacher's Quarterly.]

HOME READINGS.

Mark 4: 1-29. Sowing good seed.

Matt. 13: 44-58; 22: 1-14. The kingdom of heaven.

2 Thess. 2. The enemy.

Jude 3-19. Children of the wicked one.

Rev. 14: 14-20; Matt. 25: 31-46. The harvest time.

Rev. 19: 11-21. The fate of the wicked.

Rev. 21: 9-27. The reward of the good.

[From the Lesson Commentary.]

"Sowed Good Seed"—This properly goes back to the period of the creation, when God planted man pure upon the field of the world.—Whedon.

He seems to refer to the state of the Jewish people. God had sowed them at first, a wholly, a right seed; but now they were become utterly degenerate, and about to be plucked up and destroyed by the Roman armies, which were the angels, or messengers, of God's justice, whom he had commissioned to sweep these rebellious people from the face of the land. He seems to refer also to the state in which the world shall be found when he comes to judge it. The righteous and the wicked shall be permitted to grow together till God comes to make a full and final separation.—A. Clarke.

"While men slept."—It is impossible for us to prevent hypocrites being in the church as it is for the husbandman, when he is asleep, to hinder an enemy from spoiling his field.—M. Henry.

"Tares among the wheat"—The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American cheat; but the head does not droop like cheat, nor does it branch out like oats. The grain, also, is smaller, and is arranged along the upper part of the stalk, which stands perfectly erect. It is a strong soporific poison, and must be carefully winnowed and picked out of the wheat grain by grain before grinding, or the flour is not healthy. Of course, the farmers are very anxious to exterminate it, but this is nearly impossible.—W. M. Thompson.

"The servants"—Some understand by the servants here the ministers and guardians of the church. But the field is not the church, but the world, or the divine government or kingdom. These servants do not stand for any class of persons. But the false notion that the wicked should be destroyed from the earth is introduced by simply putting it grammatically into the mouths of the servants of the householder. That the servants do not represent any particular class of persons is shown by the fact that they are unmentioned in our Lord's explanation of the parable, which follows.—Whedon.

"He said, Nay"—Some other elements must also be taken into account, such as the excitement and haste of these servants. They are not angels, as the reapers, spoken of in verse 30. The difference between wheat and tares is not so distinct as at the time of the harvest.—Lange.

"Let both grow together until the harvest"—Six reasons why in the kingdom of grace wicked men should be inseparably mingled with godly: 1. Because hypocrites can never be severed but by him that can search the heart; 2. Because if men should make the separations weak Christians would be counted no Christians, and those who have a grain of grace under a load of imperfections would be counted reprobates; 3. Because God's vessels of honor for all eternity, not as yet appearing, but wallowing in sin, would be made castaways; 4. Because God, by the mixture of the wicked with the godly, will try the watchfulness and patience of his servants; 5. Because thereby he will bestow many favors on the wicked, to clear his justice and render them the more inexcusable; lastly, Because the mixture of the wicked, grieving the godly, will make them the more heartily pray for the day of judgment.—A. Fuller.

"Gather ye . . . the tares"—Sinners of the same sort will be bundled together in the great day: a bundle of atheists, a bundle of epicures, a bundle of persecutors, and a great bundle of hypocrites. Those who have been associates in sin will be so in shame and sorrow, and it will be an aggravation of their misery as the society of glorified saints will add to their bliss.—M. Henry.

"He that soweth the good seed"—Whatever good seed there is in the world, it all comes from the hand of Christ, and is of his sowing; truths preached, graces planted, souls sanctified, are good seed, and all owing to Christ. Ministers are instruments in Christ's hand to sow good seed; are employed by him, and under him, and the success of their labors depend purely upon his blessing; so that it may well be said, It is Christ, and no other, that sows the good seed.—M. Henry.

"The field is the world"—I see in the field of the injured husbandman a picture not of the church in the world, but of the world in which the church must for the present live and labor.—Arnot.

"Children of the wicked one"—The devil is here said to sow wicked men, just as the wicked are called children of the devil, not because he creates, or procreates them, but because their moral nature as sinners was brought about by his agency. As men, God is their Father; as sinners, they are the children of the devil.—Whedon.

"The enemy . . . is the devil"—Satan is a created, finite spirit. He cannot create anything new; he can only mar and destroy what has been created. He cannot create angels of darkness; he can only seduce angels of light into devils; he cannot originate evil men; he can only tempt and spoil creatures made in the image of God. The fullness of Satan's dominion was most clearly manifested in the world when the fullness of the Godhead that dwelt in Christ bodily was displayed to the eyes of men. But now that Christ is concealed by the cloud, so is Satan. In harmony with the viewless operations of the Holy Spirit are the subtle and impalpable agencies which Satan now wields. He has withdrawn his sorceries, his outward signs, and tempts with covetousness and worldliness. And so thoroughly has he carried out this system of invisible temptation that he has succeeded in persuading many that he has no existence as a personal spirit of evil, and that evil is only an immature stage in the progress of the world's ripening.—Macmillan.

"Furnace of fire"—Fire is the most usual form under which penal retribution is described in the New Testament. The burning flame is the ordinary symbol of hell. And if there be not in the world of retribution a real material fire, yet what fire is to the body that the element of hell will doubtless be to the soul and to the immortal resurrection body.—Whedon.

This may be figurative, but it undoubtedly refers to intolerable suffering, resulting not simply from the circumstances of the evil-doers in a future state, but from their character.—Schaff.

The Christian Cynosure.

CHICAGO, THURSDAY, APR. 8, 1880.

OUR SUBSCRIPTION LIST.—Some of our readers were doubtless surprised and disappointed that the mail list numbered only 4,084, including 65 exchanges, in our last week's report. Others may feel that so large a list shows that God's smile is upon the *Cynosure*, and that he is sustaining it. One gentleman who had some experience in newspaper work, said that it was a marked success to keep so large a list of subscribers for so long a time.

We believe that the people of this country need the *Cynosure*, and we know that if God's grace abides upon it the usefulness of the paper may be greatly increased in every respect by an enlarged circulation.

Each season of the year has its advantages (and its disadvantages also) in canvassing for a paper. Winter weather, often inclement, with bad roads, hinders such work in some localities. Canvass these when spring roads become settled, or when summer gives a slight lull from spring hurry and bustle, or when early autumn or the later fall gives some return in money for the work of the spring and summer.

Let us all join with those who are doing all they can to circulate the *Cynosure*, in a vigorous canvass for the paper, and continue it all the year round, so that our annual report of the subscription list, the first of next April, may show an enlarged circulation, a paper paying its current expenses, and above all a paper working with increased power and faithfulness for Christ and his kingdom.

CROOKED BOSTON.—It is about five minutes' walk from Brattle street to the post-office in Boston, but after working hard for three-quarters of an hour without success, the idea was most forcibly impressed that an explanation for the superior intelligence of the Boston people, which is everywhere manifested except on the lodge question, might be found in the pecu'iar and continual mental activity required of its citizens in finding their way through the streets, and in discovering short cuts between different points.

THE CHRISTIAN INSTRUCTOR.—If Bro. McCoy, our United Presbyterian editor, had been in Boston, the *Cynosure* would be almost dimmed by his zeal for free speech and reform. The following from a late number of the *Instructor* shows that the influence of our stirring western life is most salutary. May the *Standard* wisely heed the honest admonition: "The *Christian Standard* does not speak with its accustomed wisdom nor in consistency with its own character when it decides that the agitation of the secret lodge question will not be permitted in its columns. In speaking of Masonry a short time since, the *Standard* admitted that it was a religion and a Christless religion. In a more recent issue, evidently referring to the same institution, we find this in an article on 'Worldly Conformity:' 'The attempts at the present time to centaurize the church are doing great mischief to spiritual interests. The efforts to combine in our life, devotion to God and Mammon, to the church and the theater, to prayer meetings and dances, to communion with saints at the Lord's table and communion with sinners at the card table, to the worship of God in the Christian temple and the Christless worship of God in temples more heathen than Christian, etc., is impossible.' If the lodge is a heathen temple and its rites a Christless religion, the *Standard* should cry aloud, spare not, and lift up its voice like a trumpet against it. No better paper comes to our table than the *Standard* and we regret to see it show symptoms of flinching when brought face to face with this manifestation of the devil."

THE BOSTON CONVENTION.

The meeting was a great success. It did not proceed as we expected, but it proceeded excellently well. It would have seemed probable that the disgraceful scenes in the Chambers' Street church would have made the Masonic fraternity more careful. Usually after such an exhibition the cooler heads among the lodgemen tell the younger, more ignorant and baser lot, to be quiet and to keep cool. This they do, not because they have any wish to see fair play, but because they understand that riotous proceedings will hurt the lodge rather than help it. This evident truth did not have its usual effect, however, at this time.

Music Hall, one of the finest in the country, had been engaged at a cost of $125 per night for the expositions. The notice for the meeting had been thoroughly circulated by the papers and also by illustrated handbills. There seemed to be no possible hindrance to a great success.

In this state of things the first step taken by the Masonic fraternity was to industriously circulate the statement that there would be a riot if the hall was opened. This they probably did for three reasons: First, to frighten the convention out of the exposition; second, the first failing, to frighten respectable people out of attending the meetings; third, in case of a failure in the first two matters they wished to make the meeting as costly as possible to those who held it.

They failed in the first particular entirely; they succeeded partially in the second and third. The audience on the first evening was about five hundred; the audience on the second, was about one thousand. Of course ladies and gentlemen do not wish to attend a mob-meeting, and the Boston Masons had given them to understand that there would be one. In order to get into the hall, we were obliged to pay $31.50 each evening for a police force. If we had not had this force we could not have got into the hall. It will thus appear that the threats of a Masonic mob added to the expenses of the meeting the sum of sixty-three dollars.

The course of the police in allowing the disturbance of the mob on both evenings and the continuous uproar for about two hours on the second showed clearly the power of the lodge on the civil matters of Boston. Ten men could have easily quieted the hall if they had been disposed to do so. If they would have put from the hall persons who were conspicuous disturbers of the peace there would have been no more trouble. As it was they refused to lay a finger on those who were disgracing the city and defying the law. They stood right in the center of groups of men who were yelling like a pack of devils, and instead of using their clubs and quieting the mob, laughed and talked with the rioters themselves. Pastor David McFall of the Chambers Street church, at last went to the captain and asked him if those men were not disturbing the meeting. The captain replied: "It does look like it." "Will you then arrest and remove parties whom I designate?" The captain ordered Lieut. Kendall, the officer in charge, to do so. Mr. McFall then pointed out to the lieutenant a young man who was specially conspicuous as a leader of the rioters, and was at the time clapping, stamping and shouting with all his might. The lieutenant, although ordered by his captain to do so, refused to interfere with the rioters further than to tell them to be quiet.

The question may arise, Why did these officers, under oath to preserve the peace and specially hired to preserve the peace in Music Hall, violate their oaths and refuse to perform their duty? The answer is probably twofold: First, some of them were Masons, and didn't want to hurt their brethren; second, all of them knew that their superiors were Masons, and if they did their duty the only result to themselves would be a discharge from the force. Thus does Masonry trample upon the rights of the people and override the laws of the land.

Apologists for and defenders of Masonry will of course say that these rioters were a hard lot of Masons. The answer is, that they were just as good as the Masons any where. They were quite as respectable as Dr. Alonzo Quint, who is Grand Master of the Congregationalist Year Book.

They were as respectable as the Masonic ministers, lawyers, doctors, merchants, drummers, drunkards, gamblers, and thieves all over the country. Among them were a few red-nosed, bloated, blear-eyed patrons of distilled corn juice; most of them, however, were well-dressed men of professional and business appearance. There were young men and men of gray hairs hooting and bellowing like a flock of mad bulls. They were fair specimens of the Masonic fraternity. They were animated by the only spirit that presides over the lodge system, that is by the devil.

The effect of the exhibition cannot, of course, be foretold. The New England churches, as a whole, seem to be under the control of the lodge. The ministry are all "regular," and all silent in the face of the lodge. If they do not chew tobacco and blaspheme along with Dr. Quint, they will elect him Secretary of the National Congregational Council, and let him chew his tobacco and blaspheme along with his Music Hall friends. There are a few churches like that in Chambers street, that shine out on the darkness of the moral night like Paul Revere's light from the belfry of the old North Church. There are also hundreds of men and women throughout other churches who sigh and cry over the desolations of Zion, saying, "How long, Oh Lord! how long!" To all those waiting hearts this Boston mob will be a sorrow and an inspiration; a sorrow that it it is possible, and an inspiration to labor for the removal of its cause.

To all the friends throughout the country we would say, let us thank God, take courage, and go to work. Redouble your energy in securing lectures, expositions, *Cynosures*, tracts, books, and above all—pray.

"There's a light about to stream,
There's a day about to beam;
Men of thought and men of action
Clear the way!"

—Bro. Stoddard proposes to return to Chicago this week, stopping on his way from the Worcester meeting on Thursday last with Bro. Woodruff Post, and at Oberlin and Pittsford, Mich.

—S. M. Good of Des Moines, Iowa, who has taken some forty degrees of one sort and another in Masonry, is willing to undertake the working of the Masonic degree publicly on short notice. Iowa leads the van in this flank attack on the lodge.

—Rev. H. H. Hinman returned to Wheaton last week, after speaking at several points during his absence. At Lostant in the Centennial U. B. church the Masonic clappers made some confusion, but a strong and vivid impression was made against the lodge.

—Brethren Joel H. Austin and Starry, of Clarence, Iowa, have begun work together in southern Iowa, where they have two weeks' work engaged. May every success attend them in uprooting the lodge from the hearts of their fellow-citizens.

—Friend T. K. Bufkin of Linnville, Iowa, was visited lately by some thirty to forty of his appreciative neighbors on the occasion of the fifteenth anniversary of his marriage. Their esteem for him and his excellent wife was manifested by valuable presents of glassware, and

cordial wishes for many returns of their wedding anniversary.

—Brethren Baker and Arnold of the *Free Methodist*, having for several years tested the inconveniences of a publishing office aside from a large business center, are this week removing to 212 Washington street, Chicago, in the immediate neighborhood of the *Christian Instructor*. We rejoice in this acquisition to the reform press of our Western metropolis. It means that the *Standard*, *Interior* and *Advance* will ere long be able to "stand up for a suffering truth," without denying their grand principle of nursing their popularity. May the *Free Methodist* enjoy a new and large degree of spiritual and temporal prosperity in its new office.

—Bro. J. T. Michael of New Jersey, had a strong endorsement given to his work lately. At the close of a lecture on "Masonry and the Mysteries" given by him several weeks ago in the city of Philadelphia, a gentleman arose and said: "The speaker has described exactly, as far as I can remember, the way in which I was initiated into the Masonic lodge." Another added, "I know that it is true, for I have gone through that ceremony myself, and if there are Masons here they can't deny the truth of the lecture without lying."

—The *Illustrated Christian Weekly* of the 27th ult. corrects our statement that Rev. Elbert S. Porter is its editor. As the *Weekly* is not a frequent visitor to our office we relied on the word of an eminent and worthy member of Dr. Porter's denomination, who probably was uninformed of his changed relation from editor of the *Weekly* to a "valued contributor." The *Cynosure* has but a very brief apology for ignorance of the name of the editor since it does not appear in the *Weekly*.

—What rare discoveries secret societyists do make, and how eagerly their dupes seize upon them as revelations of wisdom! One of the newest of these associations thus modestly puts forth its pretensions: "But without derogating in the least from the importance of any pursuit, profession, school or institution, we may safely claim for our order, in one respect, pre-eminence before all. The farmer gives the nation bread. Without the merchant and mechanic the wheels of trade and commerce would rust on the iron rail, and ships rot in the harbor. The teacher helps to shape the brain of the coming generation. The physician pilots us through the breakers of disease, and looks after the sanitary condition of the community. But our order comes as a shape of religion, when all other agencies can no longer help. Its beauty is only seen when painted, like the rainbow, on the dark cloud of sickness, sorrow and death."—*Lutheran Standard.*

Convention Correspondence.

LETTERS FROM WENDELL PHILLIPS, CHARLES FRANCIS ADAMS AND JOHN G. FEE.

BEREA, Ky., March 17, 1880.

REV. H. S. CHEEVER, Worcester, Massachusetts:

DEAR BRO.—I have your card of invitation to attend the annual convention of those men and women who wish to protest against secret oath-bound affiliated societies. Pressure of duties here, together with distance, will prevent my presence with you in body; but my spirit, my heart is with you in all such efforts against associations so unchristian, inhumane and unpatriotic. Unchristian, because the opposite of that which seeks the light and the manifestation of light. Inhumane, because they reject the objects of mercy, those who have no "visible means of support." Unpatriotic, because they are contrary to the republican institutions of our country, subversive of justice, and the hot-bed of those secret clans that breed anarchy and misrule in the South and North—the former more especially. Every lover of a safe government and open-handed justice ought the raise his voice against such.

May our blessed Lord, who said, "I ever spake openly in the temple and in secret have I said nothing," be with you, your light and your helper. JOHN G. FEE.

BOSTON, March 18, 1880.

MY DEAR SIR: I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the jury man in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can with any self-respect be a member of a secret society. He lays himself open to suspicion, beside subjecting himself to dangerous temptation and setting an evil example.

These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence.

Cordially yours,

WENDELL PHILLIPS.

Rev. J. P. Stoddard.

BOSTON, March 23, 1880.

J. P. Stoddard, Esq., Secretary N. C. Association.

MY DEAR SIR:—I beg to acknowledge the reception of your letter in which you again call my attention to what I consider the most extraordinary and fearful event which has marked the history of the present century. I mean the sudden and forcible making away with William Morgan, a citizen of New York, by a band of his fellow citizens, and disposing of him where he never has been heard of again—and this crime done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word. Morgan was a Freemason and yet he was bold enough to contemplate a publication of the concealed ceremonies and obligations of the lodge, the consequence of which was that he and his secrets were buried in a stream from which neither he nor his papers ever emerged.

I do not propose to follow up the narrative. It is enough to say that an innocent man was made away with; but, though the evidence so far as it was opened to the public, clearly pointed to many of the associates, no human power has been efficient enough to draw out from it any confession of guilt or regret for the offence.

Yet, though this monstrous crime was accomplished in safety by the actors in it, the recollection of those fearful events still continues, and will never be effaced from the records of the nation. This assembly to which you invite me is of itself a standing proof of the degree of interest yet attached to the fearful memory of the offence committed half a century ago.

Not a great while since it was my fortune to receive an application from many elderly persons, still remembering the crime and exposition of it by my father, applied to me to consent to a republication of his papers touching the matter, as well as to prefix a preface to the volume, to which I cheerfully assented. And now that thirty-nine years have passed, and you call upon me once more to fix in the minds of a new generation the fearful memory of the great crime, I very humbly pray to contribute this my mite, in order to preserve us against pitfalls, and to deter for all future time from any similar enterprises, in the hope of preserving them from the eyes of the world through the obligations of a solemn oath.

Lastly, it is well that the memory of this exceptional digression from the laws of justice and of truth be from time to time renewed, as on this occasion, to establish a permanent safeguard against the danger of yielding in any case to the influence of self-created combinations, however specious they may appear.

Very truly yours,

CHARLES FRANCIS ADAMS.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, April 8.—Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities. Acts 3:25.

FRI., April 9.—Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Acts 4:12.

SAT., April 10.—Then Peter and the other apostles answered and said, We ought to obey God rather than men. Acts 5:29.

SAB., April 11.—Come unto me all ye that labor and are heavy laden, and I will give you rest. Mat. 11:28.

MON., April 12.—Heaven is my throne and earth is my footstool; what house will ye build me! said the Lord; or what is the place of my rest? Hath not my hand made all these things? Acts 7:49-50.

TUES., April 13.—Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:28.

WED., April 14.—Lord, what wilt thou have me to do? Acts 9:6.

OBITUARY.

Died in Pike, Bradford Co., Pa., Monday morning, March 22, 1880, MR SIMEON BRINK, aged 80 years, 11 months, and 29 days.

This aged citizen, born in Wyalusing, has resided in this township for seventy-three years. Here he passed his youth, married, experienced the saving grace of God, and acted a long and useful part in social, civil and religious affairs, and for many years bore testimony to the efficacy and gladness of faith in Jesus. A pious mother helped mold and develop his character, and like her, he was also faithful in prayer and counsel in his own household. Ever since his conversion, Bro. Brink has been heartily engaged in Christian reforms. He was one of the pioneers in the temperance cause, and also took a decided stand against human slavery, when it required the courage of righteous conviction to be an Abolitionist. He was also a life-long opponent of secret organizations, regarding them hostile to church and state. The *Cynosure* was highly prized by him. His home, his hand and heart and purse were enlisted in the work of the National Christian Association. In his death, one of the most earnest and faithful reformers has gone from us. May his mantle fall on others. May his prayers and zeal and influence prompt us to greater future fidelity in this great movement that God is blessing. We shall miss him in the conflict, but we hope to meet him in the day of victory.

J. W. RAYNOR.

True piety has in it nothing weak, nothing sad, nothing constrained. It enlarges the heart; it is simple, free and attractive.

Home Circle.

Step by Step.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count these things to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered in greed and gain,
By the pride deposed and the passion slain,
And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust,
When the morning calls to life and light;
But our heart grows weary, and ere the night
Our lives are trailing in a sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way;
We may hope and resolve and aspire and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire wall!
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

Bible Reading with Children.

I often hear mothers asking how they can interest their children in Bible reading. In the first place they must themselves have a strong and vital interest in the pages of God's Word, or they cannot inspire others with the same. In the next they must take time, statedly and often, for the purpose of studying it And, in the third, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses, but enter, and so soon as the home admits you to its heart you shall discover that no two are precisely similar in aims, in spirit and in atmosphere. Here, fashion reigns, and dress is exalted to a place of great importance. There, music, art, or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; and the resolution to become rich taxes every energy in that. Be sure of one thing. Whatever is largest in the eyes of father or mother will be largest in the eyes of the boys and girls. It is in vain to preach one gospel to them, if they behold another practiced.

At an early age every child should have his own Bible with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school-books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one, worn and brown, may be seen neglected on the table of the living room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlor book-rack, kept as old china and lace are kept, for purposes of ornament. Every member of every family should have his special Bible, and should have his times for reading it, as certainly provided for, and taken into the family calculations as the hours for daily food.

In my own experience I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my pleasure, rather than that of the listeners, some sweet passage from the Scriptures. And very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say, presently: "Wait a moment, please. Let me get my Bible and read with you."

Let the children carry their Bibles with them to church and to Sunday-school, following the reading of the lessons at church, with their eyes as well as their ears, and learning to use their books as tools and instruments in the Sunday-school. The old practice of memorizing large portions of Scripture has, I fear, suffered loss in some quarters through what is, on the whole, a gain, the systematic course of the International Lessons. Many children learn by heart only the golden text, or the verses in large print, and so instead of having whole Psalms, chapters and books in the treasure-house of memory, they have for their pains, only a disconnected set of texts which are easily lost, as loosened beads slip from a broken string.

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and of obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation, and more strongly armed to meet the trials of life. We cannot be too vigilant in the early years. We cannot begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God, the enemy is sowing tares in the virgin soil. We should pre-empt it in the name of our Lord Jesus.—*Mrs. M. E. Sangster.*

Our Best for the Master.

A poor woman living at Kedgeree, Sauger Island, had twin babes born to her. Very lovely they were, with their diamond eyes and dimpled cheeks, as they lay in infantile grace and beauty in their basket cradle, swung to and fro in the cool shade of one of the cocoa-palms that surrounded the mother's lowly cot.

She loved her little ones, as every mother does; but a dark cloud seemed ever to overshadow even the joys of maternity, and the tiny faces of the infants were often bathed in the mother's tears. Sadly she told me the story of her sorrow. Her god, she said, was angry with her; and she knew it, because one of her babes was a girl, and blind. Had she not offended him in some way, both would have been boys, and then she would have been so happy. The blindness she did not much mind, but to have a poor, despised girl—it was more than she could bear. Thus she would bewail her sad fate whenever I saw her, and always concluded her lament by saying: "The god must be appeased cost what it may."

Little did I understand the fearful import of her words, till calling one pleasant evening at the cabin, I found but one babe in the cradle, and the mother weeping in agony at its side. It was the blind girl that remained—the perfect child, the highly prized boy, had been sacrificed by being thrown into the Ganges, in order to appease the fancied anger of the god!

At first I was dumb with horror at the unnatural crime. But when able to speak, I could not forbear asking the poor mother why, if she must destroy one, she had not sacrificed the girl she lamented over, and whose blindness made her a subject of pity, and spared the boy she prized so highly.

"Ah, that was my great grief," she replied: "I could not offer a girl when I had a boy, nor a blind child when I had a perfect one. That would only have made Gunga more angry. The god must always have the best. Alas! for my boy—my beautiful boy—the sunshine of my heart is gone out forever!' And the poor mother beat her breast and tore her hair in agony."

Thus wrote a missionary lady of India. Are we with our purer faith always thus consistent? Do we give the best of time, talents, property influence and affection to our King; to Him who gave His best—His only Son—a ransom for our sins, that we might be saved through Him?—*Woman's Foreign Missionary Society.*

Home and its Queen.

There is probably not an unperverted man or woman living who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are few who do not feel themselves indebted to the the influences that cluster around their cradles for whatever good there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God, that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the noble instincts of society.

Of this realm woman is the queen. It takes its cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man, uncrowned by power of eloquenee, can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power, is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficially upon society and the state.—*Scribner's Monthly.*

Trust in God.

Several German princes were once extolling the glory of their realms. One boasted of his excellent vineyards; another of his hunting grounds; another of his mines. At last Abelard, Duke of Wurtemburg, took up the subject and said: "I own that I am a poor prince, and can vie with none of these things; nevertheless, I, too, possess a noble jewel in my dominion; for were I to be without an attendent, either in the open country or wild forests, I could ask the first of my subjects whom I met to stretch himself upon the ground, and confidently place myself upon his bosom, and fall asleep without the slightest apprehension of injury." Was not this a precious jewel for a prince? I, however, have something better, for I can rest my head and my heart in the lap of God's providence, and upon the bosom of Jesus Christ with a perfect assurance that neither man nor devil can touch me here.—*Gotthold.*

In a Paris Theatre.

A scene of great interest transpired in a Paris theatre on a recent Sunday night. A play entitled "Martin Luther," was to be performed. It is an old play written in Germany in 1805, and is thoroughly Protestant in its tone. The author of it afterwards became a Roman Catholic priest. On its presentation in Paris, the Romish manager prefaced the play with a prologue, in which he made an attack upon Luther's wife, Katharina von Bora, and upon M. Jules Ferry and the new education bill. This was too much for the audience, who shouted out, "Stop, and give us the play." The drama itself was received with rapturous favor. Every time Luther appeared upon the stage he was greeted with thundering applause. When one of his characters exclaimed, after naming the reformers, "His name will fill the world," the whole company broke forth in a stormy chorus of approbation, The approbation was equally loud and prolonged when Luther, in the famous scene at Worms, exclaimed, "If Rome had been holy, I would have remained her son!"

We instance this theatrical outbreak simply as a sign of public sentiment in Paris, in France, in Europe. There, in the heart of a most

thoroughly Romanistic city and land, the hero of the Protestant Reformation is rapturously applauded in a theatre! Staws show which way the wind blows, and this is a large straw and high wind.—*New York Observer.*

Childrens' Corner.

THE WORLD IS VAST.

The world is vast and we are small,
We are so weak and it so strong,
Onward it goes, nor cares at all
For us; our silence or our song,
Our fast-days or our festival.

We tremble as we feel it sway
Beneath our feet, as on we fare,
But like a ball which children play,
God spins it through the far blue air.
We are his own, why should we care?

—Selected.

ST. PATRICK.

[Concluded.]

The following thirty years of his life cannot certainly be accounted for. It is thought that he visited his Uncle Martin, of Tours, and studied, and was ordained to the Gospel ministry; then returned, and labored for a short time in his native land. Be this as it may, in the "Confession," to which we have alluded, he says: "I saw in my dream a man coming to me from Ireland, whose name was Victorious, with a great number of letters. He gave me one of them, in the beginning of which was the word Hiberniacum. While I was reading this I thought I heard the voice of the inhabitants who lived near the woods of Floclu crying, with one voice, 'We entreat thee, holy youth, that you come here and walk among us.' I was touched in my heart, and could read no more; and then I awoke." This determined him to go as a missionary to the land from which, years before, he had escaped by obeying the voice of a dream. Mrs Wright, in her "Early British Church," says: "Tradition is that Patrick, with some companions, landed at Wicklow, and then proceeded to the North, preaching as they went, and making some converts—possibly finding now and then a family holding some remnant of the faith received from Britain. The first object of Patrick was to reach his old master, and the scene of his slavery, there to preach Gospel freedom. On his way it is said he converted a chief named Dicho, who gave him the site of his barn for a church, "which they carefully built, standing north and south, to rebuke superstitions which were rising to assert that the churches must stand east and west." At Tara, Patrick preached with much success to the king and chiefs; crowds flocked to hear him, and many were converted."

His success continued, and he ordained bishops and presbyters by hundreds and thousands. We suppose, from the numbers ordained, that preachers and elders are meant, and the historic statement of the inspired word would describe his conduct, as well as that of Paul and Barnabas: "And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord. Thus, without the authority of Pope or bishop, he gave himself to the noble work of preaching the Gospel to save the very men who had held him so long in bondage.

There can be no doubt but that he accomplished a great work for Ireland. The old legend of his driving all the snakes out of the island had its origin, no doubt, in the driving out of wickedness, and the conversion of wicked men. It is generally believed that he furnished them with a translation of the holy Scriptures. The two short compositions to which we have already alluded are said to contain at least forty-three quotations from the Scriptures, and we can easily believe that that which he valued so much, and which in these short epistles he sent to others, he would not withhold from his beloved converts in Ireland.

The first named of these epistles was directed, in his "Confession," to his "Gallican brethren, and the many thousand spiritual children which God had given him." The other was addressed to Carvdoc, a Welsh chief. They found their way into some of the monasteries, and in that repository of letters, during the dark ages, lay a thousand years, and were finally published in 1660. As a matter of course this gave the Romish priesthood an excellent opportunity to claim St. Patrick as one of the fathers of the Romish church, and not as he was, a poor presbyter. It is probable that his labor in Ireland extended from 432 to 455, a period of twenty-three years, when he died at Armagh, in the 78th year of his age.

Here it is worthy of note that when St. Patrick set out on his noble mission he was some 55 years of age—an age nowadays considered almost the age of retirement. The fact that his memory is so revered in this land of his adoption shows the wonderful influence that he must have exerted over the people, and furnished certainly a strong reason to the Roman Catholic church to claim him as one of her saints, when she had subdued the island and brought it under her control. But long before she was known there he founded the church, and even as late as 1170, the synod of that old Irish church, founded by St. Patrick, met in Armagh, where his bones lay buried, to confess their sins and deprecate the "scourge of God," the papal soldiers from England now bringing them into subjection to the Romish faith. And when it was done St. Patrick was claimed as a Romish saint; and it is only of late that the Protestants have taken the trouble to vindicate his name from this claim. But it has been effectually done by such writers as Archbishop Usher and Dr. Todd of Dublin, and our own Mrs. Wright, in her work already named.

What a noble spectacle it was to see an old man of fifty-five leaving his home and friends to go to a people that had made him a slave, and kept him in bondage six long years, that he might tell the story of the infinite love of God, as manifested in the death of his only begotten and well beloved Son, that rebel men might be saved. Well would it be if we had more of the same self-sacrificing missionary spirit in the church of to-day.

A SELF-TAUGHT BOY.

The Duke of Argyll, who lived in Queen Anne's reign, was one day walking in his garden when he saw a Latin book lying on the grass. Thinking it had been brought from his library, he gave directions for it to be taken back, when a lad called Edmund Stone, then in his eighteenth year, a son of the gardener, claimed it as his own.

The duke was surprised, and on questioning him was still further astonished at his answers.

"But how," said the duke, "came you by the knowledge of all these things?"

Stone replied, "A servant taught me ten years since to read;" and on being further pressed by the duke he thus continued:

"I first learned to read; the masons were then at work upon your house. I approached them one day, and observed that the architect used a rule and compasses, and that he made calculations. I inquired what might be the meaning and use of these things, and I was informed that there was a science called arithmetic. I purchased a book of arithmetic, and I learned it. I was told there was another science, called geometry; I bought the necessary books, and I learned geometry. By reading, I found that there were good books on these two sciences in Latin; I bought a dictionary and I learned Latin. I understood also that there were good books of the same kind in French; I bought a dictionary and I learned French. And this, my lord, is what I have done; it seems to me that we may learn everything when we know the twenty-six letters of the alphabet."

Edmund Stone afterwards published some scientific works, and was chosen a fellow of the Royal Society.

All my readers know the twenty-six letters of the alphabet, but how few have thought that the knowledge of them was so valuable as to enable them to learn everything.

A HAWK THAT COULD REASON.

A physician living at Cambridge, Md., sends to the *Youth's Companion* this graphic description of the dual robbery of a fish-haw by a bald-headed eagle: "I had just left the dinner-table, to walk across the lawn with my children, when my attention was attracted by furious screams in the upper air. A dark shadow flitted across the grounds. Looking up, I saw a fish-hawk flying low in a straight line, and pursued at a hundred yards' distant by a bald-headed eagle. The hawk was moving leisurely, so much so that I was struck by the little dread of capture which his flight exhibited, and the fear that his startling cries betokened. The intentions of the eagle were soon seen. A few strokes of his powerful wings soon brought him close to the hawk. The screaming fisherman relinquished his prey, which quivered and gleamed in the sunlight like a disc of silver, as it clove the air in its descent toward the earth. It was a small fish, apparently a perch. We were a little surprised that the rapacious bandit should have devoted his powers to the capture of such small game. The fish had fallen fifty feet before the eagle, by a peculiar dip rather than by the use of his wings, sank below it, and turning almost upon his back, clutched and bore it away. He flew in an opposite direction to that the hawk was going. The hawk seemed satisfied to have escaped with the loss of his property, and kept the even tenor of his way. But our attention was again attracted by renewed screams. Looking at the hawk, we noticed that he was a changed bird as to conduct. Visibly agitated, he was urging his flight with surprising energy.

A glance at the robber revealed the cause of the change. The eagle had turned, and again was in pursuit. The hawk seemed almost frantic in his struggles to escape. A torrent of cries, screams, maledictions, imprecations, poured from his throat. He vainly beat the air, flying now higher, now lower, now straight forward. The eagle came down upon him in a swifter flight, causing us to wonder as to the cause of the pursuit. In a few moments he came almost in contact with his fleeing victim, with outstretched talons, and poising himself above the hawk, as if to tear him in pieces, he uttered a loud, shrill scream. Instantly we saw, leaving the claws of the hawk, a second fish, much larger than the first. The eagle did not see it until it had fallen a hundred feet. Desisting at once from his threatened attack, and half closing his wings, he plunged swiftly downward below the fish turned on his back, and clutching it, bore it off in triumph. The hawk, with a wail of vexation and resentment, sullenly continued its flight. The fact suggests a curious speculation. Did the hawk part designedly with the smaller fish? If so, it exhibited an intelligence which we have been accustomed to observe only in beings of a much higher order."

IN BRIEF.

—An Illinois school-mistress was unable to chastise the biggest girl pupil, and called in a young school trustee to assist her. The trustee found that the offender was his own sweetheart, but his sense of duty triumphed over his love, and he whipped the girl. Not only did this result in losing a sweetheart, but her father sued him for damages and got a verdict for $50.

—It is computed from official statistics that the number of cigars smoked in Germany during the year 1878 was about 7 000 000 000, or two cigars daily to 10 000 000 smokers. But besides cigars, the Germans smoked more than 60,000 tons of tobacco. The value of the tobacco consumed was more than $85,000,000.

—A clergyman asked his Sunday school: "With what remakable weapon did Samson at one time slay a number of Philistines?" For a while there was no answer; and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this? what this?" Quick as thought, a little fellow innocently replied, "The jaw-bone of an ass, sir."

—An excellent instance of the way in which the children in the average public schools learn without learning is related by *Barne's Educational Monthly.* A teacher in one of our public schools has been accustomed to require her pupils to say, "The equator is an imaginary line passing around the earth," etc. It had never occurred to her that the boys and girls of her school had no idea what an imaginary line meant, until one day a visitor asked them how wide they thought the equator is. Some thought it was 5,000 miles wide, others 2,000 and others said they could jump over it. The visitor asked how they thought ships got over it. One pupil said he thought they got out and drew them over, and another said he had read that a canal had been dug through it! "What is the name of this canal?" was asked. "The Suez Canal!" was the answer.

—Some think that self examination consists in dwelling on the question, "Am I a Christian?" That question ought to be decided once for all. To keep it open is to trifle with God's promises.

Boston Convention.

(Continued from 5th page.)

ramites were not through with their part, and the confusion did not slacken. Father Greene who occupied a seat on the stage arose to his feet and attempted to speak, but there was no more respect for nine-three years than for thirty.

After a long and vigorous effort the police drove the hooting crowd from the hall, and formed an escort for the delegates to their hotel. The mob was waiting at the main entrance on Winter street. The escort led the delegates by the rear upon Tremont. "This beats the anti-slavery times," remarked one officer to another as they passed into the street. Had they been a few minutes later there would have been no doubt of it. The Masons in a large body came around to Tremont street to find the objects of their insults escaped. Father Greene, with one or two friends, were yet there waiting for a car. One of the villains aimed a blow at him which fell severely on his left shoulder, and a lady who was with him was well spattered with eggs. He called for a policeman, and was heard and protected till on board a car. The mob followed on to the Crawford House, and brethren Britten and Gillespie received, all the way from the hotel to Chambers street, Masonic insults and eggs. They escaped most of the unpleasant missiles, the cowardly mob hanging well back except in the darkest streets.

In spite of the Masonic uproar every friend of the reform realized that a great victory had been gained, and that, through the interposing hand of God, the wrath of these Freemasons would be made to honor him and establish his truth.

FAREWELL MEETING, FRIDAY—CHAMBERS STREET CHURCH.

When at 10 o'clock Rev. H. T. Cheever called to order for the last time, he saw before him only exultant faces. Doubt and perplexity had been scared away by the mob, and nothing more.

The exercises were opened by reading the 46th Psalm, followed by prayer by Prof. Phillip Phelps and singing a psalm.

A letter and resolution from Father Enoch Honeywell, of Altay, N. Y., were read, approved and voted to be printed.

Mr. Ronayne said he wished to retract what he had said yesterday, that if the third degree was worked in Music Hall last night we would this morning be sorry for it. He related his experience in Bedford, O., several years ago, when temporary despondency was turned into great joy by the public renunciation of Rev. Mr. Brown in the Sabbath congregation. He was impressed with the fact that we were none of us any thing, but God all in all. The Lord had worked the third degree in his own way last night.

Rev. S. E. Evans spoke of Joseph Cook as a college classmate, and now so influential in Boston and in the nation. He is a man on the outlook to note the dangers that threaten us. We ought in some official way to gain his opinion on the Masonic mob at Music Hall.

Dr. Milligan said some may feel despondent over the result last evening, and the unfair reports in the papers. He had cut his eye-teeth in the slavery struggle. The difficulties which seemed at one time to hedge in that great movement were crushing and he became almost despondent. At last he came to see that the worse things became, the better they were, since they only hastened the inevitable triumph of the truth. He had himself been mobbed and twice burned in effigy by his neighbors for his stand against slavery. The meeting last night was a great victory. The lodge was beaten. Its devotees had to take a new tack and prevent anything being heard. The Lord defeated the counsel of Ahithophel. Hushai sent word to David, Up! Get over the river and make ready for a decisive battle. We have now got to fight until we see Absalom hung up between heaven and earth. We must use the type and every means of reaching the public. No other convention will have had so great an effect as this if we do our duty. Mr. Cook has appeared to me a man of courage. He has displayed a willingness to hit every evil he can reach. He believed that Mr. Cook had now the facts, the text, and he will speak.

Secretary Stoddard said he had three interviews with Mr. Cook, who expressed his willingness to speak on the secret system. He was unable to be present in the convention, but wished it the greatest success. "*You may say publicly and privately, on the platform or anywhere. that I am opposed to all secret societies. I stand by the Telescope letter.*" These are Mr. Cook's words. He was going to Europe in September, and was just concluding the lecture season when spoken to. He did not wish to make it the topic of his last lecture in the Old South Church, but he said he was going to lecture through the country this summer and added, "You will hear from me out West." Wendell Phillips had considered the question of speaking in this convention three days and finally said, "I am too old to undertake a new movement, but I will write you a letter." Mr. Tanner, a young man of this city is proposing to open a book stand where our publications will be sold, at 48 Winter street. Mr. Tanner was introduced to the convention and all were urged to encourage him.

Other remarks were made reporting conversations with Masons on the streets. One Mason who had left the lodge when converted to Christ three years ago heard C. A. Blanchard's address and said he would not for anything make such a speech. Not one man in a million would have dared to do so in the face of that crowd. Father Kemp said a Mason asked him where C. A. Blanchard stopped, adding that he would be found and be made to suffer for his temerity. The man was not informed. Other Masons during the last evening frequently acknowledged the correctness of Mr. Ronayne's work.

Prof. Kimball said we had come to a place where we might rejoice in tribulations. He had received a Masonic missile against his own person. A record should be made of the Masonic threats made against members of this convention. In New Hampshire good work was being done. When Rev. Mr. Ross, an evangelist known all over New England, said not long since that no man could be a Christian and an intelligent Freemason, a man rose and said he wanted to be a Christian, and would give up his Masonry, Odd-fellowship and tobacco. Rev. Mr. Flagg, also a well-known evangelist, had spoken emphatically against the lodge.

Revs. McFall, Kimball and Deering were chosen a committee to collect the facts in respect to Masonic outrages and threats during the convention and prepare them for publication.

The President read the following notice, which was received with applause:

ALL persons friendly to the formation of a New England anti-secret association, auxiliary to the National Christian Association at Chicago, are invited to meet at Horticultural Hall, Worcester, Mass., Thursday, April 1st, at 2 P. M., when a constitution will be presented and an association organized by the choice of officers. On the evening of the same day Mr. Edmond Ronayne will publicly expound the mysteries and usages of Freemasonry in the same hall.

The convention also by vote advised brethren Stoddard and Ronayne to continue the work, now so well begun, in Boston, Worcester and other New England cities. Mr. McFall thought the wisest thing the National Christian Association could do would be to concentrate its forces in New England. This is the Sevastopol. Carry Boston and you have New England. Take New England and you take the nation. We be well able to take the city. It is now an open war here. Concealment and subterfuge is at an end. It is war to the knife and the knife to the hilt. We must not give way an inch but go on to victory.

Another brother said a Mason told him that the exposition was mainly correct. He had been converted five years ago and must now abandon the whole thing, and quit the lodge. Several had confirmed his opinion that the riotous demonstrations would be of the greatest use against Masonry. Bro. Drury said that the reform was making great progress in Iowa. The brethren at Western College would feel well repaid for having sent a delegate to this meeting.

Gen. J. W. Phelps, of Vermont, was urgently called for and delivered an able address, which the convention quickly voted should be put in print if the speaker would furnish a copy.

Henry Harrison, Esq., from the finance committee reported total receipts $644, expenses $593.49. There were yet one or two bills unreported. The expenses of hall and police force was $391; receipts at Music Hall $148. The report was approved.

A hearty vote of thanks was given to Pastor McFall and his church for the use of their house of worship, and to the families who have received the delegates with generous hospitality.

A paper prepared by Rev. J. C. K. Milligan making a brief statement of the work of the convention and the peculiar and desperate opposition it has met in Boston was read, approved, and it was voted that the names of the officers of the convention should be signed, and its publication requested in the Boston *Advertiser*, and also by the N. C. A. directors for general circulation among the papers and ministers of the country.

A suggestion was made that the city of Boston should be sued for the recovery of money paid for police and for Music Hall. Messrs. Milligan and Cheever reported their conversation with Captain Adams of the police, and their efforts to have rioters who were pointed out arrested. It was voted that General Agent Stoddard be instructed to take legal advice respecting a suit against the city.

The President elect, Rev. A. M. Milligan, D.D., was then introduced by the retiring chairman, who said that in welcoming his successor it was in place to thank the convention for the honor of having the office the last year, and especially for the privilege of presiding at so memorable a meeting in the city of Boston at this time. The principles of the Association carried in themselves the promise and potency of future prevalence, and they only needed to be known in order to be adopted by the majority of thoughtful American citizens. In the spirit and fervor of this convention, and the rage and tumult exhibited by its unreasonable opponents, he saw great future enlargement and success for the cause it represented. There is, he said, in the air now a voice of prophesy that whispers, Hold on! Triumph is near. The dawn of victory already reddens our horizon. We have only to pray, hope and labor with sincere consecration as the loyal servants of Christ, in order to see the clear uprising of the full-orbed sun. Or, to put it in a figure which I remember from Schiller's Tragedy of Wallenstein,—

"Even as the sun,
Ere it is risen, sometimes paints its image
In the atmosphere. So often do the spirits
Of great events stride on before them,
And in to-day already walks to-morrow."

Gentlemen of the convention, in the streets of Boston to-day there walks the stalwart victory of to-

morrow for our anti-secrecy reform. And to the honors of that victory, as well as to the labors, trials and responsibilities of that honorable warfare, I now welcome your worthy President, Rev. Dr. A. M. Milligan, of Pittsburgh. I doubt not his courage and wisdom and zeal are fully adequate, by the grace of God, to the perilous times on which it may prove his administration has fallen. May the blessing of Almighty God our Heavenly Father abide with him and you.

Dr. Milligan responded briefly, thanking the convention for the honor conferred upon him, which he felt was all the more an honor in that it was held in disgrace in Boston, as we know from the conspicuous absence of every minister of the city with one exception. He referred to anti-slavery experiences, and to the times of the Revolution. Washington, he said, would have been hung had the colonies failed in that war.

The thanks of the convention were given the retiring chairman, who offered prayer, and the twelfth national meeting of our reform adjourned *sine die*.

Religious Intelligence.

—Messrs. Moody and Sankey, accompanied by Rev. Robt. West, are to make a trip to Leadville, starting early in April.

—Messrs. Pentecost and Stebbins closed their evangelistic work in Detroit, Mich., March 18th, and have gone to Waterbury, Conn. Their work in Detroit was continued seventy-five days. Two, three, and often four services were conducted daily, a part of the Saturdays only, being excepted. Usual church services were continued throughout the city, but the interest and power of the central meeting kept on increasing to the last. The largest churches and halls were only too strait, and large numbers frequently turned away.

WESLEYAN.

—Bro. C. F. Hawley, of Wheaton, who assisted in the revival meetings there last winter, has since been laboring with great success in Mercer county, Ill. This work he describes in the following letter:

VIOLA, Mercer Co., Ill., March 25, 1880.

After the Wheaton meeting I came to Mercer county, and have been laboring with Rev. U. D. Lathrop and his people for the salvation of souls. God wrought by his spirit at the Hopewell church, to turn about forty to Jesus for salvation. About thirty or thirty-five had believed for the forgiveness of sins before I left. The remainder, who were persuaded by the Holy Spirit working through the Lord's people, to become Christians during the last three days of my stay with them, will, it is hoped, thoroughly submit to Christ, and receive his grace. About one-third of the converts were heads of families. One Freemason, who, with his wife, was converted, renounced Masonry and joined a church that will not tolerate any form of secret-societyism in its membership.

On Sabbath, the 21st of March, I concluded my labors at the Hopewell church, and at 7 P. M. began a series of Gospel meetings at the Bethel church, about ten miles distant. We have held four meetings, and nine have been moved by the Holy Ghost to publicly manifest their desire for salvation.

I hope I may have the fervent, believing prayers of your readers that I may be more fully anointed with the Holy Ghost to labor, and that God may give a more abundant increase. C. F. HAWLEY.

—A new church was organized at Albany, Ohio, a few weeks since with cheering prospects for a good work.

CONGREGATIONAL.

—Bro. Barton, of Beloit, Mitchell county, Kansas, with whom, as a faithful supporter of Christian reform, the readers of the *Cynosure* are not unacquainted, sends to them the following

APPEAL.

BELOIT, Kan., March 27, '80.

DEAR SIR AND BRO.:—The Congregational church of Laban Creek, Kan., of which I am pastor, is trying to build a church edifice, which we need very much. Our place of worship is a stone school house, only 14x20, very uncomfortable and hard to speak in. We build of limestone, and expect our church to cost about $1,000 or $1,200. But we need some aid from outside, as our members suffered from the cyclones of last year, and we do not propose going in debt at all. We will do all we can and trust that God will give us the aid we need. We have decided to ask God's people in other places to contribute to this purpose the small sum of ten cents each. The Sabbath School scholars could do this. If any older persons wish to do more, we know just where to use it. Will not the friends of the Redeemer's kingdom help us this once in planting here a live church, which shall be a beacon light for the surrounding country. Yours truly,

SMITH G. BARTON,
Pastor Laban Creek Church.

Bro. Barton is abundant in labors. A twenty mile ride and two sermons in one day is his occasional experience. He writes of the result of his labor: "God is pouring out his Spirit and souls are being converted, while an earnest desire for a full salvation is taking hold of the people. Oh that God would pour out his spirit on the people and save them *now* from sin and worldliness and the devil. We maintain a regular Thursday night prayer meeting, and are expecting accessions to the church and to see sinners saved. This is what I want. The secretists are fighting me; I see it on every side. But God is on our side, bless his holy name, and we shall come off victorious."

—Prof. Jas. Dascomb, of Oberlin College, died at the age of 45 years, last Thursday.

—The *Advance* notices approvingly the celebration of "Easter," so-called, in some of the Congregational churches of Chicago. "Christmas" and "Easter" are the nose and head of the camel of papacy which is pushing its way into Christian churches to crowd out their Lord and Master.

GENERAL.

—Mr. Moody, during his meetings in St. Louis, has given special attention to the colored people of whom there are 30,000 in the city. He has preached to them frequently on Sabbath morning, and through these efforts a number of prominent colored men have been converted.

—A theatrical troupe in England makes complaint that the Sunday schools interfere with their business. Perhaps it would be in order to require that these schools pay the customary license before they are allowed to rival the older theaters.

News of the Week.

President Hayes nominated Dr. James B. Angell, President of the University of Michigan, to be envoy extraordinary and minister plenipotentiary to China, and John F. Swift, of California, and Wm. Henry Trescott, of South Carolina, to be associate commissioners to negotiate an emigration treaty. Mr. Swift is an eminent California lawyer, who has been recommended by both houses of the State Legislature. He is a Republican and an anti-Chinese man. President Angell, having declined the Chinese mission, has been asked if he would accept a commission as envoy extraordinary to the Emperor of China to negotiate an emigration treaty.

—The Pall Mall *Gazette*, of London, in an article commenting on the appointment of commissioners on the Chinese-American treaty, says the Americans threaten to become England's most formidable competitor in the far East. There is a growing inclination to use America as a foil against Europe. A very slight gain in the shape of a reciprocity treaty would give American trade a decided advantage in the Chinese ports.

—A male fin-back whale sixty-five feet in length was lately towed through the Sound, and down the East River, New York, by the steam tug Curtis, and on Wednesday it lay on a float beside the pier between Stanton and Rivington streets. It was captured in Cape Cod harbor, and was killed with harpoons. It was disembowelled in the presence of a crowd of spectators, and ten barrels of herrings were taken from its inside.

—Six parties of poor children have now been sent to the West from New York city, by Mr. Whitelaw Reid, of the *Tribune*, by means of money provided by gentlemen who do not wish to have their names made public. The sixth party filled a special car. In this party there were forty-three homeless children, who had been gathered chiefly from the lodging houses of the Children's Aid Society. There were also eight families, consisting of sixteen adult members and thirty-six children.

—The Paris correspondent of the London *Times* discussing the question of expelling the Jesuits, says nobody knows the consequences or extent of the conflict deliberately entered upon, and that the Cabinet may before long have to choose between acts of violence and resignation.

—The laws proscribing the foreign Jews now domiciled in Russia are being ruthlessly enforced. The general tendency of Count Melikoff's efforts is, however, liberal. He has daily consultations with the Czarwitch, from which good is likely to result. Instead of concessions, as expected before the anniversary of the Czar's accession to the throne, regarding the position of the Jews, there is increased severity. The Jews are driven to represent themselves as Protestant Christians to escape expulsion from St. Petersburg. In the towns of Tulu, Onel and Kharkoff the Jews in business for many years are ruthlessly expelled.

—The Parliamentary elections in England which began last week have from the first shown large Liberal gains, so that it is no longer doubtful that Gladstone's party is again in power. In view of this questions about the formation of the next cabinet are all-absorbing. The London *Times* says the Parliamentary leader of the Liberals is Lord Granville, who has every claim, on the ground of past services, rank and ability, to become Premier. Lord Hartington will hold an important position in the Cabinet, and will lead his party in the House of Commons.

—A Berlin correspondent says that the American Legation to Russia is informed that President Hayes has recalled Minister Seward from Pekin because of the punishment awarded to Chung How and of the comparative impunity with which the Chinese mob is permitted to attack Europeans. This strengthens the Russian diplomats at Pekin in the hope of American support.

—The number of men killed by accident in the St. Gothard Tunnel through the Alps, from the commencement of the undertaking to the end, February 8th, amounted to 120, and the wounded to 400.

—Parnell, the Irish agitator, who returned last month from this country, met a severe reception at Enniscorthy, near Dublin. At an election meeting here there were some 15,000 men present. Amid great disorder Parnell struggled to the front of the stand. Groans and cheers filled the air. Rotten eggs were thrown at the agitator and one struck him on the beard. The chairman said: "We will hear Parnell, but we will not allow him to be our dictator." A rush was made for Parnell but he clung to the railing and the priests protected him. The crowd caught him by the legs, endeavoring to drag him down. In the struggle his hat was battered and his trousers split up to the knee. At this stage the police arrived with rifles and advanced. There was a lull. Parnell tried to speak but was interrupted by cries of "You went to America to beg for Ireland, but not for Wexford. Go mend your trousers." Amid much confusion Parnell retired.

—Nine culprits, six of them colored men, were hung last Friday in different parts of the country.

—A dispatch from Constantinople says: "Terrible distress prevails in Asia Minor. Cattle, sheep, and goats are being carried off in large numbers by disease, and the country between Angora and Ismid is becoming a desert."

Died in Cambridge, Maine, January 29th, 1880, ELLA E. LANCASTER, daughter of Rev. D. and M. M. Lancaster, aged about 18 years. Ella had been a devoted Christian from childhood. Her sickness of one year was borne with great Christian fortitude, and her death was a Christian triumph. At sixty we are left to wend our way childless to the grave. We have chosen the Lord Almighty for our Helper and Comforter. Ella had informed herself on Masonry, and detested it, as any high-minded Christian would.

Home and Farm.

How to Make Farming Profitable.

(Concluded.)

6. Feed your land, if you expect it to feed you. Make all the manure that you can, as this is the bank that pays your drafts and notes. The best farm that exists may be ruined in a few years by a continued cropping, without applying manure; and put under the plow only what land you can fertilize liberally. Adopt a rotation of crops and keep your pasture and meadow land in good condition, as the profits on your cows depend on the quality of their pastures, and the quality and quantity of hay that you cut; and keep good stock, as a cow that gives twenty quarts of milk a day can be kept almost as cheaply as one that gives only five quarts.

7. "What is worth doing, do well." Put this into your memorandum book where you can see it often. Did you ever hear of a slovenly farmer getting rich? No, not one of you. Then do your work well, as it pays best in the end. If you are making fences, make them to stay as built, for years. A good farmer may be known by his fences alone.

8. Carry a memorandum book in your pocket, in which to note down things that are to be done, or that are wanted; and by so doing you will save much time. Your team, for instance, is going to the village. You refer to your memorandum book, and you find, "plowshare to be sharpened," "a new helve for ax," "a nut for mowing machine," and other things that you would not have thought of, if they had not been noted down in your book; and this may save you the time and trouble of sending again to town the next day. Farmers, there is money in head-work, as well as in your physical strength.

To-day is pleasant, and you and your help are at work in the fields. Now, suppose you think over in your mind, "What can we do if it shall rain to-morrow, or next day, or at any time?" Well the idea strikes you that you have a few hundred fence posts in the woods, that could be holed on a rainy day, under your barn-shed, if you had them there; so after dinner you send a team for a load or two of posts, as the weather seems to forebode rain soon, and the next day a storm comes on, and your hired men are kept busy at the posts. So you see how profitable it is to do a little head work occasionally.

9. Don't borrow farm implements of your neighbors. This is one of the rules that every farmer should heed, as it prevents your neighbors becoming your enemies. If a farmer has a good implement, he had rather, in many cases, give his neighbor a dollar than lend such implement to him, as, in most cases it will be returned to him injured, or out of order. Indeed, if the owner does not have to send for it two or three days after the time that the borrower agrees to return it he may consider himself fortunate. Every farmer should buy every kind of implement that he may need. I once had occasion to use a large stone sledge-hammer—one large enough to break stones of two or three hundred pounds weight to pieces. A few hours' work was all I had for it; but rather than borrow one I sent a man to town and bought one for three dollars; and I have found it very useful in driving stakes into the ground in making fences, and for various other purposes. So I say to farmers, don't borrow, but buy what you need.

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We would not be surprised to receive ten more subscriptions from this worker this year; he has the earnestness, energy and patience that wins.

P. Nickolas, Chambersburg, Pa., sends eleven subscriptions for one year each.

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M. W. Holt, West Bend, Wis., ends five for one year each.

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Obed B. Worth, Arlington, Ind., Henry Avery, College Springs, Ia., and Isaac Crane, Peru, Miami Co., Ind., each send three subscriptions for one year each.

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Six persons send two subscriptions for one year each.

Mrs. Garrison, of Hale, Iowa, writes: "God speed the *Cynosure* all over the land."

J. O. Doesburg, Holland, Mich., adds several subscriptions this week, as usual, and writes: "I consider the work of increasing the subscription list of the *Cynosure* one of the next best efforts for such seceders as myself, who cannot take the stump. May the Lord bless every effort."

Who will help next week's report?

Books and Tracts sent during the week ending April, 3, 1880.

By Express.

W Whitesel, Dr S L Cook, Rev J H Austin, A R Emmons.

By Mail.

J H Hammond, H O Sappington, A Berghorn & Co, Dr J N Norris, D W Gilbert, D C Aldrich, E V Shipley, W A Nichols, J E Verkler, J D Nutting, P W Rigsley, E G Harrell, G W Barnhart, L Salzerstein, A D Despain, E Milham, F W Ross, A G Lyle, I S Bowen, Rev M A Quimby, T M Jones, C Olmstead, A W Porter, J T Stemmons, E D Slenker, Rev. D. S. Buck, W. M. Boyd, W Summers, H Newell, J J Newton, W H Burr, A H Edsten, T G Story, I Leadbetter, E W Smith, L L Minor, F F Muller, H Summerhill, Geo Harvey, H A Sherman, Alice M Haack, W Cushman, J Tanner, I Jackson, J H Smith, C S Anderson, J White, Rev. Smalley, K A Orvis, D Stratton, J W Margrave, W N Howe, F Curtis, T N Baker, O P Spencer, F Stanley, J Hill.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING April 3, 1880, from E Avery, J H Austin, W Barnard, C Bascom, W H Chandler, L Chittenden, J Coyner, J Cozier, I Crane, L Doty, Rev M S Drury, J O Doesburg, W A Evans, R B Eno, Jno Fail, M Fevein, J A Gibson, W S Garrison E C Guild, S Higginson, M W Holt, J J Hayden, J F Helin, J Hoobler, J D Haughawont, J W Hadrick, J Howe, J S Hickman, M Jones, H A Kenyon, A J Louderback, W D Lowrey, Livesay Bros., J A K Large, W H Linam, Rev J H Mabbott, W R Morley, W McCormick, J W Margrave, P Nickolas, P H Norton, J M Oxley, F Pierce, C Quick, L S. Stegner, S Smith, T E Shaw, W Whitesel, J C Wellcome B Williams, O B Worth, R G Wood, H M Woodford.

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Notices.

NOTICE.—Rev. J. P. Stoddard, Secretary National Christian Association, will deliver an address in the hall corner Chicago avenue and Larabee street, Wednesday evening, April 21st, on Freemasonry and its satellites, showing the secret of its power and the dangerous character of all secret orders. Free to all. Mr. Ronayne will also lecture on Freemasonry in the Milwaukee Avenue M. E. Mission, between Ashland avenue and Paulina street, on the following Tuesday evening, April 27th.

Topics of the Time.

The Iowa prohibition constitutional amendment which has been adopted and goes to the next legislature for ratification, is as follows:

"Section 26. No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the prohibitions herein contained, and shall thereby provide suitable penalties for the violation of the proviisons hereof."

The Chicago (German) *Staats Zeitung*, in an editorial, says: "This resolution is not yet a part of the State Constitution. It must be submitted to the next session of the State Legislature, and then must be ratified by the people before it can become a part of the State Constitution. The next session of the Legislature begins in January, 1882, and this Legislature will be elected in the Fall of 1881. In the worst case, there are yet two years rest before the advent of a temperance tyranny which exceeds even that of Maine. The Republican party in the present Legislature of Iowa has an immense majority, and for this victory of the temperance fanatics it must be held responsible." Now since so important a step for the overthrow of the liquor system in Iowa has been made, we hope that her temperance citizens will use moral suasion so effectively that the legal suasion will be regarded by all in its true light as a beneficent not a tyrannical regulation.

The inhuman ruffianism perpetrated on the colored cadet Whittaker at West Point last week Tuesday, was brought before the Senate on Friday by General Logan. During the debate Senator Bruce (colored) made a manly and effective speech, and Voorhees of Indiana, who has been so prominent in his opposition to the exodus, spoke like a man who has not been unmindful of the crushing testimony against Southern oppression which has come before the exodus investigating committee. He said: "I have known for years of young men going there (not colored young men, but white young men) who have been driven away by a system of conduct on the part of students there so disgraceful that I intend to lend my aid, humble though it may be, on all occasions to every kind of investigation, and to swell public opinion, as far as I am able to assist in doing it, to humanize and civilize, if not possibly to Christainize, West Point. That ought to be done or the institution ought to be abolished. If this unspeakable and infernal outrage has been perpetrated upon this young man, there is no length to which this government ought not to go for the purpose of correcting such an abuse, even to the extent of abolishing the institution. If it is impossible to conduct the institution on civilized and humane principles, it ought to go down. I have attended institutions of learning in my day, and I know that it is possible for young men in large numbers to be assembled together and pursue their studies and treat each other as gentlemen. But there is something in this seminary of war to inspire young men with a sort of taste for brutality that is perfectly amazing. Whether it is because they are being educated to war with their kind, or whether it is the fault of men in management, I don't know. I take no stock in the thought that this young man cut his ears off. It is absurd and ridiculous to my mind. It is a part of that system of outrages that I have known committed upon young men from my own Congressional district when I was serving in the other House; a part of that system [that makes a young man fight for his right to stay there while being educated."

The four foremost statesmen in Europe are Beaconsfield, Bismarck, Gladstone and Gortschakoff. At the the present moment they are each conspicuously before the public. The astute old Russian who has for almost a generation been the leader in the councils of that nation, on Sabbath lay probably dying. The man who smashed Napoleonic dynasty, and who has been consulted about every European project for ten years, has resigned. The wonderful Hebrew who has twice been premier in England, and whose brilliant but treacherous policy is now receiving the disapproval of British voters, will soon retire to private life. Gladstone, the only pronounced Christian of these great men, and the greatest of them all, is yet rising higher in the esteem of Christendom and becoming more endeared to the hearts and homes of his countrymen. The unlooked for success of his party in the elections now proceeding, will either place him also for a second time at the head of the British cabinet, or give him a prominent place in it. Such distinguished honor has not been undeserved, and the Christian world will rejoice to see so eminent a champion for truth at the helm in Britain.

General Grant visited a colored school in New Orleans last week, and addressed a meeting of colored men at the residence of Mr. Pinchback on the same day. In his remarks he said he wished for the colored race all the rights that constitutional amendments gave them, and the knowledge to use such rights well. He thought the day was not far distant when this would be completely realized in all parts of the Union, and to all shades of color. He hoped further, that the colored man would be allowed the privilege of living where he pleased, and move whenever he chose, but wished that they might be so treated in their native States that they would not desire to change their habitations.

THAT "SCOURGE OF SMALL CORDS," AND "THE INSTRUCTOR."

Absence and sickness has caused a larger gap in the articles than was intended. The design was to notice a church in the era of "ornamental music, storied windows, richly dight casting a dim religious light," eras of rituals, shows, ceremonies, and the gaudy glare of worshiping wealth, and some other spots upon which the "scourge" might justly fall; then close in good old orthodox style with an "application of the whole."

But the *Instructor* has grown so impatient for enlightenment, or something to "meat-axe," from the spirit of the last issue,—more likely the latter—we feel constrained in humanity if not Christianity to give it something to strike at, lest it turn its barbarous deadly weapon on itself, rather than do without meat. Every time he refers to the statement of that U. P. brother he gets madder, and makes the "charges" more terrible; in the last he has it "wholesale charges of moral cowardice and double dealing of our churches in Pittsburgh." He is determined it shall sweep in all the U. P. churches there. Then as if it was not enough to threaten me with his own "meat-axe," he terrifies me with that of the *United Presbyterian*; saying, "the *United Presbyterian* is with us in this."

Well, this is getting horrible. But one comforting thought suggests itself, although the *United Presbyterian*, in editorial perpendicular length and dignity is like Saul "among his people," and has a staid, sober, conservative theological creed and a remarkable philosophical equipose, it has no such heathenish weapon as a "meat-axe." If it deigns to attack an enemy it uses a humane, conscientious, Christian, barber's tool, that runs so smoothly the victim can sleep sweetly under the operation. This is great consolation.

Now what do these "wholesale charges of moral cowardice," etc., amount to? That when the discipline and exclusion of secret order member from the church was the subject of discussion, I heard one U. P. minister say to another, "Such operations in our congregations would tear every one of them to pieces. They all have members of these orders in them, and some of them many," ect. (See *Cynosure* of Feb. 12th.) "Only this and nothing more." My own personal knowledge only is, that members of lodges be-

long to some of the U. P. churches of "the two cities," and I had some reason to believe this witness knew whereof he affirmed. I do not propose to be responsible for his correctness. I truly hope it is a large over-statement; but I do hold myself responsible for the fact of the statement being made. The parties were standing at the time in front of the U. P. Book Rooms, No. 55 Ninth street, one Monday near noon. The other remark referred to occurred on the street cars just as they turned into Smithfield street at the "Old Brimstone Corner." The names, locality, etc., are in my record, and if necessary the editor of the *Instructor* can have them at the proper time.

But the *Instructor* sagely accounts for the assertion by intimating that it was provoked, by one of those troubles who "harp eternally" on secret societies. The other ministers do not do this, "but give them their portion in due season." Let us see. I have since interviewed the supposed "harping brother," and his statement is, he made secret societies the topic of his pulpit one day in a ministry of fourteen years! A tune used no oftener than that ought to last as long as the original "twelve" of the fathers, whether he used an "instrument" to it or not. He had only as a sworn officer of ecclesiastical law executed it faithfully, receiving none such knowingly into the church. This was all the offence he could think of to expose him to the charge of "harping eternally." Although I may be "a stranger" and an "outsider" to the *Instructor*, I have, perhaps, been about Pittsburgh as much for the last twenty years, and know pastors of the U. P. and other churches quite as well as he does. If simple facts could be reached by a canvass, I would not fear, in that way, to test the question whether there are not U. P. pulpits that have not had a sound in them against secret societies in ten years, nor through discipline, nor in any other way has there been a testimony against them. Also that there are pastors and other officers of their consistories knowingly receiving and retaining in the church, members of lodges; and that some who consistently maintain the law excluding them, thus made themselves obnoxious to some of their brethren, were called finical; were charged with making the church door narrower than Christ made it, and they found obstacles thrown in the way of their success.

I certainly hope and believe there are pastors and churches in the "two cities" faithful to their testimony, and there was no intention to even hint that the U. P. denomination was not against this "secret iniquity," and in this respect superior to many other denominations. Truly she ought to be, for as a reforming church she has a glorious record, and on this subject, as on some others, she has a clearer, more decided and forcible testimony for Christ's truth than many others. And it is expected of her, and becomes her to execute a more faithful testimony against this evil than those who profess none. And if taking occasion, from a statement of one of her ministers, to warn her against unfaithfulness, "is piling stones in the way of reform," smiting with such stones should never break the head of any friend of this reform.

The *Instructor* says, it and the *United Presbyterian* "always move in opposite directions, and are death to anything that comes between them." I am sorry to hear such a statement. I beseech you, beware. That denomination of the church is largely between them; are there not already signs enough of antagonisms? Set not up your "ensigns for signs;" if you must have something to employ the sharp side of your scissors, clip away at me; my death would be a noteless and insignificant event compared to that denomination; let it have peace, unity and prosperity. The world has yet great need of it, and the Master, too, if it is faithful to him. The *Instructor* and I will never likely quarrel over the "testimony of his church" on secret societies.

Mr. Editor, I expect I will have to ask another paper for the "application." DAYLIGHT.

LIBERALITY OF "CLOSE COMMUNIONISTS."

BY A REGULAR BAPTIST.

Permit me to say through the good and brave *Cynosure* somewhat on the above topic.

Can we any longer be reproached with holding "close communion?" Do not our Baptist churches with rare exceptions deliberately hold fellowship with lodge men who are in communion at the same time with the church and the lodge? Masonry is the universal religion, professedly, and our Baptist churches fellowship that religion. How then are they close communionists?

True, they don't commune with a godly Presbyterian, Congregationalist or Quaker. But you see their baptism is invalid and Baptists must not admit them to the Lord's table on that account. But in order to be conscientiously consistent (?) we reject the good men of all the orthodox orders whose baptism is deficient and then we balance the account by admitting to our fellowship any representative of the universal religion who is in good standing in our church. True, he may fellowship infidelity, act the deist in the lodge, but you see he is a Baptist in the church.

We are here reminded of the story of the Mohammedan temple. Much to the horror of the worshipers a hog ran into the sacred building. They thought the holy place was ruined and proposed to abandon the house to doom forever, when the priests came to the rescue. True it was, that a hog could not enter the temple and be a hog therein without utter ruin to the place. "But then," said the priests, "the place is so holy that the moment the hog entered the sacred precinct, he became a lamb!"

Must we be accused with close communion when we fellowship the representatives of the lodge who worship with the Jew, Mohammedan, and avowed deist? How uncharitable! True, it may seem a little strange that we should fellowship sun worship, Baal worship, and in fact all heathen and infidel worships, and then order aside a truly godly pedo-baptist; but, you see, we must be consistent and so not part with one jewel.

SCENE.—To-day is communion in the Baptist church. Bro. Jones comes in. He is a devoted, godly man. Everybody respects him as such. He is a Congregationalist. Of course he is not invited to the Lord's table there—he has not been immersed. Mr. Smith comes in with his Masonic jewels. He is a K. T. He took the fifth libation with a clear conscience and drank the wine out of the human skull last night; the covenant of double damnation was sealed without a pang. To-day he takes the cup of the Lord, last night he "took the cup of devils," but you see he is a Baptist and a communicant in our church.

A LETTER FROM SCOTLAND.

(Concluded.)

STIRLING.

On Friday an hour's ride brought me to Stirling, the ancient key to the north. The old bridge still stands for which so many Scots and English have contested. These plains and rolling hillocks and mountain sides have witnessed the conflicts of centuries, over crowns and earldoms and dukedoms and civil rights and earthly honors; but better far, they have seen many Christian triumphs and the truth of Christ has been proclaimed here by a host of martyrs.

The scenery of Stirling surpasses in beauty any which I have yet found. There is such a *wide* range of distant, cloud-capped mountains, fading away into the sky, and inner lines of hills with snowy summits and long slopes of woodland and elevated plains, and in this great valley, rocky eminences like nature's monumental towers, commemorative of her own surpassing triumphs. No one can see Stirling once and not desire a second view.

I shall remember that when I first awoke on the cars one morning in Scotland, Stirling Castle was the first object that greeted my eyes. It is so old and historically interesting and important as one of the garrisons of the country which the Scots have the right to keep, and from whose towers one sees so much to interest and instruct. Here Bloody Mary and Mary Queen of Scots lived, and the Jameses, and here—

"A Douglas by his sovereign bled."

The "King's Park" is a large open field, in which in ancient times they performed their tournaments. It is now "crown property" and the boys perform their turnovers and unders there daily. A part of it is a good ball ground for them. At one side of it is a fine modern house and the place is appropriately known as "The Elms," and there, in her former home I found our Mrs. Parkhurst. How glad I was to see her and her husband! Her mother's death has detained them in this country. They cannot well leave until spring or summer. He is an irrepressible preacher and so keeps preaching here, but though well received and surrounded by so much to make life happy, they will hasten to the home work as soon as they can. I hope that we shall keep them in Chicago. He is at Paisley just now. Mrs. Parkhurst's brother, Mr. James Tomson, carries on the business of the family, and does a great deal of Christian work. I found here a young woman who has fits, like epilepsy somewhat, and she carries on a work among poor women and girls, working all the time and suffering all the time. I went to see her and we read James 5: 13 and with the friend who led me prayed for her recovery and my own. I told her that it was clear to me that when the Lord provided a way for his sick to be cured, it was not his will that they remain sick permanently, any more than it was his will that sinners be lost when he had provided salvation for them. She and a few friends agreed to pray regularly for her recovery and if they fulfill the specified conditions, she must recover. The way in which the Lord uses that lovely Christian girl is a sweet lesson.

Rev. Mr. Scott has made pleasant provision for me here. I have had two days of quiet and now meetings begin to call me.

Rejoicing in the hopes of the Gospel and watching for the appearing of our Lord,

Affectionately yours,

E. DRYER.

THE TRAP.—In the Master Mason's oath are these words: "Furthermore do I promise and swear that if any part of this solemn oath and obligation be omitted at the time, I will hold myself amenable thereto, whenever informed."

A Master Mason wrote Mr. Finney that when he took the Master's degree, the clause to keep the Master Mason's secrets, murder and treason excepted, was omitted. He had resolved to renounce at all hazards. But see the trap—no prudent and conscientious man can take that oath. T.

J. L. Traughber, Jr., Mandeville, Mo., writes:

"I am opposed to all secretism, and think that all forms of lodgism should be overthrown."

General Andrew Jackson and Captain William Morgan.

ADDRESS OF GENERAL J. W. PHELPS AT THE BOSTON CONVENTION.

The city of New Orleans has become the seat of political faults and errors that demand more attention, if possible, than the police of her streets. Cradled into existence, it may be said, by the brilliant but visionary schemes of George Law; nurtured by the most degrading form of Jesuitry; replenished by the worst class of emigrants from France; annexed to the United States by the violation of the conscience of Thomas Jefferson, Democrat though he was; saved from irremediable loss to the British (it is thought) by the very cream of Democracy in the person of General Jackson, and ambitious to be the center around which the interests, commercial and political, of the American continent shall revolve, this New Orleans, the capital of the White League, was finally made, during the war of the Rebellion, a kind of place of exile, which President Lincoln's unfortunate administration, made up of lawyers, seemed to find convenient as a place of exile, for ridding itself of troublesome military leaders of dubious character. Instead of sending there leaders of decided and unswerving devotion and of military experience, it made choice of a noted Democrat, Benjamin F. Butler, who triumphed as a general, over the faults, the errors, and misfortunes which he had helped to bring on the people as a politician. He exulted over the fallen; reveled in the luxury of irresponsible power; made wealth out of public calamities (to an enormous amount it is believed), and, in the name of Republican, but in the interests of Democracy and Freemasonry, inflicted an irreparable injury upon the interests of the country.

Of the four prominent political characters who stand out in the strongest historic relief in the affairs of Louisiana, viz., George Law, Thomas Jefferson, General Jackson, and General Butler, the last two were distinguished Freemansons. Of the first two, Jefferson was a Jacobin, which is about the same thing as Freemason, and Law's speculations, we believe, bear even date and character with the origin of the Masonic lodge. Probably no city in the world has ever been more cursed by maladministration than New Orleans. Between Jesuits and Freemasons its true interests have always come to the ground.

But what has General Jackson to do with Captain Morgan? A great deal. Both served in New Orleans; both helped to repel the British from that city. Both were Freemasons.

But while they had these and other traits of character in common, there were also some differences between them. Gen. Jackson was a man given to shams as well as to violent explosions of energy. He bowed his temples to receive the wreath of victory from the hands of a Jesuitical priest. There was an exceeding great fitness of things in the Jesuit crowning the Freemason; but is it fit that such characters should enter as elements into the powers and the hopes of the democracy?

Capt. William Morgan thought not. He revolted at the idea. To him Freemasonry appeared as it does to us, a dangerous conspiracy against the Republic, which ought to be exposed. It was a power that enabled men to ruin the country while pretending to serve it. It was a power that give lies and shams the ascendancy over truth and meritorious service.

Politicians, like Horace Greeley and men of that stamp, are interested to depress the character of William Morgan, because Morgan was determined to destroy the illusions and the shams on which they expect to rise. The present generation may think it strange that men calling themselves American citizens should have murdered a man for doing the worthy deed of writing a book in order to expose a dangerous conspiracy; but let us reflect for one moment upon the circumstances under which Morgan was taken away.

Gen. Jackson was the favorite candidate for the Presidency of all the Jacobinical Democracy, as well as of the more dispairing Federalists of the United States. His supporters had reason to fear that if the Freemasonry which entered so largely into the political value of Jackson should be exposed, the decent, thinking people of the country might become disgusted with their sham hero, and would vote against him. The act of Morgan in exposing Masonry was worthy of death in their eyes, because it endangered the election of their candidate to the Presidency. Morgan was not murdered merely for the purpose of vindicating Freemasonry, but chiefly for preserving the interests of the Democracy. The book which Morgan was determined to publish might interfere with the cherished schemes of the Democrats, therefore both Morgan and his book ought to be suppressed at all hazards. The Masonic lodge was the instrument made use of then, as it is now, for effecting a political purpose. Morgan was abducted from his home through the forms of law, and murdered under the guilty charge of having exposed to the people the holy mysteries of Freemasonry; the voice of the old soldier was hushed beneath the waves of the Niagara, and the Jacobinical Democrat and Royal Arch Mason Jackson, the hero crowned with the favor of Jesuits and demagogues, rode triumphantly into the Presidency.

And from that momentous event the course of our Republic has been downwards, like that of the river breaking into—a cataract, we may say, of civil war, bloodshed, and anarchy. The truthful, patriotic Morgan on the one hand, was forced away to his death, the death of a martyr, while on the other hand, the popular idol, General Jackson, was greeted with loud acclaims as President of the United States. The Democracy sacrificed an honest though humble citizen, and knavery in high places throve and prospered.

In the name of our great Republic; in the face of truth; in the spirit of manliness; in the presence of God, was not the life of Captain William Morgan worth as much to the cause of humanity as that of Gen. Andrew Jackson? What did Morgan do to deserve death but to expose villainy and fraud? The very act for which the Republic should have honored and sustained him,—for that he was killed! Our benefactor was murdered!

But the death of Morgan is not a single case. The Masonic lodge and the brood of inferior lodges which it has brought forth, are as ready to-day to assassinate men who are opposed to the Democracy as they ever were. Search through the annals of modern political history, and you will find that the Masonic lodge stands ready, like the surly guillotine, to destroy the lives of princes, rulers, and whatever other excellent characters who become distinguished opponents of Jacobinical democracy. Look through our Southern States; look wherever you will throughout the Union, nay, throughout Christendom, and you will find that the Masonic lodge, under various forms and disguises, offers itself as trained and willing instrument to destroy the lives or characters of the leading men who seek to stay the progress of democratic licentiousness.

By whom, in what name, for what purpose, and in what interest was our President Lincoln assassinated? Was it not done by a Mason, and in the interest of Jeffersonian democracy—that democracy which, while always pretending liberty, was always fastening slavery upon the United States?

The Masonic lodge is an instrument of terror and intimidation, fitter for ruling slaves than for governing freemen. Like the synagogue, like the inquisition, like the confessional, it is a threat and a terror against the good in favor of the crafty, the vicious, or the vile. It resorts to debasing fears and criminal hopes for controlling men, in the interest of a designing few, instead of appealing openly to that religious faith which ennobles, and which operates equally for the benefit of all.

The party that resorts to the Masonic lodge for carrying out its purposes, as both the Democratic and Republican parties have done, is not fit to be intrusted with the destinies of the American Republic; and if we would thoroughly vindicate and perpetuate that form of government against the Masonic management that has belittled and dishonored it for the last half century, we must go back to the days of General Andrew Jackson, and, while deprecating his administration as that of a Mason and the tool of Jacobins, we must honor the memory of the true patriot, Captain William Morgan.

The disastrous consequences that were brought upon the country by the election of General Jackson to the Presidency have not yet terminated, and perhaps never will. By his elevation to the chair of state what was, in reality, the effect produced? Was it merely the honoring of military heroism and patriotic devotion? No. It was the installing in the chief seat of republican office Jacobinical democracy in its worst and most objectionable form, viz., in the form that is expressed by Royal Arch Masonry. It was the arming of authority with vulgarity, bullyism, and secret assassination. It made authority terrible from Jacobinical baseness rather than respectable from republican virtue. President John Quincy Adams, a distinguished Anti-mason, was impatiently hurried out of the chair of state in order to give place to Gen. Jackson, the great Mason, who had unnecessarily taken the lives of American citizens while in the service of their country, and whose conscience was charged with Masonic oaths binding him to sanction murder.

In vain have American citizens striven to correct the monstrous error of putting a Masonic Jacobin at the head of a Christian Republic. In vain have they sought to stay the flood of evil consequences that this self-deceiving, guileful act has brought upon them. In vain have they endeavored to amend the fault by electing Harrison, Taylor, and Lincoln to the Presidency. All of these men lost their lives in a way to serve the instincts of that Jacksonian democracy which they were elected to oppose, but whose opposition has proved in vain.

The instincts of Freemasonry flow towards imperialism as constantly as rivers flow to the sea. The late emperors of France, of Mexico, and of Prussia received their imperial diadems as one of the necessary results of the machinations of secret societies; and the best title which the Emperor of Russia holds to his throne, lies in the infernal attempts which are made by the Nihilists, or Russian Freemasons, to deprive him of it. Whilst formerly it was the Jesuit alone who took it upon himself to assassinate kings, princes, and rulers for the good of society, it is now the Freemason who does this office. Of the numerous political assassinations that have taken place during the last half century, those secret organizations whose generic character and name are described by the term Freemasonry, lie at the bottom of almost all. Nor does the

murderous institution stop at the mere death of its victims, but it aims to destroy good name and reputation. With envenomed tongue it strikes at distinguished excellence wherever it is found in either men or women. An institution that craftily and deliberately denies and betrays the Saviour of mankind, under the pious pretences of charity and brotherly love, could not fail to strike its fangs at every lesser excellence that might come in its way. The very existence of Freemasonry in the United States is an outrage upon every honest person in the country; and whoever has become a member of an institution whose spirit is so foreign and so hostile to the Republic, owes his fellow-citizens a confession and an apology as much as if he were detected in the possession of burglar tools.

We of the present day can readily understand from the Bible and other histories why crowds of repentant Jews once thronged to their ancient river, the Jordan, to seek through its sacred memories a restoration to the inspirations of better men and of better days; but those perverted men had not a greater need of ablution from accumulated vice than our American Freemasons have ere they can be restored to the purity and open, candid manliness of our ancient American institutions.

We cannot oppose Masonry by Masonry. We could not get rid of the immense hypocrisy of slavery by opposing to it the hypocrisy not less immense of Freemasonry. The resort to secret organization by the Republican party to defeat the Democratic slave power party, has brought the country to a dangerous condition. The results have been as corrupting to the republican institutions as the introduction of saints' bones and relics in the place of pagan gods has been corrupting to the Christian religion. Indeed, the compasses, squares, aprons, etc., of Freemasonry are not so respectable objects of reverence as saints' bones. Any party that resorts to Masonry to serve its ends, thereby corrupts the moral sentiment of the community and dissevers the state. Both the parties which are now in close contest for the ascendency, are equally corrupted by its use, and neither of them in consequence is fit to govern. The first step toward reform, rendered doubly necessary by a loosely conducted war, imposes upon us the abolition of Freemasonry as a necessity. We must meet the issue at last, face to face, and win in the contest, or else be prepared to change our form of government, and receive some grand Masonic Master as head of the state.

Some years ago, in this city of Boston, the seat of Puritanism, once called the cradle of American liberty, but which has now become more distinguished as the cradle of American Freemasonry, a most extraordinary spectacle was exhibited. Two men, bearing the elevated titles of President and Vice-President of the United States, came here to lay the corner-stone of a post-office, Masonic fashion! In order to understand the strangeness of this political or religious proceeding, it should be borne in mind that Masonry and its rites and ceremonies are an English invention, of infidel origin, brought forth in a London grog-shop, long after the Puritans had fled their native country on account of precisely such abominations, and which have rightly no more to do with laying corner-stones, than have a set of circus clowns or masquerade revellers. It was in vain that I endeavored to call the attention of the public through the Boston press to this insult to the genius of our American institutions, and which seemed especially levelled against the reputed intelligence and Republican virtue of the people of Boston and New England. I sent notes to representatives of both the Republican and Democratic press of the city, deprecating an exhibition so derogatory to the character of our high offices and our Republican institutions; and from both the notes were returned to me, unpublished, evincing a servile spirit of submission to the outrage, that was to me as surprising as it was mortifying and oppressive; the more so, as the very press that revered such shams in respectful silence or open approval, seldom failed of an opportunity to throw disparaging slants and slights upon the religious life and opinions of our New England fathers.

The unworthy spirit that was then manifested by the Boston press in presence of the aggressions of the Masonic lodge has hardly changed for the better since then. It is only quite recently that I wrote some articles for one of the leading papers of Boston, designed to bring information to the people of which they are not generally possessed, on the subject of Freemasonry, and the articles were rejected with the decision of a holy inquisitor at the work of expurgating heretical books. And such work as this is going on continually, from Maine to California. The Masonic lodge is jealously alive to every aggression of free inquiry upon its illegitimate interests, and almost every newspaper and every newspaper stand, readily lend themselves to its purposes; for the lodge is to them, as it is to politicians and even to many of our ministers of religion, a means of covert and criminal favor, influence and support at the expense of the Republic.

There is not an organized interest of Christian society which the lodge does not seize hold of, and wrest to its own advantage, to the injury of the country. Though consisting of but a small portion of our voters, and they not the most worthy, yet they fill, it is believed, most of the offices of the government, and have its patronage and favor under their control. They work the machinery by which our candidates for presidents, governors and other high officers are nominated; and they seldom select any but one of their own number, or one of their submissive tools, who is ready to do Turk's work for Turk's pay. They constitute a political oligarchy, as thoroughly organized and as secure of its power as if regularly engrafted into the constitution of the country; and withal it is no more respectable in principle, or accordant with our institutions, than Mormonism, or a body of Ku-klux or Molly Maguires.

The evil is great and the danger imminent, not only to our form of government, but to our very religion. What then is to be done to avert the danger? We who have labored for many years to awaken the attention of the people to the subject, know of no other way than to face the adversary openly and squarely; we know that we have to enter among wolf-holes, ambushes and masked batteries to do this, for not a few of our numbers have been wounded in person or defamed and slandered in name from such sources; but if we desire to save the Republic we must not shrink from this warfare, however dangerous or unpleasant it must be. We know of no other way than to withhold our money and our attention from every minister of religion, our votes from every politician, and, as far as possible, our patronage from every newspaper editor who belongs to or favors the Masonic lodge. These are our principles; and this is our way for effecting a civil service reform. And not until we have voters enough to sustain us in these principles, can a reform ever be achieved.

In order to procure these votes, our American ladies can give efficient aid without having the vote themselves. They can powerfully influence the votes of their male friends and relatives. The days of Freemasonry, formidable and dangerous as this modern inquisition is, would be soon numbered if our ladies and the clergy should withhold their favor from it; and the lodge merits their opposition by pretending to a piety that is an insult to their understanding. If the American people continue for another generation to worship the Masonic lodge, as they have done since the days of Know-nothingism, their religion will become an empty mockery, and their existing form of government, like the republic of Rome in the days of Brutus, or the republic born of the French Revolution, a tragical farce.

To conclude: in our Declaration of Independence, we, the American people, have appealed to the laws of nature, and of nature's God; but amongst all the devices of man, I know of none more abhorrent to those laws than the craft, the guile, the subtle fraud, the deception and the falsehood that go to make up the Masonic lodge. It it is the ark of a new covenant made with the adversary of mankind. It is a sneering parody on the Mosaic ritual, expressly contrived for the gradual yet sure subversion of the Christian religion which that ritual was designed to introduce into the world. Its chief symbol, the lamb skin apron, is the servile badge of foreign dominion, not of American citizenship, than which there should be no higher title. Inspired by the infidel genius of Voltaire, and doubtless in part the result of his own clever workmanship, it is as much opposed to the honest, uncalculating devotion of Luther as it is to the intense, artificial earnestness of Loyola. Its spirit is mockery, insincerity, double-dealing and untruth. Fostered among us as it has been during the last thirty years, becoming a power behind the throne that fills the offices of the church and the state, thus shaping our destinies, moral and political, it is, as the slave power was, a great organized national lie, and will have the effect upon the nation that persistent, willful lying has upon the character of the individual. It is a work of art, utterly adverse to the moral laws and forces of nature. It is the cunning device of infidels by which they mock at the religious faith of mankind; and its tendency is to destroy all faith both in our fellowmen and in God. It is a monstrous idol, of worse deformity than Juggernant, made of squares and compasses, plumbs, levels, halters, hoodwinks, grips, nods, winks, slants, etc., before which time-serving politicians, uncouthy priests, and avaricious editors bow down in lowly, quiet reverence, keeping the unutterable sacredness of the mystery within the hidden chambers of their own hearts! It is evident to my mind that such men can never put us in the way of a civil service reform. In order to accomplish that, we must resolve (and there is no time to lose) that hereafter no unrepentant Odd-fellow, or Freemason, or Ku-klux, or Mormon, shall ever, by the force of our own votes, occupy the Presidential chair of the United States, or hold any office in the gift of the people. We must give this degree of consideration to our own votes and our own character, or votes and character will soon cease to have any value at all. As a necessary step towards suppressing Kukluxism, letting into our Southern States the free circulating currents of immigration set in motion by the telegraph, the steam power and the general enlightenment of the age; wiping out the disgrace of Mormonism, and giving a free course to the progress of the Republic, we must first get rid of that foul sink of infectious vice and corruption, the Masonic lodge. It is taking the place of the Constitution; and our political parties, in their blind and passionate strife, seem more anxious to have it upon their side than they are to have the Constitution itself.

Fellow citizens! What though

the Masonic lodge, with defiant front, and in derision of the doctrine of the resurrection, may still continue to utter its mock prayers over the body of the mythical Hiram Abiff, in perpetual remembrance of the pretended divinity of Freemasonry, let us, on our part, never forget to honor the memory, respect the good sound sense, and cherish the patriotic services of our worthy fellow countryman Captain William Morgan. Let us resolve that a devotion to the interests of the Republic so heroic and determined as his, shall never be forgotten by us, and that so far as our efforts may extend, his death at the hands of Freemasons shall not have been incurred in vain. No government or people can ignore and neglect such services as his and still prosper.

Address of Hon. Samuel D. Greene in Horticultural Hall, Boston.

Mr. Greene was introduced to the National Convention, and, through his great age of 93 years, made the following remarks while seated:

I am so advanced in years that I don't expect to meet you again in such a meeting as this. I am glad to see so many engaged in this good work, and believe the movement will be a great success.

I was born in slavery times, but early became anti-slavery in my principles. My grand-parents had fifty slaves. One of these was named Prince Gun, who was an active and intelligent man for whom I had a great affection, and he for years carried me to and from school on his back, as I was incapable of walking far through a severe sickness in childhood. My father at this time kept a public house. I had frequent and long conversations with Prince Gun upon the subject of human bondage. The slaves were all finally released and Prince went to the West Indies with a man who persuaded him to go there. This man sold him there for $1,200. When my father heard of it he raised that amount to buy his liberty. But when the attempt was made Prince Gun could not be found, and we suppose he must have perished, as many slaves have, through the cruelty of the wicked system. This circumstance made me opposed to slavery, for I loved the negro.

I became a Mason at the suggestion of the oldest deacon in the church to which I belonged. I did not think the order of much importance. The deacon spoke very highly of it. So I went in, and when I got the little apron on with the bib turned up, I asked the deacon if this was Masonry. "O this is only the first degree," he said. "It is a very ancient institution. The next degree is a very pretty one, and the third is sublime." So I was persuaded to go on. Major Seaver, a member of the church and of the lodge, said it should not militate against my religion or my politics. It did not enter my mind that it was contrary to the Word of God, yet I was in a little doubt. The Master of the lodge noticed my hesitation, he was a church member, but never prayed in public. During the initiation they came along when they said I had lain fourteen days dead. They made an ado because I smelled so bad. I laughed at them. They took me by various grips and finally lifted me up. As they had some trouble, one man said to me "Be stiff." I replied, "That's a pretty thing to ask of a dead man."

William Morgan came to my public house in Batavia, New Yrok, He was a native of Virginia and an intelligent man. He for a time boarded with me and we used to talk over the subject of Masonry together. Morgan was kidnapped on the 11th of September, 1826, taken fifty miles to Canandaigua and put in jail on the pretense of a debt of $2 00. He was taken from there and carried to Ft. Niagara, and on the 19th of September was drowned in the river. The next year the State authorities hired parties to drag the river, which was seventy-five feet deep. They started the body. Some thought they saw it rise. It floated out into Lake Ontario and came ashore near by at Oak Orchard Creek, was found, taken to my house and buried. I was well acquainted with Morgan, and readily recognized the body from several peculiarities about his person. He had very fine nails, andused to cut and scrape them in a peculier way. One of his teeth had been extracted. Mrs. Morgan had preserved it and it fitted in the cavity where the only tooth was gone from the body. These facts are all published in the "Broken Seal."

After this I became a lecturer against the lodge, and spoke some 900 times in different States. The opposition to Masonry was then largely a political matter. Many documents were printed and circulated, but now few if any can be found.

I have been sick four years but felt as if I could not endure not to see your faces. The work has gone on bravely. We have now so many publications and a National Christian Association. I believe this is the work of God and rejoice to know that so many are engaged in it.

Mr. Greene related his experience with Masonry in the courts of Boston, in which a tenant attempted to defraud him and avoid paying rent. Also a conversation with a member of his church in Chelsea, to whom he repeated the oaths and remonstrated with him. He replied, holding his hand high above his head, "I hold my Masonic obligation to be more binding on me personally than the obligation of any government in the world." "How can you take such an oath!" said I. He went to the door and opened it as if to eject me, saying, "We have got about sixty members in the two churches here." Go on, brethren, your cause is of God and must prevail.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, April 15.—God hath shewed me that I should not call any man common or unclean. Acts 10: 28.

Fri., April 16.—I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8: 38, 39.

Sat., April 17.—He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. Job 5: 19.

Sab., April 18.—The harvest is the end of the world. Mat. 13: 19.

Mon., April 19.—Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. Job 5: 17.

Tues., April 20.—Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust. Ps 103: 13, 14.

Wed., April 21.—Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts 16: 31.

Reform News.

From the General Agent.

THE WORCESTER MEETING AND HOMEWARD TRIP.

Buffalo, N. Y., Apr. 5, 1880.

As your editor was at the Boston meeting I shall leave the report of that memorable gathering to him. Dr. Milligan also promised to furnish an account of our interview subsequently with Wendell Phillips, which will, I am sure, interest all our friends.

I left Boston on the 31st ult., at 3 P. M., in company with Bro. Ronayne for Worcester, where we were met at the depot by Bro. H. T. Cheever and escorted to the Maple Hotel and assigned to comfortable quarters. Friends at W. had but a brief time to get ready for the meetings, but had made good use of the three days in which to arrange and give notice.

Bro. Cheever called the meeting to order at 2:30 P. M., in Washburn Hall, April 1st, and was chosen chairman. After a few preliminary remarks the meeting proceeded to business and appointed the necessary committees. While the committee on a constitution were preparing their report, Bro. Ronayne addressed the meeting, urging the importance of more thorough organization and vigorous action.

The committee reported a constitution for a Massachusetts Association, which was discussed, slightly modified, and adoptd. So much time having been consumed in preliminary work it was deemed inexpedient to protract the meeting longer, and the election of officers was deferred until a subsequent meeting.

Bro. Ronayne conducted the evening service, which consisted in an illustrated lecture on the third degree of Freemasonry, and occupied near three hours. The audience was not large, but very attentive and seemed deeply interested. No disturbance occured, and the dignified and respectful demeanor of the Worcester people was in striking contrast with the ruffianly deportment of Boston's "picked champions" of the lodge.

After leaving Worcester my first stop was at Syracuse, where I had the pleasure of meeting Bro. Stratton and his family, and of spending a few hours in social chat. This estimable brother has been greatly tested by severe and protracted sickness in his family and person; but he is coming forth as gold tried in the fire and, thanks to the great Physician, with no vacant seats at the family altar.

I spent the Sabbath with brother and sister P. D. Miller, near Wright's Corners, and preached morning and evening to small audiences in the M. E. church at Charlotte. Bro. Miller took me this morning to Warren's Corners, where I met the veteran Bro. Woodruff Post and his wife, who are still toiling on with faces steadfastly set towards the kingdom. Bro. M. then took me to Lockport, from which point I went to the Falls, and having an hour and twenty minutes to wait for a train to Buffalo, I visited and looked once more upon that resistless torrent that once seen can never be forgotten. I am detained until 1 A. M. here for a through train to Oberlin, where I expect to make my next stop. J. P. Stoddard.

Lodge Rule.

Berrien Center, Mich.,
March 28, 1880.

It is a prominent feature of secretism to rule. It not only assumes to rule in the secluded chambers of the lodge, but it seeks supremacy in our legislative halls, our Christian associations, and would subvert if possible every enterprise that refuses to submit to its mandates. Every hamlet, town and city is grappling with this pagan system. It is holding nations by the throat, and churches are groaning under its iron grasp.

We have had a very striking demonstration of its perverting influence at this place. A little over a week ago Dr. S. L. Cook, whose name is familiar with every reader of the *Cynosure*, put in an appearance here. We at once sought the cooperation of a few friends of reform, and made application for church houses to hold lectures in. The U. B. church at Maple Grove was first asked for, but a majority of the trustees promptly objected that the house should be used for anti-secrecy lectures.

I will here say that this is a fine church house, and that the writer of this article was one of the few who contributed largely when the house was erected. The society was then loyal to their rules of church government. But a few years ago a man was sent here to represent the U. B. church, advocate its prin-

ciples, and break the bread of life to the flock. Part, if not all of this, he failed to do; but instead sowed the seeds of secretism, took members of secret orders into the church, refused to enforce the law of the church in regard to secret societies, and presided at a sham trial where a member of the church was arraigned for the single reason that he declined to support him in his lawless course. And to-day this society is so effectually under the iron heel of secretism that it dare not advocate the principles of their church or allow others to do so in their house of worship.

But we shook off the dust of our feet for a testimony against them, and were soon glad to know that we have still a few names in this lodge-ruled country which have not defiled their garments. At Bass-wood and Franklin Chapels (both U. B. churches), we were received gladly. At each of these places two lectures were delivered to appreciative and attentive audiences.

Bro. Cook understands his subject, and presents convincing and burning truths in such an amiable way that even lodge men admire his oratory, and speak of him as being non-abusive in his lectures.

In this immediate neighborhood every door is at present barred against us, and the anathemas of the lodge are seething and ready to burst from the heated caldron. But we trust that those flank movements made at other points will make favorable impressions upon the minds of the people, and open the way for a more direct contest with the unfruitful works of darkness.

J. B. Crall.

A Gadarene Petition—One thing Needed.

Olin, Jones Co., Iowa, Mar. 25.

Editor Cynosure:—The reform movement is prospering in this neighborhood. The Masonic element has become so arrogant that it is making Anti-masons itself. We have been highly favored here in the past, having had good lecturers and degree workers here.

Recently Eld. Joel H. Austin lectured at Pleasant Hill church on the religion of Masonry, also at Hale and Olin on the same subject. He is a power for good in the anti secrecy cause, and should be sustained and supported. The Masonic element has shown its appreciation of him by circulating a petition and getting ninety-three names on it, requesting him to leave these parts. Verily, their craft is in danger.

There is one subject that Anti-masons generally need waking up on, and that is this: While men are losing thousands every year by the intrigues and malfeasance of secret societies, they do not appear to be willing to give the cause sufficient pecuniary aid.

William D. Clay.

Convention Correspondence.

LETTERS FROM DR. FULTON, STEPHEN SEWELL, ENOCH HONEYWELL, GEO. W. CLARK, PROF. W. O. TOBEY, MOSES PETTENGILL, AND PRES. H. H. GEORGE.

Brooklyn, N. Y., Mar. 16, 1880.

Dear Bro. Kellogg:—Your very kind invitation has been received. I have waited two days, hoping I might find it possible to say I would go. But I must forego the pleasure. My work is too great and pressing to be left even for a short time.

Wishing you every blessing, I remain truly yours.

Justin D. Fulton.

TO REV. H. T. CHEEVER.

* * When a young man, like many of my associates, I joined a Masonic lodge; also took the three degrees. I continued to meet occasionally for a short time with its members until I went to a distant State in 1818 where I visited a lodge as a Mason. There I found myself in fellowship with such a class of citizens that it weaned me from all further intercourse with the "Masonic fraternity," and I have never visited a lodge since that time, more than sixty years ago.

I do not suppose, by any means, that all the lodges, especially in New England, are composed of such characters as the one I allude to. There are very respectable men and even ministers of the Gospel, in the Masonic societies, and this I consider one of the evils connected with these associations, as I think it gives them somewhat a religious character that I do not consider it possesses, and many, I fear, are thus deceived. To such I would recommend the example of the late Rev. Mr. Thurston, whom I presume you are acquainted with. I was told that in the early part of his ministry in this place (of some 44 years), he was induced to join a Masonic lodge. After taking the first degree, at the close of the meeting, he said: "Gentlemen, I shall not divulge the secrets of your society committed to me, but I shall never meet with you again." I presume by the oaths with penalties he was forced to take so shocked his pious heart as to lead him to take the course he did.

I consider the execution of those awful penalties a violation of the sixth commandment: "Thou shalt not kill." Those who have a desire to unite with the Masonic or any other secret society (all of which I am morally and politically opposed to) especially if composed exclusively of men, to read what Saint Paul says in his epistle to the Ephesians 5: 11.

I hope your meeting will result in much good. I pray that the Masonic and all other secret societies would disband and enter into fellowship with those who fear and love God. For we read in Ps. 25: 14: "The secret of the Lord is with them that fear him; and he will shew them his covenant." This is a secret we should all possess.

Very respectfully your senior brother, Stephen Sewall,

Aged 86.

Altay, N. Y., Mar. 12, 1880.

Bros. Cheever and Stoddard:—I have your kind invitation to be at our convention. Now, at ninety-one, I am unable to comply, but my heart is yet as active for reform as it has been during the last seventy years. May the blessing of heaven rest on your labors by spreading a wide stimulus for an unabridged and uninvaded Christianity.

I ask that this resolve may be passed and sent out to the world:

Resolved, By this convention that Gospel law, as given by Christ, is the salt of the earth. But when any church protects and builds up Masonry by giving the right hand of fellowship to its adhering members, then the salt of that church has lost its savor, and is only fit to be cast "out and trodden under foot."

Is it not self-evident that every one who joins a pro-Mason church helps, though perhaps unwittingly, to build up cut-throat dens? Then it is perfectly clear that Christianity requires us to help such churches to remove the subtle enemy that invades them.

If we see a lizard get into our neighbor's broth, and refuse to warn him, we are guilty of poisoning him. Truly yours,

E. Honeywell.

[Resolution and letter approved by the convention and ordered to be printed.]

Detroit, Mich., Mar. 17, 1880.

Dear Brother Kellogg:—I have had the Boston gathering on my heart ever since it was announced, and have wished so much I could attend but fear I shall be deprived of the privilege.

My printer is now running off from twenty to thirty plates a week of my book, and he lives in Cleveland and every few days' sends me proofs, which I must personally read and correct and promptly return to him. This week he has put on more force, and this will confine me still more closely. I so much regret that I could not have had my book out and been in Boston with it, and a little before the time so as to have got some singers together and practiced some pieces for the occasion. * * *

Are you going to be among the fortunate and responsible "prophets" to test the metal of the "Hub" on that occasion? May the God of Elijah be with them all and their victory be sure and glorious, is my earnest prayer. Yours truly,

Geo. W. Clark.

Dayton, O., March 20, 1880.

Rev. J. P. Stoddard,

Dear Bro.: Until to-day I expected to be present at the National Convention. But sickness in our family now determines that I should remain at home for at least a week. I regret my inability to be with you, and as the best I can do, I write this expression of my deepest interest in the success of the meeting. May the presence and blessing of God be manifest at every session. My prayers shall ascend for the success of efforts of the servants of Christ assembled in opposition to the powers of darkness.

In our church, (United Brethren in Christ,) there seems to be a growth of our churchly sentiment against organized secrecy. You are aware of the working of the lodge-spirit among us, and of the effort to break down our law against secrecy. But by the help of God we will maintain our position. If many of our brethren are not with you in this convention, it is not because they are not largely in sympathy with it. One or two from Dayton will be present. My regards for the brethren of all churches, present, are hereby expressed. Peace be with them all.

If Satan is powerful in Boston and in the convention, may God be present in greater power, and overrule all to his glory and praise.

Yours in Christ,

W. O. Tobey.

Peoria, Ill., Mar. 8, 1880.

Rev. J. P. Stoddard,

Dear Sir and Nephew:—Your note of the 24th ult., came duly to hand as did parts of two Boston papers, giving some garbled (I presume) accounts of your meeting opposed to secret societies.

I am glad that you have struck one blow at the dark orders, and I hope and pray that it may be but the beginning of many more and harder, and more successful blows. All praise to the pastor of the church where you held your meetings in Boston. I should rejoice were all the ministers of the land of like faith and moral courage. How speedily, with God's blessing, would the secret orders of the land be melting away, and professors of religion forsaking and renouncing them.

Myself, wife and son would be glad to be present at the Music Hall meetings, but the distance and the season for our Eastern trips seem to forbid it. I am glad that you have made arrangements to have Mr. Ronayne work the degrees. I hope you will have a full house with good meetings, and God's presence and blessing. Yours very truly,

Moses Pettengill.

Northwood, O., Mar. 22, '80.

My Dear Bro. Stoddard: I regret exceedingly that I cannot be with you on the 24th and 25th. But my heart is with you and my prayers are for your abundant success in the Lord's work in that Athens of America.

Yours is the army of light, making an advance upon the legions of darkness; and since your God is the

"mighty God of battles" victory shall perch upon your standard.

Light and darkness are antagonisms; between them there is an "irrepresseble conflict." Darkness cannot hurt light; but light will explode the darkness. I trust you may be able to dig through the prophets "hole in the wall," and see and bring to light the wicked abominations they do there, and most ably and successfully expose what "the Ancients of the House of Israel do in the dark, every man in the chambers of his imagery," when and where they say, "The Lord seeth us not, the Lord hath forsaken the earth."

We are not idle here; had a stunning lecture dealt out against the fraternities last week, in the College by Prof. Wallace. We aim to keep our skirmish line hard by the pickets of the enemy.

Express to the brethren my sympathies in their earnest efforts, and to the convention my regrets that I could not be present.

Trusting that counsel from on high will be given to the convention in all its deliberations, I remain your friend and co-laborer in the Master's work, H. H. GEORGE

OUR MAIL.

J. T. Michael, Milford, N. J., writes:

"I lectured twice in Philadelphia this week, and am requested to repeat one next week."

J. Shoemaker, Albion, Iowa, writes:

"We beat the Masons at the city election. We elected a mayor and all the councilmen. I am still trying to do all I can for the good cause. Thanks be to Providence, we are gaining ground. I lived in Morgan's time, and Masonry was very low, and I hope before I leave it will be lower than ever."

We rejoice in these local political triumphs of Anti-masonic principles. Albion has a good past record. If we all work unweariedly to make home politics pure, with God's Word regulating our hearts, the United States may yet gloriously illustrate the truth that righteousness exalteth a nation.

W. Post, Warren's Corner's, N. Y., sends us the subscription of Jonas Baker, a man nearly ninety years old, and writes:

"Mr. Baker said that Bruce, who was sheriff, instructed the jailer in Lockport, N. Y., to have a cell ready for Morgan. This being told afterward, supposed to be by the jailer, he did not survive the statement long."

Wm. A. Bartlett writes:

"Being almost seventy five years old, I will doubtless be called soon to go the way appointed for all the living, yet while life and strength remains I feel determined, by the assisting grace of God, to be found often at the mercy seat, to beseech God through the person of his dear Son, to grant success to all proper efforts put forth in his name for the suppression and overthrow of secret societies; and above all, that the church of Christ may be cleansed from their baneful influence and anti-Christian proclivities and practices. For how can the church appear as 'fair as the moon, clear as the sun, and terrible as an army with banners,' while holding in her fellowship the professed drinker of the cup of the Lord and the cup of devils, which the Apostle Paul says, in the tenth chapter of First Corinthians, ye cannot do?"

John Krant, Coloma, Woodson county, Kan., writes:

"I read the paper, and then give it to others. Hope to help others to join this glorious army of reform."

Richard McClelland, Cannonsburg, Washington Co., Pa., writes:

"We are completely under the devil of secretism— Masons, Odd-fellows, grangers, the Grand Army of the Republic, and several others of less note. Please find enclosed two dollars. This [renewal] it is probable may be my dying testimony against all secret orders. I am drawing near the line that separates time from eternity. My age is seventy-five years, and of course active service is at an end. As ever, an enemy to all secret orders."

Miss A. A. Wolcott, Wolcottville, La-Grange Co., Ind., writes:

"I am deeply interested in the cause the Cynosure advocates, and have taken care to send and give away all numbers of the paper that have came into my possession."

Wm. Parkis, Goodrichville, Genesee Co., Mich., writes:

"God bless you all, and give you success in putting down heathenism and building up the cause of Christ our Redeemer and his kingdom. Working to put down secret societies is no new thing with me. I lived six miles from Batavia at the time that the Freemasons kidnapped Wm. Morgan and took Miller and carried him as far as Leroy, and I have always opposed the lodge since. I used to tell the Freemasons in those days that they could not build up Freemasonry again, and they would say to me, the cause of Masonry would be built up under the heads of other societies, and it would be more popular than it was before. We had not then heard of Oddfellowism and a number of other secret societies that are in being to-day."

J. O. Doesburg, Holland, Mich., writes:

"The reform wave is majestically rolling onward. The Lord's name be praised!"

M. I. Lewis, Rosendale, Wis., writes:

"I am an old man in my eightieth year, and poor in this world's goods, but I trust rich in faith—the faith that Christ, who in secret said nothing, will soon assert his right to reign."

Sanford Ward, Adams, Jefferson Co., N. Y., writes:

"I think no one can doubt for a moment but that God is answering prayer in behalf of the anti-secrecy cause, when we realize how fast it is advancing."

J. P. Richards, Belmont, La Fayette Co., Wis., writes:

"The Christian Cynosure is the David's sling, and will eventually, as I believe and pray, lay the giant secretism low. I rejoice that its honored and venerable editor is recuperating, and may he live many long years yet, and until our common enemy, secretism, is destroyed. When we nominate a candidate for President of the United States, my choice now would be Gen. Phelps, of Vermont. I am expecting to do something in the lecture work with my present labors. I think we ought, indeed, all to pray for Oberlin. She needs the prayers of all good men and women. I would give something to prosecute the cowardly ruffian who fired the Rev. Burr's barn."

"Eld. H. S. Limbocker, Reading Mich., writes:

"We are ventilating the secret den here to the displeasure of its worshippers."

Thos. B. Galloway, Pittsburgh, Ind., writes:

"I think we will never succeed until we organize a political party. Purify the churches by members of the church, and the State by the unity of all as a political party. So long as we vote with the other parties we will not succeed. Organize, organize. * * * I am a United Presbyterian, and take an interest in vindicating our principles."

Joseph Frazier, Salem, Iowa, writes:

"There is a crisis on the subject of secretism at Salem. Secretism has almost killed the churches in Salem and Mt. Pleasant. The Society of Friends is suffering about as bad as others. The question is: Shall the discipline be maintained? Some of us can sympathize with our United Brethren. My prayer is that God will shake the sandy foundations and separate the church from the lodge."

Joseph Walters, Sedrow, O., writes:

"I cannot do without the Cynosure. It is to me an old and valued friend. I love it for its pure and wholesome reading matter. I admire its fearless defence of the right, and its open, bold and persistent attacks upon the vile and idolatrous system of the lodge. Let the Cynosure continue to go forth on its errand of mercy and love until the cause it represents shall be victorious. For this cause I expect still to labor, pray and vote."

Sabbath School.

LESSON IV.—April 25, 1880.—CONFESSION AND CROSS-BEARING.

SCRIPTURE.—Mat. 16: 13-28.

13. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15. He saith unto them, But whom say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21. From that time forth began Jesus to shew unto his disciples, how that he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.

25. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

GOLDEN TEXT.—If any man will come after me, let him deny himself, and take up his cross, and follow me. Mat. 16:24.

[From the Advanced Paper.]

CENTRAL TRUTH.—Confessors must bear the cross.

BIBLE READINGS.

John 7: 37-53; John 1: 35-51; 1 Cor. 3: 1-23; Luke 18: 31-43; Mat. 10: 32-42; 1 Tim. 4: 1-16; 1 Thess. 4: 1-18.

POINTS FOR SPECIAL STUDY.

1. Cæsarea Philippi and another Cæsarea in Palestine (Acts 8: 40).

2. Place and circumstances of the Baptist's death (Mat. 14: 1-12).

3. Characteristics of Elijah and Jeremiah.

4. Peter's home and occupation, and what is known of him after Christ's death.

5. Old Testament references to the Lord as the Rock (2 Sam. 22: 47; Ps. 31: 2; 94: 22; comp. 1 Cor. 10: 4).

6. Some of the "many things" Christ suffered at Jerusalem.

7. Daily readings.

PRACTICAL TEACHINGS.

1. The world is always glad to mistake Christ's nature and purpose.

2. Christ, and him crucified, is the sole foundation of all believers in heaven and on earth.

3. The spiritual church, the body of true believers, everywhere and forever, cannot be touched by death or the devil. Do you belong to it?

4. To what extent have you denied yourself for Christ's sake?

5. How many give their souls in exchange for money, influence, amusement, etc.?

6. Are your works Christlike or selfish?

[From the Lesson Commentary.]

"Cæsarea Philippi"—A town in Gaulanitis, at the foot of Mount Lebanon, not far from the source of the Jordan, a day's journey from Sidon, once called Laish (Judges 18: 7, 29) and afterward Dan, but in later times Paneas, or Panias, from the mountain Panium, under which it lay. The Tetrarch Philip enlarged it and gave it the name of Cæsarea. In after times King Agrippa further enlarged it and called it Neronias in honor of the Emperor Nero. This must not be confounded with the Cæsarea of the Acts, which was Cæsarea Stratonis, of the Mediterranean.—Alford.

"And they said"—"Some say with Antipas, the spirit of John the Baptist has entered thee, and that thou workest through it, or that thou art John himself, risen from the dead, and appearing under another name; some that thou art Elias, who, like Enoch, has never died, but was taken up bodily to heaven, and has now returned in the body, as Malachi predicted, to prepare for the Messiah; some that thou art Jeremiah come to reveal the ark and the sacred vessels which he had in Mount Nebo, and thus inaugurate the approaching reign of the Messiah; or one of the prophets, sent from the other world by God, as a herald of the coming one." They could not add that any regarded him as the Messiah. His refusal to appeal to force, and head a political revolution, had caused an almost universal repudiation of the thought.—Geikie.

"Living God"—The word "living" is not opposed to dead idols, but indicates that God is the source of all life, and that his Son is the fountain of life to men.—Schaff.

That Peter, when he uttered the words, understood by them in detail all that we now understand, is not, of course, asserted; but that they were his testimony to the true humanity and true divinity of the Lord, in that sense of deep truth and reliance out of which springs the Christian life of the church.—Alford.

"Thou art Peter"—The form of expression is, "Thou art Petros, [Peter,] and on this petra [rock] I will build my church." The phrase refers to Peter, but as a confessor, as in Christ, representing the other apostles. This explains both the resemblance and the difference of the words "petros" and "petra;" it is on the whole preferable from personal qualities. He was the first among equals, and as he had represented the apostles in the confession so now in the Lord's declaration. He was also the first to preach on the day of Pentecost, when the church was fully established, and first to preach to the Gentiles.—Schaff.

"The keys"—When the Jews made a man a doctor of the law they put into his hand the key of the closet in the temple where the sacred books were kept, and also tablets to write upon; signifying by this, that they gave him authority to teach, and to explain the Scriptures to the people.—Martin.

"Tell no man"—Until our Lord himself announced his Messiahship before the Sanhedrim (chap. 26: 64,) the Christian acknowledgment was to be kept separate from the carnal expectations of the Jews.—Schaff.

"Save his life....lose it"—Whoever counts his life of so much value that he will preserve it by sacrificing his Christian integrity, or will renounce his religion to save his life, will find in the end that he has lost his soul forever for the sake of a few fleeting years: while he who gives up all things, even life itself, will find an abundant reward in the life eternal.

The Christian Cynosure.

CHICAGO, THURSDAY, APR. 15, 1880.

WHAT MUST I DO TO BE SAVED? Is the question which we wish might be continually asked by every unsaved reader of the *Cynosure* until he is sure that he is saved for time and for eternity, at peace with God, working out his own salvation with fear and trembling and the same time rejoicing in the unspeakable love of God. When the unclean spirit of Freemasonry or of any sin is gone out of a man, or out of society the condition of things is not radically, fundamentally improved unless the Holy Spirit occupies the hearts of those in whom these iniquities are displaced. A friend in New Hampshire writes: "There are three numbers of the *Cynosure* taken in our home. We like it very much. It was by reading some of the precious truths contained in its columns last fall, that I was led to ask, 'What must I do to be saved?'"

BLAINE AND SHERMAN.—For a number of years Mr. Blaine has been reported with more or less assurance in the columns of the *Cynosure* as a Knight Templar, the idea coming from a Washington report in the daily papers. Also both he and Secretary Sherman have been advertised by one or two obscure Masonic journals as expected to speak at the Knight Templar conclave in this city next August. Inquiries having been addressed to both these gentlemen to learn the facts, letters written by their authority state that neither of these eminent candidates for Presidential nomination are Freemasons. Further than this Mr. Sherman is not reported, though requested to state if he had connection with any secret order. It has been stated by some that he is an Odd-fellow, and it may be that the natural unwillingness to confess the disgrace prevented his saying so. Will some of our readers at Mansfield, Ohio, give us the facts? Of Mr. Blaine we have the pleasure to say, on the authority of his letter, that he "is not a member of any secret society of any name or nature, past or present." Neither of these gentlemen will dance attendance on the Masons here in August.

TEMPERANCE OF THE RIGHT SORT. Rev. A. A. Phelps, editor of the *Bible Banner*, Philadelphia, recently visited the town of Union Mills, Ind. He found there a temperance organization of whose methods he approves thus: "It is carried on by *women*, who call to their aid whomsoever they will. The meetings are open—no signs, no grips, or passwords being deemed necessary to promote the noble cause they have espoused. Secret societies have been tried there in former years and failed. This meeting has proved a decided success. It has been kept up four years, and is well attended. Christianity and temperance are beautifully blended. This is our idea of how the matter should be managed."

FREEMASONRY HAS A MONUMENT.

The lodge has made a failure with the Egyptian monuments, but is making more sure work in enlightened America. One of the Yosemite falls is called "Royal Arch" to perpetuate the name of those pagan ceremonies in which Senator Edmonds, according to the Chicago *Tribune* takes especial delight.

While visiting Bunker Hill and its famous obelisk lately, it was a surprise and a shame to see to what base purposes that majestic structure and memento of the grandest struggle of the Christian era has been prostituted by the lodge. In the entrance building among the curiosities displayed is a record of the visit of the Prince of Wales, Oct. 19, 1860. The following is part of an extract copied from the Bunker Hill *Aurora* of the following day, and framed for preservation, along with the signatures of the Prince and his suite:

"The party then walked to the entrance of the monument, and examined the interior, looking up the cone to the top, and then the president [of the Monument Association, George Washington Warren,] explained to the Prince the history of the original Masonic monument, a copy of which in marble stands in the center of the obelisk, and turning to the Duke of New Castle, who is provincial Grand Master of Freemasons, the president observed, 'This may perhaps be specially interesting to your grace, as it relates to Masonry.' The Prince not understanding what was said, desired the remark to be repeated, which being done, the Prince said with a smile, 'Oh, yes, the Duke is a Freemason.' He then passed around the monument, observed the English and American flags at the top, inquired the height," etc.

On entering the monument the most prominent object and most conspicuously placed, is the Masonic model above mentioned. It is a lightly ornamented shaft, with plain, square base, and surmounted with an oval shaped stone on the face of which are a gilded square and compasses enclosing the inscription: "*J. W., aged 35.*" On the pedestal below is the following:

Erected A. D. 1794, by King Solomon's Lodge of Freemasons, (constituted in Charlestown, 1788,) in memory of Major General Joseph Warren, and his associates, who were slain on this memorable spot, June 17, 1775. None but those who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled; in vain we fought;—we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders.

Yet below this is the following explanation engraved in the base of the model: "This is an exact model of the first monument erected on Bunker Hill, which with the land on which it stood was given to the Bunker Hill Monument Association that they might erect upon its site a more imposing structure. The Association, in fulfillment of a pledge at that time given, have allowed within their imperishable obelisk this model to be inserted with appropriate ceremonies by King Solomon's Lodge, June 24, A. D. 1845."

Thus to the stranger to American history the monument seems nearly monopolized to perpetuate the unpleasant fact that Dr. Joseph Warren was a Freemason and that a certain "King Solomon's Lodge" of Freemasons had a great deal to do with Bunker Hill.

The present condition of our nation is thus strikingly represented. Masonry is in the heart of our political management. Congress needs only to be asked and the lodge has its desire. Last week John A. Logan from this State proposed that the government should be instructed to furnish camp equipage for the Knight Templar show here in August. The Senate voted it without a question as to what kind of a military organization this is which asks for the use of public property. The same city authorities which were so much exercised last year over a few foreigners who bore arms without license from the Governor, now give up their valuable parks for a camp of military adventurers, as unauthorized and sworn to more terrible oaths than any other existing organization on record.

But of one thing we are assured that only the stinging recollection shall in time remain of these Masonic outrages. The relics of savagery and pagan superstition will be removed from that monument, to patriotism and noble devotion to great principles, as surely as lodgery shall perish from the halls and be banished from the homes of America.

—Bro. Stoddard returned from the East on Thursday morning last and has been since hard at work getting the facts of the Hiramite mob in Boston before the public, and in getting the seceders' convention under way.

—Dr. J. A. Brenneman, an earnest friend of reform who has been residing at Davis, Ill., has removed to Freeport, where he will be happy to see his friends in future.

—Elder J. F. Browne, our Illinois State Agent, writes from his home in Lena, that work is ready in Madison, St. Clair, Washington, Randolph, Perry, LaSalle and Putnam counties. He might add also, in Chicago and vicinity. We hope to hear of stirring work from him.

—It was a disappointment not to hear the stirring songs of our old friend Geo. W. Clark, the "Liberty Singer," in the Boston Convention. The work upon his new song book delayed him, and all we saw or heard of either was the circulars announcing approaching completion of the work, which were distributed in Horticultural Hall.

—Bro. Conant of Willimantic, Conn., writes that Elder Barlow called at that place on his return from Boston. He preached a "good Anti-masonic sermon" on Sabbath evening and lectured on the evening following. The audiences, though not large, had a different mind toward the truth from our friends in Boston Music Hall, and listened with evident appreciation.

—The *Bible Banner* of Philadelphia has a good, strong, sensible word on the work of the denominations, as such, in the following: "The claim that denominational rigidness, or sect-exalting, is needful to achieve success, is fully answered by the fact that the two most successful interests in the land are completely undenominational; namely, the American Tract Society as a publishing interest, and the American Board of Commissioners for Foreign Missions. No sect, working on sectarian principles can possibly achieve so much success. We do not believe God blesses 'denominational work' as such, for he is working to unite Christians, and will not bless, therefore, that which divides them. The fact that sectaries prosper is no more proof of God's blessing, than present successes of Romanism and Freemasonry are."

—The New York *Weekly Witness*, prints the statement of the National Convention to the public with the following brave note. Bro. Dougall has no church constituency behind him, hence the more merit in his words:

"We are requested to insert the above letter which other papers decline to do, or insert with a demurrer. As we fear neither Masons nor any one else in the discharge of duty we willingly insert it, and are open to any reply from the party accused of bulldozing the meeting. To say that the Masonic order can gag the press and paralyze the police, is just about the strongest thing that can be said against it. A secret order powerful enough to do that could also influence elections and paralyze courts of justice. Let us have freedom of speech and of the press. Romanists and slaveholders have denied both where they have the power; do Masons wish to be ranked with them in this respect? Surely such conduct as above described on the part of respectable Masons will lead good citizens and especially Christian men connected with the Masonic order, to investigate anew its character and pretensions."

—The Free Baptist denomination will this year celebrate its centennial. An effort will be made to raise money for schools, etc. When will Christian schools reach that point of efficiency where their graduates will not be obliged to appear blindfolded and half nake seeking light in a Masonic lodge? Will fifts of money bring our schools up to that standard? If not, the church must resort to some other means.—*Crhistian Witness.*

Will Freemasonry Bear Discussion.

To the "Most Worshipful the Grand Master of Masons" of the State of Massachusetts.

Most Worshipful and Dear Sir:—From the exalted position which you occupy as the Grand Master or Supreme Head of the Masonic fraternity within the jurisdictional limits of Massachusetts, and in view of the riotous and disgraceful conduct of the Freemasons of Boston in Music Hall on the evenings of the 24th and 25th ult., on the occasion of the annual convention of the National Christian Association opposed to secret societies, and being myself the one above and beyond all others against whom the rage and malice of your secret constituent brotherhood were at that time more particularly directed, I deem it my duty both as a citizen and a seceding Mason, to address you this brief letter. I do this also the more cheerfully, because from my own former position as a leading member of the Masonic institution in connection with the Grand Lodge of Illinois (of which you are doubtless very well aware), I am enabled to speak from actual personal experience; and also, because in addressing myself to you I know I am speaking to one who will neither controvert nor deny any of those terrible charges, which I bring against that notorious system of deception and despotism with which it is any man's greatest misfortune to be connected.

You will readily admit, my dear sir, that the principles and philosophy of the Masonic institution are either good or bad. If good why so much uproar and belligerent demonstrations at having them publicly discussed? And if bad and vicious as they undoubtedly are, why not reject and abandon at once and forever, the pagan jugglery, the blasphemous imprecations and the horrible penalties of death, which constitute your various degrees, and which are both the foundation and the cope-stone of all your so-called "sublime mysteries?" If Freemasonry, like the pure diamond, can stand the crucial test of a public analysis why the disgraceful riots at Music Hall at the time above referred to, and the still more disgraceful and outrageous scenes at the Chambers Street church on a previous occasion? The Freemasons of Boston, as you well know, have by their recent outrage exposed Masonry more thoroughly and more permanently than I could have done in the short space of two evenings' lectures; and the general public will not fail to understand that all the cursings and denunciations of your oath-bound constituents were so violently indulged in, not because your sham ceremonies were either caricatured or misrepresented, but because they were accurately and truly exemplified and explained.

What a singular spectacle in a professedly free country and in the boasted center of civilization! Christianity, temperance, politics — all questions of public or private interests—and even popery itself with all its barbarism, bigotry and priestly domination, may and can be peaceably discussed in Boston and throughout New England generally; but no sooner is Freemasonry alluded to; no sooner is the tragic death and burial of Hiram Abiff made the subject of public inquiry, and the unwarrantable assumptions and the illegal and anti-republican doctrines and usages of the Masonic system are called into question, than a demoniac howl of threatening rage and fierce defiance arises from the gloomy depths of your secret lodge; the civil and constitutional rights of citizens are trampled under foot; free speech is riotously forbidden; property is wantonly destroyed; ministers of the Gospel are assailed and assaulted even on the public streets; and an armed force of 21 police is actually necessary in the refined and cultured city of Boston to protect the lives of those men who dare discuss and examine the wonderful mysteries of your ancient (?) and honorable (?) institution! Freemasonry has had one hundred and forty-seven years of uninterrupted existence in the State of Masachusetts and in the city of Boston, and the recent disgraceful riots at Music Hall and the Chambers Street church, are the legitimate outgrowth of the inculcation of its precepts and principles during all that time.

After enjoying the superlative advantages of the moral teachings of Masonic lodges for nearly a century and a half, the astounding discovery is made that Masonry transforms men into fiends, and that its laws and edicts are considered of far more importance than the laws of the State.

There is something strangely and significantly singular, my dear sir, in all this, and the general public would like to know what it is; and, believing that a fair, open discussion of the Masonic philosophy and symbolism would be of the greatest interest and importance, not only to the members of the institution itself, but also to all classes of our citizens throughout the country, and being still impressed with the conviction that no really good organization, no matter what it is, need fear investigation, I have the honor in conclusion to propose that such a discussion be held at as early a date as possible. I shall be most happy to meet either yourself or any other responsible member of your Grand Lodge and publicly discuss with you the principles, laws and usages of the Masonic system, all preliminary arrangements for such a meeting to be decided upon by a joint committee selected for that purpose. Hoping, my dear sir, to hear from you at your earliest convenience in relation to this matter and that something shall be speedily done to remove the terrible stigma at present attaching itself to your brethren of Boston, I have the honor to subscribe myself

Most respectfully yours,
Edmond Ronayne.
Past Master Keystone ☐ No. 639, Chicago, Ill.

☞The following is the paper prepared as a statement to the public by Rev. J. C. K. Milligan of New York, approved by the National Convention and is printed in large quantities for circulation. Let every reader of the *Cynosure* get it reprinted if possible in the local papers, and have a copy placed in the hands of every pastor and school teacher. The American people are not generally aware of the assault on the rights of free speech by the Boston Masons. The usual avenues of information are closed. We must open them or find new ones:

Masonic Mob Violence in Boston.

The National Christian Association, which aims to enlighten the public in regard to the principles and character of Masonry and other secret fraternities, held its twelfth anniversary convention in the city of Boston on March 24, 25 and 26. The day meetings were held in the Chambers Street Reformed Presbyterian church, and in Horticultural Hall. Delegates were in attendance from many States, and even from Iowa, Michigan and Ohio; and the calm and earnest discussions were participated in by able speakers, and warmly received by attentive audiences. Letters of cordial sympathy and approval were sent by Wendell Phillips, Charles Francis Adams, John G. Fee, Pres. H. H. George and others. The first meeting, devoted to prayer for the Divine blessing and the guidance of the Holy Spirit, realized the gracious promise, "Before they call, I will answer; and while they are yet speaking, I will hear." The exercises were full of reverent faith, holy boldness and zeal, intensified by the threats of violence which were communicated to the Association by the police authorities. And all the more because of the lawless opposition which was met, were these wrestlings in prayer for the Divine Presence in the convention, and entire consecration to God to work for Christ and for the overthrow of every system of idolatry.

The night meetings were held in Music Hall, and were conducted by Mr. Edmond Ronayne, Past Master of Keystone Lodge, Chicago, who worked the first and third degrees of Masonry, with explanations of their symbolism. But owing to the presence of a large number of Masons, who carried on an organized riot of noisy demonstrations, the exercises could only be seen, and the large audiences which assembled to hear, were, especially the second night, wholly deprived of the privilege. The city authorities had required the Association to hire the services of twenty-one policemen to keep order, and the owner of the hall compelled the taking of an entrance fee to exclude the rabble; and yet there was utter disorder, and an evidently prearranged determination to prevent the speakers from being heard. The clapping, stamping, whistling, cheering and loud cries of derision were kept up from the beginning, and not only to prevent the hearing of Mr. Ronayne, but (save Prof. C. A. Blanchard, who began with a short address) no one was allowed to be heard. Even a man of ninety-three years of age, the Hon. Samuel D. Green, who was a member of the same lodge in Batavia, N. Y., with Morgan, and from whose house the body of that murdered man was buried, when he attempted to speak was met with derisive laughter, insulting epithets and cheers which wholly drowned his voice. Threats were freely made on both evenings against different speakers and members of the convention: even threats to take life were made against two of them, whom they said they had "spotted, and would send after Morgan." One of those making these threats was heard by a number of persons, who will testify to the facts and identify the man. The first evening one delegate was hit by a brickbat and two others were pelted with bad eggs. The second evening, had not Mr. Ronayne passed out without being recognized he would have been attacked by a crowd of Freemasons, who waited about the doors till midnight for that purpose: and the police informed the delegates that they must not venture to leave the building without their escort. Surely a system that meets the arguments of a Christian assembly with only such rebuttal stands self-condemned as guilty of all and greater wickedness than its present opponents have laid to its charge.

This manifestation of mobocracy in the refined center of New England was made by no "fellows of the baser sort," but was the work of men of standing in wealth and social position, and high in Masonic honor and influence, as was evident from their appearance and the manifest deference shown to them by the police. The policemen, whom the society was forced to pay to keep order in their meeting, confined themselves to "guarding property and life," and put forth no effort to restrain the lawless noise of the rioters. Several police captains were present, yet no orders were given to suppress the disturbers of the meeting. Captain Adams, when pressed by one of the vice-presidents of the Association, admitted that the ends for which the hall was hired and the police employed were wholly defeated; yet he ordered no arrest, and permitted the outrage to continue to the end. The leaders of the mob were pointed out to the police, and the noise was repeatedly led by men right beside the officers, and yet these guardians of public liberty in Boston looked on in helpless impotence, or with sympathy and approval. A portion of the press of the city truly characterized the disturbance and shameful proceedings, but studiously misrepresented the facts by false statements about the motives and character of the Association, and the spirit and character of the rioters. Thus, in this "Cradle of American Liberty," the right of free speech is again outrageously denied to Christian men, and loose rein is given to men whose conduct is an outrage and disgrace to our civilization.

Approved by the Convention.
HENRY T. CHEEVER, President.
W. O. Tobey, H. L. Kellogg, } Secretaries.

The Viall fund which enables worthy persons who would make good use of the *Cynosure* to secure the paper at half price ($1 00 a year) is not exhausted. In sending subscriptions to the Viall fund club please specify the fact. We especially desire to reach through the aid of this fund earnest, faithful pastors who have very small salaries, although persons of other vocations are welcome.

Home Circle.

Blessed are they that Mourn.

Oh, deem not they are blest alone,
Whose lives a peaceful tenor keep;
The Power, who pities man, has shown
A blessing for the eyes that weep.

The light of smiles shall fill again,
The lips that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest,
For every dark and troubled night;
And grief may bide an evening guest
But joy shall come with early light.

And, thou, who o'er thy friend's low bier,
Sheddest the bitter drops like rain;
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny;
Though with a pierced and broken heart,
And spurned of men he goes to die.

For God hath marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here.

—W. C. Bryant.

Temptations.

BY REV. H. H. HINMAN.

"But I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others I myself should be a castaway." 1 Cor. 9: 27.

Paul was subject to temptation which he must steadfastly resist. His salvation depended on this resistance, and the grace of God consisted in giving him strength to resist.

The temptations referred to were the natural desires of his body. It was the flesh warring with the spirit. It was the natural man seeking to subject the spiritual man to its power. It was not dead in the sense of ceasing to assert itself and ceasing to strive for mastery. No, it must be carefully watched, and brought into subjection or it would destroy his soul.

God has never promised to take away the temptations of the flesh. The Christian has, and always will have an enemy within as well as without; an enemy that will destroy the soul if not kept under.

The divine grace of sanctification consists in the power God gives us to overcome not only the outward but the inward man. He has promised us the victory over all carnal desires. We shall not be tempted beyond what we are able to bear, but with every temptation there will be for us a way of escape; but he has not promised to take away our temptations, either external or internal, and our joy should be that we overcome them through the blood of the Lamb.

The English statesman, Edmund Burke, is said to have read Euclid once a month. He was noted for breadth of intellect, and could master the most difficult subjects in the affairs of the government. Books on mental science may be read with profit. "Watts on the Mind," is one of the most useful of all books. It helps us to use our reasoning powers. There is no special activity of the human mind which is not assisted by the hints, discussions and the reasonings in this admirable little volume. The habit of attention in reading is not easily acquired, but the attentive reading of this manual will be of special service in this respect. The roots of study may seem bitter but the fruit will prove very palatable.—*Exponent.*

The Street of Hell.

In 1870 there were in the United States one hundred and forty thousand licensed liquor saloons. If formed into a street with saloons on each side, allowing twenty feet to each saloon, they would make a street two hundred and sixty-five miles long. Let us imagine them brought together into such a street, and let us suppose that the moderate drinkers and their families are marching into it at the upper end. Go with me, if you have the nerve and patience, and stand at the lower end, and let us see what that street turns out in one year.

What army is this that comes marching down the street in solid columns, five abreast, extending five hundred and seventy miles? It is the army of five millions of men and women who daily and constantly go to the saloons for intoxicating drinks as a beverage. Marching twenty miles a day, it will take them twenty-eight days to go by.

Now they are gone, and close in their rear comes another army, marching five abreast and sixty miles in length. In it there are 500,000 confirmed drunkards. They are men and women who have lost control of their appetites, who are in the regular habit of getting drunk and making beasts of themselves. Marching two abreast, the army is one hundred and fifty miles long. Scan them closely. They are gray-haired men and fair-haired boys. There are, alas! many women in that army, sunk to deeper depths than the men, because of the greater height from which they fell. It will take them seven days to go by.

It is a sad and sickening sight, but do not turn away yet; for here comes another army—one hundred thousand criminals. From jails and prisons and penitentiaries they come. At the head of the army comes a long line of persons whose hands are smeared with human blood. With ropes around their necks, they are on their way to the gallows. Others are going to prison for life. Every crime known to our laws has been committed by these persons, while they were under the influence of drink.

But hark! Whence those yells, and who are those bound with strong chains and guarded by strong men, that go raving by? They are raving maniacs, made such by drink. Their eyes are tormented with awful sights, and their ears ring with horrid sounds. Slimy reptiles crawl over their bodies, and fiends from hell torment them before their time. They are gone now, and we breathe more freely.

But what gloom is that that pervades the air, and what is that long line of black, coming slowly down the street? It is the line of funeral processions. One hundred thousand who have died the drunkard's death are being carried to their graves.

But here comes another army—the children, innocent ones, upon whom has been visited the iniquities of their fathers. How many are there? Two hundred thousand! Marching two abreast, they extend up the street thirty miles. Each one must bear through life the stigma of being the drunkard's child. They are reduced to poverty, want and beggary. They live in ignorance and vice.

Some of the children are moaning with hunger, and some are shivering with cold; for they have not enough rags to keep them warm. A large number of them are idiots, made such before they were born, by brutal drunken fathers. And worse than all the rest, many of them have inherited a love for liquor, and are growing up to take the places and do the deeds of their fathers. They will fill up the ranks of the awful army of drunkards that move in unbroken columns down to death.

It has taken nearly a year for the street to empty itself of its year's work. And close in the rear comes the vanguard of next year's supply. And if this is what liquor does in our land in one year, what must be its result in all the world through the long centuries!

Thus far we have listened to the stories that the figures tell. But they cannot tell all. They give only the outline of the terrible tragedy that is going on around us. They cannot picture to us the wretched squalor of the drunkard's home. They cannot tell us how many unkind and cruel words strong drink has caused otherwise kind and tender-hearted husbands and fathers to utter, to their own dear ones. They cannot tell us how many fond expectations and bright hopes which the fair young bride had of the future, have been blighted and turned to bitterest gall. They cannot number the long weary hours of night during which she has anxiously awaited, and yet fearfully dreaded the heavy footfall at the door. Figures cannot tell us how many scalding tears the wives of drunkards have shed, or how many prayers of bitter anguish and cries of agony God has heard them utter. They cannot tell us how many mothers' hearts have broken with grief as they saw a darling son becoming a drunkard. They cannot tell us how many gray hairs have gone down with sorrow to the grave, mourning over drunken children. They cannot tell us how many hard-fought battles the drunkard, in his sober moments has fought with the terrible appetite; how many times he has walked his room in despair, tempted to commit suicide because he could not conquer the demon. And finally, we cannot search the records of the other world, and tell how many souls have been shut out from that holy place where no drunkard enters, and banished to the regions of eternal despair by the demon of drink.

What man, what woman, what child would not vote to have that whole street, with its awful traffic in the infernal stuff, sunk to the lowest depths of perdition, and covered ten thousand fathoms deep under the curses of the universe.—*Rev. R. T. Cross, in Kansas Temperance Palladium.*

Lincoln's Canonization.

Frank Bird went from here to the White House in 1862, in company with Dr. S. G. Howe, Wendell Phillips, George L. Stearns, and Thomas W. Higginson, to urge the policy of emancipation upon the President. It was the first time Mr. Bird had seen Mr. Lincoln. The delegation talked with him a long time. After the interview was concluded those in it adjourned to Mr. Bird's room. "Well, what do you think of him?" inquired one of them of Mr. Bird. "I think he is a strong man, and every inch a President," was Mr. Bird's response. "Those who suppose that William H. Seward, or anybody else, runs this administration don't know of what they are talking. We have never had a man in that chair—not Andrew Jackson himself—who had more entirely his own way than Abraham Lincoln." No one in that committee depreciated Mr. Lincoln's ability afterwards.

Mr. Bird saw the President again in an effort to get Governor Andrew appointed to the Cabinet, in the last year of the war. He was struck with the change in him. His face, he said, had become spiritualized, and the responsibility of his mission had made an unmistakably elevating mark on all its lineaments. I suppose there has been no man in our history to whose ability so much injustice was done as to that of Abraham Lincoln during his lifetime—and this by careful and experienced judges of human nature. The mass of the people were the first to appreciate his greatness. All have come to concede it since; and for this reason it was hardly fair to quote unexplained such early judgments as those of Senator Chandler. —*Hartford Courant.*

—The colored people of the Baptist churches in Virginia have five missionaries in the field who labor from the beginning to the end of the year. They also have one in Africa. They spend annually more than $3,000 in paying the salaries of missionaries.

Childrens' Corner.

What the Flowers Say.

The red rose says, "Be sweet,"
And the lily bids, "Be pure,"
The hardy, brave chrysanthemum,
"Be patient and endure."

The violet whispers, "Give,
Nor grudge nor count the cost,"
The woodbine, "Keep on blossoming
In spite of chill and frost."

And so each gracious flower
Has each a several word,
Which, read together, maketh up
The message of the Lord.

—Sel.

A Great Pen-maker's History.

Joseph Gillott was a Sheffield artisan, who, soon after he became of age, was compelled by stress of poverty, occasioned by long depression of trade, to leave the parental hearth and to seek his fortunes elsewhere. He found his way to Birmingham, and entering the town on foot, stopped for rest and refreshment at an old public house at Digbeth. Long after, when Joseph Gillott had become a millionaire, and was buying up valuable properties in and about the town, this house came into the market for sale. Gillott bought it; and when it was being razed to the ground to make way for the Museum Palace and Concert Hall, that now stands on its site, he directed the workmen to cut out a particular square of the settle, or seat running round the tap-room, and to send it to his house to be made up into a chair that should be handed down as an heirloom in his family. It was the first seat he had sat on in Birmingham, and the place where he had spent his last penny before pushing on into the town whose fame and wealth he was destined so largely to share and to increase. He soon found employment as a maker of buckles, a trade then enjoying a temporary spurt, and soon, with characteristic energy, was working on his own account. Those were the days when it was more easy than it is now to become one of a class which Birmingham has always been famous for—garret-masters. These are a sort of half-workmen, half-master, who buy their own materials, make up their own work with their own hands and tools, and sell their finished goods to the merchants and factors, who pay money down. When the little trade can be extended so as to call for the employment of more hands than those of the garret-master and his family, a shop may be built in the back yard or rented elsewhere, and in due time the shop may become a factory, and the factory may develop into enormous "works." Many a great trade has been built up in this way in the Midland Metropolis, and many a colossal fortune has been made from such beginnings. The most remarkable instance of such a career is presented in the life of Joseph Gillott. In the garret of a very small house in Bread street—a locality marked for destruction as a "slum"—Gillott made buckles and steel toys. "He made very excellent goods," said the merchant who used to buy of him, "and came for his money every week." His work showed evidences of a taste beyond that commonly possessed by a workman, and this insured him plenty of orders while a native ingenuity enabled him to execute them in the readiest way, with the least expenditure of time and labor, and with the most direct aid from mechanical means. There is no doubt that he was perfectly familiar with the power of the foot-lathe and stamp and of the hand press, and that he could make tools for these machines, or perhaps construct the machines themselves to suit the purposes of his trade. At this critical juncture chance guided his efforts in a new direction, and to an El Dorado which he could have had little conception of. He was engaged to a young woman in his own rank of life whose two brothers, John and William Mitchell, were working in about the same style as himself on the "new thing"—just beginning to be inquired after—steel pens. Their sister was helping them, and in the confidence of courtship would often explain to her lover the nature of her pursuits. No doubt the brothers were working by "rule of thumb," producing by painful labor of clipping, shearing, filing and punching by hand, a fairly saleable article. But Gillott saw at once that the press could be made available for nearly every process, and that the production could be multiplied *ad infinitum*. Aided by his skill in tool making, which stood him in good stead during all the greater part of his career, he worked secretly in his garret till he had perfected appliances which enabled him to make, single-handed, as many pens as could be made by twenty persons in the same time under the old system, and of a better and more uniform quality than had yet been seen. He found ready sale for all he could make, and in a short time the demand grew faster than his power of production, and he wanted help. Then his sweetheart, Miss Mitchell, agreed to his proposal that they should marry and work together, and reap the golden harvest while it is ripe. In after years, Mr. Gillott used often to tell how, on the very morning of his marriage, he began and finished a gross of pens, and sold them for £7 4s before going to church.—*Great Industries of Great Britain.*

Retaliation.

A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern:

One frosty morning I was looking out of the window into my father's farm-yard, where stood many cows, oxen and horses waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said:

"See what comes of kicking when you are hit. Just so I have seen one cross word set a whole family by the ears some frosty morning."

Afterward, if my brothers or myself were a little irritable she would say, "Take care, my children. Remember how the fight in the farm-yard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble."—*Youth's Companion.*

The Floating Houses of Siam.

A traveler in Siam describes the floating house: "We hugged the shore closely, and passed within a few yards of scores of floating houses whose owners looked at us with the calm nonchalance of the Orient. Perhaps you may not understand a floating house; it is built on a raft of bamboo poles, and securely moored to posts in the mud or on the bank. It is a perfect house, rooms, roof, and all, and its floor is about twelve inches above water. There are thousands of these houses in Bangkok, and they are not to be despised, as they have a never failing supply of water, are excellently drained, and very easy of access. One of their drawbacks is the facility with which the numerous water snakes of the Meinam gained an entrance. The floating houses had their origin, at a time when the land bordering the river was very unhealthy, and the king gave the order to build upon the river itself, and not along its banks.

Home and Farm.

The Jersey Cow.

An average Jersey cow will in one year make 250 pounds of nice, yellow butter, worth now in market 25 cents a pound, amounting in one year to $62 50, and raise a calf on the skim milk, worth with us $15, making the sum of $77 50, without making any charge for the skim milk after the calf is weaned. Now let us take the average native or common cow, and see what she will do. From the best authority I can find, together with my own experience, she will in one year make 150 pounds of butter, worth now in our market 22 cents a pound amounting to the sum of $33, and a calf, fed on skim milk, worth $5, making in all $38. Now take $33 from $77 50, the amount of the product of the Jersey, and you have the product of $44.50 in favor of the little Jersey cow. Now multiply $44.50 by 10, the number of years we usually milk a cow before turning her into beef, and you have the nice little sum of $445 in favor of the latter, when you get ready to make beef of her. Now it does not make much difference about the price of beef in so small amount as there would be between the large cow and the small one, compared with the large difference in the amount of butter; and in addition to the above, some credit must be given to the Jersey for a less amount of food consumed, which is about two and a half per cent. of the live weight on the difference of the two cows. In looking the matter over, I cannot but come to the conclusion that, for dairying purposes, the Jersey cow is the cow for the farmers. There is a great amount of labor in the manufacture of butter, both indoors and out, and a cow that will make only 150 pounds of butter a year in not worth keeping; for butter at twenty-five cents a pound and hay at $12 a ton will not more than pay her keeping, so that there is a total loss of the labor employed, whereas a cow that will make 250 pounds a year will afford a good profit over the keep of the cow.—*N. G. Abbott, in New England Farmer.*

Small Farms.—I am in favor of small farms, but of course, if a man has sufficient capital to successfully carry on a large farm, he can make it pay; but I think I am speaking within bounds when I say that six farmers out of every ten could be more successful if they would concentrate their labors and capital. I have heard many men say that they would prefer to farm for a living if they had a farm, but they had not the money to buy one; and on suggesting the purchase of a few acres, the reply usually received would be, that nothing could be done at farming unless about one hundred acres could be had. Now I claim that a man in limited circumstances is better off with fifty acres, or even one-half of it, than with one hundred and upward. High culture is the secret of success to the farmer. One cow highly fed will give better results than two poorly fed, and it is the same with the soil. Too much land is a damage to any man; but some seem to think the more land they have the better, and so they keep buying what joins them, when, if they would spend the money that goes to purchase more land in improvements on the acres they possessed before, it would have paid better.—*Ex.*

Muck may have fertilizing value; then use it, but use it in a way that the labor will not amount to more than the fertilizing value. A shrewd and successful old farmer at a farmers' club, where amateur farmers were present, and the subject was how to make a farm profitable, arose, and closing his eyes tight enough to bring out the concealed wrinkles of his face, and pressing his stomach with both hands, he drawled out the neatest, shortest, and most effective speech of the session: "You can't make a farm pay when there's too many legs under the kitchen table." I think of this whenever I see amateur farmers hauling huge piles of muck with paid labor; and I wonder how long it will be before the accumulated expense of running the farm will open their eyes to the fallacy of assuming that you can make manure by simply increasing the bulk of the dung heap.

Brilliant Whitewash.

Take one-half bushel of nice, unslacked lime, and slack it with boiling water; cover it during the process, to keep in the steam. Strain the liquid through a fine seive or strainer, and add to it a peck of salt previously dissolved in warm water; three pounds of ground rice, boiled to a thin paste; one-half pound powdered Spanish whiting, and one pound clean glue which has been previously dissolved by soaking it well; then hang it over a slow fire, in a small kettle within a larger one filled with water. Add five gallons of hot water to the mixture, stir it well, and let it stand a few days covered from dust.

It should be put on hot; and fo this purpose it can be kept in a kettle on a portable furnace. It is said that about a pint of this mixture will cover a square yard upon the outside of a house, if properly applied. Fine or coarse brushes may be used, according to the neatness of the job required. It answers as well as oil paint for wood, brick or stone, and it is cheaper.—*Household.*

Be Prompt.—Credit is very desirable to any energetic man, and nothing tends so much to secure credit as promptness in meeting all obligations. The way to get credit is to use it, and not abuse it.

Farmers are Manufactuers, and compete with each other. The farmer that can manufacture the best articles at the least cost is the one that makes the most money. His skill and knowledge must be directed to this object.

Temperance Items.

—Keithsburg, in the Tenth Illinois District, has had the Home Protection Petition passed in the council, and the women voted on the matter of granting licenses in that city in the late election carrying the no-license ticket.

—Miss Willard has been speaking most acceptably on Home Protection, in Trenton, N. J., carrying strong conviction in the minds of her hearers. She has returned to the West, and her address will be, as heretobefore, Evanston, Ill.

—The lower house of the Conecticut legislature have passed a bill allowing women to vote, under the same restrictions as men, upon questions involving the liquor traffic. Whatever may be the objections urged against women having equal rights with men at the polls, there can be but little doubt that the gentler sex have the highest moral right to an effective expression of opinion on the business of retailing liquors and the privileges and restrictions under which the trade shall be conducted. Were liquor used only when necessary, women would exhibit but little interest in the subject, but the truth is that the drinking custom is in the great majority of cases without any excuse whatever,and that woman,whether mother, wife, sister or sweetheart, is the principal sufferer by the over-stimulation in which weak men indulge with no possible excuse. * * * Should the Connecticut bill become a law, many a vile resort now overlooked by men who should know better, will be closed; damages will be claimed and eventually obtained from dealers who sell to minors or drunken persons, and far less liquor will be sold in the State than heretofore. To attain results so beneficial to the entire community the straining of existing customs of suffrage is but a small price to pay.—*N. Y. Herald (March 19).*

—Mrs. Congdon, of Petaluma, California, writes: "As State Secretary of the Press Committee on temperance I have obtained a half or whole column in all the religious press of this coast. Our committees for filling the same are getting at work. At the present time I have three weekly papers to fill regularly, and sometimes five or six."—*Our Union.*

—Juvenile temperance schools have been successfully established in some localities. An interesting account of one located at Pana, Ill., is given in *Our Union* by Mrs. Mary H. Villars. She writes the expense incurred by their school for a year was $32 60. Of its methods she says: "Our school meets every alternate Saturday, at 2:30 P. M., continuing from one hour to one hour and thirty minutes. It numbers over one hundred children, ranging from five to fifteen years of age. The pupils are graded in classes very much as we grade Sunday school classes, and each class has a lady from our W. C. T. U. as teacher. The Superintendent, aided by her assistant—a young lady who can lead the singing—conducts the opening and closing exercises, which consists of responsive Scripture reading and songs (from cards printed for our especial use) and prayer. After the opening services the classses take their places for the study, or rather the recitation, of the lesson to the class teacher. At the close of the school there is singing, and the Lord's Prayer is repeated in concert. We use Miss Coleman's "Catechism on Alcohol," and the teachers give such instruction and explanation as their classes seem to require. Occasionally the superintendent reviews the school as a whole.

Books and Magazines.

I. K. Funk & Co., 10 Dey street, New York, have added to their valuable Standard Series, Farrar's great works, the "Life of Christ" and "Life of St. Paul," each forming two numbers, which are sent at the small price of 25 cents per number. How these books can be furnished at so insignificant a sum is astonishing, as they contain these works entire with contents and index. The notes of the original works which are of value to scholars are omitted in these popular editions. The same firm issue Carlyle's Essays in the same form. In giving a general commendation of Canon Farrar's works, which in some respects are among the best on these mighty themes, we do not give a wholesale approval, as was intimated a few week's since. Prof. Goldwin Smith, of Cornell University, writes thus of a serious failing in these works, of which it becomes every reader to be guarded:

"The most significant feature in Canon Farrar's book and its reception, is the constant and manifest struggling of this dignitary of the Church of England to get rid of miracles. Under a cloud of that mystical and somewhat rhapsodical rhetoric of which he is rather too great a master, he reduces the vision of St. Paul to a natural occurrence—the effect of high spiritual excitement, combined with a burst of thunder, a vivid gleam of lightning or some blinding, suffocating, maddening breath of the sirocco. And then he asks—'Is the essential miracle rendered less miraculous by a questioning of that objectivity to which the language seems decidedly to point?' Most assuredly it is; and the question at once discloses the state of the writer's mind on the subject. What is 'objectivity' but reality; and what are miracles if they are not real? 'Are the eye and the ear,' asks Canon Farrar, the only organs by which definite certainties can be conveyed to the human soul? Are not rather these organs the poorest, the weakest, the most likely to be deceived?'"

"An analogous mode of treatment is applied to the Miracle of the Gift of Tongues on the Day of Pentecost, which, in Canon Farrar's estimation, is thus brought 'into strict accordance with the known laws of psychology;' and after undergoing this process is to furnish a fresh proof of the history. So it may appear to Canon Farrar, but others will think that a history so worded as to make all readers for eighteen centuries believe that there was a miracle when there was none, would deserve the praise of ingenuity rather than of truthfulness. The same tendency is visible in Canon Farrar's 'Life of Christ;' notably in the strange, more than strange, version of the Miracle of the Devils cast into the herd of swine."

It has been intimated by competing publishers that Messrs. Funk & Co. are dealing unfairly with English authors. This insinuation is unfounded, Canon Farrar and Edwin Arnold having endorsed the enterprise; and the publishers having forwarded several royalties to England already.

—*Roberts Miscellany* is a twenty-four page illustrated magazine for young people, edited by B. H. and Emma S. Roberts. The table of contents comprises Historical and Biographical Sketches, Descriptions of Foreign Lands, Scenery and Customs, Natural History and Scientific Notes. The editorial department is attractive. A valuable feature is the clear statement of matters of current history in "The Month." The design of the editors is to furnish a magazine devoted to useful information; and they believe they can demonstrate that it is not necessary to resort to fiction in order to provide entertainment for Christian families. The influence of such a publication cannot but be good in every household. Price, $1 50 per year. Address the publisher, B. H. Roberts, Rochester, N. Y.

Vick's, the brightest and best of the floral magazines, comes for May with its profusion of good things for the garden, the lawn and for floral culture. Get new and valuable hints from this first class authority upon which to lay the foundation of great satisfaction in the fruits and flowers of the later season. James Vick, Rochester, N. Y.

The April number of the *Library Magazine* is one of the most valuable. It contains Thomas Hughes' "Manliness of Christ," complete. The other articles are Copyright by Matthew Arnold, Beethoven, The Story of the Merchant of Venice, The Beginnings of Greek Sculpture, Sham Admiration in Literature, The Philosophy of Drawing-rooms, Burns and Beranger, Radiant Matter, The Perfect Death, and Seeking Rest. Published by the American Book Exchange, New York. Price 12 cts., post paid.

—Bro. Hinman preached last Sabbath at Mt. Palatine, Ill., and will remain in La Salle county for two or three weeks. Father Foote has gone to southwestern Iowa to visit a son.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$147 40
Eli Tapley	42 50
C. C. Foote	25 00

Since last report, March 18, Bro. Hinman has collected the following: In Ill., Mrs. Collins, Lockport, $1.75; C. W. Sterry, Rowe, $1.00; Peter Howe, Wenona, $25; Mrs. O. Sholes, Morrison, 50c.; John Kitchen, El Paso, 50c. Collection at Secor, $1; do. at Tonica, $7.40; D. Countrymen, Rochelle, $5; "A Friend," Ironton, Wis., $10. Bro. Peter Howe has also paid Rev. C. C. Foote, $25.

There has been sent to this office for foreign missions by R. D. Nichols 50c. For Bro. Tapley, $1 from B. F. Smith, Lincoln, Ill. For Bro. Hinman, $3 from A. C. Moffatt, Albion, Iowa. For Southern Tour, $2 from Hope Davis, Huntley, Ill. Undesignated, $4 from Mr. & Mrs. E. J. Ray, and $1 from Mrs. R. Dickinson, Wethersfield, Ill.

Congregational.

—The *Congregationalist* notices the Boston convention in a very lofty style, reminding of the spirit

of the individual who went to the temple to pray for self-glorification. It says that the convention took a foolish and obnoxious way of showing up a foolish and useless institution. It makes no mention of the resolutions or addresses, but confines itself to the "insulting method" of attacking the lodge by means of the public exposition. Will the *Congregationalist* try its hand on the pet lambs of the Boston lodges and let us see if they have not wolves' teeth for every one who honestly attempts to rout them from their dens, as old Putnam taught us how.

—Rev. Dr. Joseph Parker, an eminent Congregational clergyman of London, has announced himself as a candidate for a seat in Parliament. He thinks that so long as the existence of an Established Church requires a considerable amount of ecclesiastical legislation, there should be a number of men in Parliament whose training and occupation especially qualify them to deal practically with the religious progress and necessities of the country. The clergy have their representation in the House of Lords, but none in the House of Commons.

—The *Advance* says the Congregational church of Wheaton "has not departed from its ancient principles, nor *testimonies*, as has been affirmed"—Affirmed where? and how "ancient" in a church some two years and three months old? Will the *Advance* inform us? It was stated in these columns that the church did wipe out all its testimonies, against the lodge, tobacco, intemperance and dancing. It was done by five majority. A protest was drawn up by Mr. Hazard, of the *S. S. Teacher* of this city, and some sort of a compromise may have been quietly effected. But the facts are as we have stated, and they are from direct information from both parties in the church.

BAPTIST.

—The Baptist church in Wheaton, Ill., has for a number of years had a rule in its manual against Freemasonry. The influence of the Congregational church, which has become too strong over some of the members, was doubtless one of the causes of a late attempt to rescind that excellent rule. A new manual was proposed and prepared, which being much more brief, left out much of the old and the rule against Baalism among the rest. It was adopted as a comprehensive presentation of the principles of the church and a motion made to rescind all the unused part of the old manual. One brother feared a trap in this and obtained the reference of the matter to a committee. While the subject was yet pending Elder Barlow visited Wheaton on his way to Boston. His presence and his telling arguments greatly cheered the brethren, and when, on the 31 inst., the vote was taken, the godly testimony of the church was maintained by a vote of 24 to 10.

—A decree of toleration to the Baptist churches in Russia has just been published there. It provides: "1. That their worship is hence unhindered, and, indeed, expressly permitted throughout the Russian Empire. 2. That civil marriage is introduced, with express recognition of the marriages already celebrated by the Baptist pastors."

UNITED BRETHREN IN CHRIST.

—The *Telescope* announced last week that Pres. H. H. George, of Geneva College, was to speak on reform questions Monday evening in Summit-street U. B. church, Dayton.

—Bishop Milton Wright, of Iowa, is to speak at the annual meeting of the United Brethren Home, Frontier and Foreign Missionary Society, May 6th. The meeting of the society is to be held in Fostoria, O.

—B. G. Huber, publisher of the *Highway of Holiness* lost a young son by death, March 26th.

—A new church was dedicated at Port Elgin, Ont., March 14th. Pres. H. A. Thompson, of Otterbein University, preached two sermons on the occasion.

—A revival at Ligonier, Ind., has added seventeen to the church.

—Rev. H. D. Healy reports to the *Telescope* a great revival in Lightsville, Ill., in the Rock River Conference by which 80 were converted and large accessions made to the church.

PRESBYTERIAN.

—The Rev. J. Monro Gibson, D. D., of the Second Presbyterian church in this city, a few days since received by cable from London, England, a call to the First Presbyterian church of that city. The Presbyterians and the many friends and admirers of Dr. Gibson are fearful of losing him, but it is not likely he will accept; though a Scotchman, he has thoroughly identified himself with this country.

—The trustees of the Presbyterian Theological Seminary in this city find the finances of the institution in so bad a state that they have determined to cut down expenses by discharging three of the oldest and ablest professors, Drs. Elliott, Halsey and Blackburn.

GENERAL.

—The spirit of Romanism is illustrated in an item of intelligence from India, showing how the Bible is treated, where policy does not hinder expression of feeling. The Roman Catholics in Cochin, South India, having lately obtained possession of a church which had formerly been the property of the Syrian Christians, searched the houses in the village for Bibles and other books which the people had bought from a church missionary society colporteur, and made a great bonfire of them in front of the church.

—Dr. Sage, the Masonic champion of Sycamore, Ill., has received a call to the Unitarian church in the flourishing suburb of Oak Park, west of this city.

News of the Week.

—The statement of the Secretary of the Treasury last week, shows that the tariff and internal revenue receipts for the first six days of the current month are two millions less than the corresponding period last year.

—The following from Salt Lake deserves the careful notice of every American: "In the last three days the Mormon church has been holding the fiftieth annual conference, the attendance being estimated at 10,000. Nothing important was done except the cancellation of $800,000, due the Perpetual Emigrating Fund Company, a church association that pays the passage of Mormons from Europe to Utah, taking notes for repayment of the money when the parties shall earn it. Fifty missionaries were sent out to proselyte, some to the United States and some to Europe. The preaching was rather tame, a much milder tone prevailing than usual on such occasions. No change was made in the officials, John Taylor remaining President.

—Another outrage has been perpetrated on a colored cadet in West Point. At 6 o'clock on the morning of the 6th inst., Johnson C. Whittaker, of the class of 1876, was found bound hand and foot in his room at the barracks with a piece of one ear cut off. The other ear was slit and his head was bruised. He stated three masked men attacked him while he was in bed, some time after midnight, and committed the outrage. It is believed the outrage was committed by cadets. Cadet Whittaker made a statement to a reporter, in which he said three masked men entered his room some time after midnight and jumped on him as he lay in bed. He struggled, but was choked and pounded and told if he made a noise he would be a dead man. They tied his hands and feet, placed him on the floor, and tied his feet to the bedstead. One said, "Let's mark him like they do hogs down South." They then cut the lower part of his left ear off and slit the lobe of the other ear two or three times, and again cautioning him not to holler, left the room. An Indian club was found near him smeared with blood. Congress will undertake an investigation.

—Dispatches indicate that the tide of victory in the Chilian-Peruvian war is turning, serious reverses to the Chilian forces at sea and on land being reported.

—On Friday last the London *Times* estimated that the Liberals in the new House will number about 340, and the Home Rulers from 60 to 65. The Conservatives can hardly count on more than 250. The Liberals will thus find their position in the new Parliament nearly the same as that of the present government in the late Parliament.

At a meeting of the Liberal Executive Committee yesterday a deputation was appointed to proceed to Hawarden to urge Gladstone to consent to a public reception in London.

The Liberal net gain is now 97 seats.

—The Calcutta correspondent of the *Times* states that the news of the Radical triumph has been received with a feeling of dismay and disappointment in India, which is about universal. Lord Hartington's announcement that the Liberals, if successful, would withdraw from Afghanistan as soon as possible, deepens the feeling. It is everywhere believed that the effect of a premature withdrawal will throw away all the objects obtained with so much sacrifice of blood and treasure.

—Prince Bismarck tendered his resignation as Chancellor of the Empire last Tuesday because of the vote on financial reform in the Federal Council. The opinion prevails at Berlin that the resignation is not genuine but for political effect.

—The German Geographical Society, according to cable dispatches, has fitted out an expedition to establish a permanent station on the shores of Tanganyike, the great lake discovered by Stanley in Africa.

—The Berlin correspondent of the *Daily News* says it is reported in Russian circles that the death of Prince Gortschakoff is hourly expected. A dispatch on the 11th says that the Prince has been delirious, and was extremely weak that evening. The Czar visited him and summoned Prince Gortschakoff's two sons to St. Petersburg.

—A dispatch from Rangoon, Burmah, reports that 700 men, women, boys, girls, priests, and foreigners have been burned alive under the towers of the city walls, as a sacrifice for the restoration of the king's health. The panic in Mandalay is frightful, and hundreds of people are leaving the city. The king's illness is said to be leprosy.

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Caro, Mich.
Edward Mathews, Brooklyn, Mich.
J. T. Hobson, Leesville, Ind.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Milford, N. J.
H. H. Hinman, Wheaton, Ill.
D.P. Rathbun, Clarence, Iowa.
W. M. Givens, Center Point, Ind

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street, Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Eastmanville, Mich.
J. K. Glassford, Carthage, Mo.
Joel H. Austin, Denmark, Iowa.
Sam'l M. Good, Des Moines.

MARKET REPORTS.

CHICAGO, April 12, 1880.

GRAIN—Wheat—No. 2		1 14½
No. 3		1 02½
Rejected		87½
Winter		1 15½
Corn—No. 2		35½
Rejected		35½
Oats—No. 2	20½	84
Rye—No. 2	72½	75
Bran per ton		14 12½
Flour—Winter	4 00	7 00
Spring	3 25	6 50
Hay—Timothy	10 50	13 50
Prairie	6 00	8 00
Mess Beef	8 50	9 00
Tallow		5¾
Lard per cwt		7 12½
Mess pork per brl		11 50
Butter medium to best	20	35
Cheese	9	13½
Beans	85	1 40
Eggs	8½	9
Potatoes per bu	37	55
Seeds—Timothy	2 30	2 35
Clover	3 80	4 20
Flax		1 50
Broom corn	2¾	7½
Hides—Green to dry flint	5½	17
Lumber—Clear	37 00	43 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	50	61
Unwashed	30	44
LIVESTOCK—Cattle choice	4 70	5 50
Good	4 20	4 40
Medium	3 90	4 29
Common	2 50	3 00
Hogs	4 30	4 70
Sheep	6 00	6 50

New York Market.

Flour	$4 50	5 55
Wheat—Spring	1 27	1 42
Winter	1 42	1 38½
Corn	54½	56½
Oats	40	44
Rye	heavy.	
Lard	7 60	7 63½
Mess pork	11 62½	
Butter	15	33
Cheese	11	14
Eggs	11	13½
Wool	18	65

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MISCELLANY.

—The Lombards were the first money lenders in England, and those who borrowed money of them deposited some security or pawn. The Medici family, whose arms were three gilded pills, in allusion to their profession of medicine, were the richest merchants of Florence and greatest money lenders. It is from them that the sign has been appropriated by pawnbrokers.

—The *Saturday Review* says: "The fashion o' never appearing in a private carriage in London on a Sunday is one which we thoroughly commend, and we should heartily regret its discontinuance; at the same time we confess we are so uncharitable as to believe that this praiseworthy custom does not, in the majority of cases, owe its origin to a desire to "keep the holy Sabbath day." A great many people put themselves to the inconvenience of dispensing with their carriages on a day when cabs are exceptionally scarce, not to enable their servants to go to church, or to avoid an infraction of the fourth commandment, but because they would not have it supposed by any one who might see them in their carriages that they had worked hard all the week, and were taking a little fresh air on their only available holiday. The prevalent horror in good society of such a disgrace is a boon to thousands of coachmen and grooms.

—In London 100 years ago there were to be found among the higher circles, many men eminent for gaming, for gambling, for betting—nay, for abusing themselves in their persistent and untiring devotion to such public immorality as would not be for a moment tolerated in the present age. With knee-breeches, red coats and leggings; with a paraphernalia of outward appliances of shining ornamentations; with all the glitter, parade, pomp and show of those aristocratic days, men met, held great social gatherings, revelled in stimulation and staggered in drunkenness. Women, with a modern Grecian-bend about a yard long—not behind, but directly upon the top of their heads, were then in the height of fashion. This comical head dress contained tow, feathers, decorated and various ornaments, and required the attention of a hair dresser. The London of to day is one vast body of humanity, in population nearly 4,000,000, having 700,000 enter it every day and leave it every night.

—John Quincy Adams' daily habits while President were as follows: He would rise between four and six o'clock, according to the season, and either take a ride on horseback or walk to the Potomac river, where he bathed, remaining in the water for an hour or more in the summer. Returning to the White House, he read two chapters of Scott's Bible and the corresponding commentary of Hewlett, and then glanced over the morning papers and the budgets sent from the departments until nine, when he breakfasted. From ten until four he remained in the Executive Office, presiding over Cabinet meetings, receiving visitors, or considering questions of state. Then, after a long walk or a short ride on horseback, he would sit down to dine at half-past five, and after dinner resumed his public duties.

—Mr. C—— was pastor of a Baptist church in a certain town in one of the Western States. He had been on very bad terms with his flock for some time. They abused him whenever they could find occasion, and he reciprocated with equal readiness. Before his contract with the parish expired, he received the appointment of chaplain at the state prison. Elated at this lucky opportunity of getting rid of him, the congregation came in full numbers to hear his farewell sermon, perhaps less to compliment than to annoy him with their presence. Great was their astonishment, and still greater their anger, when the reverend gentleman chose for his text the following words: "I go to prepare a place for you ....that where I am, there ye may be also."—*Harper's Magazine.*

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Donation to the Tract Fund.

S Rowley $1.

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Notices.

MEETINGS IN ILLINOIS.

Eld. J. F. Browne and James Ferguson of Clarence, Iowa, will lecture on Freemasonry and work the first and third degrees, D. V., as follows:

Old Bethel, Randolph Co., April 22, 23.
Sparta, Randolph Co., April 26, 27.
T. P. Proudfit's church, Randolph Co., April 28, 29.
Cutler, Perry Co., April 30, May 3.
Coulterville, Randolph Co., May 4, 5.
Oakdale, Washington Co., May 6, 7.
Marissa, St. Clair Co., May 10, 11.
Troy, Madison Co., May 12, 13.

From Troy I expect to go to La Salle county, Hoopeston, Creston, Wheaton, Chicago, and wherever else wanted. Brethren, pray for the progress and success of this work. J. F. BROWNE.

NOTICE.—The lecture by Mr. Ronayne in the M. E. Mission, No. 926 Milwaukee Avenue, Chicago, will be held on Thursday evening of this week, instead of Tuesday as before announced.

Topics of the Time.

The enemies of public morals are howling at the management of the Chicago and Northwestern railway for one of the most commendable acts ever performed by a railway corporation—the banishing of the "Tom Paine" and "Bob Ingersoll" literature from their trains. The traveling public will readily understand that a road on which care is taken to banish offensive literature is worthy their confidence for safety and convenience in travel. All our roads need to take a still farther step and banish the filthy nuisance called a smoking car.

Bismarck's resignation has not been accepted, nor is it likely to be; at least let us cherish the hope that it will not be until he sets before Europe and the world the great German nation armed, not with the implements of destruction, but with that more honorable panoply of national integrity and good will which are a most sure defense. He has long been urging the disarmament of Europe, and most reasonably. Let him show that it can be safely done, and he will raise to his memory a more noble and imperishable monument than the hand of man can fashion.

Mormonism and slavery were well named the "twin relics of barbarism" during the celebrated debates in Congress soon after the close of the Rebellion. Either both are spontaneous to Southern soil, or the years of degradation which were a necessary adjunct of slavery have so warped the Southern mind that Mormonism now finds there one of its most profitable fields. The president of the Mormon Southern Mission says that his advocates are making many proselytes and are averaging thirty baptisms a month in those States alone and the number is increasing. This work of course is confined to the whites, and is one of the curses that follow in the wake of slavery.

The attention of Congress has been called to a method of public robbery in Utah, entirely befitting the Mormon character. Most of the agricultural lands of the Territory are about one-fiftieth part of its surface and lie in a belt extending south from Great Salt Lake. All this country is included in the limits of cities chartered by the Mormon legislature, sometimes embracing a hundred square miles. If a Gentile attempts to enter a farm he finds himself within the limits of some town, and under the land laws of the United States it is not difficult to drive him out. The valuable part of Utah is thus closed to the Gentile farmer. It is said that so shrewdly have the Mormon leaders managed that a traveler passing through Utah is always within the limits of an incorporated town unless in the desert. This bold game to seize and hold the public domain for Mormon benefit will help array other forces of opposition against this dark and desperate system of polygamy.

Though with the returning prosperity of the country the lodges have been promising themselves a large increase in membership and a return of the happy days when "Cynosurism" was unknown, their hopes have yet very imperfect realization. Thus friend Baker reports in the *American Freeman* that the Grand Lodge of Missouri had last year such figures as the following for Masonic consolation: Iowa in 1879 gained 5; Wisconsin in 1878 gained 114, in 1879 lost 122. In the same year Connecticut lost 45; Missouri, 599; Maine, 212; Florida, 107; Nevada, 39. The year previous Massachusetts lodges report a loss of 472, and Ohio of 532. Thus six States report a loss of over a thousand Masons last year, and two of about the same number the year before. A few such facts as the above will make a fine display on the Knight Templar banners next August. If they refuse to publish such interesting facts, the seceders' convention will have the privilege.

The one hundreth anniversary of the birth of William Ellery Channing on the 7th inst. was an opportunity for bringing together the so-called "liberalism" of orthodox churches upon the platform. At Newport, where Channing was born, in Boston, Brooklyn and Chicago there were exhibitions of such a union. In Chicago it was of such men as Swing, Lorimer and Thomas. In Brooklyn H. W. Beecher, Robert Colyer and G. W. Curtis were among the chief speakers of a two days' meeting. In two issues the *Christian Union* has given some thirteen columns to this celebration which, to use its own words, was "in honor of the great High Priest of Unitarianism in America. We refer to this matter, not to prove that the resplendent talents of this great preacher were turned aside, and gave not due homage to God in Christ, but to show how there is a running together of like minds in this instance of hero-worship right across denominational lines. Mr. Beecher says that "from meetings like these we catch fore-gleams of the millennium." True, but indirectly. Two weeks before there was another gathering in Boston in which denominational lines were forgotten. This meeting was small, was despised by the Pharisees of orthodox Boston, and was mobbed by rowdies in broadcloth. Yet it met with the single aim of exalting Jesus Christ, of proclaiming his sovereignty as Lord of lords, and of restoring his worship as Son of man and Son of God. This is the union that will bring in all the millennium this world will ever see. Put the two in contrast. They are the classes that will be ever coming into closer sympathy in spite of sectarian lines. And these things are a sign of the times.

SHALL THE ELECTORAL COLLEGE BE ABANDONED.

BY GEN. J. W. PHELPS.

The difficult problem of electing the two highest officers of the Republic was not satisfactorily solved by the convention that framed the Constitution. It was felt to be a question attended with danger, and a compromise therefore between the extremes of popular election and a selection by a chosen few was finally adopted; but it is cumbersome and does not work well.

The present manner of selecting Presidential candidates, which virtually elects the President by a convention of delegates, was originated by the Anti-masonic party. Some of the members of that party at the present day are in favor of an out and out popular election of the President and Vice President; but the ease with which the art of ballot-box stuffing can be exercised, would render this mode of election as corrupt as any other.

Another, and perhaps a better mode would be to constitute the governors of States an electoral body for choosing the President. This would save a great deal of unnecessary excitement and expenditure of time and money, and would be as safe from corruption as any that could be adopted. Our electoral college system has served its purpose for nearly a hundred years. By the close of another hundred years our population may amount to four hundred millions; and to stir the passions of these persons every four years as they are now stirred, by a Presidential election, would seem to be impolitic and unnecessary.

The Anti-masonic party is the party of progress; it is free from the dead issues that incumber the other parties; and it, therefore, seems incumbent upon us to advocate some better system than the one now extant for the election of our chief magistrate and his alternate. We must give this subject our careful consideration.

How Much do you Lift?

BY ELDER J. F. BROWNE.

In this great reform against idolatry I mean: how much are you lifting in that? Are you working "with *all* your strength?" Are you striving "with *all* your might?" Do you feel the Spirit of the Living God "working in you mightily?" Do you feel deeply and keenly the terrible fact that "the enemy has come in like a flood?" And are you rallying "with *all* your soul" to the standard that the Spirit of the Lord has lifted up against him? "Like a flood," indeed. Many a noble edifice goes down before its terrible force. The flood of secrecy has largely swept away confidence between man and man. Men are justly jealous of secret combinations, and when such abound man loses faith in his fellows. And so one foundation is greatly loosened, and a very important and necessary one, too. Why do so many of our citizens carry concealed weapons? Because they are afraid of each other, and the secret intrigues and murderous oaths of organized secrecy have taught them this fear.

This distrust enters into the family and destroys its holy ties. The wife is naturally suspicious of the husband whose midnight doings and associations are hidden from her, man and wife are no longer truly one for the vows of wedlock are made subject to the vows of the lodge, parental authority is divided and weakened, and the foundations of the family sapped. Home has yet a place in the dictionaries, but is fast losing its place in the hearts of the young especially.

And so the enemy carries on his work until family and church and state seem to totter to their fall. Friend, do you see this? It is before your eyes every day. And what God wants to know is not simply what are your opinions about it, nor yet what you are going to do about it, but, what are you doing? and, more than that, how much are you doing? and are you doing all you can? Rest assured, friend, that he will accept of you nothing less than the use of "*all* your strength" in his work. Let each one of us ask, Am I a living sacrifice to the cause of truth? This is what God requires. See Rom. 12: 1. Don't satisfy yourself by saying, I do something, or even by saying, I do a good deal, but push the question to God's limit and ask, Am I a living sacrifice? Do I value the cause more than household luxuries, or table delights, or ease and enjoyment in any other way? Do I put the needs of the cause first in all my planning? Do I crucify luxury, and ease, and worldly enjoyment in order that I may help on God's Gospel? How much do I lift on the wheel of the car of salvation?

This is the way, friends, to lay up money; lend it to God to be deposited for you in the bank above. The banker is very accommodating,—bank always open—no danger of loss—and a hundred per cent. interest paid! You needn't be afraid of taking such a high rate of interest; the laws of the country encourage it. (Mark 10: 29–30.) The best authorities say that there is so much gold there that the streets are actually paved with it! Pearls are so abundant that they make gates of them! and jewels so plentiful that they build them into stone walls! There's no doubt but that bank will always be good; let us invest. Don't stop investing because you may begin to "feel" it. God wants you to give to the extent of feeling it. If we didn't give so as feel it there would be no sacrifice in giving; but God wants us not only to give, but to give to the extent of sacrificing. Let us take hold with renewed will, and faith, and courage and lift in this cause "with all our might," "each according to his several ability," and we shall see a great advance, for God always blesses such lifting.

Sun-worship among Chicago Baptists.

In the Baptist *Standard* of March 4th we read as follows: "The columns of the *Standard* are not open to the discussion of Freemasonry. Those engaged in that form of discussion have their own organs. The *Standard* cannot enter into it with any more of propriety or hope of good result than a pastor could make the question one of controversial treatment from the pulpit. The relation of a denominational paper to those who sustain it is precisely that of a minister to his congregation, and injudicious controversy in its columns is just so much the more mischievous than it might be in a pulpit, as the field over which its influence extends is wider."

The editor of the *Standard* has put enough of Freemasonry in the memoirs of Dr. Colver to show the criminality of that institution, and he says that he has suffered persecution for mentioning Freemasonry in that book. And now the *Standard* cannot speak the truth about Freemasonry because there would be an impropriety in it. Also it would be mischievous for a Baptist pulpit to speak the truth about Freemasonry, and more mischievous in the *Standard* because it has a wider circulation than what is said from a single pulpit. Therefore the *Standard* refers us to such papers as the *Christian Cynosure* for the truth concerning the secret religious tenets held, and secretly taught by a large number of Baptist ministers, because it would be mischievous for pastors, or the *Standard*, to tell us what those religious tenets are outside of a regularly constituted lodge of Masons. But we are not dependent upon Baptist ministers or the *Standard* for a knowledge of Masonry. We can find Masonic rituals, monitors, lexicons, etc., at book stores, and read in them the Masonic doctrines concerning baptism, regeneration, sanctification, redemption and absolution from the penalty of sin. And reading them we find that Masonry does profess to impart the new birth to its candidates, and to sanctify and save the soul in the world to come, while it casts out and treats with contempt Jesus Christ.

The *Standard* knows from the life of Dr. Colver, and may know from hundreds of other sources, that all Freemasons, whether they be ministers, deacons, highwaymen, deists, gamblers, pirates or libertines, are sworn to each other under the most atrocious and barbarous death-penalties to conceal each other's crimes, and in the seventh degree not excepting even murder and treason among the crimes to be concealed. Then why denounce as mischievous those pastors who would from the pulpit warn young men to beware of such a monster of iniquity as we know Freemasonry is? It is to overawe honest pastors into the attitude of "dumb dogs," "wolves" and "hirelings," while Satan with his Freemasonry and goods of this world prowls about peacefully in the churches devouring the lambs of the fold. The *Standard* is not neutral, it takes sides with Satan in suppressing the truth and concealing the works of darkness.

Now the pastor of the First Baptist church of Chicago, Dr. Lorimer, tells me that he is a Freemason and a Knight Templar; that the reason why he does not keep up his attendance upon the lodge is on account of the pressure of his pastoral duties to his church; that he regards his Masonic obligation as binding upon him; that it is an insult to ask a Freemason if he keeps his Masonic obligation; and that there is nothing in Freemasonry to conflict with a man's duty to his God, his country, his neighbor, his family or himself.

Now then, in the face of this every reader of the *Cynosure* and every Freemason knows, and hundreds of living honest men who have broken their Masonic obligations will testify that Dr. Lorimer is a sworn, secret sun-worshiper; that he has sworn himself away to a pagan, religious institution that denies Jesus Christ by proclaiming salvation without that name; that he has sworn himself under bloody, barbarous death penalties to conceal the crimes of his fellow Masons; in the seventh degree all the crimes committed and Masonically communicated to him by his worthy (?) brother Mason, not excepting murder and treason, and that he has practiced in a place which the Freemasons call "the sanctum sanctorum, or holy of holies of King Solomon's temple," the pagan rites and ceremonies of ancient sun-worship, a worship the most loathsome and abominable to God and his people. (See Numbers 25th chapter and various other places concerning the worship of Baal-Peor.) And this is what the *Standard* and Dr. Lorimer want the Baptist mininsters and the people to be silent about.

As I was ascending the stairs to attend the Monday morning Baptist minister's meeting a city pastor said to me, "If you throw Masonry at us, we will set you down." Now what saith the Word of God: "Come out from among them and be ye separate." Again, "Have no fellowship with the unfruitful works of darkness, but rather also reprove them," And again, "Put away from among yourselves that wicked person." Cor. 5: 13 This refers to idolaters. And thus we see that God demands a separation of the righteous from the wicked, either by his people coming out from the wicked, or by putting away the wicked.

About two years ago I testified against Freemasonry in this First Church, mentioning that one of its deacons was a Mason. For this I was reprimanded because I did not go to the deacon in private. But it is quite obvious that the church is in sympathy with the crimes and false worship that God hates and denounces in his Word, for during the last year they have chosen a Masonic sworn secret sun-worshiper to be their pastor. Now, I have just had a private interview with the pastor, Dr. Lorimer, upon which he has told me what I have above stated. At this interview the pastor stepped out and called in a Masonic brother and member of the church to act as a witness to what was said. The pastor denounced me as a mischief-maker and malicious for approaching him privately upon the subject. Thus it seems to be all one whether we approach them privately or publicly against their dear Baal; in either case we give offense. Certainly that church does not mean to put away the wicked, hence the only opportunity for separation is to be found in heeding the command, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." The Masonic symbol of the Masonic god is, as they themselves declare, identical with Baal-Peor, the symbol of phallic worship, namely, "the point within a circle," an unclean thing.

"Heaven and earth shall pass away, but my words shall not pass away," saith the Lord. The word of the Lord declares, "Israel joined himself to Baal-Peor and the anger of the Lord was kindled against Israel;" and twenty-four thousand of the children of Israel were slain before the fierce anger of the Lord was turned away. But does not the First Baptist church of Chicago bid defiance to the fierce anger of the Lord and set at nought his Word and his righteous judgments by calling a man to be their pastor who is a sworn, secret worshiper of Baal-Peor? That church has the history of the dealings of God with the people for committing that sin in past ages. Yet in the person of their pastor they flaunt the same sin in the face of God as if to drive him on to fury against them.

WM. FENTON.

Address of A. M. Milligan, D. D.

BEFORE THE NATIONAL CONVENTION IN BOSTON.

M. Jules Ferry, in the French Chambers last week declared that "the society of Jesus was a permanent conspiracy against the state." And the French Premier De Freycinet, declared his purpose to apply existing laws against the Jesuits. As the result of these enactments, the Jesuits are preparing to leave France, their absence being essential to the safety of the Republic.

What, I am asked, have these facts to do with the present discussion? I answer, what the Roman Catholic order of Jesuits is proved to be in a Roman Catholic Republic, such is Masonry likely to be in the United States of America. They are kindred institutions, having the same general character, actuated by the same motives, based on the same principle, organized on the same model, alike in their secrecy, alike in their terrible oath-bound obligations to conceal the secrets and aid and further the objects of the organization and its members of every character and at every hazard.

They differ in this one particular, that the Society of Jesus is distinctively Roman Catholic, and devoted to the advancement of the papacy to the supremacy of the world, while the Masonic order sets up a religion of its own, so broad, that it claims to be consistent with, and yet superior to, all other forms of religion, and aims at the establishment of a world empire of its own—an *imperium in imperies* in the midst of, and yet independent of, and superior to, all the governments of the world. The principle on which it acts and on which it depends for success is one of the strongest, and the worst in our nature—supreme selfishness. I propose to prove that

MASONRY IS A GREAT CONSPIRACY AGAINST SOCIETY.

I. It has the organization and arrangements of a conspiracy.

1. It has formed a relationship, a brotherhood among its members, that is, neither the family, the church nor the state, and yet is claimed to be a more close, confidential and devoted relation than any of these. In this relation the brothers are bound to do more for each other than is expected to be done for a man by his own mother's son. I am personally cognizant of a case in which two brothers and a stranger entered into a business partnership, and one of the brothers who was not a Mason demanded a dissolution of the partnership on the ground that the stranger and his brother being Masons, were combined to defraud him in the business.

It is well understood that the members of the order are solemnly bound to "conceal and never reveal" the secrets of the order even to their own wives. Is not this intended to be a more confidential relation than that which God has constituted between a man and the wife of his bosom, of whom he has said, "And they twain shall be one flesh." What but a conspiracy ever attempted to come between the members of the family, especially between the man and the partner of his life.

2. It hedges itself about with the profoundest secrecy. The lodge is held in the upper story of buildings where no one from without can see or hear what transpires within, and the door is guarded by a tyler to prevent any one not initiated from entering, while even the candidate for admission is blindfolded till he is solemnly sworn to "conceal and never reveal," and the workings of the higher degrees are concealed from the members of the lower degrees as seduously as from the outer world, while the obligations of secrecy and assistance are increased in such a way that the candidate is brought under the strongest obligations, before he is informed that he must conceal crime and help a companion whether right or wrong. Indeed, the one great object of the oaths, signs, passwords, etc., is concealment.

3. It has arrangements by which its members can recognize each other and make known their wants without discovery by the outer world, in darkness or light, in company of whatever kind. It has a complete sign language, by which men of different languages can accomplish their purposes with each other, so that in business, in society—on an arbitration or on a jury, a member of the order can secure the aid of a brother and accomplish without the knowledge or suspicion of the other party a thing that would not be tolerated for a moment if it were known and understood. So that when no one would think of placing a brother on an arbitration or a jury when a brother was to be tried, by this means, not a brother merely, but a fellow-conspirator occupies the part of arbitrator, juror, or judge. That it is a conspiracy against society appears

II. From its operations in social life.

1. Two young men, strangers, come to your city; they are equals in education, position, character and appearance, and in every other respect except that one is a Mason and the other is not. Here I present what is claimed by the Masons themselves as the advantage and benefit of their order. One of these young men at once enters society and is received into the first circles. His first introduction is into a Masonic family; there he is introduced to others not of the fraternity. He is commended to one and another; he is lionized and feted; while the other is left out in the cold, no one interested in him, no one befriends him, and yet he has just as good, perhaps superior, claims to the other. It is all accomplished by a secret grip of the hand, or gesture of the body. Is this fair? Is there not an unfair discrimination in favor of the one and against the other? Are these young men on that plan of equality in the pursuit of happiness which the Declaration of Independence asserts to be the birthright of every man?

But you say the one is entitled to this advantage because he has bought and paid for it, and engaged to reciprocate it. I beg your pardon, these are not sufficient reasons to remove the unfairness in the case. It is done clandestinely; to make it equal it should be made known that the one was favored because he belonged to the order, and that the members of the order were pushing him forward for their selfish purposes, and then persons not members of the order would discriminate against him, and in favor of the other, and so make their chances equal.

But this would entirely defeat the purposes of the association and conspiracy, which is that their members may enjoy equal privileges with each other from the outsde world, and then additional special favors from the mystic brotherhood. This is what I call a secret conspiracy to dupe the outside world into discriminating against their own kind, and in favor of their antagonists. It is taking an unfair advantage of society, and placing at an equally unfair disadvantage the uninitiated in the ordinary affairs of life. If one horse is to be weighted or handicapped in the race, it should be done openly, and for cause, and not by an underhanded and secret conspiracy. Even gamblers, who are not noted for pre-eminent honesty, would decide this to be dishonest.

2. But this enters as well into the business world. These young men are candidates for positions in business with equal claims. The brother Mason has no position to bestow but an uninitiated neighbor has a vacant place, and the Mason obtains the position for his confederate, and induces his unsuspecting neighbor to discriminate against the very person whom he would have preferred had the facts been known. The young Masonic physician or minister is commended and put forward by parties apparently disinterested and yet deftly combined in a dark conspiracy. Cannot every one perceive that to the extent that the one is helped the other is hindered, and am I not warranted in declaring that the whole arrangement in its best aspect, and by its own claims, is a selfish conspiracy to defraud those not within its fold of their just and equal rights in the affairs of life.

Still further: two men in business get into difficulty, cannot agree, but arrange to leave their difference to disinterested parties to arbitrate, no one would think it proper that the brother of one of the disputants should be called in as a disinterested party, and yet by this secret conspiracy one of these disputants is enabled to call as a disinterested party his sworn confederate, while his antagonist never dreams of the disadvantage at which he is placed. This, however, is the least objectionable feature of this conspiracy, while it is dangerous from its plausible, deceptive and selfish character.

There is another characteristic of this conspiracy that I cannot believe to be generally understood or appreciated by the members of the order. Indeed it is not revealed to those who are initiated only into the first two degrees, and is not fully revealed until the seventh degree, and then so covertly as easily to escape notice. A characteristic, which if understood, must brand those participating in it with the darkest designs and the most nefarious character.

III. I allude to the obligation to conceal crime and aid the escape of the criminal.

The third degree, or Master Mason's oath, contains this obligation: "That I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and they left to my own option." And a similar engagement in the seventh degree: "That I will assist a Companion Royal Arch Mason when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong. * * * That I will keep all the secrets of a Companion Royal Arch Mason when communicated to me as such, without exception."

No one can for a moment weigh the meaning of these engagements without seeing that the purpose and object of them is the concealment of crime, and the extrication of the criminal from the penalty of his guilt.

The Master Mason engages to keep the secrets of his brother, murder and treason excepted. Does that not mean that he will conceal every crime but murder snd treason? The Royal Arch engages to keep all the secrets of his companion without exception. Does that not comprehend crime? And when the engagement of the third degree excepts murder and treason, and that of the seventh is without exception, does that not clearly include murder and treason as part of the secrets he engages to keep? And then when the Royal Arch engages to help his companion, so far as to extricate him from his difficulties, whether he be right or wrong, does that not clearly imply that he will extricate him from the penalty of every crime, murder and treason included? Can any one doubt whether this is a conspiracy, not only against social and business life, but against life itself, and even against the life of the nation?

If a man had been convicted of murder or treason, and another person was shown to be in such a sworn

confederacy, and endeavoring to fulfill his engagement, would any court hesitate to pronounce him *particeps criminis*. What is such an association but a conspiracy to defeat the ends of justice, and to guarantee to every criminal who may take shelter in the order full protection from the penalty of law in the perpetration of every crime in the catalogue. If horse thieves, murderers and traitors should set themselves to make arrangements by which they would be shielded in the perpetration of the most diabolical crimes, I know not how they could improve upon this plan. In his flight before the officers of justice the criminal is concealed and aided to escape, and if arrested, every effort necessary to extricate him is pledged by every Royal Arch Companion. If a Master Mason cognizant of his crime is placed on the witness stand and sworn to tell the whole truth, he is also beforehand sworn to conceal the truth, if it be not murder or treason, which will he be likely to do? If he be an honest man and patriotic citizen he must renounce his Masonic oath and tell the truth and leave the order, under the ban of perjury, and the ban of the order. If he is devoted to the order he will fulfill his engagements and conceal the crime. If a Mason of the seventh degree be on the jury, he is bound to prevent the finding of a true verdict, which can be done by one determined man; and if the judge upon the bench be confronted by the sign of distress, he is sworn to answer and obey the summons, and to use every means to extricate him, whether right or wrong. The ermine of his sacred office must be draggled in the mire, and his solemn judicial oath must be violated at the demand of the vilest criminal that skulks into the mystic order to escape the due reward of his crime. There is thus provided a way of escape for the criminal, a complete line of sworn accomplices, not only from one end of the land to the other, but in every other land where the order is established.

But it may be thought that I go too far in asserting that these obligations require officers of the State to violate their oath of office, or witnesses to foreswear themselves in aid of a companion who gives the grand hailing sign of distress.

Moreover you will find plenty of Masons who will deny in the most emphatic manner that any such engagement is entered into, and do so honestly; for these engagements are not entered into till the seventh degree, and those who have not taken that degree are as ignorant of its obligations as one not a member of the order, and this is part of the diabolical cunning displayed in the conspiracy, that not until the conscience is seared, and the soul manacled by the seven times multiplied engagements of horrible oaths, is the initiated made aware of the company into which he is brought, and the nefarious purposes to which he may be subjected.

That this, however, is the fact, it is enough to call your attention to the oaths that are taken.

The magistrate when inaugurated to office, is sworn faithfully to fulfill the duties of his office, which are to discover and punish theft, arson, burglary, and other violations of law, but if he is also a Master Mason he is sworn to keep the secrets of a brother Master Mason, murder and treason excepted. One of his oaths antagonizes the other. But let us look into the character of these antagonistic oaths. His oath as a magistrate is in the simple form, "So help me God." But as a Master Mason he is triply sworn. First, as an Entered Apprentice, that he will "conceal and never reveal," second, as a Fellow Craft, and third, as a Master Mason, and is held as triply bound. But in addition each of these oaths, besides the ordinary form of oath, is accompanied with additional imprecations and invocations of horrid lacerations and mangling of his body and loss of life, such as having the throat cut across, and the tongue torn out by its roots, and the left breast torn open and the heart plucked out, and the body severed in twain, and the bowels taken from thence and burned to ashes. For what possible purpose are these ghostly additions, if not to impress on the mind of the initiated the superior sanctity and obligation of these above ordinary oaths?

I might ask if it is only for some ordinary matter of friendship, why require an oath at all, or if an oath, why more than one? But if these oaths are not intended to nullify and supercede all other oaths, why all these additional imprecations? Why all those teachings that if those oaths are broken, no matter by what necessity or authority it is done, it renders the violator "a perjured villain"? Nothing can be plainer than that the purpose in the form of oath and the impression made upon the mind of him who takes the oath is, and is intended to be, that this obligation shall outweight all others.

Hence, although the witnesses' oath binds him to tell the whole truth, his Masonic obligation binds him to "conceal and never reveal"—the Masonic obligation is obeyed, and the oath of the witness is violated. The marriage covenant binds him "to forsake all others and cleave only to his wife," his Masonic oath requires him to close his heart from the wife of his bosom, the partner of his life, he obeys the latter and violates the former. Hence the declaration so often heard from members of the order, that "if they must leave the church or the order they would leave the church." And hence, although the very foundations of the nation depend on the the execution of righteous judgment, it is notorious that through the operations of this great conspiracy, "justice is slain in the streets and equity cannot enter." "I saw the place of judgment that wickedness was there, and the place of righteousness that iniquity was there," and as the result that noble fabric that our fathers reared at the risk of their lives and cemented with their blood, rocks to its center, and trembles on the verge of destruction.

But I hear some one answer that while the members of the order are bound to aid and protect each other, still they do not protect criminals, because if a member commits a crime he will be tried and expelled from the order. But here comes a brother never yet convicted of crime, nor expelled, he has just embezzled or stolen, the officers of justice are in close pursuit, he gives you the sign, there is no time to call your lodge or try his case, are you not bound at once to conceal and extricate him even though he confess to you that he has committed any other crime except murder or treason, and these at your own option.

Besides, what is a crime according to the code of Masonic morality? It is a crime to "have illicit carnal connection with the wife,or mother, or sister, or daughter of a Mason, knowing her to be such," but if she be the wife, etc., of any other man there is no obligation in Masonic morality to respect her virtue. It is a crime to "cheat, wrong or defraud a lodge of Master Masons or a brother of this degree knowingly" —but if the party be neither a lodge nor a member of the order, there is not a word of condemnation of the crime. But suppose that while screening the criminal from public justice the lodge do try, condemn and punish the crime—what is this but supplanting the civil authority and usurping the functions of the state?

So that I am warranted in declaring that Masonry, as M. Ferry declared of Jesuitry, "is a permanent conspiracy against the state." If this interpretation of the oaths and obligations of Masonry is correct, as I firmly believe it to be, I cannot see how a loyal citizen, a patriot, a lover of justice and of his country can remain in, or act with such an order.

One more view of this huge and complicated conspiracy and I close. Is it to be supposed for a moment that an organization that requires its votaries to violate their oaths of office, to screen a criminal from justice, will hesitate to use every means in its powar to place its votaries in office, where they can render such essential service, and to confirm this supposition what do we see? Nine tenths of the offices and positions of importance, are filled by members of secret organizations, although their membership constitutes a very small minority of the population.

Here again secrecy comes in with its subtle power; two men are seeking a nomination or election—they are equal in all other respects and command equally the suffrages of the uninitiated, but the conspirator has the united vote of his fellow-conspirators and is elected, and the outside world never dreams of the reason. It is by this means that this conspiracy against society, against the church and against the state—holds all the places of power and influence in society, in church and in state—and will continue to do so until community takes the alarm and challenges every arbitrator, every juror, every judge and every candidate for office, and makes membership in these conspiracies a disqualification for any position or office in the gift of the people. But why need I argue that Masonry has conspired to revolutionize this Republic and turn it into an oligarchy. There is no need of argument—we have the demonstration before our eyes. There are only 400,000 Masons in these United States, and yet they have this nation of 40,000,000 of people under their absolute control. There is not a despotism on earth that exercises so absolute control over its subjects as does this dark conspiracy over this nation. Here we are gathered in this city of Boston. In many respects the pride of our cities, the cradle of our liberty, the intellectual head of our nation. What do we see here in Boston. Is the pulpit of Boston free? Why then has but one Boston pastor dared to show his face in this convention and he under threats of personal violence? Is the press of Boston free? Why then does it not dare to characterize the disgraceful scenes of last night's mob? Does Boston enjoy freedom of speech? What means then the voice of the speaker on this platform last night utterly drowned by the hootings of the members of the lodge under the very face and eyes of the city officials—hired by this convention to protect us in the exercise of free speech—and who did not dare to put a stop to the disturbance of the meeting? Slavery once placed visible chains around Boston court-house and dragged an innocent man back to hopeless bondage. But Masonry bound no less hard and degrading though invisible chains around the whole municipal government of Boston last night—put out its eyes, and made it grind in its prison like a blind Samson, while free speech, free press and free pulpit lay bleeding under its iron heel, and the dark and dominant conspiracy holds high carnival over a betrayed and enslaved city and nation.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, April 22.—And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness. Acts 17: 30, 31.

Fri., April 23.—Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee. Acts 18: 9, 10.

SAT., April 24.—It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. Lam. 3: 22, 23.

SAB., April 25.—If any man will come after me, let him deny himself and take up his cross and follow me. Mat. 16: 24.

MON., April 26.—But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. Acts 20: 24.

TUES., April 27.—The God of our fathers hath chosen thee, that thou shouldest know his will and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. Acts 22: 14, 15.

WED., April 28.—The Lord will be a refuge for the oppressed, a refuge in times of trouble. Ps. 9: 9.

Reform News.

NO UNCERTAIN SOUND FROM NEW YORK.

At a meeting of the Christian Association of Seneca county, held in Varick, N. Y., March 29th, 1880, the following preamble and resolutions were adopted:

WHEREAS, The rights of free American citizens were disregarded and free speech denied to the National Christian Association opposed to secret societies, in the cultured city of Boston, and the lives of the members of the convention endangered; therefore,

RESOLVED, That the government of this country is endangered by secret emissaries akin to those who are now disturbing the peace of Europe, especially Russia.

2d. That it is the duty of every lover of our Christian institutions and free government to unite their influences to do away with secret combinations of men.

3d. That when a citizen of the United States swears allegiance to a secret empire or despotic government he becomes disfranchised by the laws of nations.

4th. That we greatly sympathize with the loyal citizens of Boston in their deep humiliation, living in sight of "the harbor," and under the shadow of "Bunker Hill," in the levying of an unjust tax for the support of a police owned and controlled by a foreign power.

H. BALDRIDGE, Sec'y.

FROM SOUTHERN INDIANA.

SOLSBERRY, Ind.

It may probably interest the friends of this great moral reform to know what we are doing in Greene county. Brother J. T. Hobson came to Stanford by request of the friends of that place, and lectured on the 16th and 17th of March, showing up the true inwardness of the lodge system with a masterly hand to the great satisfaction of the friends of anti-secrecy, but to the dismay of the lodge men. I am quite sure much good was accomplished. The collection taken on last evening amounted to $5 00. Thence he came to Solsberry, lectured on the evenings of 18th, 19th and 20th, to large congregations each evening, and was well received by the friends of the cause; but his lectures were very damaging to the lodge system. Several Masons and Odd-fellows were present.

On the last evening, after Mr. Hobson raised Hiram Abiff to the great pleasure of the crowd, he presented an affidavit, with the proposition that if any Mason would sign it, he would pay all expenses, and pay said Mason ten dollars if he said anything that was not strictly true in his lectures, but no Mason would bite. One, after he had got out of the house, said he wanted to see Hobson; he would sign it—yes, that he would quick. But when he saw Hobson coming he left.

During the lectures Mr. Hobson held the people almost spell-bound. The Masons hold up their heads pretty well, everything considered.

We have a good many jack Masons about Solsberry who are greatly worried over the peace of the church. Some of these are members of the church, the balance are non-professors; we did not know till now that they cared any more for the peace of the church than they did for the peace of the political parties.

If the friends want a lecturer that can both instruct and interest, send for brother Hobson; you can't do better. I hope he will be kept busy; he is a workman not to be ashamed of. We took up a collection at Solsberry, amount $8 25. He then went to Cincinnati and lectured on the evenings of 22nd and 23d there. The posters had been torn down, consequently the appointment was not well understood; but next day word was sent out and that evening quite a good attendance was had. Mr. Hobson made the best lecture, I think, I ever heard, and was received with great applause. The sentiment there seems to be Anti-masonic, only one Mason being present. Everything considered, Bro. Hobson's labors here will be attended with good results, in tearing down Satan's power and upbuilding God's kingdom in the earth.

J. W. LAW.

CHANGES IN NEW HAMPSHIRE.

CENTER STRAFFORD, N. H.
April 10, 1880.

EDITOR CYNOSURE: Rich fruits from the labors of Bros. Browne and Kimball are being revealed. In a conversation with Dea. Moses Pierce of Barrington, recently, I learned that the lecture delivered at his church by Bro. Browne before going West had accomplished untold good in the Master's cause. Bro. Hinman lectured there also with good results. Before the lectures the people were generally ignorant of the system of secret societies; but to-day they know something of its folly and Christlessness, and are interested and investigating the subject. Bro. Pierce is doing a good work in circulating tracts and canvassing for the *Cynosure* and *Witness*.

Bro. Prof. S. C. Kimball, "the leader of the Lord's host in New Hampshire," according to Bro. Stoddard's statement (and I fully agree with him), has declined the invitation of the church at this place to remain its pastor the coming year, which position he has occupied for the past five years. He has been faithful to his charge, and failed not to warn his flock of the approach of the enemy in every form of attack. The giant foe of Christianity, secretism, has received wounds from the hands of this stalwart, godly man, that can never be healed. Because of his loyalty to Christ he has received persecution and the most infamous slander from the worshipers of Baal and their "jacks."

O the jacks! What will become of them? I honestly believe them to be the most contemptible set of mortals on earth, not excepting the greater portion of the Masons themselves. But I suppose there will be persecution as long as society is composed of the righteous and the wicked. The apostle's words will be found to be quite true, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12) Prof. Kimball is a hard worker. The work of the last five years in the pastorate and Academy, and recently his connection with the *Christian Witness*, has somewhat impaired his health, and he contemplates retiring to his farm in New Market, N. H.

A feeling of holy reverence is created within me when I read in your most excellent paper of those servants of God who have taken the front rank in the battle, and I would say to them: "The grace of our Lord Jesus Christ be with you all." Amen. Yours truly,

EDWARD EVERETT WILLEY.

FROM THE NEBRASKA LECTURE WORK.

LEE'S PARK, Neb.

EDITOR CYNOSURE:—After leaving Beatrice, my next point was Rose City, Jefferson county, where three lectures were given, and some good done, although the third evening a few ruffians made considerable disturbance; so much so that it was almost impossible to proceed; one egg was thrown and was received on the right cheek, but no harm was done. I think the friends there were to blame for not rising and demanding order. I am confident if they had the rowdies would have been awed into silence.

The next point was Hebron, county seat of Thayer, where secrecy holds almost undisputed sway. After considerable skirmishing the school-house was obtained for two evenings, and the court-house for the third lecture, the sheriff not asking for the subject of the lecture.

Knowing the character of my audience, I took especial pains not to provoke in manner or language, because of my anxiety to get the truth before the people; but they could not stand it, and soon commenced to make confusion. The lecture was continued as best we could under the circumstances. The next evening we had a repitition of the first with interest added. One John Malowney, a merchant, exhibited his ruffianly character in an unmistakable way, outraging every principle of order and common decency.

In the meantime the sheriff had learned the subject of the lectures, and something must be done to hedge up the way to the court-house. So he got bills printed giving notice that five dollars a night would be charged for its use. And when he posted one in the postoffice, Bro. Kennoyer, U. B. minister, heard him say he "guessed that would get away with them." When questioned about his course, he resorted to all kinds of dodging to justify himself. Finally it could be had for one night for three dollars, but it was thought not worth while to pay that sum for the privilege of "casting pearls before swine." After all, the good seed sown will find a lodging place in some hearts and will bring forth fruit.

Two lectures were given in a school-house four or five miles west from Hebron, to appreciative audiences, with good effect.

This finished up four months' work for the Association. I have labored in thirteen counties; lectured sixty-one times, preached twenty-five times. In all eighty-six services. Have usually had good and increasing congregations, and many have heard the truth upon the secrecy question for the first time. On my way to Valley county, I stopped and gave two lectures where the people were glad to have truth on this subject.

Having finished up my lecturing for the present, I took some pains to visit the East Nebraska U. B. conference, and spent Saturday, the last day of the session, with them. The Spirit of the Master seemed to be with them; but I was a little surprised at some things. Their discipline provides for lay delegates in their conferences or not as each shall determine for themselves. This question was up for discussion but was promptly voted down, only six voting affirmatively. The resolutions on secrecy, mild, but good, had six negative votes. Bishop Wright presided, and on Sunday gave a very excellent discourse on Heb. 7: 26.

One week later I visited the West U. B. conference, and the same good spirit seemed to pervade the assembly. All that was said or done there on the secrecy question met with a hearty response. On Sunday Bishop Wright preached again; a very able vindication of God's revealed will to man. These two were the best efforts that I have heard from the pulpit for many a day.

For the war,

PHILO ELZEA.

WORK TO BE DONE IN IOWA.

SHILOH, Ia., April 5, 1880.

To the friends of the reform in Iowa: Inasmuch as there was no agent and lecturer put in the field at the last State meeting, and therefore nothing comparatively is being done, some of the friends of the work thought that there should something be done; one of the number being Elder J. H. Austin, who came to my house to consult as to

the best plan to be adopted by which something could be done till the anniversary of the State Association. I drew up a subscription in substance as follows:

We, the undersigned, agree to pay the amount set opposite our names for the support of Elder Joel H. Austin, as lecturer and agent in behalf of the cause of anti-secrecy in the State of Iowa, to be paid on or before the 1st of May, 1880.

I told Bro. Austin I thought something could be raised in this way. I accordingly wrote several copies of the above subscription and gave and sent them to interested parties. Subsequently Bro. Austin came to my place and said he thought the plan would work well, as he had received some money on one of the papers sent out, and also that he had arranged with Bro. Starry to go with him to work the degrees.

Bros. Austin and Starry are known to the readers of the *Cynosure*, therefore I need not say anything by way of recommending them to the friends of this reform; but would say rally to their support, so that they may be kept to work till fall. I am authorized to say those desiring lectures or degree work, address Joel H. Austin at Denmark, Lee county, Iowa; but never forget that this work costs money for advertising, hall rent, traveling expense, wear and tear of clothing, etc. It is arranged that a fee be charged when the degrees are worked; but this perhaps won't cover more than the local expense. Adopt whatever plan you think best to raise means, but by all means do something so these brethren need not quit the field.

Hoping this appeal will meet with a favorable response, and that the executive committee will decide early where the State meeting is to be held. so there will be ample time to prepare for it, I remain, as ever, your brother in Christ.

JOHN DORCAS.

Correspondence.

FATHER FINNEY ON MOBS.

MANSFIELD, O.

Last week, after reading the Boston dailies of March 25th, 26th and 29th, sent by my friend Stoddard, I felt forty years younger. My blood boiled in my veins; I was warmed up, whether right or wrong. When I was in the prime of life we had mobs in Ohio against the anti-slavery men, and some good men joined the mobs. At last their leader said they must stop, for they were the making of our party which opposed parting man and wife, and selling the children as some farmers sold their colts in the fall. Some land lords would have from forty to fifty colored children, raising them for market. These mobs were adding strength to the Abolition party.

The Boston mobs in my judgment will all work in our favor, and that $63 will burn in their pockets. What we must do is, get up a book setting forth the facts, all the Bostonians have done: first pelting us with hymn books (the old Psalms), turnips and cabbage stumps; and in the last mob threatened the lives of some of the best men of this great nation. It must be admitted that anti-lodge men are the cream and salt of this nation.

Rev. D. McFall, of Chambers Street church, and his Spartan congregation, in the providence of God are placed in the front rank of this great fight. Who knows but that God has mighty men to work, and women, too, in that church?

I read in the *Cynosure* of 295 men renouncing the sin of all secret oath-bound societies. We want five more men and we have Gideon's number, that routed the Midianites, crying, "The sword of the Lord and of Gideon." Our God is still the same God, my Christian brethren and sisters, let us all pray in faith not wavering. Would it be wrong to state that on the 25th of March, 1880, at 3 o'clock, at our prayer meeting God helped me to pray fervently for our convention in Boston then in session at that hour; and on the 12th of February, 1880, for eighteen hours nothing passed through my lips of food or water? Fasting and prayer, —O for more of it! The two-edged sword is what God wants us to fight with, and when God blesses our efforts with success, always give him the glory. May God use us as his instruments.

I must again urge the getting up a book that will take the attention of the reader. Will Prof. Clark prepare some songs for our book? The daily papers have had their time of blind-folding their readers; how the devil has caught so many of our clergy in his net! Pray for the silly preachers who can't see their way to join the 295, who say that the Freemason's oath is binding.

I would like to say to Hon. Samuel D. Greene, that his God has spared his life I hope for usefulness in our cause. His age and that of the writer is together 173 years.

UNCLE JOHN FINNEY.

WATCHMAN, WHAT OF THE NIGHT?

GRANGER, N. Y.

Blessed be God the day begins to dawn. Our N. C. A. has been traveling east in search of light and the beacon fires kindled in the old Bay State are lighing up the eastern sky. Brethren, take courage. Bro. Stoddard says there are some there who hate Masonry but dare not speak out. Well, that is bad, for "the fear of man bringeth a snare" and "fear hath torment." What you want is faith, brethren, and by works is faith made perfect. Go to work then; and the first work for you to do is for you to send for the *Cynosure* quick; read it and pray for the cause it advocates. Read it over and over, read and pray until your heart gets tender, your lip quivers and tears begin to flow, and, as Whittier says, you feel your

Heart swell within you, and your sinews change to steel.

"And let it be when these signs are come unto thee that thou do as occasion serve thee for God is with thee." The *Cynosure* is a sure remedy for the fear of man, I know by experience. Throw away your hoodwinked, cable-towed papers that are mortgaged to the devil, and take one that is warring for God and humanity. Send for the *Cynosure*. New England ought to take at least ten thousand copies. The descendants of the Puritans are famishing for the want of the food this paper supplies. Send for the *Cynosure*. And now, dear friends, let us have no grumbling. If God helps A. to see that a certain branch of the work needs carrying forward he (A.) is the very man to take hold of that branch, and carry it forward; and not stop to grumble because B. or C. has not done it. No grumbling—"Union is strength and Harmony is power."

L. CHAMBERLAIN.

THE BOSTON PAPERS.

ALBION, Iowa.

EDITOR CHRISTIAN CYNOSURE:—It is humiliating to read the articles in the Boston *Daily Advertiser*, in defense of Masonry. I have seen the Masonic institution tried, condemned as a murderous institution, and buried in infamy by public sentiment in the Middle and Eastern States, and abandoned by its votaries for twelve or fourteen years. No Masonic lodges dare assemble in those States for a number of years. The indignation of the people was so great at the murder of Morgan that violence was feared. A convention was held in Leroy, Genesee county, N. Y., where over one hundred Masons renounced their Masonry, told the number of degrees they had taken, confirmed the truth of Morgan's expose and all other degrees up to the 33d and last degree. I have known people to go 600 miles by stage to an Anti-masonic National Convention at Philadelphia where candidates for President and Vice-President were nominated and well supported.

In 1832 Masonry was given up by the fraternity as a by-gone institution, and the history of New York State records it as a "by-gone wicked institution." I have lived to see it revived through Satan's influence and the lethargy of the people; and now it controls everything of a public nature as when Morgan was murdered. A large majority of editors are Masons. Like the correspondent in the Boston *Advertiser* who signs himself A. T. F. and is living up to Masonic oath when he says Ronayne's expositions are false. Yet he knows they are true. "While his tongue denies the charge, his conscience owns it true." It is humiliating to know that ministers and professed Christians belong to an institution that disowns the Saviour, and swears its members to keep each other's secrets right or wrong murder and treason not excepted.

An institution whose only defense is rotten eggs, brick-bats and mobocracy must go down. Shame, shame on Boston! William Lloyd Garrison was mobbed in Boston for opposing slavery.

A. C. MOFFATT.

THE RIGHT TALK.

CINCINNATI, Ohio.

The notice given lately through the columns of the *Cynosure* has brought the following well-timed response:

DELHI, Iowa, Mar. 26, 1880.

J. H. H. WOODWARD, ESQ.,

Dear Sir:—I notice from the CHRISTIAN CYNOSURE you would like the names and address of all lawyers who will be willing to pledge themselves to combat Masonry in the courts in all causes, civil and criminal. I herewith send you my own name as an attorney who is willing to do whatever I can for the advancement of the anti-secret cause. Secrecy is one of the worst evils that we have to contend against in our courts, and, if this deadly Upas tree can be torn up root and branch, let it be done. Yours truly,

I. N. SULLIVAN,
Att'y at Law.

Readers of the *Cynosure* ponder the above manly response and set at work to get up an array of legal talent all over the United States that can be utilized to overthrow the Masonic viper wherever it dare essay to rear its head in our temples of justice. Be not backward in this matter of well doing. As fast as names and addresses are gathered, report them to the undersigned.

Let all lawyers, in all parts of our country, who see this article and are favorable to its objects, at once report themselves to the undersigned.

Anti-masons and non-masons of Iowa, and elsewhere with suits needing attention, and within striking distance of Mr. Sullivan, give him your patronage. It is your interest and his due.

So soon as a sufficient array of legal talent over the country has been enlisted in this great and noble cause—the redemption of our courts —it will be in order for the legal profession to fully mature a line and concert of action that will make its beneficent effects for good felt far and wide. In this matter we will all have to come to a common understanding and resolve to direct our efforts as a unit, so as to give them the force and effect of being each for all and all for each.

The idea of nine-tenths of the community being under the control of one-tenth, and seeing themselves constantly outraged in rights of property and person in our courts, is a monstrous conception, and one that does not smack of an over-stock of intelligence in the community at large in suffering it.

J. H. H. WOODWARD.

Our Mail.

J. M. Oxley, New Concord, O., writes:

"I will do all I can for you and the cause. I have been fighting the fraternity falsely called Freemasonry (I call them Bond Masons) for more than forty years. Freemasonry is very quiet here. Since Ronayne was here we do not hear them talk any more about Masonry."

Wm. Depue, Hopewell City, N. Y., writes:

"We need some lecturers here to wake up an interest on the subject."

N. G. Northup, Eaton Rapids, Mich., writes:

"I am doing a good work here. I think I have stopped some in joining the lodge, and am getting up a great feeling in the community. I feel a deep interest in the work."

G. Donald Mackintosh, Altona, Ill., writes:

"I think the news from Boston is good. The enemy could not have helped the Anti-masonic cause better, and the opportunity should not be lost."

James M. Henderson, Oakdale, Ill., writes:

"I think the people's minds in this region are now opening to conviction on secrecy."

Geo. D. Riegel, Adelphi, O., writes:

"Your catalogue shows clearly enough that more effort is made than I dared dream of."

Rev. G. H. Mabbott, Monroe, Wis., writes:

"I am anxious to do what I can to save the people in this city."

G. B. Owen, New Goshen, Vigo county, Ind, writes:

"I hope that Bros. Stoddard and Rathbun will succeed in their good work in the East, and that the noble efforts put forth by them and their co-workers all over the land may be crowned with victory for the grand principles to which they are calling the attention of the people."

V. M. Thompson, Ventura, Shiawasse county, Mich., writes:

"I am a seceding Mason and am using all the powers I have in opposing Baal worship."

J. S. Trask, Silver City, I. T., writes:

"If the principles set forth in the Cynosure do not rule this nation we are gone. Under God I owe a great part of my enjoyment to the God-like principles that are being set forth in our paper. There is a vast amount of underground work here that its readers ought to have an account of."

James H. Armitage, Buckingham, Ill., writes:

"What has been revealed of that tragedy [Morgan's abduction and murder] is sufficiently Satanic to blast forever all claims of Masons that their organization is an emanation from God and the handmaid of religion."

James Donaldson, Erin, Wellington county, Ont., writes:

"I am still in the field for the right."

Lewis Kellogg, Lake Ridge, Lenawee county, Mich., writes:

"As I have done I will continue to lend and give the paper away and do all the good I can."

Joel H. Austin, writes from Hale, Jones county, Iowa:

"Baal seems to be enraged at my taking the open field, he would seem to prefer that I should work in a quiet way and say,

'Lord keep me little and unknown
Loved and prized by God alone.'

But this will not do, the glaring light must be poured into the dark dens of the beast and O how they writhe and squirm. By the ado they make it seems as if death must be near."

C. W. Zorn, Plymouth, Ind., writes:

"I send away my papers and make them do all the good possible. Anti-masonic workers are very scarce here; are in need of Bro. Cook. I have some hot debates with the clan parties, but having been one of them I meet them without fear trusting in the Lord."

Mrs. Sarah F. Durfee, Plymouth, Wayne county, Mich., writes:

"I am hoping and praying that the time may soon come when we shall have some lectures here where we, live as we have never had any. * * Our Father is at the helm. It is his cause and he, I believe, will bring us all through with victory on our banners. Without him we can do nothing."

James Andrews, Ridgeway, Harden county, O., writes:

"I will be seventy-five in August. I have been in the church forty-two years. Bless the Lord for the hope of heaven. Secrecy is a curse to the church and the world. I do love your paper."

J. H. Bridge, Monroe, Green county, Wis., writes:

"I hope I may aid you in some humble way to suppress the works of darkness and induce people to come to the light that their deeds may be made manifest whether they are wrought in God. May you long live to advocate righteousness and condemn the work of darkness."

A. F. Dempsey, Brandon, Vt., writes:

"The cause of the Cynosure is very near my heart. God speed and continually prosper your work. No doubt it has its discouragements but as it stands with the Master I trust it will be signally successful in this glorious work and then when the victory is gained through him may its co-workers stand together with him."

David Hinman, Southington, Conn., writes:

"Power to control can in but few cases be laid upon the scales of justice and there kept at an even balance. The Masons or the Puritans in power it would be difficult to measure the difference in amount of abuse of power."

According to the first plank in the American Party platform ours is a Christian not a heathen country and this fact should be recognized in her organic law. Rulers under these conditions are ministers of God. When God dispenses justice it has in it no Masonic tincture and power is not abused.

D. R. B. Winniford, Wilbur, Oregon, writes:

"There are a number of anti-secret society men here and all over Oregon. I am of opinion that the cause of opposition is increasing fast. May great success attend your labors."

Ansil A. Main, Hudson, Mich., writes:

"I am an Anti-mason through and through and abhor this hypocritical humbug Masonry."

Sabbath School.

LESSON V.—May 2, 1880.—THE TRANSFIGURATION.

SCRIPTURE.—Mat. 17: 1-13.

1. And after six days Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart,
2. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
3. And, behold, there appeared unto them Moses and Elias talking with him.
4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
6. And when the disciples heard it, they fell on their face and were sore afraid.
7. And Jesus came and touched them, and said, Arise, and be not afraid.
8. And when they had lifted up their eyes, they saw no man, save Jesus only.
9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
10. And his disciples asked him, saying, Why then say the scribes that Elias must first come?
11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
13. Then the disciples understood that he spake unto them of John the Baptist.

GOLDEN TEXT.—We beheld his glory; the glory as of the only begotten of the Father, full of grace and truth. John 1: 14.

[From The Teacher's Quarterly.]

HOME READINGS.

Ex. 32: 12-23; 34: 28-35. The divine glory.
Rev. 1: 10-18; Dan. 10: 4-14. Witnessed by men.
John 12: 23-30; 2 Peter 1: 12-21. The voice from heaven.
Deut. 18: 15-22; John 5: 24-47. The command to hear.
Isa. 40: 1-8; Mal. 4. Elias.
Luke 23: 33-56. Suffering of Christ.
Luke 24: 1-31. Resurrection of Christ.

[From the Lesson Commentary.]

"After six days"—The time of the transfiguration was probably night, for the following reasons: 1. St. Luke informs us that the Lord had gone up to the mount to pray, which he usually did at night, (Luke 6: 12; 21: 37; 22: 39; Mat. 14: 23, 24); 2. All the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen; 3. The apostles were asleep, and are described (Luke 9: 32) as having kept awake through it; 4. They did not descend till the next day, (Luke 9: 37,) which would be almost inexplicable had the event happened by day, but a matter of course if by night.—Alford.

"Shine as the sun"—All words seem weak to the evangelists; all images to fail them here. St. Mark borrows one image from the world of nature, another from that of man's art and device. By these he struggles to set forth and reproduce for his readers the transcendent brightness of that light which now arrayed, and from head to foot, the person of the Lord, breaking forth from within, and overflowing the very garments which he wore, until, in their eyes who beheld, he seemed to clothe himself with light as with a garment, light being, indeed, the proper and peculiar garment of Deity. Ps. 104: 2; Hab. 3: 4.—Trench.

"There appeared unto them"—It is strange that any question should be raised as to how the disciples could have known Moses and Elias, partly because of the obvious answer, that in the conversations as to the occurrence which immediately follow Jesus may have informed them, and partly because to any one imbued with the spirit of Scripture such characters as Moses and Elias must be conceived as bearing an impress that could not be mistaken.—Olshausen.

That elevation of their whole spiritual life, that ecstatic state of divine clairvoyance, if we may use this word without offense, in which alone they could have seen these sights at all, will have left them in no doubt concerning those whom they now saw holding this converse with their Lord.—Trench.

"Moses and Elias"—The two who appeared unto them were the representatives of the law and the prophets; both had been removed from this world in a mysterious manner, the one without death, the other by death, indeed, but so that his body followed not the lot of the bodies of all; both, like the greater One with whom they spoke, had endured that supernatural fast of forty days and nights; both had been on the holy mount in the visions of God.—Alford.

"Talking with him"—The very mentioning of Christ's death by such men as Moses and Elias, without any marks of surprise or dissatisfaction, was of itself sufficient to cause a great change in the sentiments of the disciples respecting those sufferings. Christ's assumption of this glorious appearance at the very time was a visible and striking proof to his disciples that those sufferings were perfectly consistent with the dignity of his character, and the highest state of glory to which he could be exalted.—Bishop Porteus.

"Three tabernacles"—But what if the contemplation of Christ's glorified manhood so filled the apostles with joy that he was unwilling to be sundered from it, how shall it fare with those who attain to the contemplation of his glorious Godhead? And if it was so good a thing to dwell with two of his saints, how then to come to the heavenly Jerusalem, to the general assembly and church of the first-born that are written in heaven, and to God, the judge of all, and to these not seen through a glass and darkly, but face to face?—Anselm.

"A bright cloud"—They were hidden in that blaze of intolerable light from the eyes of the disciples, who "feared as they entered into the cloud," (Luke 9: 34,) feared with that fear which evermore falls on sinful men when brought suddenly into immediate nearness with the pure and awful presence of heaven. They may have feared, too, that their Lord was now about to be taken from them, to anticipate the day of his ascension, and to mount already the cloud-chariot which was one day to bear him from their sight, Acts 1: 9.—Trench.

"Hear ye him"—And then follows the divine voice, as at the baptism, commanding, however, here in addition, the sole hearing and obedience of Him whose power and glory were thus testified.—Alford.

"Were sore afraid"—The two messengers, Moses and Elias, made a movement to one side, went apart. While Peter was yet speaking the bright cloud came, and Jesus with the two entered into it. All the three were thus enclosed as in a sanctuary; the disciples stood without. On this they became greatly afraid, partly because they felt themselves alone, dissevered from their Lord, and partly because the new phenomenon of the luminous cloud overwhelmed them with terror.—Olshausen.

"Jesus only"—The moment had now arrived when the Lord required no further testimony from Moses or Elijah in the presence of his disciples. Hitherto the Old Testament had been their warrant and evidence for the New; but now the new covenant was not only self-evidenced, but serving as confirmation of the old.—Lange.

"Tell the vision to no man"—Had they preached the Messiah now they would hardly have held him forth as a dying Redeemer. And had they preached him as a glorious Messiah, superior to Moses and Elias, as set forth in his transfiguration, the Jewish authorities would have held them guilty of treason.—Whedon.

"Until the Son of man be risen"—This injunction would also serve to impress the occurrence on their minds; discussion of it during the intervening period of persecution would occasion doubts or carnal expectations. Besides it involved new light concerning the state of the dead which could not be received until the resurrection of Christ; the necessity for concealment then ceased.—Schaff.

"They knew him not"—Our Lord referred to John. But this does not exhaust the meaning of the prophecy in Malachi. The passages bearing on the subject indicate strongly another appearance of Elijah, (whether the same person or not is, of course, unknown to us,) before the second coming of Christ, to do a similar preparatory work. In every great spiritual movement there must be one who precedes "in the spirit and power of Elijah."—Schaff.

"John the Baptist"—And, indeed, great was the resemblance between the Elias of the Old Testament, and of the New, namely, John the Baptist: they were both born in bad times; they were both zealous for God and religion; they were both undaunted reprovers of the faults of princes; and they were both hated and implacably persecuted for the same.—Burkitt.

The Christian Cynosure.

CHICAGO, THURSDAY, APR. 22, 1880.

THE CONVENTION REPORT is completed in this number by the publication of Dr. Milligan's address and the financial statement. The enrollment committee did not report at the convention, and part of their number leaving before the close their work was incomplete. The correspondence respecting the meeting is very interesting and will be continued from week to week. Every reader of the *Cynosure* is requested to use every proper effort to get the facts respecting the Masonic outrage in Boston before the American public. Either get the statement adopted by the convention printed in your local papers, or send to J. P. Stoddard, 221 W. Madison street, Chicago, for copies to be circulated. This work should not be put off a day.

THE CHAMBERS STREET CHURCH, Boston, is destined to live in the history of reforms along side of Tremont Temple and the Jay St. colored church, which is not far away. The noble band of Covenanter brethren now owning it, were, till within a year, meeting in a hall on Tremont street. They purchased the Chambers street property for $20,000 and have already paid $7,000 of this. The papers securing the payment of the whole amount are held by a gentleman of integrity who fully sympathizes with the church in its reform principles, so that no one imbued with the devilish spirit of Freemasonry is likely to get them and eject the church by some process of rascality under form of law. We hope Bro. McFall and his interesting people will be able to complete the payment and be free from any opportunity of attack from this quarter, which, they may be assured, will be improved by the lodge if in any way possible.

SAY WHAT YOU MEAN.—An exchange publishes an article entitled "A Word to Roman Catholics" and fills two columns with that "word." A lecturer or minister says: "Let me add a single word," or "One word more," and speaks five, ten or fifteen minutes. We are sometimes asked to attend a Bible reading and find very little Bible and much talk. At one Bible reading the speaker reviewed and commented on a whole chapter, requesting the audience to read it at home, offering as an excuse for not reading it, want of time.

Precision gives force. We are to be justified or condemned by our words. Let us be continually in the spirit of David's prayer, "Keep the door of my lips." So shall we have grace to say what we mean.

COURTEOUS CONDUCT IN POLITICS.—The *Inter-ocean* last week published an editorial entitled "A Word to Mr. Blaine and his Friends." This article calls the support of Blaine in Illinois "rank discourtesy to Grant," an "intended stab" which the country will resent. Did the secret society editor of the *Inter-ocean* write this article? We commend to its author, whoever he may be, a careful re-reading of his production, thinking its oracular and domineering tone will sufficiently disgust him to exercise a salutary influence on his future writing. Illinois will honor Gen. Grant much more by a courteous, independent expression of opinion as to her choice for the Presidency, than by a silent subserviency to the unapproved opinions of others. The editorial referred to does not properly represent the magnanimous and unassuming deportment of Gen. Grant. The prospects of Gen. Grant's renomination should not be injured by tyrannical, brow-beating editorials from his supporters. Put the case on its merits. In politics, in religion, everywhere, "be courteous," "In honor preferring one another."

THE A B C OF THE ANTI-MASONIC REFORM.—A noble-hearted, clear-headed Scotch gentleman realizing the fundamental importance of enlarging the circulation of the *Cynosure* puts a statement of this necessity into the shape of an alphabet, which appears on the sixteenth page. Even those thoroughly acquainted with the alphabet of this reform work will be pleased to see it in print.

HOW POINTS THE "SIGNAL?"—Five years ago the 22nd of next June a "physical and moral outcast, a broken down wreck, friendless, homeless," signed the pledge in Lower Farwell Hall, Chicago. He is now "State Deputy, I. O. G. T." He is allowed to state in the columns of the *Signal* that "Good Templarism is based upon Christianity," etc. Is the keen-sighted editor of the *Signal* color blind on the Good Templar question? If not why does she publish the Good Templar directory? Why call the communication containing such an egregious mistake, as that Good Templarism is based upon Christianity, "Good words?" Christ ever spake openly to the world. His followers had no grips and passwords. We love the Good Templars, but we abhor Good Templarism, and we have a right to expect that a journal worthy to represent the Illinois State Christian Temperance Union will kindly show these restored outcasts a more excellent way for promoting temperance than by means of an order which in principle and practice is an insult to "God and home and native land."

—Friends residing in Boston or visiting that city should call on Mr. J. Tanner, Jr., No. 48 Winter street, for a supply of books and tracts. Encourage him also by sending him customers and speaking of his enterprise as often as possible.

THE MOBS OF BOSTON.

Whether or no there may be anything peculiar in the Boston temperament to explain the fact, it must, we believe, remain undisputed that no other American city is so noted for disturbances on reform questions as Boston. For those which transpired before the Revolution she has become honorable, but not for many since that era. One member of our Convention who was reared in the vicinity said he had seen no less than five mobs in Boston, most of them over slavery. Another a member of the Chambers Street church, who was egged on the second evening of the late Convention, once endured mob violence in Malden, a northern suburb, for his abolition principles, being knocked down and beaten in the melee. In the Burns mob on Court street the militia were called out and, if we are correctly informed, were compelled to use their cannon with terribly destructive effect before quelling the outbreak. The same force was also called upon during the first John Brown anniversary in December, 1860, when the mob broke up the meeting in Tremont Temple in the afternoon; and when it was resumed in the evening in the Joy street colored church the whole civil force was called out to protect the daring abolitionists. A hundred policemen barricaded the streets, which were filled with thousands of hoarse-yelling Bostonians, and the meeting proceeded in the church. Wendell Phillips, Frederick Douglass, John Brown, Jr., and Lydia Maria Child were the speakers of that memorable evening.

We asked Father Greene, in the course of a long conversation in his home in Chelsea, if he was ever mobbed in Boston. "Not exactly," he replied, "but once when I came home from a lecturing tour I spoke on Freemasonry in Merchant's Hall. I then lived in West Boston, and was followed to my home. As I neared it two fellows rushed upon me, but I escaped them. This was in 1831 or '32."

Mr. Greene was a participant in the great Garrison mob of 1835, and in brief thus describes it. Garrison had for years been expecting such an attack. He escaped from his office which was on Congress street. The mob tore down his signs and gutted the office. He got into carpenter's shop in an alley off State street, called Wilson's Lane, and crawled into the loft, but was discovered and ordered down. Mr. Greene among the crowd below was ready to protect him. Garrison came down the ladder, and the crowd, which was not a large one, led him up State street, a man holding him on each side. There was no rope around his neck as the common report has it; of this Mr. Green is sure as he was close by him; but one fellow getting in behind Garrison seized his neck cloth and, twisted it so tightly as to choke him even till his tongue protruded. "I grabbed the man," said Father Green, "by his collar and jerked him so hard as to tear his coat clear down the back." This was just below the Old State House. Garrison's friends soon got him into a carriage and held it down while the mob tried to upset it. The great abolitionist was then driven hastily to Leverett street jail and shut away safely from his enemies.

In 1837, Deacon Willard Sears, an Anti-slavery champion yet living, faced and squelched a mob that were after Stephen Graham, to whom we are indebted for our "Graham" bread. The graphic story of this occurence we must reserve for another paper.

The Anti-masonic mobs began while Nathaniel Colver was pastor of Tremont Temple. He found his young people getting into the lodges and announced three lectures. Before they were concluded he had to call on the city authorities for protection. The mayor himself sat on the platform and a strong police force had great difficulty in restraining the mob from personal violence. And now that the affairs of Chambers Street church and Music Hall have been added to the long list of Boston rows, we may dismiss this fruitful topic with the assurance that, although the citizens of this belligerent city may not be done with their peculiar defense of the lodge, the day is not distant when they will as heartily regret their folly, as they now do their abuse of Garrison and his messages of liberty and love to man.

—In our "Home" department this week will be found an entertaining sketch of Matthew Burnett, the Moody of the Australian continent, from our correspondent in Melbourne. His conversion, methods of work and remarkable success will be an interesting study for Christian workers in this country.

—There have been several calls for the report of committee appointed to collect the facts of Masonic threat and outrage in Boston. One minister in New Jersey, a stranger, writes for 500 copies.

—Joseph Cook lectured in Dayton, Ohio, on the 5th inst., and in Westerville on the 15th. The editors of the *Telescope* had the pleasure of a long personal conversation with the great lecturer, and received the assurance that their excellent paper was read by him every week. He also congratulated them on the high standard of the *Telescope* in maintaining the truth and opposing error, wishing them heartily the blessing of God and victory here and hereafter.

—Friend Bartlett of Kane county, Ill., writes that he has it from the highest authority that neither Gen. Grant or Hon. E. B. Washburne are Freemasons. Thus, neither of the men whom the Republican party are

likely to nominate for President have been through the degradation of the Masonic lodge. Some of our readers are mistaken in regarding Mr. Blaine a Mason because he is called the "plumed knight." That term was given him by Robert Ingersoll in the Cincinnati convention of 1876 when he presented Blaine's name as candidate in a flowery speech.

—A zealous sister in Michigan sent, last week, one of the largest lists of seceders ever sent at one time by a single person. The names will duly appear, and as there are five of them the *three hundred* are made up and more. We hear of others who have left the lodge, but their names are not given. One was lately under Bro. Hawley's preaching in Mercer county, Ill., who renouncing the sin of Masonry with the rest was received into the church of Jesus Christ.

—Among the marked and providential incidents of the trip of our Chicago party to Boston, was the meeting of Elder Barlow with a cousin, a young lady on her way alone to Wellsville, N. Y., whither she had been summoned by a dispatch announcing the sudden death of her mother. She had taken a berth on the through sleeping car just before our party arrived, and the company of friends greatly mitigated what was at best a sad and painful journey. A sudden burst of snow swept through the mountains and was just ceasing when Miss Cole left the train. The death of Mrs. Cole was as remarkale as sudden. On that Monday morning she went into the room where her brother's wife lay dead and was so affected that she expired instantly. She is described by New York papers as a noble woman of rare courage, intelligence and decision. Her husband, A. N. Cole, established thirty years ago the Genesee Valley *Free Press*, the first Republican paper in the United States. He was constantly assisted by Mrs. Cole during years of struggle in the business management of the paper.

—Bro. H. L. Hastings, editor of the *Christian*, 47 Cornhill, Boston, takes a much deeper interest in our reform work than the well-arranged columns of his paper accredit him. In his collection of reform literature in his snug and well-filled library in Chelsea, he has a copy of Jeremy Cross's Masonic Chart of the fourth edition, published in 1826. This book in the Royal Arch degree lectures prints the well-known passage from 2 Thess. 3: 6–16 in full as it appears in the Bible, the words "our Lord Jesus Christ" appearing without any change, as in all the more modern editions of the same work, as well as all other monitorial works. It would be an interesting question to explain how and when these words were discovered to be so obnoxious to the Masonic ear.

What Shall be at Oberlin?

Chicago, April 10, 1880.

Before me is a letter from a tried veteran in reform whose prayers, efforts and contributions helped to make Oberlin what it was, when the lodge as well the dram-shop was rebuked from her pulpits, and its oath-bound devotees excluded from her communion tables. It recalls so vividly an interview I had with Dea. Willard Sears in Boston on the same subject, and deals with facts so vital to the purity of secular, social and religious life in this center of hallowed memories, that I deem it desirable to give it to the public. Although not designed for publication, I have the writer's permission to use it in seeking to avert the danger which he sees impending over a church and a college he has loved so well and served so faithfully.

After speaking of the suppression of free speech in Boston by a Masonic mob, he says, "I am waiting anxiously for the next *Cynosure* to get fuller reports from Boston. When Boston and Oberlin shall wheel into line two great divisions will be with us. Of the latter I fear there is the least hope, for the reason that the greater the light from which a body falls the more hopeless is its recovery. This is specially so in apostacy. There is hope of Oberlin if she has not fallen beyond the reach of prayer, hence your request is appropriate and urgent for Christians to 'Pray for Oberlin.' Evidence of her need of prayers is increased rather than otherwise by her seeming to resist it. 'I came not to call the righteous,' says our blessed Saviour, and his tears and lamentations over Jerusalem were misinterpreted by the same class."

Speaking of his ecclesiastical affiance he says: "The entire Congregational conference has followed after Oberlin, and one minister who is a Freemason is proud to say that he 'stands *about where Oberlin does*.'"

It is with no spirit of unkindness that this brother speaks thus plainly, for every sentence he writes is tinged with deepest regret. Personally he has nothing to gain by the favor and little to fear from the enmity of his opposers, for his sandaled feet have passed the goal of ambition and his trembling hand is on the latch of the gate of pearl, and it is with a sad heart that he looks back upon the dark shadow creeping over the bright beacon which has guided and inspired so many, and from which he hoped so much in future days. He says: "The time was when we should have rejoiced, etc., but that time is gone. Is it never to return? We have followed in the wake of back-slidden Oberlin. Alas! 'Tell it not in Gath.' If it were not that our dear brethren Clark and Burr with their few associates among the faithful ones, are still there to hold up the Lord's standard, the 'daughters of the Philistines' and the lodge and the Baal-worshipers might all rejoice together."

This must be near, and may be the very last word of warning from our brother, for he may not tarry long. Of himself he says: "My race is almost run. Having reached the eighty-seventh mile-stone, it can hardly be expected that a much farther pilgrimage will be extended. My Father has graciously permitted me to live through one reform and to see a good beginning in two others, of which I may not see the end. I am permitted however to lay down the armor with the assurance of the sailor boy who when asked if the ship would weather the storm promptly replied, "O yes, my father is at the helm."

Let us hope and pray that, ere the ashes of this good man rest in an honored grave, all occasion for his fears may be taken away by a voice of no uncertain sound heard from chapel and pulpit, accompanied with such decisive action as shall leave neither friend or foe in doubt as to which side Oberlin takes in this wrestling match, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

J. P. Stoddard.

OBITUARY.

Joseph Baldwin, died at Elgin, Iowa, April 8, 1880 Born at Bridport, Vermont, 1825; removed to Iowa, 1855. He experienced the saving grace of God at the age of 12 years; has remained a faithful follower of his Redeemer since. A man true to his convictions of truth, consistent in his life, tender-hearted and a friend to all, and a zealous advocate of the anti-secret reform. Died peacefully and "gained the great reward." Funeral service by the writer from the text: "Let me die the death of the righteous, and let my last end be like his."

A. W. Hall.

Died, on Monday, the 5th inst., Mrs. L S. Wilcox, wife of Elder O. B. Wilcox of the College church, Wheaton. Some five or six years ago Bro. Wilcox removed from his farm near Batavia, Ill., to Wheaton, and his wife, no less than himself, were soon known and esteemed as exemplary, earnest and faithful followers of Christ. In the fall of 1877 Mrs. Wilcox became seriously ill, and the disease became fixed as an alarming mental disorder. During the summer of 1878 she apparently recovered her usual health of mind and body, but after a few months the malady returned. During the period of her illness she was always attended by some member of the family, and she herself fearing self-destruction could not endure to be left alone. This fearful thought caused her the greatest suspense and agony, and became a reality when on the day mentioned she was found drowned. The inquest substantiated the facts here stated. Mrs. Wilcox when herself was a cheerful and engaging woman, her whole energy seeming to be given to Christ's work in the home and the church, and the sadness of friends for the trying circumstances of her death was tempered with the remembrance of her exemplary Christian life, and that the agonies endured by her racked and disordered mind were forever exchanged for rest and peace and joy in the presence of God.

Financial Exhibit of the Boston Convention.

RECEIPTS.

C. J. Collins, Windsor, Conn.	$ 9 00
Peter Howe, Wenona, Ill	25 00
Mrs. E. A. Jenks, Cheshire, Mass.	10 00
Wm. Stewart, Pittsburgh	100 00
Philo Carpenter, Chicago	100 00
Moses Pettengill, Peoria, Ill.	10 00
Benj. M. Mason, Moultonboro, N. H.	5 00
Geo. Morse, Reading, Mass.	2 00
S. E. Orvis, Soldiers' Home, Wis.	1 00
Mrs. J. F. Browne, Strafford Bow Lake N. H.	3 00
D. Stratton, Foxboro, Mass	10 00
D. F. Pratt, Reading, Mass.	5 00
Three friends in Boston unknown	1 90
Collection Horticultural Hall	38 50
Friends Syracuse, N. Y., per L. N. S.	15 00
J. B. Blank, Chicago	1 20
Draft, J. Harper, Ill., per E. A. Cook	10 00
S. A. Pratt, Worcester, Mass.	1 00
David Manning, " "	1 00
Worcester friends, per S. A. P.	100 00
M. W. Bicknell, Stanwix, N. Y.	3 00
Thos. J. Muzzy, Ill., per H. L. K.	1 50
Rev. Phelps, Holland, Mich.	12 00
J. F. Browne, Lena, Ill.	5 00
Philip Bacon, Weatogue, Conn.	1 75
Rev. A. L. Deering, Monument, Mass.	1 75
Sundry contributions	1 80
Orin Perry, Providence, R. I	2 00
J. S Perry, Thompson, Conn	1 50
Tickets sold at Music Hall	150 00
Rev I Hyatt, N. Y.	5 00
Rev. Randall Thompson, Conn.	2 00
A. C. Moffatt, Iowa	7 00
Total receipts	$693 90

EXPENSES.

Express on bills	$ 5 90
Distributing bills	7 40
Advertising in city papers and license	22 08
M. E. Howard, printing	6 50
Police services, two evenings	63 00
Music Hall, two evenings	250 00
Two ticket sellers, two evenings	6 00
Expenses of Prof. C. A. Blanchard	50 00
" A. M. Milligan	25 00
" E. Ronayne	50 00
Horticultural Hall	75 00
Posters, Music Hall	1 50
E. A. Cook & Co., 20,000 bills	43 00
Rooms, Crawford House	19 00
Postage, dispatches, etc.	14 21
Newspapers (estimated)	1 00
300 Daily Advertisers	9 75
Postage on 200 "	2 00
Total expenses	$651 84
Balance on hand	$41 56

Subscriptions Received during Week ending April 17, 1880, from J Atkinson, J H Austin, J Q Allen, A Acker, Wm O Bancroft, J O Bayles, Rev D S Buck, T K Bufkin, F Bunker, Truman Camp, E C Carrington, J A Conant, C T Collins, M Coffman, S V Cardwell, Edwin Dodge, Erastus Day, J O Doesburg, Rev H A Bovey, Mrs Laura Darbee, J C Fuller, S F Farmer, S C Gaskill, F S Garrison, A Gilbert, E Gould, Thos C Haines, S C Hollister, D B Heckert, Rev W Hazenburg, M Hawk, C C Hayden, A Hartzel, D R Kier, L B Lathrop, J Lamb, Dan'l Mabee, Wm Miller, B Mellinger, J Motter, Ira Metler, H W Marsh, A Mantle, S P Pool, A C Pratt, Ira Pemrick, Mrs J K Pierson, A M Paull, C Quick, H Rowley, Sarah T Reed, A A Rathbun, Zeba Smith, J W Suidter, John Scott, C M Swan, W Shrader, E Trumbull, J W Treese, E C Town, Robert Wilson, J W Witherspoon, Rev J W Winkel, A S Waterbury, A Wright, E B Webster, H Washburn, J S Yaukey, J Young.

Home Circle.

The Old Man's Dream.

Oh for one hour of youthful joy,
Give back my twentieth spring;
I'd rather laugh a bright-haired boy,
Than reign a gray-beard king.

Off with the wrinkled spoils of age,
Away with learning's crown;
Tear out life's wisdom-written page,
And dash its trophies down.

One moment let my life blood stream
From boyhood's fount of flame;
Give me one giddy reeling dream
Of life, all love and fame.

My listening angel heard the prayer,
And calmly smiling, said:
"If I but touch thy silvered hair,
Thy hasty wish hath sped.

"But is there nothing in thy track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, truest, best of womankind,
Without thee what were life?
One bliss I cannot leave behind;
I'll take—my pre-cious—wife.

The angel took a sapphire pen,
And wrote with morning's dew:
"The man would be a boy again,
And be a husband, too."

"And is there nothing left unsaid,
Before the change appears?
Remember all those gifts have fled
With the revolving years."

Yes; for memory would recall
My fond, paternal joys;
I could not bear to leave them all;
I'll take—my—girls—and boys.

The smiling angel dropped his pen—
"Why this will never do.
The man would be a boy again,
And be a father, too."

And so I laughed. My laugh awoke
The household with its noise.
And wrote my dream when morning broke,
To please the gray-haired boys.

—Oliver W. Holmes.

Matthew Burnett.

BY D. T. C.

Among the giant workers in the Lord's great harvest field stands Matthew Burnett, a "man whom the King hath delighted to honor;" earnest, simple and faithful, with every ransomed power devoted to the great aim of his life, the elevation of the masses, and to lead men and women, no matter how far sunk in the depths of sin and degradation to that Saviour that "is able to save to the very uttermost all that can come unto God by him." The Lord has signally blessed his labors in every place, and has fulfilled that promise to him, "Them that honor me, I will honor."

From a published sketch of his life it appears that he was born on the 10th January, 1839, at Cloughton, near Scarboro, in Yorkshire, of parents that belonged to the yeomanry class. When scarcely 14 years of age he was put to business in the largest drapery establishment in Scarboro, where he continued for six years. During this period of his life he acquired an intense craving for strong drink, and drank to excess. This continued for four years, until his friends regarded his case as hopeless. The chief instrument in the hands of God in effecting his conversion, was a pious and devoted young lady, who afterwards became his wife. It was in May, 1857, that he experienced that change of heart which the Scriptures describe as being "born again." Now old things passed away and all things became new. He joined the Wesleyan Methodist church, and almost immediately began to work in those departments of Christian service which have occupied him ever since.

At the age of 20 he became a commercial traveler, and found thereby an enlarged sphere of usefulness. He was in time deemed qualified for admission as a "local preacher," and in this capacity was soon afterwards engaged for six months in White Haven in Cumberland. His success in that place, both as a preacher and temperance advocate, resulted in a prolonged stay of sixteen months, during which he spoke over four hundred times, in churches, streets, mills, coal mines, and iron ore mines, witnessing the conversion of many souls. Large numbers of colliers and miners were rescued from the curse of strong drink, and became members of Christian churches. Substantial tokens of affection were bestowed upon him when leaving White Haven.

His desire to visit Australia now ripened into determination. Friends endeavored to dissuade him, but "he saw a hand they did not see" and "heard a voice they did not hear." Under this impression, he declined pressing overtures to enter the regular work of the ministry in England, took passage for himself and his wife in the good ship Norfolk, and on the 10th of August, 1863, arrived in Melbourne. Known even by name to very few, possessing but scanty means, allured by no worldly prize, seeking only the best interests of his fellow men as God might open up his way, this young man, not yet 25 years old, with his devoted wife, first stood upon Victorian soil.

His labors in the colony began in the Brighton and Western Port districts, where he spent six months. His fame spread, and invitations poured in upon him to visit distant places. Smythesdale, Clunes, Creswick, Ballarat, Geelong, Sandhurst, and other centers, with many smaller towns, became in turn the scenes of his operations. In every place the people thronged to hear him, and God so owned his efforts that sinners were turned to the Lord, believers quickened, and gracious revivals of religion were generally the consequence; and in the temperance cause his success was unprecedented in the southern hemisphere, for in Ballarat and Sebastopol alone it was estimated that not less than 8,000 signed the pledge. Admitting that in many instances professions of repentence or of reformation were not sincere, and that the impressions made often vanished "like the morning cloud and the early dew," still good results were large and abiding, and we must remember that in connection with our Lord's ministry on earth many of his professed converts who were under his ministry "went back, and walked no more with him."

Nine years of arduous but loving toil for the Master have passed away, and within this period he delivered in public 4,000 addresses. In the meantime his wife passed on before to the glory land, to rest from her labors, and in April, 1872, with broken health and failing voice, he returned to his native country.

He had now become extensively known by reputation in England, and was invited to take part in the annual meeting of the National Temperance League in Exeter Hall. The late Mr. William Sweedie introduced Mr. Burnett to the vast assemblage, which received him with cordial acclamation, but owing to his physical debility he could only bow his salutations and resume his seat. During his two years' stay at home he married an excellant lady, a real helper in his life's great work.

He returned to Victoria about the first of April, 1874, and was hailed with welcome; and on the evening of his arrival addressed an audience of nearly four thousand persons in the Melbourne Town Hall. He devotes his Sabbaths and week evennings to preaching Christ, heading a singing band of about a hundred young persons, and singing Sankey's hymns while they march through the streets and lanes of the city and suburbs, in whichever he may be laboring, and making an occasional halt, often near dens of vice, he will give a short and touching address, sing a hymn and give an earnest invitation to the fallen and outcast who look out of the doors and windows, often with tears streaming down their cheeks, to come to the house of God where the meeting is to be held. Then striking up another lively tune march back to the church, and by this time the procession and stragglers number hundreds, and find the house nearly full upon their arrival, and when all are in the place is often thronged.

Saturday is devoted to special work among the masses, temperance meetings, working men's meetings, etc. He supports at present three Bible women, at his own expense, in the suburbs of Melbourne, whose labors from house to house, attending the sick and dying, reclaiming the fallen, holding mother's meetings, caring for young converts, and promoting temperance, have been followed with most gratifying success.

In connection with Mr. Burnett's work as a social reformer, he deems it right to have recourse to any modes of advertising that will bring the outlying masses within the reach of his voice. Placards, handbills, newspaper notices, and, above all, grand torchlight, evening processions, which are made attractive to the motley crowds by the marching of fire brigades dressed in their uniform, brass bands, singing choirs and companies of young men carrying banners, are all brought into requisition and we understand that he bears all the expense cheerfully in the Master's cause.

He gains his purpose by securing large assemblages, and his kindly, sympathetic, earnest spirit, overflowing on his audience in plain, fluent, pointed speech, interspersed with anecdotes from real life, captivates every listener and works conviction in many a heart. The name of Matthew Burnett is a household word throughout the length and breadth of Victoria, and wherever he may go we wish him God speed.

Victoria, Australia.

Ornaments.

In 1877 God had drawn my heart out in love for souls. I consecrated my all to him, again and again. I plead for the baptism of the Holy Spirit. I knew not how gently and tenderly he was teaching me—leading me step by step into the true way. One day as I knelt in my closet, before going out to participate in a revival prayer-meeting, my jewels flashed before me, and sent condemnation to my soul. However much I tried to close my eyes and pray, it was of no use, they would open and gaze upon that polished gold. The inconsistency of my consecration of heart, and outward adornments, stared me in the face. If I had given myself wholly to Christ, should I not dress for him? Could I do effectual work for him while cumbered with so much useless attire? How about telling sinners of a crucified Saviour, while I, his witness, was conspicuous with bright jewelry and fanciful trimmings? I arose from my knees and laid off my jewelry. Then I could pray. Humbly I prostrated myself at the foot of the cross, and there plead to know my heart. I saw in it a love for dress. I did love it, or I never should have made such a display of it. My conscience, my precious Master's example of self-denial, and the Holy Bible all condemned me. Day after day I made this a subject of prayer, beseeching God to take away this love from my heart. The answer came. All desire to put on anything as a mere matter of show was gone. Superfluities became distasteful—they seemed in the way, and too burdensome to be bothered with. I never think of this experience, while alone with my God, without feelings of deep gratitude and wonder at the marvelous workings of the Holy Spirit.

And now as I prepare to mingle with mankind, no matter what the occasion is, the thought is not to dress for society's sake, but for Christ's sake. How shall I adorn myself to honor him, is the question uppermost in my heart. I find now I can render to him a better service. I have more time to work for him, and more leisure to spend in sitting at his feet.—*Mrs. M. M. Hartshorn in the Advocate of Holiness.*

Childrens' Corner.

The Bird's Pledge.

"Winter is over!" piped the quail to the plover.
"Glad it is gone!" quacked the duck to the swan.
"So are we! So are we!" sang the saucy towhee.
"Corn was planted to-day!" screamed a garrulous jay.
"I'm delighted to know!" cawed a hoarse old crow.
"We're building a nest," caroled robin redbreast,
"It's quite time, I think," trilled a gay bobolink.
"Your nest is too narrow," said the wren to the sparrow.
"I shan't change it an inch!" twittered sparrow to finch.
"What a very bad manager!" cried a proud scarlet tanager,
"Speak kindly of all!" warbled voices small.
"Let's make it a pledge!" said a thrush in the hedge,
"And a written one, too!" whistled clear the curlew.
"I'm sure I agree!" peeped a modest pewee.
"I'll pledge in a minute," said a sweet-tempered linnet,
Some caroled it loud, some echoed it shrill,
But all gave the promise, "We will, yes, we will
Each mind our own business and never speak ill."

—Youth's Companion.

A Remarkable Youth.

James Watt was, from his birth, of an extremely delicate constitution, unfitted for taking part in the common sports of boys, and little prepared for those struggles with difficulties which afterward marked his career. His mother, who was a woman no less remarkable for her intelligence than for her personal graces, taught him to read when scarcely out of his infancy; and his father, who was a ship's carpenter and dealer in naval stores at Greenock, added a little writing and arithmetic. In the latter the child rapidly improved, and he was fond of working out his sums with a pencil upon scraps of paper, or more commonly with a piece of chalk upon the floor, sometimes his only amusement when the severe headaches to which he was subject, compelled his parents to keep him at home. On one occasion when he was bending over a stone-hearth with the usual piece of chalk, a visitor who was present remarked to the father, "The boy ought to be sent to a public school, and not permitted to idle his time away at home." "Look at what my child is doing before you blame him," returned the father. The child of six years of age was endeavoring to solve a problem in geometry. Another time he was scolded by his aunt Muirhead, while taking tea with the Watts, for his assumed indolence. "Jemmy," said the worthy lady, solemnly, "I never saw such an idle boy as you are. Pray take a book and employ yourself usefully; for the last hour you have not spoken one word, but taken off the lid of that kettle and put it on again; holding now a cup and now a spoon over the steam, watching how it rises from the spout, catching and counting the drops it falls into. Are you not ashamed of spending your time in that way?" "The little James playing with the tea-kettle," observes M. Arago, who tells this story, "became the mighty engineer preparing the discoveries which were to immortalize him."—*London S. S. Times.*

A Singular Monster of the Deep.

A description of a remarkable fish may interest our readers. It is known by several names at different localities on our coast. At Princetown it is called the goosefish, because of a report current among the fishermen of that place that it catches wild geese and devours them whole. Elsewhere the fish is called the angler, fishing frog, sea devil, bellows fish, monk fish, etc.

One day last summer, while on the Speedwell, off Cape Cod, we saw several large fishing frogs caught in a trawl net, the largest of which was about four feet in length. Its huge mouth was fifteen inches in expanse, and seemed to open directly into its stomach, which was full of great flat fish and flounders. Its rows of long, sharp teeth were inclined inward and could be depressed at will, allowing the ingress of its victim, but were a sure prevention of his ever escaping.

The edge of his head and also of his body was adorned with a leafy fringe resembling the fronds of seaweed. This together with its chameleon-like faculty of varying its color in accordance with its surroundings, assists this unwieldy creature greatly in securing its prey. To aid it further in obtaining its food, this fish has three long filaments growing out of the middle of its head. The foremost of these is of especial service; for at its end it carries a tassel, whith serves as a lure to attract the unwary prey within reach of the cavernous mouth beneath the bait, and in addition to these peculiarities, the pectoral and ventral fins are jointed, and the fish, using these as feet, is enabled to walk over the bottom of the sea.

The fishing frog seems to proceed somewhat in this manner for the purpose of obtaining his food: Moving along the bottom of the sea, he seeks some suitable position among the seaweed, where, safely ensconced, he may attain his purpose. Having satisfied himself as to the place selected, he gets out his fishing rod and bait and waves it around in the water until some unsuspecting fish comes up to seize it, when the angler, snatching the bait out of the way, swallows the fish.

The fishing frog is very rapacious, and often swallows fish as large and heavy as itself; such is the expansibility of its stomach. It is not eaten, but when captured by fishermen, it is preserved because of the other fish often found in its stomach, and which it is compelled to disgorge by the simple process of holding it upside down. Many stories are told of the goosefish and its voracity. It has been known to seize on codfish as they were drawn from the water, and was with difficulty forced to loosen its hold. The specimens we saw hauled on board the vessel were full of fish which they had swallowed on their journey in the trawl from a depth of fifteen fathoms.—*Sea World.*

The Muddy Penny.

When I was a boy a circumstance happened which I shall never forget. As I was playing in the streets of the large city in which I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were very much swelled with crying, and his sobs first attracted my attention.

"What's the matter?" I inquired.

"Why—why, I've lost my penny, and mother will whip me!" he replied, and then burst anew into tears.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow!" I thought, as I really sympathized with him, and offered to help him find his lost treasure.

The boy brushed away his tears with his arm, and his countenance brightened with hope as he saw me roll up my coat sleeve, and thrust my hand into the gutter. How intently did he watch each handful as it came out freighted with the mud and pebbles and pieces of rusty iron. Perhaps the next would bring out his penny. At last I found it.

"Oh, I am so glad!" I hear the little reader say. "And how glad you must have been, too! Now, you could dry up the little boy's tears, and make his face bright and his heart happy. And he would skip and run all the way home without fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. *I kept the little boy's penny.*

As soon as I felt it in my hand, all covered with mud as it was, I forgot all about the lessons I had learned at home and in the Sunday school. I forgot about God, that his eyes were looking down on me. The wicked one entered into me, as you know did once enter into Judas, when for money he betrayed his blessed Saviour. I sold my honor, my good feelings and my truthfulness, all for a penny.

I searched a little longer, after I had washed and contrived to hide it; and then, putting on a sad face, told the little boy I could not find it—that there was no use in looking any longer for it.

Oh, how the big tears ran down his face, as, with disappointed look, he turned away! How mean I felt! I felt guilty; and well I might, for I had already broken three of God's commandments. I had coveted; that led me to steal; and then, in regular order, to lie, to cover up all. Alas! what one sin leads to.

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and though I love my Saviour, and hope that, in his mercy, the sins of my youth and of my after years will not be remembered against me, yet I can never blot out of memory's page the dark spot which that muddy penny has imprinted upon it.—*Ex.*

Enigma.

BY M. L. SALISBURY.

I am composed of 24 letters:

My 17, 15, 11, 22, 14, was a great king in the Bible.

My 18, 19, 10, 21, was a great architect in the Bible.

My 12, 11, 4, was a sinful woman.

My 9, 15, 2, 23, 10, 21, was a woman who gave her son to the Lord.

My 1, 3, 15, 13, 10, 21, was a prophet.

My 5, 21, 6, 16, 14, 8, is one we love.

My 7, 14, 20, 9, 12, 6, was a queen in the Bible.

My 24, 4, 18, 12, 14, 22, 3, is a book in the Bible.

My whole is one of Christ's sayings.

Home and Farm.

Hardy, Rapid Climbers.

Philadelphia is a city of homes, as we all know, but in riding through it, I have been struck by the very unattractive appearance of most of them. Scarcely a vine-covered house, very few gardens or patches of ground to which the eye would revert with pleasure. And yet an overhanging climber or enarching vine changes the whole of a house externally. A few well chosen, well kept plants will turn a bare, desolate piece of ground into a delightful bit of blossom and verdure.

Just before I first began housekeeping, I was in Philadelphia, and made choice at Dreer's of a fragrant variegated monthly honeysuckle, a prairie queen rose, and a Chinese wisteria, for the outward decoration of my new home. And never was a trifle better invested. The prairie queen grew very rapidly, covering a large part of the end or side of the house with its beautiful clusters of roses. The honeysuckle, at the close of the first season had climbed above the front door, and next summer looked into the second story windows; laying its fragrant, trumpet-like flowers on the sills; the birds building in the branches, and breaking the early morning stillness by their notes. Then it perfumed the neighborhood, when in full bloom, and each month had on it some blossoms. And the wisteria in rich soil climbed six feet in two months. It will climb many feet when old enough. Its foliage was most graceful and feathery, framing in our windows or festooning them with its airy drapery of light green, and, when in bloom, literally a mass of delicately violet blue blossoms.

These are the most rapid, choice, hardy climbers I know of. But the wisteria, which is perfectly hardy, is rarely seen in Philadelphia, though a plant of very low price; while in New York some of the most magnificent homes on Fifth and other avenues, owe to it added attractiveness. Why should not the poor man have around his family such beauty? Even if you have not a foot of ground that is not paved, take up three or four bricks, take out the sand, making a deep hole, put in the plant and fill up with good earth and water. Let the bricks that have been taken up be a little distance from the house, two or three bricks intervening, and the dampness will not trouble the wall.

I have had the wisteria grown in this way, and it gave my children great delight; on hot days the glimpse of green, seen from the windows, relieved the red glare of brick, and gave rest to the eye. And how the children watched its growth and we all felt proud ownership in it. Try the experiment, reader, and see if you do not gain enjoyment from it, with slight cost and trouble. —*Bible Banner.*

A Mammoth Apple Tree.—On the way to Boston Dea. Britten of Vienna, Wisconsin, gave us the following statement: On the farm of Riley P. Toll, three miles from Schenectady, N. Y., are two huge apple trees which, during one of his visits, he and Mr. Toll took pains to measure. One foot from the ground one of these trees measured 10 feet, 7 inches in circumference; the other 13 feet, 2 inches. They were each

about 50 feet high. Workmen on the farm stated that they had gathered *eighty bushels* of apples from the larger tree in one season. The fruit is small and sour.

Early Vegetables.

It is time for all who desire to have early vegetables to think about securing them. It is not as difficult a matter to obtain them as many persons imagine, and in numerous cases the conveniences are at hand, and may be utilized to start them in early spring. Several kinds are stimulated into growth with very little heat, and in view of this fact it is not a little singular that so few persons comparatively, aside from market gardeners, make an effort to have and enjoy appetising vegetable dishes in early spring. A building, a wall, or a fence even, is a protection from bleak and chilling north winds, and hasten the warming of the ground. A wall or a brick building is, as a matter of course, the most effective, for these retain the heat of the sun for some time, and have an influence upon the soil in close proximity by radiation. Under such a wall the full benefit of the southern sun is received, and here the early vegetables—lettuce, radishes, etc.—soon start into growth and are ready for the table two weeks earlier, usually, than if placed in exposed situations. Asparagus and rhubarb, under such conditions, come forward rapidly, and gladden the sight and taste much sooner than under less favorable circumstances. It is not too early to begin to think about this matter. If it is put off, the chances are that time will slip away so quickly that before many are aware of it, the season will be so far advanced that it will not be thought worth while to make an effort to anticipate the time when vegetables are obtained by ordinary methods.—*Prairie Farmer.*

Keeping Mice From Seeds.—Any one desirous of keeping seeds from the depredations of mice, can do so by mixing some pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeping a good distance from it, he will seek food elsewhere.

Marking Tools.—Much trouble can often be saved by marking tools with their owner's name, which can be easily done in the following manner: Coat over the tools with a thin layer of wax or hard tallow, by first warming the steel and rubbing on the wax warm, until it flows, and let it cool. When hard, mark your name through the wax with a graver and apply aqua-fortis (nitric acid); after a few moments, wash off the acid thoroughly in water, warm the metal enough to melt the wax, and wipe it off with a soft rag. The letters will be found etched into the steel.

Transferring Pictures to Glass.—Coat the glass with a varnish of balsam of fir in turpentine, then press the engraving on smoothly and evenly, being careful to remove all air bubbles. Let it stand for twenty-four hours, then dampen the back sufficiently to allow the paper to be rubbed off by the forefinger, rubbing it till a mere film is left on the glass, then varnish again.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$147 40
Eli Tapley	42 50
C. C. Foote	25 00

Received at this office for missions in the South, $3 00 from Mrs. J. Van Halteren, Crystal Lake, Florida.

The last remittance to Bro. Tapley from this office included the contributions of A. W. Wheleer, M. B. Witmer, Mrs. R. Dickinson, and B. F. Smith; to Bro. Hinman, of E. J. Ray and A. C. Moffatt; to Bro. J. A. Richards, Ft. Scott, Kans., $2.00 from Mrs. E. J. Ray.

Dispellowship the Rule.

A REPRESENTATIVE CASE.

The refusal of the Congregational church of Tonica, Ill., to repeal a church rule of twenty years' standing in order to admit a Freemason to its membership has excited much comment and much angry discussion. Some good people not well informed as to the nature of the controversy have thought the action injudicious. All the bad people, the profane swearers, the dramsellers and their patrons, with one consent, denounce the conduct of the church as an outrage.

They profess to be exceedingly grieved at the impending disruption of the church, and that its great usefulness shall cease. One R. A. Mason who does not ordinarily swear, felt called upon to invoke some curses on such a miserable set of people as the Tonica church.

All this is not strange, nor does it forbode any terrible calamity, but it is passing strange that any Christian people should be carried away with a clamor at once so false and so silly.

1st It is strange that any man who calls himself an intelligent Christian should be so void of self-respect (to say nothing of Christian principle) as to endeavor to force himself on an unwilling church in violation of its standing rules, or that he should feel aggrieved at his want of success.

2nd. It is strange that there should be more than one opinion about the matter, or that any decent man should fail to call the action taken, consistent, dignified and self-respectful; and yet after the lapse of nearly two years it is still the irrepressible topic. A Freemason told me to-day that if I should attempt to go into a Masonic lodge I would be kicked down stairs and would richly deserve it. I answered that it was undoubtedly so. If I became so lost to decency as to *want to go there*, I should deserve it. "But," I asked, "how about a Mason forcing himself into an Anti-masonic church? What does he deserve?"

When Satan

"Squat like a toad,"

was whispering in the ear of Eve, it was the touch of Ithuriel's spear that revealed his character as a *very devil.* So the practical application of the Gospel principle, "Have no fellowship with the unfruitful works of darkness," touches Satan in a most tender point, and he roars and rages all the more because he knows he has but a short time to reign.

H. H. Hinman.

Lostant, Ill., Apr. 14.

—Bro. Hinman is for the summer expecting to confine his labors to the several points in LaSalle and Putnam counties in this State where Father C. C. Foote has been preaching. The latter has gone to Iowa to visit a son and rest. Bro. Hinman's address will be at Tonica. He and Prof. E. D. Bailey, of Wheaton, preach there alternately. His arrangement is: Tonica and Lostant one half the time, Palatine, Florid and points in that vicinity the remainder. There is much that is hopeful in this field. It is one of the strongest reform centers in the West. But the truth has not been proclaimed without meeting opposition, as Bro. Hinman's letter tells us. Because of this opposition, set on by Satan, there is need of much prayer, that the power of God may rest on the brethren for continual victory.

Methodist Episcopal.

—The *Banner of Holiness* mentions a characteristic instance of the worldliness that has crept into God's heritage, that occurred in its own neighborhood, Bloomington, Ill. It says: "A distinction with a difference is made by the authorities of the First M. E. church of this city, in regard to their house. The distinction is made in favor of Freemasonry, *vs.* holiness. The former was paraded into the church last Sunday morning, to be harangued by the pastor; while a fortnight or more before that date, the holiness meeting, for years previously occupying the church, was paraded out." The meeting has found a welcome and independent home in the *Banner* office, where it is held every Tuesday evening. God will remember a church that bows out holiness, thus, and thus bows in the Christless lodge.—*Christian Harvester.*

United Presbyterian.

—Rev. J. G. Barnes, who had been pastor of the First U. P. church of Monmouth, Ill., for nearly ten years, died on the 16th ult. mourned by the whole U. P. brotherhood, and especially by his Monmouth congregation whose session adopted the following resolutions of respect:

Resolved, 1. As a session we desire to put on record our hearty and unanimous testimony as to his sterling worth, his unflinching integrity, his unbending devotion to the right, his Christlike walk and conversation before men, his abounding sympathy in times of trouble, his cheerful and kind encouragement at the bedside of the sick, his tender and feeling words of condolence in the dark chambers of bereavement, and his ever watchful care over the members of his flock when a word from a kind friend was needed.

2. To his unceasing and untiring labors in all that conduced to the advancement

of his Master's cause, to his intense love for all the best interests of his flock, to his faithful and efficient labors in making known the riches and free grace of that God whom he so delighted to serve in life, and on whom he so confidingly relied in death.

3. We earnestly wish to convey to the doubly bereaved family of the deceased our heartfelt sympathies, our tenderest Christian affection, and our sincere hope that in this great heart-trial they may be able to seek comfort from above, where their covenant God reigneth.

—Rev. D. W. French, formerly of Mansfield, Ohio, went to Dayton at the beginning of the present year, and has been earnestly at work. At his first communion on the first Sabbath in March eighteen were added to the roll of church membership, eight by profession. The basement of the U. P. church is rented to the government for city post-office at $2,000 per annum.

—Dr. McAyeal, who labored for some years in Oskaloosa, Iowa, and was a man found faithful in every good work, is meeting deserved success since removing to Lawrence, Mass. A correspondent of the *United Presbyterian* says that at the last communion thirty-seven were added to the church, thirty-one by profession, six of whom were baptized. These thirty-seven were added to a congregation reporting but one hundred and thirty members, and hence increases the present number by an unusually large per cent. Then when Dr. McAyeal was called to this congregation—but sixteen months ago—it was on the very verge of disorganization. Many had dropped off, others hung loosely, and indeed the community considered the cause clear gone. It was the deliberate decision to pay no more interest on their crushing debt if he declined their call, in which case the church would soon have been sold under the sheriff's hammer. This debt was then $4,750, $750 of this being "floating" debt.

—The United Presbyterian General Assembly meets at Xenia, Ohio, on the 26th of May. A daily sheet, edited by Bro. McCoy of the *Christian Instructor*, will be issued containing full reports of each sitting. As Xenia is the seat of the U. P. Theological Seminary and a headquarters of the denomination a full attendance from the different presbyteries is expected.

CONGREGATIONAL.

—In the Congregational house at Boston there are 20,000 volumes and 100 000 manuscripts pertaining to the history and theology of Congregationalism. It perhaps is not generally known that this building stands on the spot where the first stone house in Boston was built 217 years ago on the corner of Beacon and Somerset streets.

—There are not less than 225 separate Protestant congregations scattered through the country from the Black Sea to the Mediterranean and from Turkey to Persia. There are 176 schools, with an average attendance of 15,500 persons. There are boarding schools for girls, under the supervision of the American missionaries in Marsovan, Brussa, Bitlis, Mardin, Kharpoot and Aintab, with theological seminaries and colleges at other places. This work is mainly under the charge of the American Board.

REFORMED PRESBYTERIAN.

—Rev. D. McAlister, D. D., one of the editors of the *Christian Statesman* of Philadelphia, is reported as having accepted a professorship in the new college being built by the Reformed Presbyterians at Beaver Falls, Beaver county, Pa. He will remove to that place. We are glad to hear of this. Dr. McAlister is one of the most able and learned ministers of that church and will be the right man in the right place as a professor in the college. He is one of the best posted men in the country on the recognition of God and the Christian religion in our national Constitution, as some of the legal fraterniny have learned to their cost when beaten out of their boots on this question.—*Sandy Lake News.*

INDEPENDENT CATHOLIC.

—Mr. Ronayne has been publishing in the national colors of orange and green a new anthem, "Hail, Church of Ireland!" composed by Bishop J. V. McNamara, of New York.

—The American Independent Catholic church has begun to raise funds for a church building in New York. The Hon. Wm. H. Townsend has given $500 for a building fund, and a committee has been appointed to select a site. A convention of ex-priests and Protestant ministers of various denominations has been held to choose a ritual and form a creed for the organization. A school or college will be opened by the priests, in connection with their work, to train men for the ministry and provide homes for them while in need of assistance. To raise a fund for this purpose arrangements have been made to hold mass meetings throughout the United States and Canada within the next four months.

REFORMED CHURCH.

—The classis of Michigan met in Hope church, Holland, on the 9th inst. We have not learned whether its clerk, J. W. Beardslee, took any course against Elder Keppel for the latter's severe but Christian rebuke of his Masonic championship.

—In the Arcot Mission of the Reformed church, the missionaries extended the hand of welcome last year to over five thousand persons who have abandoned the worship of idols and professed themselves Christians. On one Sabbath Rev. Jared Scudder baptized 307 and on the next 227 persons converted from Hindooism.

GERMAN BAPTIST (BRETHREN).

—The great annual meeting of the Brethren is to be held this year at Lanark, in Carroll county, Ill., some eighteen miles southwest of Freeport. Preparations are already well under way for large delegations from Ohio and Pennsylvania.

GENERAL.

—A clergyman of the Free Reformed church in Bohemia, according to a correspondent of the London *News*, has been fined 1,100 florins (about $550) for preaching the Gospel.

—With a population of nearly half a million, the entire membership of the Protestant churches in St. Louis is said to be less than 20,000, or about 1 in 25. Of these the Baptists, white and colored, number near 4,000.

—Mr. Palmer, president of the Broadway bank, has purchased the Methodist church in Thirty-fourth street, between Seventh and Eighth avenues, for $75 000. His intention is to make it a free church in every respect. The pastor is to be the Rev. George J. Mingins, for many years city missionary. The opening services were held on Sunday, April 4, at 3: 30 P. M.

News of the Week.

—The House of Representatives passed on Friday a bill removing the political disablities imposed upon Roger A. Pryor, because of participation in the Rebellion.

—The storm which prevailed throughout California last week was the severest ever known on the line of the Central Pacific through the mountains. Snow sheds were broken down between Emigrant Gap and Cisco. Express trains had to lay by. A snow-plow train with eight engines, when half a mile west from Summit, jumped the track and dashed through snow sheds for 100 feet.

—Terrible forest fires in southern New Jersey burned over thousands of acres of valuable timber land, in many places the cedar forests were worth $1,000 per acre.

—The forest fires in southeastern Virginia were reported last Monday as wholly uncontrollable, and stables, barns, and farm houses were falling prey to the flames, while towns and villages also were in peril.

—Five thousand pounds of giant powder exploded at Berkeley, Cal., last Friday, by the careless blow of a workman putting a cover on a box, and twenty-five human beings were torn into minute fragments. The works were employed to manufacture cartridges for use in mining localities.

—Gen. Grant spent the Sabbath at Bloomington, Ill., on his return to Galena from his Southern tour.

—Wm. H. Vanderbilt of New York has lately invested $20 000,000 more in U. S. bonds, making the enormous sum of $51,000,000 in these 4 per cent bonds now held by him. It is said that if Vanderbilt should sell all his N. Y. Central railroad stock he could become the owner of $100,000,000 of government bonds, or about one-fourteenth of all there are in existence. As it is, he owns more than one man ever held against this government, and amounts to as much as the entire annual expenses of the government some years before the war. The checks for interest which he will receive for interest every ninety days will amount to over $500,000, or over $5,000 a day.

—The Russian government has ascertained and is convinced that the Nihilist machinations find all their elements in England and Germany. The Swiss government lately gave up a Russian suspected of having assisted in the assassination of two gendarmes, while conducting a Nihilist to prison last year.

—The 700 men, boys, women, girls, priests, and foreigners sacrificed at Mandalay, in Burmah, for the restoration of the king's health, were buried alive, not burned, under the towers of the city walls. The following is the explanation of the horror: When a city is built in Burmah human sacrifices are offered. A new monarch usually has a new capitol. The evil spirits are irritated. There has been no change of the capitol, and the virtue of the old sacrifice being gone, to appease the evil spirits, the astrologers declared it necessary to offer 700 lives. The sacrifices were made by order of King Theebaw.

—The New York *Herald* correspondent at Cairo telegraphs as follows: The Jesuits have offered 4,000,000 francs for the buildings and land in Cairo reserved by Ismail Pasha as a military academy, and have also been bargaining for the palace occupied by the late Mustapha Pasha, at Alexandria. The Khedive will consult Sheikh Unislam before concluding the sale. The Marquis of Bute is here, and is in daily conference with the Jesuits.

—Nordenskjold, the arctic explorer, arrived at Copenhagen last Friday and was greeted as befits a man who has done more to add to the renown of his country than any other Dane of the age. Twenty thousand people were gathered at the docks to welcome him home. A long list of fetes and receptions in his honor are announced.

—The Mansion House Irish relief fund, it is stated in the cablegrams this morning, now amounts to over a hundred and forty thousand pounds. Of this amount nearly forty thousand are yet unexpended and available for the aid of the sufferers.

—A Russian corps of observation is to be stationed in Turkestan, on the Chinese frontier. Besides, a fleet of some ten or fifteen war vessels, including the great iron-clad the Duke of Edinburgh, will be sent to Chinese waters, and the entire flotilla in the Pacific will be ready for action upon the shortest notice.

—In a communication to Secretary Evarts, Minister Noyes of Paris calls special attention to the deplorable condition of the Jews in Morocco. He says they are suffering from the most bitter and malignant persecutions from the Mohammedans; that, although they are the most industrious and intelligent people of the kingdom, they have no rights, and every law is framed to oppress them. This Jewish population numbers some 350,000 souls. The attention of the leading powers of Europe has some time since been called to this iniquity, and soon representatives from England, Spain, Italy, France, Russia and the United States will meet in Madrid to devise measures of relief.

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Books and Magazines.

—Those who delight in the wisdom of Æsop's, fables may be pleased to learn that the American Book Exchange of New York, have issued a handsomely bound and illustrated edition for 35 cts. postage 5 cts. Æsop, the Greek slave whose name will ever be remembered in connection with the method of instruction by fable, lived some 600 years before Christ. It is questionable whether many of the fables that bear his name should not be attributed to others. The present collection is newly compiled and is much abbreviated in the translation, though presenting each fable entire

—Our thanks are due to Gen. J. A. Logan for a copy of his celebrated four days' speech in the Senate of the United States against the bill to restore Fitz John Porter to a position in the regular army, from which he was banished by court martial during the administration of President Lincoln. This argument overthrew the hopes of Porter and his friends, and is one of the most significant speeches in the history of the Senate.

—The quarterly report of the State Board of Agriculture in Kansas for 1879 contains statistics showing the average condition of crops and farm animals, estimated acreage of winter wheat of 1879 compared with the acreage of 1878, crop statistics summarized by counties, showing the number of acres, product and value of crop for 1879, a general summary of all crops, acreage increase and decrease, average yield, also summaries by counties, showing the number and value of live stock for 1879, valuation of property, school statistics, showing number of school districts, number of school houses, value of school buildings, number of teachers employed, etc., population of Kansas in 1878 and 1879, showing increase by counties, meteorological summary of the year, an article upon Egyptian corn or Pampas rice, together with a chemical analysis of the same, and an article on Pearl millet. Probably the most interesting feature of this report is the lengthy illustruted part devoted to "sheep husbandry" in Kansas.

The Popular History of England," by Charles Knight. "Standard Series" edition, in eight volumes. Price, manila cover, 30 cents per vol.; $2.40 per set; in cloth, $2.90 cents per set. I. K. Funk & Co., New York.

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Devote a week, or a day, or an hour to it;
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Long may be the contest ere we triumph, but
Many yet living remember our victory in the battle commencing in 1826;
Now there is again a necessity to muster our forces against the secret foe
Of our liberties, personal, political and religious.
Push forward bravely, and do not
Quail though difficulties arise. Let
Reform in state and in church be our watchword, and do not
Suffer any further advantage to be got by neglect or indifference;
Then we shall assuredly conquer
Under our flag.
Vainly doth darkness obstruct the light, and ignorance, knowledge.
When we rally under freedom's banner, let us
Xcept no form of false worship and
Zoolatry and all other ancient heathenish mysteries shall vanish in these United States. Civil liberty and Christianity shall regin supreme, and from our country shall shine light and liberty to bless every man.

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J. O. Doesburg, Holland, Mich., as usual has sent new supscriptions this week, and writes: "One more and I will have fifty. Who beats it?" We hope to hear from several the glad news, "I do."

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We are glad to find that a *Cynosure* subscriber who cannot get a subscription now is preparing to solicit after harvest.

Let us work while the day lasts, strongly, with good courage. "To be weak is miserable, doing or suffering."

Books and Tracts sent during the week ending April, 17, 1880.

By Express.

J H Wood, T W Stringer.

By Mail.

I O Bayles, J Harvey, E Dodge, W C McHadden, J M McGowan, Murphy Bros., Z Smith, W H Saunders, C S Wall, E B Ramsdell, C H Hinkley, Mrs E Tapley, P C Palmer, C Thompson, D L Brace, W Elliott, S T Elliott, R W Starr, H O Sappington, A Gibson, L B Lathrop, J Pascoe, P J Praeder, S Bingham, A Tuttle, J P West, Mrs L Quick, C Quick, J E Gates, Prof Sven Oftedal, J A Christine, E L Rude, E C Carrington, J B Lipsett, B F Shelmire, D G Griffiths, W M Cox, F W Sweet, W Medlin, W H Ewald & Bro., C H Cunningham, J M Mormer, A Karch, R W Coleman, J C Etner, Mrs C Dunning, G Christen, F N Mertin, A G Smith, J Watkins, Rev W Hazenberg, C F Marvin, M Pierce, J Hammond, A B Richardson, F M Brooks, E Hamilton, G T Lewis, C L Ehrman, Dr E Hildebrandt, A Hartzell, G W Plummer, M A Larson, C T Collins, S D Northway, O P Liston, Rev W Hazenberg, M Williams.

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MARKET REPORTS.

CHICAGO, April 19, 1880.

GRAIN—Wheat—No. 2		1 10¼
No. 3		99
Rejected		85½
Winter	1 07	1 11
Corn—No. 2		35
Rejected		34¼
Oats—No. 2	29	29¼
Rye—No. 2	71½	75
Bran per ton	16 00	17 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	12 50
Prairie	6 00	8 00
Mess Beef	8 50	9 00
Tallow		5¾
Lard per cwt		6 72
Mess pork, per brl		6 87
Butter medium to best	16	25
Cheese	9	14½
Beans	65	1 40
Eggs	8½	9
Potatoes per bu	18	40
Seeds—Timothy	2 30	2 40
Clover	4 00	4 25
Flax		1 50
Broom corn	2½	7½
Hides—Green to dry flint	5½	17
Lumber—Clear	37 00	42 00
Common	13 00	14 00
Shingles	1 00	2 70
WOOL—Washed	50	63
Unwashed	30	44
LIVESTOCK—Cattle choice	4 40	4 90
Good	4 00	4 35
Medium	3 60	4 00
Common	2 25	0 00
Hogs	4 10	4 55
Sheep	5 40	6 00

New York Market.

Flour	$4 50	5 55
Wheat—Spring	1 23	1 28
Winter	1 22	1 32
Corn	50	54
Oats	40	49
Rye	heavy.	
Lard	7 25	0 00
Mess pork	10 85	
Butter	15	23
Cheese	11	14
Eggs	11	13½
Wool	18	65

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CHICAGO, THURSDAY, APRIL 29, 1880.

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Notices.

The CHICAGO MEETINGS will be continued this week in the Free Methodist church, corner of Fulton and May streets, on Wednesday, Thursday and Friday evenings, April 28th, 29th and 30th. Brethren Stoddard, Ronayne and others will speak, and large audiences and a good time is expected.

MEETINGS IN ILLINOIS.

Eld. J. F. Browne and James Ferguson of Clarence, Iowa, will lecture on Freemasonry and work the first and third degrees, D. V., as follows:

Old Bethel, Randolph Co., April 22, 23.
Sparta, Randolph Co., April 26, 27.
T. P. Proudfit's church, Randolph Co., April 28, 29.
Cutler, Perry Co., April 30, May 3.
Coulterville, Randolph Co., May 4, 5.
Oakdale, Washington Co., May 6, 7.
Marissa, St. Clair Co., May 10, 11.
Troy, Madison Co., May 12, 13.

From Troy I expect to go to La Salle county, Hoopeston, Creston, Wheaton, Chicago, and wherever else wanted. Brethren, pray for the progress and success of this work. J. F. BROWNE.

Topics of the Time.

Mr. Frank I. Jervis, of this city, addressed a large audience last week holding up Ingersoll as the "Champion Plagiarist of the 19th Century." He showed with admirable skill and large research that the noted infidel presents hardly an original idea in his various diatribes upon Scripture history, but has only revamped the exploded theories of former writers. Having dragged them from deserved oblivion he has paraded them before the American people for another brief day, when they will be reconsigned to forgetfulness, and the brilliant, but misguided and self-deceived lecturer with them.

San Francisco is beset by a class of politicians of whom she may well pray to be relieved. A few days before her present Mayor Kalloch was elected he was shot by De Young, an ambitious and unscrupulous editor, but was not severely wounded. A bitter hostility between the two, who were leaders in rival political factions, was increased by personal criminations. De Young has spent much of the intervening time East looking up evidence against Kalloch's character; and the son of the latter on Friday night last made his way to De Young's office and shot him dead. If this tragedy shall retire the Kallochs from further notice, it will have relieved a burdened city of their pestilent influence. Kearney, the anti-Chinese agitator, is silenced for the present under his sentence of six months imprisonment and a thousand dollars fine, his efforts to annul the decision by legal technicality having signally failed. Thus has again the Scripture been fulfilled, and the "violent dealing" of these unworthy and dangerous men has reacted upon themselves.

Last week, including two Sabbaths, will long be remembered for its unusual list of disasters by fire and storm. The fatal forest fires of Virginia and North Carolina are signalled back from the conflagration of a Canadian city, equally disastrous to life; and the tornado shock which was felt from Kansas to Wisconsin on the 18th was repeated with almost equal violence last Sabbath through central Illinois, which destroyed an immense amount of property and was attended with fatal injury in many cases. The track of the storm which swept away the village of Marshfield, Missouri, has been followed by Prof. Tice, the eminent meteorologist, who thus describes the singular phenomena attending it: "Everywhere along the track of the tornado there is evidence of a wave of water flowing in the rear in the cloud spouts. At some places there are only faint traces of such a wave, at others the debris is carried up and over obstructions two or three feet high. These waves or currents flowed in greatest volume up hills. There are places where the entire top of the soil is washed away by the currents. Fibrous roots and tufts of grass show their direction to have been up-hill, and and what is significant from all points of the compass toward the top of the hill where the tornado was raging at the time, and expending its force, no trace at any point can be found where they flowed down hill. Many level places are swept clear of the soil. Leaves of grass and debris of wrecked buildings, fragments of planks carried along by the current and left in its track arrranged themselves longitudinally to the current." This description makes the Missouri storm similar to the cloud spout which swept through Denver years ago, and unlike the Missouri tornado of last year which was attended with remarkable electrical phenomena. It is evident that the kingdom of the air is understood least of all in the realm of nature, and that we are less prepared to counteract its fearful power.

The resignation of Beaconsfield and reinstatement of Gladstone marks a singular transition in English politics, which have apparently returned to the platform abandoned five years ago when these leading characters were reversing the positions they now hold. Doubtless the aged man now retiring feels keenly all the defeat his schemes have suffered, and may venture to continue the war by directing the tactics of the opposition instead of retiring to private life. He has so long walked the way of successful ambition that pride will not suffer his name to be hereafter coupled with final defeat. Should he continue in political life, there is little hope of success for his policy of aggrandizement and oppression. Christian England has been ignored in his foreign policy and his measures at home have not been in harmony with the progressive and liberal spirit of the time. It is, therefore, unlikely that any retrograde movement will take him up and carry him again to that pitch of power he has so long enjoyed. The administration of Gladstone promises to obliterate the mistakes of the past few years and restore England to its normal position as a Christian nation.

MASACCIO.

He came to Florence long ago
And painted here these walls, that shone
For Raphael and for Angelo,
With secrets deeper than his own,
Then shrank into the dark again,
And died, we know not how or when.

The shadows deepened, and I turned
Half sadly from the fresco grand;
"And is this," mused I, "all ye earned,
High-vaulted brain and cunning hand,
That ye to greater men could teach
The skill yourselves could never reach."

"And who were they," I mused, "that wrought,
Through pathless wilds, with labor long,
The highways of our daily thought?
Who reared those towers of earliest song
That lift us from the throng to peace
Remote in sunny silences?"

Out clanged the Ave Maria bells,
And to my heart this message came:
Each clamorous throat among them tells
That strong-souled martyrs died in flame
To make it possible that thou
Shouldst here with brother sinners bow.

Thoughts that great hearts once broke for, we
Breathe cheaply in the common air;
The dust we trample heedlessly
Throbbed once in saints and heroes rare,
Who perished, opening for their race
New pathways to the commonplace.

—James Russell Lowell.

CHRISTIAN BURIAL.

BY REV. W. W. AMES.

DEAR CYNOSURE: As circumstances often bring these words to the thoughts and to the lips, I would like to present your readers with a few reflections upon them.

When John the Baptist was beheaded "his disciples took up his body and buried it, and went and told Jesus." We should most naturally suppose that his disciples would give him burial; but why did they go and tell Jesus? John had painted him them to as the "Lamb of God which taketh away the sin of the world," and had said and done many things to convince them that Jesus was the Messiah and Saviour of the world. And when they saw his words, "He must increase, but I must decrease," so emphatically fulfilled; that his popularity, not only had faded before that of Jesus as the brightness of the stars is lost in the greater glory of the rising sun, but that his life had gone out and he had actually passed from among men, they would most naturally, after giving him an affectionate burial, go with their sorrowful hearts and tell it all to Christ.

They loved John as not only the harbinger, but as an earnest disciple of Christ. They buried him as such—as a lover of Jesus, the Saviour of sinners. How repugnant, therefore, to Christian affection and common sense, to suppose for a moment that Christ and John were Freemasons.

There are no Masonic ceremonies mentioned, no green sprig nor lamb-skin apron thrown into the grave. No band of music played a requiem. There was no childish display of regalia, and no record of a subsequent passage of resolutions sending him to Grand Lodge above. It was a quiet, unostentatious affair, full of affectionate grief, but no vain display. Not even Jesus himself was there bodily to pronounce a eulogy or repeat a burial service. But that he was there in spirit, and with deepest sympathy none can doubt, and when those mourners came to tell him their sad story, who can doubt that he wept with them, and comforted them concerning their buried friend?

Again, when Jesus himself was crucified, Joseph of Arimathea, who also himself was Jesus' disciple, as Matthew says, went in and begged the body of Jesus. Mark says he was "an honorable counsellor, which also waited for the kingdom of God." Luke says he was "a good man and a just, who also himself waited for the kingdom of God." John says of him: "Being a disciple of Jesus, but secretly for fear of the Jews, he sought Pilate that he might take away the body of Jesus." Now we are sure of this, that there was no Masonic display, as there would have been if Jesus had been a Freemason. It was the simplest ceremony imaginable. "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in a rock." And all he did in addition to this, as the account shows, was that he rolled a great stone to the door of the sepulchre and departed.

There was, however, according to John's Gospel, another actor in the drama. It was Nicodemus, the same that came to Jesus by night and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they (Joseph and Nicodemus) the body of Jesus and wound it in linen cloths as the manner of the Jews is to bury. What Jesus said to him in that night conversation was published to the world, to teach men everywhere, as it taught Nicodemus, the necessity of the new birth and the love of God in the gift of his only begotten Son and the way of eternal life through him. It was, therefore, as a disciple of Jesus the Saviour of men, and not as a Mason, that he came to take part in the burial of the "Teacher come from God." Christian women also prepared spices and ointments, and after the rest of the Sabbath came to annoint the body of Jesus. No Masons or Masonry here. Masonry don't allow the women to take part in the burial of a Mason. Jesus and his disciples Masons! Perish the thought.

When Stephen, the first Christian martyr, was slain, "devout men carried him to his burial." "Stephen was a good man, full of the Holy Ghost and faith," and his face in the presence of his persecutors for Christ's sake, was seen to be "as the face of an angel." What an outrage, the thought of a Masonic funeral over such a man! When facing his persecutors and a terrible death at their hands, he made no sign of distress to bring from that mob a Masonic brother to his aid. But looking up he saw heaven open, and Jesus standing on the right hand of God, and having prayed for his murderers, like his Master, he said, "Lord Jesus receive my spirit." When he had fallen asleep in Jesus. how sweetly appropriate that "devout men carried him to his burial." And the great lamentation they made over him was not an empty and costly show, which as Masons they would have felt bound to make because he had kept his standing in the lodge. Not at all. But it was the outbursting of true Christian love to one much like Christ, taken from them and from his career of usefulness on earth, and whose face they should see on earth no more. They were devout men. How can a Christian endure the thought of burial at the hands of the wicked and profane, knowing that at Masonic burials, Christ the only hope of salvation and the resurrection is ignored, and in many cases the man who carries the Bible is an open skeptic, and often a grossly immoral man, and the reader of the burial service anything but a Christian?

I once saw a professor of religion, a preacher, Mason, Odd-fellow, etc., carried out of the church after the coffin had been closed upon his remains. I think the bearers were, all but one at least, Masons and Odd-fellows, or secret society men of some sort, and only two of them members of the church; and I could scarcely refrain from saying, "Devout men carried Stephen to his burial."

In a large Western city, in a very large church, I heard the pastor announce that a certain member of the church, whose remains had arrived from the East that morning, would be buried quietly from his house that afternoon, and that the next Sabbath morning he should preach his funeral sermon, and that as the brother was a Mason the members of the order would be present in a body at the funeral. After the benediction I said to a leading brother of the church: "I hope I shall be buried as a Christian." He asked what I meant, and I told him. He thought every one should be left to enjoy their own opinions on the subject. That may be so as an abstraction. But after beholding the light of the Gospel, that man must have a strange taste if he can enjoy the thought of being laid in the grave with, to say the least, semi-heathen cerimonies. The Methodist *Advocate* tells of a member of a church in Baltimore, who died a short time ago, aged 92—a defender of the city in the war of 1812 and a Mason of high standing, and "was buried with all the honors the church, the city and the Masons could give." How much more beautiful to be buried simply as a Christian citizen. To be buried as a Mason may not exclude a Christian from the resurrection of the just. But we should dread consignment to the grave by an institution that ignores and insults him who is the "resurrection and the life."

Clarendon, Texas.

Liberality of "Close Communionists."

BY ANOTHER REGULAR BAPTIST.

This topic was discussed by a brother Baptist in the issue of April 15th, but there is one point which I would like to add, showing, as it does very plainly, the liberality of Baptists in the special direction indicated.

While Baptists are ever ready to extend the hand of Christian fellowship to all who love the Lord Jesus, consistency requires them, with their views of baptism, to withhold church fellowship from all who have not been immersed. This is their restriction to the communion table, as other denominations have other restrictions. In this, they claim our respect.

But how unjust and absurd to enforce this restriction against pedo-Baptists, and to waive it in the case of Freemasons, the latter teaching and practicing precisely the same things as the former: i. e. Freemasons teach baptismal regeneration, and practice sprinkling and infant baptism. (See Scottish Rite, 33 degree.)

Nor can Baptists justly plead ignorance, for the truth concerning Freemasonry has been at their command for the last fifty years, and for twelve years past has been forced upon their notice, so that if ignorance exists it is wilful ignorance.

It may be said in extenuation of this practice that the Freemasons who are admitted to the Lord's table are only those who profess to believe in immersion, and reject infant baptism, etc. To this I answer, Freemasons say so in church, but they support an institution which holds the opposite views. Actions speak louder than words. Again, many pedo-Baptists believe that immersion is the proper mode, and though supporting denominations that practice either mode indifferently, yet in their own case, would receive nothing but immersion for baptism, yet these are not admitted to the Lord's table on a footing with Freemasons. Thus exceptions are taken in favor of pagan Freemasons against godly men and women.

Not that I am disposed to traduce the denomination whose fundamental doctrines and principles I hold dear, but I would have her, if favoritism must be shown, favor the Lord's chosen ones in preference to the Lord's inveterate foes, and I would have her thrust from her bosom the vampire that drinks up her life-blood. A. M. Paull.

Providence, R. I., April 17.

Holiness and Masonry.

BY REV. H. H. HINMAN.

The Western Holiness Association and its able organ the *Banner of Holiness*, have done much to elevate the tone of piety in central Illinois. Dissenting as I do from some things they have taught I still think that the general object and tendency has been good, decidedly so. But there is one sad defect in the work. The teachers of holiness have failed to point out particular sins. They have taught correct principles, but failed in practical application. Their preaching has lacked the faithfulness of Nathan. They have never said to the sinning Davids, You are the men!

I am now laboring in a neighborhood where much labor has been bestowed and many have professed entire sanctification. The use of tobacco is exceedingly common. It does not seem to have been spoken of. I last night lectured on Masonry and worked the Entered Apprentice degree in the Centennial church near Secor. There was present an M. E. minister who professes holiness, chews tobacco and belongs to the Masons. He protested against the use of the church, intimated that what I said was false, said he never heard of such a man as Dr. Mackey and that the books I presented were spurious, and that I was a deceiver. He did not meet with the lodge, but thought Masonry the best institution in the world except the church.

Is that man a liar and a hypocrite? I hope not. I called on him and was impressed with his sincerity and with his deplorable ignorance and the intense moral darkness in which he is involved. He verily thinks that his covenant with the lodge is above all law, human and divine, and that no sin is so dreadful as to break it. Have Bros. Brooks and Kent done their whole duty to such men? I think not. God said, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Lev. 19: 17.

If this course is persisted in, and the sins of the people are not rebuked, if men are countenanced in professing holiness, while they practice such abominations as are here practiced, then the whole holiness movement will fall into deserved contempt and the world be worse because of the dishonor of God.

Secor, Ill., March 23.

Some of the facts of our religion do not suit natural wishes. It is the same with physical facts. A man passing under a falling tree or toppling wall might wish there was no law of gravitation, or that it would cease to operate for the time. But it does exist and does operate

all the same, and inexorably. This is a great fact, whether men will adjust themselves to it or not. So in religion there are great and terrible facts that must exist and rule destinies, no matter how men may question them. Safety is in having the life adjusted to them.—*United Presbyterian.*

How a Boston Mob was Sent Home.

That part of Washington street, Boston, lying between School and Summer streets, was in 1708 named Marlboro street, in honor of the great English Duke. In 1819 the Marlboro Hotel was built upon this street. It was a stage tavern, for in those days several daily stages ran between Boston and Providence. The rear part of the building, which formed about two-thirds of the hostelry, was 112 by 80 feet, and was used as a stable and carriage house. In 1835 after the great Garrison mob, the Abolitionists of Boston determined to have a hall where free speech could be maintained, and Mr. Willard Sears, acting for himself and others, bought the hotel, fitting up the stable for a free hall and chapel and continuing the hotel in front as the *first temperance hotel* in America. In the fall of 1836 a national anti-slavery convention was held in the carriage loft which was temporarily fitted up for the purpose. During the winter following the hotel was being reconstructed when the following occurrence transpired, which is thus related by Dea. Sears, the principal actor, in the Boston *Herald* of April 6, 1879:

In the winter following (1837) Sylvester Graham, the celebrated physiologist, from whom our Graham bread was named, came to Boston, and lectured to a large number of ladies in Amory Hall on food and matters generally pertaining to health. He strongly urged the ladies not to buy baker's bread, but bake their own bread at home. He told some hard stories about the practices of bakers, which so incensed that fraternity that they threatened, if he gave another lecture, they would mob him. This shut Amory Hall to him. He applied to me, but, as I was then about reconstructing my hotel, I was not prepared to accommodate him, but, learning that he was refused Amory Hall, I told him I would let him have the dining room of the hotel to speak in. When it was noised abroad that Graham was to speak in the Marlboro, the papers advertised that the building would be mobbed and destroyed if he was allowed to speak. The morning of the day of the lecture came. It was to be held at 3 o'clock in the afternoon. The mayor, Samuel A. Elliot, sent the city marshal to me with an order to not allow the meeting to take place. I paid no attention to this order. He sent again and ordered me to appear before him. I refused, saying I was no criminal, and that the meeting should be held. He sent a third time for me, when I put in an appearance before the mayor and board of aldermen. The mayor advised me not to have the meeting take place, as the people were incensed against Graham, and would destroy my hotel and bury me in the ruins if I allowed him to speak. In reply to this, I made a demand of the mayor for protection for myself and property. He said he couldn't protect me, as public sentiment was against the meeting, and the lecture could not come off. I then asked him if he was not elected to keep order in the city, and as its chief magistrate enforce obedience to the laws, and, if so, could he not, and would he not, protect me? He said he could not, as public sentiment on the subject of the lecture, and against the lecturer himself, was too strong for him to control. I then said that the meeting would come off, and, if the city government had no disposition to protect the citizens in their rights and their property, I I would do what I could to make known to the public their unfitness for the places held by them. I then went to the hotel, barricaded the archway and all other entrances to it, except the front door on Washington street, which I had fastened. There was a fence of boards in front such as is usual to put before buildings in process of finish or repair. I engaged a force of men to stand behind the barricades, and had men stationed in the upper windows of the hotel, some twenty in number, with shovels, and beside each window a heap of dry, slacked lime. The duty of these men was, when I gave the signal, to shovel the lime as fast as they could upon the crowd. Long before the hour of meeting the crowd began to collect in such numbers that they stopped team travel on the street. Mr. Graham came, and with him a few ladies, the crowd preventing many who wanted to attend from getting in. As none of the crowd were admitted, the leader of the mob advanced and demanded that Mr. Graham be delivered to its tender mercies. That gentleman, fearing personal harm, left the hotel by the rear, accompanied by the ladies, crossing over the back fence into Bumstead place. When it was found that Graham was not forthcoming, a demand was made for me. I was then 32 years of age, and a widower, having lost my first wife. I had prepared for the trouble, and, not knowing that I should survive it, had made my will. In response to the demand for me, I stepped out in front of the mob, announced my name, and asked the leader what was wanted. He said they intended to pull down my hotel unless Graham was surrendered, and advanced towards me. I said to him: 'You say you will destroy my property. I want to know the name of the man who proposes to destroy my property because I harbor a person whose sentiments are not liked. Your name, sir, if you please?' He seemed to feel ashamed of his position, and pulled his hat down over his eyes. 'This,' I continued, 'is the man who proposes to injure me. He is afraid to give his name and ashamed to show his face, so he pulls down his hat to hide it.' The discomfited bully retired, when a man who was a reporter on a disreputable newspaper published in Boston, advanced and made another demand for Graham. 'We want,' said he, 'the fellow who spoke to the 400 w—— in Amory Hall. Will you give him up?' 'Your name, sir,' said I. 'I want it to give to the mayor and aldermen, who ought to know a man who knows so many w——as you profess to know. You would be a useful man for them to have. Your name, if you please.' He wore a cap on his head, and seeming to be in turn discomfited, he pulled it down over his eyes, and he, too, retired. The mob then began to yell and sway to and fro, and show indications of making a rush. I had stationed my clerk in a window above, and the signal for action was known to him, and he was to pass the word up to the men at the upper windows. Seeing it was time for action, I gave the signal, which was scratching my head with my right hand. There was a strong wind at the time, and when the men got the word they went to work with a will, throwing out the lime, which was carried in all directions by the strong wind into the eyes of the mob below. The men composing the mob were surprised, and shouted out to the men in the windows to stop throwing the lime, but the latter kept it up with a will and with such effect that the street, which had been blocked for about four hours, was soon cleared, the sore-eyed mob retiring to their homes discomfited.

The Telescope on the Convention.

Some may ask, Why this convention? Why create this disturbance in Boston, or anywhere else? Is not this agitation the cause of all this trouble? Well, may be. The Gadarenes thought Christ was the cause of the loss of the hogs and of all the trouble there when he cast the evil spirits out of those two poor afflicted ones who had suffered so long and so sadly. They blamed it all on Christ, and besought him to depart out of their country. But sin—all forms of evil, error, and superstition—is a usurpation. It has no right in darkness to possess the souls or bodies of men. The responsibility of this disturbance occasioned by the exposure of evil and the casting out of iniquity is with the devil, not with Christ. It is with the usurper, not with the reformer.

The Christian people of our land who know the character and claims of Masonry, who know how barbarous and immoral its oaths and penalties, how low and deceptive its spirit in the presence of light and truth, should not forget that in it there is being nursed in the bosom of society a monster whose poisonous fangs reach into the heart of the church as well as society. It silences the voice of hundreds and thousands of men who are in the pulpits of our land, in respect to whatever it approves, teaches, or allows, no matter how anti-Christ, or how clannishly opposed to the common interests of humanity. It exalts itself above all that is called good, and lifts up its secret arm against the church which dares to claim the heart for Christ against its own Christless and heathenish ceremonies and wicked associations. It puts the seal of silence upon the secular press, as well as upon a large part of the religious press of our country.

When its pretended secrets and abominable ceremonies are given to the world, men squirm and sputter and try to blandishly lie Masonry out of its shame by abusing those who have renounced the hidden things of dishonesty. It is sapping the pulpits of hundreds of churches of their power, and causing the ministers to cower before its dictations in dread as fearing their lives. It is stealthily destroying the life and power of godliness in thousands of societies and in the hearts of tens of thousands of professed Christians, and leading them bound in icy chains, not knowing what is the spell upon them. Others in great numbers are deluded by its fascinations, and, by means of its Christless brotherhood, its regalia and banners, its sacriligious use of holy things, its high pretensions and heathenish titles, are blinded to its true character. Led by its fascinations and associations week after week, they go where the Lord they try to love is crucified again and cast out in the name of religious rites, yet they see not and know not what is being done. It annually collects from the earnings of the poor thousands and millions of money which should go to the support of their families or find their way into the treasury of the Lord. Therefore is this evil come upon us. May the Lord by his Holy Spirit and by every means speed forward the coming morning when superstition and folly shall no longer bind the souls of men, but when Christ shall make them free. We write these words with no feeling of bitterness toward any man, but with an abiding love for and faith in the high and broad principles of Christianity and our church. May the Lord hasten the day when we shall see eye to eye in meeting this great evil. Then shall ths Lord bring Zion to possess its throne of power for Christ and for full and complete salvation.

Steam and horse railroads in this country require 100,000 men to labor on Sunday.

Reform News.

Southern Indiana.

GOOD THINGS REPORTED BY BRO. HOBSON.

Leesville, Ind., April 15, 1880.

Mr. Editor: Last week I returned from a short lecture tour, visiting Monroe, Greene, Daviess, and Martin counties, and will write up a few items for the *Cynosure*. It may be that you have already received reports from some of the points I visited.

On the evenings of Tuesday and Wednesday, March 16th and 17th, I lectured at Stanford in Monroe county to good audiences, considering the muddy roads and bad weather. There is a one-horse Masonic lodge here, but its members made themselves scarce at the lectures. I think a good impression was made in favor of our reform. During my stay here I enjoyed the hospitality of Bro. Nelson Connet and his excellent family.

At Solsberry, Greene county, I lectured to good audiences on Thursday, Friday, and Saturday evenings, and preached on the Sabbath. Here is where Rev. George Richey, of Ohio, lived and preached for many years. His name is not unknown to many readers of the *Cynosure* as a strong opponent of the lodge power. This community is strongly Anti-masonic, and a goodly number of *Cynosures* are taken and read. The large and commodious church, in which the lectures were delivered, is owned by the Methodists and Congregationalists. The secret dark lantern school at this place is held in the second story of the public school building—quite a contrast. I told the school children how they would spell "Boaz" and "Jachin" in the day school below, and how big men would spell the same words in the night school above. I must not forget to mention some of the leading Anti-masons and sincere Christians whom I met for the first time, and whose kindness I enjoyed: James W. Law, Jacob Frame, Ezra E. Frame, Joseph Secrest, E. F. Torrence, Phillip Law, and David W. Miller. I am under special obligations to Bro. Torrence who kindly kept and doctored my horse for several days. Bro. J. W. Law is noted for his zeal in circulating the *Cynosure*. My visit to Solsberry was a pleasant one, and I trust some good was done in the name of our blessed Master.

At the village of Cincinnati, five miles south of Solsberry, I lectured two nights. The audiences were small but attentive, and the results good. At the close of the lecture the second evening Henry Long, a Christian gentleman over seventy years of age, arose and gave a strong testimony against the works of darkness. The audience applauded him several times. At this place I enjoyed the hospitality of T. J. Carmichael.

At Clarksburg, Daviess county, the United Brethren are in the majority. Some of them were very much opposed to having lectures delivered, and an effort was made to deprive me of the use of their house. I told some of them that as I was a minister of the U. B. church my preference would be to lecture in their church house, but I was not sent out to lecture by the U. B. church, and that my business was to lecture where I could get a house and an audience. There is another large church house here owned by the Christian denomination. Dr. D. J. Smith, an ex-Odd-fellow, informed me that if I was refused the church houses I could have the use of his large and commodious hall above his drug store, free of charge. Seeing that the lectures were bound to come, and as it would not look very well to go back on one of their own preachers, the U. B. church house was promptly opened for the lectures. This is not the first time I have had trouble about delivering God's message of truth in a U. B. church. At Georgetown, in Floyd county last June, I was informed in a very positive manner that Anti-masonic lectures could not be delivered in their church. One reason was that a number of Freemasons had professed religion and that they were good Christians. At this place (Clarksburg) the Methodists worship with the United Brethren, and as quite a number of the Methodists were Freemasons or Odd-fellows it was feared by the U. B.'s that some unpleasantness might occur. God pity a church that is afraid to have its principles discussed! The lectures were well attended and everything moved off pleasantly. The M. E. preacher, who is a Mason and an Odd-fellow, was present both nights, sat on the front seat and behaved himself well. But oh! what looks were cast at him while I was telling the people how a preacher is made a Freemason; and worst of all his wife, a very intelligent lady, was present, wore a pleasant smile, and seemed to indorse what I said.

One charge was made against me here after the lectures by a Mason which I have never heard made before, and that was that my lectures, in the case of Masons, had a tendency to separate husband and wife! Would that every person could see the relation a Mason sustains to his wife in the same light.

I was sorry that Rev. W. A. Richardson, pastor of the U. B. church, was absent. He was engaged in a protracted meeting with success at another point. He is loyal to the principles of the church, so is Rev. T. Hitchcock, a member of the same conference, who also resides here.

At Fairview church, in Martin county, I was disappointed for the first time in my life in not having an audience. An appointment was made at the same place for the next evening when a small but attentive audience was present.

At Natches, six miles southeast of Shoals, the county-seat of Martin county, I preached on Sabbath evening, April 4th, and lectured on Monday and Tuesday evenings. Here I had the hearty co-operation of Rev. J. L. Beanblossom, the U. B. preacher in charge, and Bros. W. Grabill and T. Canfield, local preachers. On the second evening some disturbance was made by some rude boys, but upon the whole a good impression was made.

At every point I gave the Masons the opportunity to deny the revelations of Masonry in the form of an affidavit which I read, pledging myself to give any affiliate Mason $10 to deny its truthfulness in that kind of style before a justice of the peace. Within the last year I have made this proposition in ten counties.

At the various points I have visited I owe a debt of gratitude to many whose names I have not mentioned, who are strong friends to our cause. I think our reform is gaining ground, but this must be an aggressive warfare. We must storm the forts of iniquity. I hope the friends of reform in my territory will give me plenty of work to do. Please send for me. A reasonable remuneration is all I ask.

Address me as above,

J. T. Hobson.

Good Work in Linn Co., Iowa.

A STIRRING APPEAL.

Western, Iowa, April 17, 1880.

Rev. Joel H. Austin of Denmark, Iowa, has visited this county and lectured at Ely to a good audience. Also at Roger's Grove, Union schoolhouse, Belle Prairie, Cherry Valley, Shueyville and Western. His lectures in Jones county have been reported. So far as known, all these lectures have been well received by candid men and women. The lodge, too, has been stirred and investigation will follow. *Cynosure* supplements and tracts have been distributed and there will be good results from this earnest brother's arduous labors. He has effected organizations in several places which will do good.

I heard two of his lectures in the College Chapel at Western. They were good. The one on the religion of Freemasonry is spoken of as the very best lecture on that subject ever given in this chapel. This, Mr. Editor, is saying a great deal when it is remembered that Hon. J. B. Walker, Rev. H. H. Hinman, Rev. Edward Mathews, Pres. Kephart, your humble servant and others have all lectured on the subject of secret societies in this same chapel. Well, let it be so. If this discussion can be carried forward all over this country, in the schoolhouses, villages and cities, the time will not be distant when lodgeism will be so discredited among respectable people that its downfall will be speedy.

It seems to me, however, that there is no time to lose. Freemasonry is so thoroughly organized that its power can be so deceptively employed as soon to demoralize the masses, and then to so unite with Mormonism, whiskyism, Ingersollism and Catholicism as to endanger or destroy our civil and religious liberties. You are aware that all the constituent parts of wickedness unite if need be to carry out Satan's awful plan in the defeat of Christ and the work of his disciples in this country.

I am not an alarmist. But believe the behavior of Boston Masons to be the legitimate outgrowth of systematic secrecy wherever found. Then it becomes the Christian Association to crowd forward its work with energy. We must sustain lecturers, and these lecturers should be organizers and be kept in the field constantly. M. S. Drury.

Mission Work.

ELDER AUSTIN'S REPORT.

Editor Cynosure: — Thinking that the friends of reform would like to have a report of my work in the cause of reform for the time I have been especially engaged in it, I will transmit a short statement.

It is well known by many here where I have been pastor that I suffered much during the last year by reason of the injury done to me from the stoning given me on account of my opposition to Freemasonry.

But, not being in the least terrified by their threats, or intimidated by the fears of my friends for my personal safety, or that I would be left alone by man and forsaken by God, I started on Jan. 28th from Denmark, Lee county, where my family are, without a dollar in my pocket, believing that God would provide, I found a good brother who loaned me ten dollars to start the Lord's work in this reform mission. I went on my way cheerful and happy in the Lord. I went north on the Cedar Rapids railroad to Ely station on my way to the Rogers Grove Baptist church, which I had been invited to visit. (This church is free from the curse of secretism among its members.) Here I held several meetings with indications of good being done. Remaining here only a few days, I went to labor with a church at Pleasant Hill in Jones county. This church is much afflicted with secretism, having had several Masonic ministers, until its spiritual life is nearly extinct; and what little life remains is so choked by the tares of sympathy for and fear of the secretist, that its power for good is well nigh gone.

Here I held meetings for three weeks and some good was done. But the Masonic element was a

power for evil to neutralize all the efforts for Christ. I see more clearly than ever the necessity of churches being free from the idolatry of secretism. Here the Masons tried to suppress free speech and get a rule passed in the church to prevent anything being said on Freemasonry. When, by a clandestine vote, free speech was said to be prohibited hereafter on the subject, a good brother said, "You can't prevent it. It is an irrepressible conflict. No vote or resolutions can build a dam high enough to stop the discussion of principles." At the next meeting, in spite of the vote of Masons and their allies, the subject received one of the best ventilations I ever saw, and the poor victims of lodge slavery looked so sad, I think all pitied them, while an old anti-slavery reformer poured the Gospel truth down on Masonry as I never heard it before, and showed them in such a clear and unmistakable way that the man who threw the first little stone at Stephen was just as guilty of his death and just as much his murderer, as the man who threw the great rock that crushed in his skull, and that Saul who stood back and laughed and kept the clothes was just as guilty as though he had broken in the brain of the martyr, and he showed them that those Masonic colleagues who jerked off their coats but a few days before to pitch Austin out of the church, were just as guilty as if they had perpetrated the crime, their purpose being to stop free speech. But free speech did not stop, the truth of God came down in mighty power in the declaration, YE CANNOT SERVE GOD AND MAMMON.

I cannot do justice to the occasion. God was lovingly and mightily with his people. And the sisters took up the defense of the cause of Christ against a copartnership with Baal-worship, and rendered their powerful testimony and influence on the side of Christ. Truth delivered in love became powerful. There seemed to be a great struggle in the minds of the Masons. At times they were pale under the truth so kindly dealt; and again as if burning with a smothered rage, these "Gadarenes" (so called from their petition of ninety-three names that the Masons and their allies circulated, requesting me to "depart out of their coast") they could scarcely be quiet. But God gave his people victory. And they look forward to no very distant day when the worshipers of Baal will go out from them as they are evidently not of them that are of Christ.

I now turn my attention more specially to the lecture field or the preaching the Gospel of reform.

I addressed the people of Pleasant Hill on the subject of the Masonic religion, had a very large audience. In the very outset there were indications of disturbance, but God helped me quiet them, and the audience became very attentive, one of the best I have had. The house was filled and the collection was good. I think good was done. The bullying spirit of Masonry manifest in Masonic allies seemed to be shamed away when they saw that I made no fight against men, but against evil, and for free speech and the religion of Jesus Christ. Thus in this very stronghold of Masonry, the meeting closed very pleasantly.

At Hale I had a good meeting, night dark, but few out. At Olin after much labor to secure a hall, I was able through the aid of a good brother, to sacure an empty store building. I put up my poster bills, and on these no fee was charged; but Masonic allies marked on them a fee, I suppose to aid in keeping the people away. The night was very cold and no facilities for warming the building, and but few out and it too cold for them to stay. I promised to come again.

At Shiloh I stopped over Sabbath with brother John Dorcas and attended three services; preached Sabbath evening in the Presbyterian church. Held conventional meeting at Bro. Jonathan Easterly's and made plans for future work. Returned to Cedar Rapids, stopped with Bro. N. Bourn, a brother beloved in the Lord, and known to many of the reform workers. April 4th, Sabbath eve, I delivered an address on the Religion of Freemasonry at Union school-house near Cedar Rapids; had good audience and good interest.

April 8th, lectured at Shueyville in the United Brethren church. Came near being locked out, as the sexton had gone and key could not be found. Had a good meeting, organized a local society opposed to secretism. Subsequently it became apparent that some one burst in the door of the church, to give the appearance that the reformers broke in; but "their mischief will come down upon their own pate."

From here I went to Ely on Friday night and lectured in the M. E. church on the Masonic oath; had a good audience and all seemed well interested. Saturday night I lectured at Rogers Grove in the Baptist church, and Sabbath morning I preached in the Union school house, in the evening lectured at Bell Plain school house, had good audience. The people here know but little about the reform work or the dangers of secretism, and had it not been for the untiring zeal and love for the Master's cause possessed by Bro. J. C. Bartholemew, this part of the country might have been in utter darkness on this subject.

Monday evening was at Cherry Valley school house. Here the United Brethren have a class, and yet I have found no place where light on the darkness of secrecy is more needed. The ladies came into the meeting as if they either knew nothing of the matter, or cared nothing, or were afraid. But much to my surprise when I arose and began to talk to open the meeting, a Mason began to talk back. I saw that disturbance was meant. I asked for a peace officer. None was present, and an Odd-fellow began to take up for the Mason. I proposed to leave when a gentleman arose and assured me that I should not be disturbed. So I proceeded with an off-hand lecture on the demoralizing tendency of secret and oath-bound organizations. They were quiet. I called for an organization, and for a long time there was no anti-secretist to come forward to take the cross of Christ against the secret worship of Baal. At last the Mason was nominated for president in derision; but he was elected, then an Odd-fellow for secretary, he was a gentleman and stated his position frankly, and said he thought it all derisive. I told him I was aware of that, but if professed Anti-masons would be quiet and let secretists organize and lead, my prayer to God was that God would bless them. So there is at Cherry Valley schoolhouse a society organized to investigate secretism, with a Mason for president, an Odd-fellow for secretary, and an Odd-fellow for treasurer, and may God bless them, and may they prove of the more noble, and search to see what secretism is! May God help the brethren to enlighten this people on secretism!

At Western College chapel had good meetings on the 13th and 14th, and organized a local society for the promotion of the reform work. Next day I returned to Cedar Rapids much worn with the past labors, as I generally did my own posting of bills, and rode over the country to get out the appointments. At West Branch, had an appointment on the 16th in the Presbyterian church house, but when we got there, found it locked, and one of the trustees forbid the sexton opening it, and so we went to the Friends meeting-house and had one of the best meetings of the campaign. It was a victory on the Lord's side.

I took an early train next morning for Burlington, and then took the mail hack for Denmark, and was home with family Saturday night, having been gone eighty-one days, delivered fifty-two sermons and lectures. I received from all sources $51.30; paid out $26 42; have on hand quite a large quantity of supplements and tracts, also poster bills, and am to lecture Wednesday evening, the 21st, at Denmark, in Lee county. J. H. AUSTIN.

Correspondence.

REMARKS ON THE "SHORTER CATECHISM OF MASONRY."

Many Masons say: "Oh, you can't learn anything of Masonry from the monitors, because you have not been inside the lodge." This is less sensible than it would be for one to set his own dwelling on fire in our presence, saying at the same time, "You know not that I lose my house because you live not with me." Masonic writers destroy their institution as surely as this man destroys his own house. Their writings are, at best, a Dead Sea of moral maxims, containing not enough of vital principle to cause the reform of one perishing soul. No society or order of men is better than its claims, while many may be far less. We think Masonry is one of this kind. It is doomed to fall, and not a few of the hardest blows are dealt against it from a correct understanding of its published principles.

In the extracts printed in the *Cynosure* of April 8th, from the "Universal Masonic Library, by Robert Morris," are found assertions, by any of which the wickedness of the Masonic institution, as well as the folly of its defenders, is clearly demonstrated. There is no paragraph, scarcely a line of truth in the whole three lessons.

Imagine for yourself a pains-taking young student of whom Mackey writes thus: "There he stands without our portals, on the threshold of his new Masonic life, in darkness, helplessness and ignorance," etc., etc. (Ritualist, page 22.) Suppose that before he resolved to offer himself as a candidate for the "mysteries of Masonry," he, like a prudent man, had desired some knowledge of the order with which he was about to connect himself. Where did he go, but to the works regarded by the fraternity as exponents of their principles? Studying the first four questions and answers in the above-mentioned extracts, he learns that Masonry is no longer the trade of the chimney-builder. On the contrary, it comprehends the whole circle of the mechanic arts and sciences, the fine arts, the various systems of ethics, in short, everything. Clearing these questions and answers of the repetitions, useless words and verbiage peculiar to Masonic writings, he has these four propositions: 1. Masonry is All. 2. All comprises two parts. 3. Operative All is those things which minister to the body of man. 4. Speculative All comprises those things not comprehended by Operative All, such as engage the mind or move the soul.

Perhaps he is a student of history, having some general knowledge besides. Even if this be so, he knows for the first time that mankind, by operative masonry sought food from the ground, and that the first recorded repentance was owing to speculative Masonry. Wondering that he has learned so much in so short a time, he makes excursions of his own to behold operative masonry building the temple of Ephesus, catching seals on the Arctic, hoeing potatoes in Ireland, or pulling cotton in Carolina. He also sees speculative Masonry employed upon the fables of Æsop, indulging in the speculations of Spencer, performing the burial rites of the Parsee, or making an expiatory pilgrimage to Mecca.

He does not see what all this has to do with modern Grand Lodge Masonry, yet, in his humility, he remembers that men like Morris may write that which no one in his

condition can understand. But he is confident that when, by hard study and plenty of money, he shall have become worthy of receiving the "sublime degree," this will be made clear to him by such Masons as his pastor, who is a good man as well as a popular preacher. Will he learn that his hopes are as visionary as Raleigh's conception of Eldorado; or will he satisfy himself that besides having fitted his mind as a living stone for that spiritual temple, that house not made with hands, eternal in the heavens, by the instrumentality of the "common gavel" he has opened the way to the wide realms of physical culture, science, philosophy and religion: while the benign spirit of Masonry exhorts him in the words of Joshua: "Go in and possess the land." Morgan, Finney, Colver, Rathbun and Ronayne answer one way; Mackey, Morris, Sickels, Webb and Cross the other. Compare their testimonies and answer ye. L. D. Bryant.

No. 96, and Other Matters.

Editor Cynosure: The discovery of those heathen characters on the base of the Egyptian obelisk has proved a God-send to the votaries of the Rite of Memphis. Our Past Most Worthy Grand Master, C. C. Burt, whose championship of the rite has brought him into collision with, and under the discipline of, the Grand Lodge of Michigan, has been greatly emboldened and encouraged by the obelisk. He has had a two days' session of the "Sovereign Sanctuary of the Cosmos of the Egyptian Rite of Memphis" in the city of Battle Creek. The representatives present were greatly elated, and felt that they could afford to treat Masons not of their rite in a spirit of conciliation. Their brethren might yet come to see as far into the mill-stone of the past as they. They have reached the *ninety-sixth degree*, which they say, is the highest pinnacle attainable—the sublimest of the sublime. The meeting "was a perfect success," as they claimed, and this may have been, for it closed with an elaborate banquet, at which all good Masons, subservient jacks and truculent newspapers were warmly toasted. The "Sovereign Sanctuary of the Cosmos" elected new officers, under whose management they now expect a prosperous future. Some of the readers of the *Cynosure* may like to see how they look in print. Here they are—the officers of the Most Worthy Grand Army of Great Grannies:

Most Worthy Grand Master, Dr. Darius Wilson, of Boston, Massachusetts.
Deputy Grand Master, William Brown, of Battle Creek, Michigan.
Grand Senior Warden, B. F. Dawson, of Angola, Indiana.
Grand Junior Warden, David Woodard, of Clinton, Michigan.
Grand Orator, J. M. Brown, of Chicago, Illinois.
Grand Prelate, G. S. Fancher, of New York.
Grand Secretary, John D. Young, of Lawrence, Massachusetts.
Grand Treasurer, H. D. Pessell, Quincy, Michigan.
Grand Conductor, H. Freygang, of Angola, Indiana.
Grand Chaplain of the Guard, J. C. Wood, of Jackson, Michigan.
Grand Guard of the Tower, C. S. Hempsted, of Jonesville, Wisconsin.
Grand Sentinel, David Shepard, of Battle Creek, Michigan.
Deputy Grand Secretary, Daniel W. Sawyer, of Quincy, Michigan.
2d Deputy Grand Secretary, Sanford Hunt, of Jackson, Michigan.

My friend C., who sometimes expresses himself with the full force of his convictions, meeting me just as the conclave had broken up, inquired:

"These men who teach that Masonry existed before the foundation of the world; that Adam, Seth, Noah, Enoch, David, Solomon and Beelzebub were all Masons—are they natural fools, or self-made fools, or darned infernal fools?"

I replied that I had not completed the classification, as yet, but presumed they belonged to the class whom Cadwallader D. Colden, an eminent citizen of New York sixty years ago, and a Mason of seven degrees, called "very great fools." Colden said this in reply to a letter of inquiry from a committee of Anti-masons, explaining that, by a very great Mason, he did not mean a great man, like Washington, who had once been a Mason but had retired from it in disgust; rather, he meant one who thought Masonry the only institution worth having; who was fond of its titles, captivated with its decorations, who imagines that all the world turns on signs, grips and passwords, and that without it society would not be endurable, or that, if it would be, it would be bereft of its highest ornament and most beneficial arrangement. Without doubt, these men belong to Colden's class of fools. Masons cannot dispute this authority, for they still quote Colden as one of the shining lights of the order—true to the old instinct to appropriate all great men as its patrons. And he was a man of distinction and character, New York's Mayor and Representative in Congress, and knew just what a "great Mason" is.

Let no one say that the late meeting in Boston was not a success. If there were things connected with it calculated to kindle the burning indignation of the patriot, there was also much to encourage us and cause us to redouble exertion. On the whole, it was the most successful meeting I can call to mind. It did wonders by way of exposing the real character of the "Beast," or rather by causing him to expose himself. Masonry was well exposed by the telling addresses delivered. It was exposed—to the light—by the working of the degrees by Ronayne and his coadjutors. But it made a truer exposition of its real character and spirit, by its persistent opposition to free speech and its diabolical rowdyism. No orator could have drawn its portrait in clearer lines or truer colors. Its ideas of free speech are those of the despot, and it rakes the slums for help to suppress it. It loves to revel in dark conclave, but in employing the enginery of darkness to prevent its light from shining abroad, it sheds rays of concentrated light on its dark domains, and on the spirits that inhabit them. Since the abduction and murder of Morgan, Masonry has probably not shown itself up in better style.

Will the world take knowledge of the character of Masonry from this exhibition? The pulpits and the press are dumb, because they dare not speak. But in some way the outrages in Boston will find a voice to condemn them; and when the day comes there will be a reckoning with pulpit and press. Only think of it: the entire Christian ministry of Boston held captive by the cable-tow—restrained from giving the meeting a look of recognition or a word of sympathy, through fear of offending their secret society members, though many of them would privately confess their disapproval of secret societies.

Only think of it: not a secular or religious paper in Boston, probably, will dare publish those noble letters of Wendell Phillips and Charles Francis Adams, in which they give fresh testimony against that secret power, more dangerous than any other to the rights and liberties of the people. The churches which enshrine a form of Christianity, muzzled, enthralled, polluted by this overpowering and festering wickedness, ought they to be recognized as true churches of Christ? Bound, hand and foot, to the rotten carcass, unless some way be found to unloose them they and the lodges must go to perdition together. The two bodies are too nearly alike to be assigned a separate destiny. As for the papers that fear to publish the truth, they can be taught, again, that co-operation to support an independent press is yet among the things barely possible. G. W. H.

The Associated Churches and the Free Mission Movement.

I confess surprise at the article of Dea. Carpenter. I had supposed that while the N. C. A. did not propose to commission missionaries and organize churches, it did commend the work of preaching a pure Gospel, and organizing churches that should "have no fellowship with the unfruitful works of darkness, but rather reprove them;" in other words to do just what the Christian commission for free missions is doing. Has any one proposed to organize a "sect?" Have not those who are engaged in this movement expressly repudiated any such purpose or desire? Would the formation of a sect be possible under the circumstances? What possible chance is there for division in this matter? All who desire to aid in sustaining a free Gospel are invited to contribute to our mission work, not as opposing or supplanting the N. C. A., but rather as aiding and supplementing it. I am glad to know that Bro. Carpenter sees no objection in the movement itself. I only wonder at the visual obliquity that can see anything in it but plain straightforward opposition to the false religions that are cursing humanity.

H. H. Hinman.

Another Convention Letter.

[The following, from a veteran hero of 80 years, was received and overlooked in the excitement of our recent Boston meetings. I am sure it will be read with interest by all who rejoice in the truth.—J. P. S.]

To the Anti-masonic convention to meet in the "Hub" shortly, your humble servant sends greetings. I should like to be there and see the men of whom I read in the *Cynosure*, but am unable. Honor and praise to the men who are trying to persuade their fellow men to keep in the light. I have no doubt many are sorry they ever tried the cable-tow and took the Algerine oaths, but are afraid to speak out. Thanks be to God that so many are not afraid. Jesus Christ, in whom I am trying to trust, gave all the reason I wish for, why men will not come to the light. In his name I pray unto God for his blessing on your meeting. The Bay State is behind all the rest of New England in this glorious movement. There will be a buzzing in the "Hub," and if the rim of the Masonic wheel comes apart and the spokes fly out, I hope they will come into the Anti-masonic circle and help to spread the true light. Respectfully yours,

Nathaniel C. Moore.

Worcester, March, 1880.

N. B.—One Alonzo H. Quint, D. D., is represented as comparing his brother minister to the bull that closed in with a locomotive on a railroad. If you please, let us compare his reverence to one of Æsop's goats that had allowed himself to be deceived by a fox; and say, "You appear to have been down into a Masonic well. If you ever have the good fortune to get out don't go in again, but keep out and be truthful and tell others that the Masonic institution is an abominable humbug and makes men lie, and makes them consider themselves bound to murder their own members for speaking and writing and printing the truth; as in the case of Capt. Morgan of Batavia, N. Y., in 1826; for the proof of which I refer you to a book published by Samuel D. Greene called the 'Broken Seal.'"

One of my near neighbors, and a member of a Calvinistic church, who has one son, told me he should not advise him one way or the other about joining the Freemasons, but if his son wanted to join them he should recommend him. This father is a Master Mason as he told me, and said he could tell a Freemason as soon as he saw him. I made some reply to some of his statements and referred him to some things in Dr

Oliver's books which he had lent me to read some years ago. We had quite a talk and he told me several times that I said so many things untrue it was of no use to talk with me, but he failed, when asked, to show me one of them. N. C. M.

Our Mail.

Mrs. John Viall, Kearney, Neb., writes:

"I am much interested in the New England work. May God's blessing attend the labors of these men who take their lives in their hand and stand before the drawn pistol's mouth undaunted. Surely God is their keeper for Jesus' sake for whom they labor."

Jehiel Claflin, East Westmoreland, N. H., writes of a minister who denies the fact that Morgan was murdered and adds:

"I remember those times very well and used to preach against Masonry unsparingly just as I did afterward against that 'sum of all villainies,' American slavery. I am in hearty sympathy with every proper effort to expose and overthrow that anti-Christian mystery of iniquity. I admire the Cynosure for its fearlessness in its uncompromising testimony against the hidden things of iniquity and in defense of the truth."

R. H. Kelly, St. Charles, Ill., writes:

"May God bless all the efforts that are put forth to wipe out this great evil from our country. I have the promise of some subscribers."

Wm. M. Boyd, Canal Lewisville, Coshocton county, O., writes:

"Masonry is on the increase here. Masons take in all kinds of characters, the infidel, the profane swearer, Sabbath breakers, if they have money. There are ten infidels in the lodge here to one ignorant or hypocritical professor of Christianity. I am doing what I can for the cause, but old age and its infirmities confines me at home. I send the paper far and near."

Robert Wilson, Freeland, Muskingum county, O., writes:

"It seems strange that the friends and followers of Zion's King will so willingly support his greatest enemies. When we have Christ's enemies for school directors we cannot expect to have the principles of the Bible taught in our schools."

Freeman Miles, Elmwood, Ill., writes:

"This anti-lodge fight reminds me of the old anti-slavery fight near forty years ago, when I kept one of the depots on the under-ground railroad. The devil seems to be just as active now to prevent any good being done as he was then. Trying to get Masonry into the church as much as possible, and in so doing bringing the church down to its own level which it is doing fast I fear."

A. F. Worden, Nashua, Iowa, writes:

"My prayer is that you may be spared and prospered till all the dark secret orders are thoroughly lighted up by our faithful Cynosure and its faithful corps of editors."

Mrs. Eleanor Cook, mother of Dr. Cook of Indiana, thanks Secretary Stoddard for the Cynosure and tracts which she has faithfully distributed with prayers that they may be blest. She also writes:

"I want to see every unholy thing whipped out of the Lord's temple though the scourge would be severe. I feel that those of us who cannot go to Boston are under great obligations to hold up the hands of those who do go."

Sam'l Witmer, Sanborn, Niagara county, N. Y., writes:

"I lived here in time of 1826-27. At the time the Masons murdered Morgan I lived ten miles from where they sunk him in Niagara river and was well acquainted with quite a number who had a hand in it. * * I pray that Masonry may be brought under foot never to rise again."

Wm. P. Sanders, Grove Hill, Bremer county, Iowa, writes:

"I love to read the Cynosure. May God speed it on its mission, until the last secret society is done away with. I once belonged to a secret lodge but left it. For a man who belongs to one cannot love God or his family as he should. May God help those at work in the cause of the Saviour. I am an opponent of any secret organization where there is no Christ."

J. A. Learn, Ridgeway, Welland county, Ont., writes:

"We are anti-secret, anti-rum, anti-tobacco and just as much anti-novel."

John Thompson, Sabetha, Kan., writes:

"The Lord God Omnipotent reigneth and will reign till he hath put down all rule and all authority, secrecy in all its forms and every thing that loveth and maketh a lie or that opposes the onward march of the kingdom of Christ in this world. Though secrecy, infidelity, scepticism, heathenism, Mormonism, and all other anti-Christian isms, join hand in hand as agents for the devil, the truth of God can and will fall upon them as the nether millstone and grind them to powder."

N. B. Briggs, Stevensville, Pa., writes:

"Let us stand for the right always; show true colors. We have but one Master and he is in the celestial city."

J. V. Long, Oskaloosa, Mahaska county, Iowa, writes:

"This place is controlled by secret societies, especially Freemasonry. Although I am blind I take great pleasure in distributing the Cynosure and tracts. I wish you would try to get some one to deliver a course of lectures at this place at your earliest convenience, for I expect to go away from here in June."

Who will answer this call for lectures in Oskaloosa?

Mrs. Irene Stoddard, Galva, Ill., the aged mother of Secretary Stoddard, writes:

"I trust the ice is breaking. I have a great desire to see a change before I go hence."

E. H. Hurlbut, Centreville, Dak., writes:

"Never but once has it been my fortune to find myself for a church tinctured by that withering blight, God-mocking secretism. I labor for two churches now that would not wish to hear a man preach who is tinctured with its deceptive, poisonous baubles. Such has been my general lot in the ministry. I cannot express too emphatically my hearty sympathy with the notes of "T." in the Cynosure of March 11th, upon the reinstatement of Rev. N. F. Ravlin. I studied in company with him for months. In Rochester University I was connected with the anti-secret society. I have seen the damning blight of the (to me) hideous monster of secretism, in college life, in political life, but worst of all in church life. I loathe it. I sicken at every thought of its withering blight upon human character and life, social, political but especially spiritual."

A. J. Loudenback, Glidden, Carroll county, Iowa, writes:

"There are a good many here who are opposed to the secret orders but will not say a word in public. May the fear of the order soon leave them. We need a good lecture here, and I think it would do much good if Mr. Rathbun, or Starry or some other good lecturer could come; I can get him a place in Glidden or Scranton.

Sabbath School.

LESSON VI.—May 9, 1880.—JESUS AND THE YOUNG.

SCRIPTURE.—Mat. 19: 13-26.

13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

15. And he laid his hands on them, and departed thence.

16. And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

GOLDEN TEXT.—But Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. Mat. 19: 14.

[From The Teacher's Quarterly.]

HOME READINGS.

Mat. 18: 1-10. Christ's little ones.
Deut. 10. Keeping the commandments.
Luke 10: 25-42. Loving our neighbors.
Luke 16: 1-15. Seeking heavenly treasures.
1 Tim. 6: 8-19. Temptation of riches.
Luke 16: 19-31. Peril of riches.
Ps. 62. All things possible with God.

[From the Lesson Commentary.]

"Then there were brought"—The parents, or nurses, of these children by this act declared that they looked upon Christ as some great prophet in favor with God, whose prayers could prevail with God, and whose blessing was considerable as to these little ones.—Pool.

We must also present ours, as we can, to Christ, 1. By praying for them before, at, and after their birth; 2. By training them up in God's holy fear.—Trapp.

"Forbid them not"—To look into their innocent, artless eyes must have been a relief after enduring those of spies and artful enemies. He himself had the ideal childlike spirit, and he delighted to see in little ones his own image. Purity, truthfulness, simplicity, sincerity, docility and loving dependence, shone out on him from them, and made them at all times his favorite types for his followers. The apostles needed the lessons their characteristics impressed; and though he had enforced them before, he gladly took every opportunity for repeating them.—Geikie.

"That I may have eternal life"—The form of this question indicates that he had been an auditor of Jesus Christ, and that the Master's teachings had taken deep hold on him. He asks not for the kingdom of heaven, which might mean an earthly kingdom, but for eternal life, which certainly includes the idea of immortality beyond the grave.—Abbott.

"Keep the commandments"—What the young ruler needed was not to do some good work, or to learn some speculative morality, but to acknowledge God as the supreme good, and act accordingly. This strikes at his sin, the love of riches.—Schaff.

"What lack I yet"—Doubtless, he was perfectly sincere; but something within whispered to him that his keeping of the commandments was too easy a way of getting to heaven. He felt something beyond this to be necessary; after keeping all the commandments, he was at a loss to know what that could be; and he came to Jesus just upon that point.—D. Brown.

He is thus the type of a very common character, one which is scrupulous in life, yet finds no true peace of mind in obedience.—Abbott.

"Be perfect"—If thou wilt lack nothing, but have all things necessary to complete thy salvation, give up all for Christ. Our Lord has now brought him to just the right test. The young man wished a high standard of righteousness; our Saviour has presented it. He wished to be saved by works; our Saviour has shown him the way of faith.—Whedon.

"Sell that thou hast"—He was not content with the commonplace; he aspired after the heroical, or rather thought that he did; therefore, Jesus gave him an heroic act to do.—Farrar.

"Follow me"—The test was not an unusual one. The disciples had abandoned their all to follow Christ. Mat. 4: 22; 9: 9; 19: 27. If this ruler was to be with them he must be one of them in his voluntary poverty.—Abbott.

Nof all disciples are required to abandon their property, any more than all are required to abandon their business, with James and John and Matthew, (1 Cor. 7: 17, 20, 24;) but all are required to hold their property and use their industry for Christ, and subject to his orders, as interpreted by his providence, and for both be ready to give him an account. Matthew 25: 14-30. There is nothing in the incident, fairly interpreted, to justify the assertion that Christ condemns the possession of the acquisition of wealth.—Abbott.

This instance certainly shows that Christ did not care to give merely numerical strength to his cause. With him, as with all true calculators, the question was not one of numbers, but of hearts. One heart under the inspiration of love was of immeasurably greater value than any number governed by the shifting policy of the hour.—Joseph Parker.

"He went away"—Thus was he shown to lack the one all-comprehensive requirement of the law, the absolute subjection of the heart to God; and this want vitiated his other obedience.—D. Brown.

How much did he not lose even as regards this world! Almost any body can be a rich man. There are millions of rich men meaner than the meanest poverty can make them, but how few have the offer of being an apostle!—Whedon.

"A rich man"—Mark says, "that trusteth in his riches." But this hardly alters it. How few rich that do not trust in riches; and how few poor who do not trust in riches they are not able to acquire!—Whedon.

"Easier for a camel"—In the Talmud the same saying occurs about an elephant. The camel was more familiar to the hearers of the Saviour than the elephant; and on account of the hump on its back it was especially adapted to symbolize earthly wealth as a heavy load and serious impediment to entrance through the narrow gate of the kingdom of heaven.—Schaff.

The similitude here used implies an absolute impossibility; yet, according to every rule of interpreting oriental proverbs, it is intended only to express a great difficulty.—Bishop Porteous.

"All things are possible"—Our Lord means to represent that the salvation of a rich man bears to the ordinary salvation of common men the same relation that a miracle does to an ordinary transaction. If the saving of an ordinary man be a miracle of grace, the saving of a rich man is a miracle upon a miracle.—Whedon.

Learn, 1. That when the general difficulties which lie in the way of salvation are laid forth and sufficiently understood, we may justly wonder that they are or shall be saved. 2. That such are the special and peculiar difficulties in the rich man's way to heaven that his salvation is a matter of wonder and great admiration to the disciples of Christ.—Burkitt.

The Christian Cynosure.

CHICAGO, THURSDAY, APR. 29, 1880.

Seceders, Strike Home!

In 1828, one hundred and three seceding Masons met in convention at Le Roy, N. Y. Their sessions were protracted from day to day until they had thoroughly analyzed the system of Freemasonry. The results at which they arrived were published, and Freemasonry received a staggering blow. By the aid of tributary secret orders, encouraged by the silence of the pulpit and the press, and taking advantage of a great national commotion, the lodge has gradually regained its power over the church and the nation. The question of membership in the lodge influences the selection of civil officers, the settlement of pastors, and the reception of members to church fellowship. The people as they become aware of what is being "done of them in secret," suspect an enemy and become alarmed for the safety of the Republic. There is an opinion which is becoming quite general, and which was well expressed to Dr. A. M. Milligan and Bro. Stoddard by Wendell Phillips when he said: "Your reform is the *next great issue which the nation must take up and decide.*" When men like Wendell Phillips, Charles Francis Adams, and Joseph Cook, see the city of Boston giving a Christian convention into the hands of a mob, either because the guardians of the peace have not the power to protect American citizens, or because they do not choose to use their power, they have the sagacity to divine what must be in the near future. The struggle must come, and shrewd politicians like Blaine, Grant, Sherman and Washburne, are constrained to prepare for the storm by disavowing allegiance to this secret empire.

The anti-lodge movement is fairly launched and well under way. Hundreds of thousands of pages of anti-secrecy literature are being scattered monthly over the land. The National Christian Association has gained a recognition among the institutions of our country, and is constantly adding to its means and facilities for diffusing the leaven among the people. And now comes a letter from a Past Master and leading member of the Grand Lodge in Michigan saying for himself and four other prominent seceders, "We think it a capital plan to have a seceders' convention under the leadership of the National Christian Association. Any plan decided upon by you will satisfy us. Let it be held in Chicago immediately after the "Christian"(?) Knights have gone home, so that our convention may counteract the evil their's will do."

This is a word in season and should meet a hearty response from all brother seceders. Who among the long list of emancipated Masons and Odd-fellows says AMEN; and who will aid in making this second emancipation proclamation more glorious than the first?

The Boston convention voted heartily in favor of this meeting, and the Directors of the N. C. A. have long had the matter under consideration and will undertake it with energy whenever the friends are ready. What is wanted is to hear AT ONCE from every man who has abandoned Freemasonry, Odd-fellowship or other secret society who favors such a convention, stating whether he will attend and making such suggestions as may occur to him. When a sufficient number are heard from to guarantee the success of a convention the call will be made.

Let those who wish such a convention and will contribute to its success by their presence or otherwise, but especially those who will come, inform by postal card or otherwise, the General Secretary and Agent, J. P. Stoddard, at No. 221 West Madison street, Chicago, or either of the undersigned at the *Cynosure* office. THOS. HODGE,
EZRA A. COOK,
H. L. KELLOGG,
Committee of the Board on Seceders' Convention.

"*The Deceivableness of Unrighteousness.*"

The following interesting letter has lately come to my hand:

HALIFAX, Vermont.

PRESIDENT BLANCHARD—DEAR SIR:—We have a Methodist minister here who has taken one degree in Masonry, and says he left the lodge six years ago, and still extols the order. He says he is not a Mason; we contend he is. We want you to decide this question. He has been preaching in my hall. I told the officers of the church positively I would not let a Mason preach in it. I got the statement from him last Sunday and I turned him out. Please answer. Yours truly,

J. E. GATES.

ANSWER.

Ask this preacher if those who have joined class on probation and who "extol" Methodism are Methodists? If they are, then Entered Apprentices who "extol Masonry" are Masons. Their relation is in all points similar. You have done worthily and well to turn this preacher out of your hall, for the following and other reasons:

1st. Morally, and in the eye of God, he is a Mason, because he adheres to the Apprentice's oath, which makes him one of a sworn secret confederacy. But he is not yet permitted to vote and act in a lodge; and to take advantage of that fact to deceive his Christian brethren, is a quibble and dodge unworthy of a Christian. Such men are not fit to preach to honest men.

2d. If he left the lodge as he says, six years ago, he is much worse than an ordinary Mason. He sins with less excuse; and the only thing which can entitle him to be regarded as a Christian is repentance of his cut-throat oath and renouncing it.

There is a penetrative power of corruption in the rites of the lodge, from first to last, which prove it devil-worship. Nothing but the blood of Christ can take the leprosy it leaves in a man out of him, and that only by repentance which includes renunciation and confession.

The Anti-Masonic Campaign Opened in Chicago.

The spring Anti-masonic campaign opened last week with two very successful meetings. One of these was held in the Scandinavian Young Men's Christian Association Hall, on the North side and the other in a Methodist Episcopal Mission Hall on the West side of the city.

Mr. Ronayne, who resides in the vicinity of the North side meeting, was early at the door handing out *Cynosure* supplements to the gathering assembly. Every seat in the hall was occupied, and persons unable to find seats stood patiently throughout the whole evening. Good order prevailed. Secretary Stoddard apparently made a strong impression for good upon his hearers in his eloquent address. He brought out the fact that a Mason, a man who has sold his liberty, his manhood, his God as revealed in Christ, is a man to be prayed for and, if possible, to be restored from his evil ways. He showed clearly that Freemasonry was a conspiracy; that it was despotism; that it undermines the very foundations of society, of government, and of the church. Past Master Ronayne followed, showing the folly and fraud of Masonry in his usual animated and effective style. Expositions of the degrees were announced to be given as soon as arrangements could be made for them.

The second evening Mr. Ronayne addressed a similar audience in a Methodist Episcopal Mission hall on the West side of Chicago. He brought out with great clearness in the Bible that Christ was revealed both as the foundation and copestone of genuine character. That Christians were God's building. Hence the sinfulness of entering the lodge where Christ is cast out. He also brought out a strong array of evidence to prove that Masonry had been fully and frequently revealed. Hence a person joining a lodge under the impression that Freemasonry is a secret is taken in under false pretenses and his oaths are not binding.

There were some interruptions the second evening but the grace of God enabled him to quiet the few disorderly persons who were present. The proposed seceders' convention in Chicago next August was referred to. Mr. Benjamin then made a few earnest remarks on the importance of seeking first the kingdom of God and the exercises were closed with the hymn, "Take the name of Jesus with you."

We trust that these two meetings are but an auspicious opening to a thorough work for Christ as opposed to the secret orders in Chicago.

THE FRAUD BEGUN.—The Chicago *Inter-ocean* devoted a whole page to the Knight Templar parade in August, publishing the names of the reception committees, floor managers for a great dance in the Exposition building, etc. It is in perfect keeping with the Masonic character and is a foretaste of the falsehood and nauseating stuff that will be doled out to the free Americans of Chicago for the next three or four months. Among these names we recognize most of the prominent men of the city, many of whom are neither Knight Templars, nor are they acting with Masons in any way; some never were Masons and a few names we recognize *as opposed to the lodge.* Yet these skull-drinking, double-damnation "knights" would have the public believe that all these gentlemen have been through the blasphemy, the foolery, the choking of conscience and denial of Christ necessary to reach the Templar degree of Masonry. It is an insult to every honorable man named in the connection and a fraud upon the public.

—In the report of finances of the Boston Convention last week there should have been $12 credited to the "Friends in Holland, Mich.," instead of to Prof. Phelps, who acted as their agent. An additional $12 from the same source was paid into the general collection of the convention which was acknowledged as one amount, $88 50.

—Father Enoch Honeywell will be surprised to see himself quoted as a reformed Mason. Some of our friends would not have made such a mistake had they been better acquainted with him.

—The common people listened gladly to Christ; they are not unwilling even in this degenerate day to listen to the truth as brethren Stoddard and Ronayne are proving in the series of meetings they are holding in the different divisions of this city. Crowded halls and intent listeners reward their efforts and mark the growing interest in the discussion of the lodge.

—Bro. J. T. Michael of New Jersey is having some attention given to his work. The Washington (D. C.) *Star* charges him with "lying and deceiving" and palming off spurious exposures. A gentleman who has heard him lecture replies in the Clinton, N. J., *Democrat* that since Bro. Michael quotes in his lectures from a number of high-toned Masons the *Star* is requested to set the matter right by stating that these authorities are the spurious part of the lecture, and defends the lecture. Bro. Michael's card in relation to a new pamphlet appears in another column. Those who have read the reports of his

trial in the *Cynosure* know that it will be a good document to circulate among thinking people.

—Southern Indiana has a young champion who should be greeted in every part of that country with encouragement and welcome. Bro. Hobson has had much experience on the platform and with the pen. He is always sound and discreet in his writing and is represented by his cotemporaries as a good speaker. Help him press on the battle, strengthening the churches in their pure faith and driving the dark lodge system into that "outer darkness" from whence it issued.

—Elder Browne and Bro. Furguson are now rousing the tried friends of Southern Illinois to a new zeal against the most subtle and dangerous system of Baal-worship yet devised by the devil for the destruction of men. The United Presbyterian and Covenanters of Washington, Randolph and St. Clair counties will give them a warm reception and give good heed to their words. Let other parts of the State be raising funds and preparing for a course of lectures before the heat and hurry of harvest come on.

—Father L. S. Chittenden, one of the first of the seceders of the present day, called on us last week, on his way to St. Louis and Kansas, where he and his estimable companion will spend some time with their children residing in the southwest.

—Friends in New Hampshire will please remember that the address of Bro. L. D. Bryant, their State lecturer, will be henceforth at New Market instead of Center Strafford. The change will be made next week in the State Association list. Prof. Kimball and Bro. Willey, editor and publisher of the *Christian Witness*, will also be addressed at New Market. The cordial feeling toward Prof. Kimball in the Center Strafford church is manifested in the resolutions on the 12th page.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, April 29.—And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men. Acts 24:16.

Fri., April 30.—The meek will he guide in judgment, and the meek will he teach his way. Ps. 25:9.

Sat., May 1.—Blessed are the poor in spirit, for theirs is the kingdom of heaven. Mat. 5:3.

Sab., May 2.—We beheld his glory; the glory as of the only begotten of the Father, full of grace and truth. John 1:14.

Mon, May 3.—Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Mat. 18:3.

Tues., May 4.—For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Rom. 1:16.

Wed., May 5.—For there is no respect of persons with God. Rom. 2:11.

Open Mouths.

"Our enemies have opened their mouths" (Lam. 3–46).

When certain devout men who feared God assembled from eleven different States to hold a Christian convention in Boston, "Behold, the men of the city, certain sons of Belial, beset the house round about, * * * saying, Bring forth the man that came unto thine house, that we may know him" (Judges 19). And when the hired watchman who kept the house would not suffer these "sons of Belial" to lay hold of the man against whom their rage was kindled, they beset a man more than four score and ten years of age, because he dared to tell how Morgan died a martyr to the cause of liberty. These facts are no less startling and disgraceful than the conduct of the men of Gibeah as written in the 19th of Judges. The one desired to satiate their fleshly lusts upon the guests of an old and compassionate man, the other assaulted an old and honored citizen who dared protest against an outrage. The one occurred in "Gibeah which belongeth to Benjamin," the other occurred in Boston under the "starry emblem of liberty." The former was amid the darkness of fourteen centuries before Christ, and the latter in the noonday of the nineteenth century. Truly, there was no such deed done nor seen from the day that the Masons murdered Morgan, unto this day. "Consider of it, and take advice, and speak your minds."

Is it good to pass this matter by in silence? Shall we passively and like craven cowards surrender the priceless boon of free speech at the beck and bidding of an imperious Masonic mob, or shall we the rather emulate the example of the men of Israel who "arose as one man" (Judges 20:8); and gave their substance and themselves to wipe out the disgrace and purge the nation from its murderous conspirators?

Men of conscience, upon how many of you have fallen the mantles of Bernard, of Colver, of Finney and of Moses Stuart? Patriots, who among you dare to follow the lead of John Quincy Adams, Charles Sumner, and William H. Seward? Heralds of the Gospel, "set apart by the laying on of hands," who among you will take your stand beside that dauntless hero, Joseph Cook, who assures me of his most hearty sympathy and permits me to say on the platform or anywhere that he is "Thoroughly opposed to Freemasonry and all secret societies?" "How long halt ye between" the two. Let the people and let the lodge know where you stand.

A number have already written, urging that action be at once commenced against the city of Boston, and offering to aid in defraying expenses of prosecution. I have taken counsel as instructed, and it seems wisest to defer legal proceedings, and to give the people "line upon line and precept upon precept," and thus encompass the enemy round about as Gibeah was encompassed (see Judes 20:29), before the Israelites took the city.

As the most hopeful means to this end a depository of anti-secrecy literature has been opened at No. 48 Winter street, Boston, where Bro. John Tanner, Jr., will keep a full line of our publications and receive subscriptions for the *Christian Cynosure*. Our friends everywhere should pray for Bro. Tanner and those in New England should encourage him by their patronage. He is not without friends in the city, but he is a target at which the enemy from out their covert lairs shoot their poisoned arrows. He holds up the standard in the thickest of the fight, and if we suffer him to be stricken down, the loss to the cause will be immense. Friends should write to him, and when near enough they should call on him. Every true anti-secretist in this whole country should look upon him as his representative at the very front, and pause at no effort required to stay up his hands and his heart in the conflict, for truly he may say with Job, "They have gaped upon me with their mouth, * * they have gathered themselves together against me."

And now, as Bro. Hastings says, "If we can't get these fellows off the safety valve, let us chuck the coke and the coal into the grate until we get force enough to blow them up." Give them tracts containing facts which they can neither mob or out-law, even in Boston.

J. P. Stoddard.

—The National Convention of the Anti-secret Society Association did not have a pleasant meeting in Boston. The disturbance connected with the proceedings remind one of those which accompanied the anti-slavery discussions in that and other cities some years ago. It appears from the published accounts that so long as simple debate went on there was no violent objection, the audience agreeing to let the speakers proceed without interruption; but so soon as Mr. Ronayne began his "exposures," there was opposition so noisy as to produce almost a riot, and the speaker, prevented from going on with his exhibition, had to be conducted home under the protection of a guard. This is interpreted as a great mistake of the reformers. Even religious newspapers declare they deserve what they received. It is gratifying, however, to see that the members of the fraternities are so sensitive in respect to the presentation of their mysteries as to assault a man who, knowing what they are, exhibits them for the information of the uninitiated. All argument and description are simply denied, and the gentlemen who make the denial so placidly take great credit to themselves for their equanimity under what they call the provocation of misrepresentations by their enemies. But the "exposure" is too much for them. Assertion of falsehood is then too frail, and they take to riot as a means of protecting their absurdities.—*United Presbyterian.*

OBITUARY.

The *Telescope* last week contained a notice of the death of Bro. P. W. Weller of the senior class at Westfield College, who has been our correspondent at that point. From the brief acquaintance formed at the State Convention held there, we remember him as a cheerful, intelligent Christian young man, whose ready activity for Christ's work seemed to brighten the whole institution, and can heartily endorse the eulogy of the *Telescope* in the following:

"He was buried from the college chapel on Sabbath afternoon, April 11th—President S. B. Allen, D.D., conducting the funeral services, assisted by Professors Shuey and Bookwalter. A large concourse of sorrowing persons followed in burial procession to Maple Hill cemetery, where the body was tenderly laid away to await the resurrection of the last day. Bro. Weller was a native of Maryland, where he has many and honorable connections. He possessed a vigorous and active intellect, and was full of enthusiasm in every good and holy cause. After acquiring a moderate education he joined the Virginia conference, in which he labored a short time. Convinced of the value of a thorough preparation for his great life work, he entered Lebanon Valley College, where he pursued the college studies for several terms. Here, as well as in his conference, he was well esteemed. Several years ago he entered the classes of Westfield College, where, by hard work and the assistance of friends, he managed to secure the means upon which to support himself in the full course of study. He would have graduated in a few weeks with much honor. He was a young man of pure and noble life, an enthusiastic student, and greatly attached to the college."

Died at the residence of her brother, Prof. E. D. Bailey, in Wheaton, Mary L. Bailey, on Saturday evening last. Miss Bailey was the youngest daughter of Deacon B. A. Bailey, for many years a resident of Wheaton and officer of the College church, and who now holds the same position in the Lincoln Park church of this city. Several of her older brothers and sisters are graduates of Wheaton, of whom, Rev. A. J. Bailey, now of Waukegan, who lately buried a beloved wife, and Prof. E. D. Bailey are well known to most of the readers of this paper. She was early connected with the church of Christ and was a young lady of peculiar sweetness of disposition united with strong faith and a will resigned to heaven. Hoping for a recovery from a severe attack of disease amid more quiet scenes, she left the city for her brother's home several weeks ago, and for a time hoped for returning health. But when this seemed denied, her joyful anticipation of heaven, and eagerness that she be not now disappointed of participating in its praises and its joy, robbed death of its sting, and made her dying bed a triumphal chariot. Her friends who can have no tears except for their own loss, attended in a numerous gathering on the funeral services at 2 o'clock on Monday afternoon.

Home Circle.

The Water that has Passed.

Listen to the water-mill,
Through the livelong day,
How the clanking of the wheels
Wears the hours away!
Languidly the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves,
And a proverb haunts my mind,
As a spell is cast:
"The mill will never grind
With the water that has passed."

Take the lesson to thyself,
Living heart and true;
Golden years are fleeting by,
Youth is passing too;
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid;
Love while life shall last—
"The mill will never grind
With the water that has passed."

Work while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not till to-morrow's sun
Beams upon the way;
All that thou canst call thine own
Lies in thy to-day.
Power, intellect, and health
May not, cannot last;
"The mill will never grind
With the water that is passed."

Oh, the wasted hours of life
That have drifted by;
Oh, the good we might have done,
Lost without a sigh;
Love that we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart,
Take! oh, hold it fast!—
"The mill will never grind
With the water that has passed."
—Songs in "The Man o' Airlie."

Proper Attitude of the Church.

But it is time to inquire after "the old paths." What is the attitude before the world which God requires his church to maintain? An answer to this question must involve many particulars. He requires its membership, individually and as a united body, to "come out from the world." An apostle, speaking of the unbelieving world, says to the people of God, "Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you." It is also declared that they shall be "a peculiar people." The peculiarities which separate or distinguish them from the world do not consist simply in matter of form, but in their hopes, their aspirations, and in the ultimate objects and character of their daily pursuits. They are to "be zealous of good works." In each of these respects they are so to manifest themselves that, as the "epistles of Christ," they may "be known and read of all men." They are to be open epistles, clearly setting forth and steadily pointing to the "way, the truth and the life." They are to be God's "witnesses," continually testifying in his behalf to a guilty world, both by precept and example. Nor are they on any occasion whatever to be so "yoked together with unbelievers" in any of the business affairs, amusements, or relationships of this life, as to impair or deaden the present force of their present testimony. The command in this respect is imperative, "Be ye not unequally yoked together with unbelievers."—*Evangelical Messenger.*

A Persecutor's End.

The Rev. Eugenio Kincaid states that among the first converts in Ava were two men who held responsible offices about the palace. Some time after they had been baptized, a neighbor determined to report them to government, and drew up a paper, setting forth that these two men had forsaken the customs and and religion of their fathers, were worshiping the foreigners' God, went every Sunday to the teacher's house, etc. He presented the paper to the neighbors of the two disciples, taking their names as witnesses, and saying that he should go and present the accusation on the next day.

The two Christians heard of it, and went to Mr. Kincaid in great alarm, to consult as to what they should do. They said if they were accused to the government, the mildest sentence they could expect would be imprisonment for life at hard labor, and perhaps they would be killed. Mr. Kincaid told them that they could not flee from Ava if they would; that he saw nothing he could do for them, and all they could do was to trust in God. He then knelt with them and besought God to protect them, and deliver them from the power of their enemies. They also prayed, and soon left Mr. K., saying that they felt more calm, and could leave the matter with God.

That night the persecutor was attacked by a dreadful disease of the bowels, which so distressed him that he roared like a madman, and his friends, as is too often the case with the heathen, left him to suffer and die alone. The two Christians whom he would have ruined then went and took care of him till he died, two or three days after his attack.

The whole affair was well known in the neighborhood, and from that time not a dog dare move his tongue against the Christians of Ava.—*The Christian.*

Treat Children with Respect. —"Go and hang up the towel, Willie." The order having been obeyed the little boy turns his earnest eyes upon his mother, saying in a pleading way,

"Mamma I wish you would say please when you want anybody to do anything."

The mother was careful to have her children say please and they recognized a propriety in doing so.

Many times the stern, rude words of parents chill and blast the lovely buds of courtesy and love which in a genial atmosphere would develope into fragrant refreshing blossoms.

"Be pitiful. Be courteous."

Chinese Proverbs.

A recent collection of Chinese proverbs will be greatly valued by all collectors of proverbs, and is likewise of great interest to readers in general. The author gives the proverbs in Chinese characters, together with the English translation, and no doubt his book will prove of great value to the students of the Chinese language. We will give a few examples of celestial wisdom and wit, and no doubt many will secure for themselves this most novel and interesting volume. The great portion of our illustrations are from Mr. Scarborough's work, but some few aphorisms are selected from other sources. The Dutch proverb says of a servant puffed up by holding office in a grand establishment, "When the mouse came out of the flour sack it thought it was the miller;" and the Chinese say of a pretentious underling who is greater than his master, "The nose is bigger than the face." "Though the peony is beautiful, it must be supported by its green leaves," is intended to teach we presume, the necessity of the simple and poor to the rich and great, and reminds us of the Greek "Gold needs bran," *i. e.* to polish it.

As a learned nation, they have many proverbs extolling wisdom and satirizing ignorance. "They are only horses and cows in clothes who neglect the study of the past and the present," would please Mr. Carlyle. "Three days' neglect of study leaves one's conversation flavorless." And they have as quick an eye to riches as to wisdom: "The poorer one is, the more devils one meets;" "With money one may command devils—without it one cannot summon a man." A poor fellow in luck's way is described as "a ragged sail in a fair wind." The necessity of capital is enforced: "A dry finger cannot lick up salt." And the trader whose capital is divided in various undertakings is comforted: "Though boiled to ribbons, the meat is still in the pan." The creditor says of a debtor who has nothing, "If I kill him he has no skin; if I scrape him he has no flesh." Many of their similes are very graphic. A stupid man is "a leather lantern." A man with a mind full of ill-arranged information is "a waste paper basket."

In Mr. Scarborough's pages the reader will observe the parallel to many a European gnome. "To throw a sprat to catch a whale," is, in China, "To throw a brick to allure a gem." And we were amused the other day to find our, "The pot calls the kettle smutty," turn up with the Japanese as "The seive said to the needle, you have a hole in your tail." The Chinese proverb, like that of all nations perhaps, except the Jewish, is severe upon womankind: "You must listen to your wife and not believe her;" "The minds of women are of quicksilver, and their hearts of wax." And, with a reference to the small feet of their females, "The tongues of women increase by all that they take from their feet." The curious woman: "Would like to turn the rainbow, to see what there was upon the other side." The vulgar woman is: "A spider attempting to spin silk." The cautious woman: "Writes her promises on the slate." The extravagant woman: "Burns a wax candle in looking for a lucifer match." The happy woman: "Died in a blind, deaf and dumb asylum, years ago." Ugly men with pretty wives are: "Scabbed heads with flowery boughs." "The broken furnace may turn out good tiles," teaches that base parents may have good children. And, amid their Italian-like asperities against women and married life, it is a relief to read: "Husband and wife in perfect concord are like the music of the harp and lute. To toady is: "To place one's warm cheek alongside another's cold one." Unheeded slander is finely expressed in: "Can slanting moonbeams trouble an upright tree?" Gratitude is enjoined in: "When you drink from the stream, remember the spring." Caution whispers: "A good memory is not equal to bad ink." Imprudence is: "To pare off flesh in one place to mend a sore in another."

The imperfect sympathy of one class with another is pithily set forth in: "The man in boots knows nothing of the man in shoes." The invincibility of the naturally sinful disposition is well pictured: "Though a snake get into a bamboo tube, it is hard to change its wriggling disposition." Some of these proverbs are very wise: "Under a powerful general there are no feeble soldiers;" "Be vexed with yourself that you have neither branch nor leaf—do not accuse the sun of partiality;" "Rather fear that you should not prove clever, than that you should lack employment." John Chinaman has evidently a good deal of humor in him, and many of these sayings are very racy: "The man who holds the ladder at the bottom is frequently of more service than he who stands at the top of it." "Better be the cat in a philanthropist's family than a mutton-pie at a king's banquet." "The top strawberries are the first eaten." Victor Hugo quotes this from the Chinese: "What would not the lion do if he were the monkey also?"

In a frigid, conservative nation like the Chinese this keen sense of the ridiculous, which comes out strikingly in these popular maxims, shows their humaneness has not been altogether stifled, and constitutes a ground for hopefulness in their future. Some of these saws are exceedingly beautiful: "There is dew for every blade of grass;" "Repentance is the spring of virtue;" "Imperial heaven will never slight men of sorrow;" "The ripest fruit grows on the roughest wall; "True merit, like the pearl inside an oyster, is content to remain quiet until it finds an opening;" "With a settled disposition even cabbage roots are fra-

grant;" "Though the sword be sharp, it will not wound the innocent." And the transiency of human glory and happiness is finely expressed in "The bright moon is not round for long." Many of these present us with a proverbial philosophy most pure and majestic: "Better not be than be nothing;" "Man may bend to virtue, but virtue cannot bend to man;" "Great souls have wills—others only feeble wishes;" "Heaven responds to man as quickly as shadow to forms or echo to voice." Mr. Scarborough gives us nearly three thousand of these "jewels of the multitude."—*Selected.*

Childrens' Corner.

William Tyndale.

Little is definitely known of the early life of William Tyndale, the first translator of the Bible into the English language from the original tongues of Scripture—a man "whose history is lost in his work, and whose epitaph is the reformation."

Obscurity rests not only on the date but the place of his birth, although the former has been conjectured to be in 1484 or 1485, at North Nibley and the latter in Gloucestershire. In Gloucestershire, as is certainly known, he acted in the capacity of a tutor in the family of Sir John Walsh. While engaged in this service, a story is related of him, which shows how ardently he then cherished the grand purpose of one day giving to his countrymen a translation of the Scriptures in their own language. Mentioning his design at the table of this nobleman, a priest who was present remarked that "it were better to be without God's laws than the Pope's." "I defy the Pope," replied Tyndale, "and all his laws," and, with a prophetic instinct of the result of his contemplated undertaking, he added, "if God would spare his life, ere many years he would cause a boy that drove the plow to know more of the Scriptures than he (the Pope) did."

Besides a remarkable conscientiousnessas a translator, the disinterested and lofty motives in which the work originated, and the indomitable will and courage which the time required, Tyndale had a literary preparation for the "one thing" for which he lived and suffered, not inferior to any of his contemporaries who shared his ardor in the revived study of the Greek and Hebrew. Wood says he "was trained in grammar, logic and philosophy" in the Mary Magdalene's Hall, celebrated for the prominence given in it to the study of the classics under the instructions of Latimer and others. His earliest years were connected with the venerable zeal of learning for which Oxford is world-renowned. There he is represented as "increasing as well in the knowledge of tongues and other liberal arts, especially in the knowledge of the Scriptures whereunto his mind was singularly addicted." It may have been his habit to gather a sympathizing band of students about him, and to read with them selections from the Scriptures. These are claimed by one of the biographers of Tyndale as translations made by him. In the original autograph margins are ornamented. One of these ornaments represents cherubs holding a scroll, inscribed with the words: "Defend me O Lord from all men that hate me, W. T." This fragment is dated 1502. It is of no authority, and is only so much of Tyndale's version of 1526, altered to suit the earlier date. Before he became an instructor of Sir John Walsh's children, he had resided at Cambridge.

Erasmus, the famous scholar of his time, taught there for five years, and it is possible that Tyndale may have repaired thither to enjoy the advantage of his instructions, or, perhaps from that mere restlessness of the mind, which seeks in change of place some escape from the anxieties that oppress it; some haven of rest, ere the mind in its expansion had entirely broke the bands of his earlier ecclesiastical beliefs. He could not in such a frame any longer endure the society of rude and ignorant priests, who had "seen no more of Latin than that only they read in their portesses and missals," and whose "preaching place" was the ale house. Not only in "Chamber's Book of Days," and other works of a popular character, but in the "introduction of Bagster's English Hexapla," it is said Tyndale became a Franciscan friar, and entered the monastery of the Observants at Greenwich. There is no evidence for this statement, which is, indeed, very improbable, from the fact that his bitterest enemies, with the keenest scent for anything which would blacken his name in the eyes of his contemporaries, never accused him of the unpardonable sin of laying aside the cowl of the friar. In the bull of the Pope against Luther, 1520, Tyndale is named in a list with others, "Willemus Tyndel," whereas to the name of "Willemus Roye," the friar who had abjured his vows, is added "apostata." Tyndale was a more shining mark than Rowe, and such an arrow would not have slept in the papal quiver had he been amenable to the same charge. The principal as well as the subordinate would have been pierced by it, the translator as well as his collator of texts and reviser of proofs.

In the year 1523 Tyndale went to London, seeking the patronage of men of learning in his grand undertaking. He sent a letter of recommendation together with an English translation of Isocrates, to the metropolitan bishop, but without any encouragement from him. After a year of vexation and disappointed hopes, and convinced by his further experience that "it was impossible to establish the people in any truth except the Scriptures were plainly laid before their eyes in their mother tongue," he reluctantly came to the conclusion that there was "no place to do it in all England." During his residence in London, he preached at St. Dustan's in the west, and his sermons attracted the attention of Humphrey Munmouth, a merchant whose name deserves to be held in grateful remembrance. For his kindness to Tyndale, he was arrested and thrown into the Tower. His memorial to Woolsey, praying for his release from prison gives some interesting particulars of the simple, blameless life of Tyndale. "I took him into my house for half a year, and there he lived as a good priest, as methought. He studied most part of the day and of the night at his book; and he would eat but sodden meat, by his good will, and drank but single small beer. I never saw him wear linen about him, in the time he was with me."

Munmouth died in 1537, and was buried at Allhallows church, London. He is described as "a great ornament to the city, of good wealth and great charity." In his will, he made provisions for Latimer, Barnes and two others to preach thirty sermons, which he thought would do more good than "so many masses said for the repose of his soul."

The relation in which Munmouth stands to Tyndale, as a friend and benefactor, has rescued his name from oblivion, while his example furnishes an instructive lesson for all time. Besides the friendly shelter of his house, the worthy merchant furnished Tyndale with £10, a sum at that time double the annual salary of a parish priest as fixed by act of Parliament. Never in the history of our race did a like sum of money yield so rich a return, and never was it bestowed upon a more important object, what object can vie for a moment with that which aimed to give millions which speak our language, a pure reflex of the revelation of God, as conveyed in the Greek and Hebrew Scriptures? Our hearts kindle at the spectacle of a willing people, led on by the exemplary munificence of a noble king, pouring forth the required treasures for erecting the temple at Jerusalem, as a habitation for the King of kings. But higher praise is due to him, who, in a cold and coward age, was the chief agent in encouraging the labors, and furnishing the means for providing a still more appropriate habitation for the Most High, in the exact rendition of the inspired truth. Surely his peculiar sanctuary and place of abode is in his divine truth.—*Baptist Weekly.*

(To be continued.)

—A precocious boy was asked which was the greatest evil of the two, hurting another's feelings or his fingers. He said the former. "Right, my child," said the gratified listener, "and why is it worse to hurt the feelings?" "Because you can't tie a rag around them," exclaimed the dear child.

Marvels of the Body.

The nodding motion of the head is possible, because of the the way in which the skull is joined to the highest bone in our spinal column, and the movement from side to side is given by the way in which the ring of the first bone of the spine revolves around a tooth-like projection which stands up from the body of the second. Again the up and down movement of the elbow is done by the way in which one bone of the lower arm is joined to that of the upper; while the rolling motion of the hand, is produced by the way in which the other bone of the lower arm (that which carries the hand) rolls over that which forms the elbow joint. It is singular to remark, that though we have two bones in the leg below the knee joint, just as we have two bones in the arm below the elbow, yet as we do not need to have the foot turned with its sole downwards and upwards (as the palm can be turned) the joints of the lower leg differ from those of the lower arm. The joints of both knee and ankle are formed on the same bone (the larger of the two) and there is no rotating movement of the lower leg. This gives strength and firmness to the lower limb in supporting the body. Again, though both at the root of the great toe, and at that of the thumb, there is a ball-and-socket joint, the root of the great toe has but a limited motion, while the root of the thumb can move so freely that the thumb can be brought opposite to each finger in succession and to all four fingers togehter, and so can hlep to grasp a ball.

Home and Farm.

Lightning Rod Protection.

The correspondent of a Chicago paper says the rod as now made is unsafe; they are a useless expense, and needless. Why? Because a good rod with a good earth connection, will conduct the electricity from a charged cloud to the earth precisely as well if nailed to the house, with iron staples, as if it had from five to a dozen so-called insulators. In time of storms, though a building is drenched with water (and water is a good conductor,) if the rod has clean, bright points, is perfect in its continuity, and has a sure water depth at the bottom, the lightning coming on the rod will certainly be conducted harmlessly to the earth, if there be any virtue in lightning rods at all. But if these three fundamental principles are not strictly adhered to, the electricity will jump from the rod, enter the building, find its way to the earth by the more perfect conduction of the wet house, or the metal gutter-pipe or water-pipes, or find its way to the gas-pipes, and so to the ground. If, therefore, the rod is imperfect, merely set into the ground dry at the bottom, the rod is practically useless, and the lightning will take the next best conductor to get to the earth. This is why tall trees, with many forked limbs with their roots continually wet, make such good lightning conductors, and are so often "struck."

1. The bottom of the rod should stand deep enough in the earth to always find water; heap around its end several bushels of charcoal, coke or refuse scrap iron; examine it thoroughly once in five years, and keep it in this condition.

2. Be sure that the joints of the rod are hard-soldered or brazed, and examine its condition twice yearly, unless your rod is one continuous piece, which is the best.

3. Have the rod terminate in three or four sharp points, four or five inches in length, standing out at an angle of forty-five degrees; let them be of copper or iron, platinum tipped, hard soldered or brazed on; at least they should be points of some hard metal not easily corroded or liable to get rusty and then examine them once yearly. If these three conditions are complied with, all the other parts may be as simple as possible; anything will do to fasten it to the building, only that it holds it firmly to its place. Not one rod in 500 finds water at its base, certainly not one in 100, and it is criminal folly to put up rods as they will be found to-day in the majority of cases.

A good, practical, effective and cheap lightning rod can be constructed with little labor by any one.

1st. Measure the distance from the place you want the rod to stand above the roof to the water in the ground where it is to rest (and allow eight or ten extra feet). Buy three times such length of No. 8 or 9 galvanized iron telegraph wire, cut it into three equal lengths, and twist all together by holding the three ends together in a strong vise. Put one end to the bottom of your well, nail it to the building with wrought iron nails or staples and to the chimney or standard on the roof. Part the top ends a distance of five inches, and sharpen to a point, letting them stand out like the fingers when opened, or have the tips hard soldered at the top ends, which would prevent corrosion of the iron wire points. Then you have a perfect, continuous, electric cable or rod as good a protector against lightning, as you want, and you may set all swindling rod manufacturers and agents at defiance.

From Bro. J. T. Michael.

The report of my trial in the M. E. church is now ready. On account of the lack of money and other things which have interfered, the publication has been greatly delayed and the size of the book diminished. I will, however, send to those who have already subscribed a larger number of copies.

The report is a pamphlet which cannot fail to do good, and should be widely circulated among members of the M. E. church who are after the truth. It clearly proves how justice can be outraged without rebuke in one of the most prominent conferences of that church.

Single copy, post paid, 10 cents; per dozen, post paid, $1 00; per 100, express extra, $6. Please send your money at once, and the books will be forwarded to you.

I have also issued new editions of my two tracts, "The M. E. Church and Freemasonry," and "Some Differences between the Discipline and Practices of the M. E. Church." The latter was one of the causes of my being brought to trial, and a note to this effect is added to the new editions. Address, J. T. Michael,

Box No. 7, Phillipsburg, N. J.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$147 40
Eli Tapley	42 50
C. C. Foote	25 00

Received at this office for mission work without designation from James Craig, Lima, Ind., $3.00; Mrs. C. S. Kennedy, San Jose, Cal., 50c.

Free Baptist.

"AND THEY CAST HIM OUT."

Warren, Ill., April 19, 1880.

Editors of the Cynosure:—In your issue of Jan. 8th are the following facts:

"There has been and is yet, a hard fight going on in this city. I think the craft is decidedly the loser. Although the Free Baptist church passed a resolution prohibiting any remarks on secret societies under the penalty of expulsion, their Masonic pastor was so demoralized that he had to leave before his year was half up. Some of the brethren tried to get me out of the church, but I hold the fort yet."

Although the above facts had mostly been published in our town paper, when the craft got sight of the item with my name attached, then the little *Sentinel* from its watch tower began to bark, and the hoodwinked gentry took up the echo. The storm increased till it reached the Galena *Gazette*, which let off a few squibs, giving me the credit of "putting out the minister, Rev. H. G. Woodworth," which is more than my due. Let the "Masonic pastor" speak for himself as to whether he or his brethren "were so demoralized that he had to leave before his year was half up."

On the 7th day of February, 1880, in a public meeting in the F. W. Baptist church in Warren, H. G. Woodworth declared he left his pastorate in Warren because his brethren would not support him. This deprives me of the credit and gives it to his "demoralized brethren," who starved him out. He said further that the report that he left on account of poor health was false, and requested "it to be erased from the church book as a lie."

To cap the climax, a little band of "benevolent," cable-towed gentry got up a secret conspiracy to protect and purge the church, as they they had the secret arts and parts that the poor "cowan" could not know. So they called a special business meeting for Monday evening, March 22d. The object of the meeting I did not know, nor was it generally understood, but it soon came out, as the pious old deacon was out with others drumming up voters to oust Uncle Ben. out of the church. So I began to look up accounts to see what I had or had not done "worthy of death." First, I had been a member of the Free Baptist church in Warren for fifteen or sixteen years in good standing, and had lived up faithfully to the adopted law and rule of the church. I had been as earnest a worker and as constant an attendant of the appointments of the church as any member. I think I have paid as much as any member for church support since I have been here. I have been treasurer four or five years, and it devolved on me to solicit, collect and pay out the money of the church. I was treasurer of the Home Mission quarterly meeting conference several years; was treasurer of the quarterly meeting some years. The accounts were all audited and found correct. I have been appointed and acted as delegate to quarterly meeting, and corresponding messenger to other bodies more than any other member. I owe no man anything but good will. I have not shaved good paper at fifty cents on a dollar to help a poor brother out a tight place. I have not been "unequally yoked with unbelievers," Christ-rejectors, licentious, drunkards and profane; have not walked in the council of the ungodly. I challenge them to bring any charge against my character.

Then why must I be ousted. Because they could not bear the truth, which is ever opposed to secretism as manifested in the lodge. The voters met according to direction, the secretists being out in full force. They voted to reconsider the former action of the church, acknowledging me a member, then they voted that I was not a member. I had no proper notice of the object of the meeting, and I know no law or rule in the Free Baptist church to slip a member out without trial. So I think, by the grace of God, I hold the fort yet.

Warren *Sentinel* and Galena *Gazette* please copy.

B. Williams.

PROF. S. C. KIMBALL AND THE CENTER STRAFFORD CHURCH, N. H.

Center Strafford, N. H., April 19, 1880.

Editor Cynosure:—Last Saturday at the monthly meeting of the church, the pastorate of which Prof. Kimball has lately resigned, the following resolution was unanimously passed:

"That the thanks of this church be hereby tendered to Elder S. C. Kimball for his faithfulness and efficiency as pastor during the past five years, and we commend him as a worthy Christian minister to the fellowship of all Christians with whom his lot may be cast."

In the same meeting Dea. Eben Smith, who is quite aged and feeble, said:

"A few more days and I am no more. For a few months past I have not been able to meet with you, my brethren. But in my absence I have thought very deeply on many subjects, and I have prayed to our Father in heaven for guidance in all things. One subject especially has received much thought. I had a dream. I saw a large and imposing tree. Its branches spread far and wide. I was commanded to approach and shake it. I did so, and the only perceptible result of the effort was the trembling of the uttermost twigs. I went to God for an interpretation, which is this: There is among us a giant evil, from which many of the

minor evils, which tremble when the former is attacked, draw nourishment. Those secret dens are the trunk of the tree which is casting its poisonous shade over what is good and pure, and fostering and giving impetus to those evils that are openly threatening us. I advise you all to watch and pray."

After the above remarks the writer followed relating what he saw and heard at the convention in Boston, and what he thought were the glorious prospects of the reform. After which the meeting closed.

Yours truly,

EDWARD EVERETT WILLEY.

PRESBYTERIAN.

—Arthur B. Cort, a former Wheaton student, but graduate of Monmouth and the Presbyterian Seminary of this city was lately ordained and will go as a missionary to southern Utah.

—During the recent session of the Chicago Presbytery it was reported that of the $78,000 given by the presbytery during the past year to the benevolent boards, $65,000 has been expended at home and $12,500 abroad. Among the North American Indians fifty-eight had been added to a membership of 1,273 during the past year, and "inasmuch as, according to the reports of the War Department, it would have cost to kill those fifty-eight Indians not less than $1,450,000, or $25,000 each, the economy, at least, of enlightening and converting them all at a total expense of $12,000—to say nothing of immeasurable blessings imparted to thousands of their race at the same time—is conspicuously manifest."

UNITED BRETHREN IN CHRIST.

—The following preamble and resolutions on current moral questions were passed at the late session of the Colorado Annual Conference of the U. B. church:

Great reforms do not arise and finish their work in a day. Evil will grow of itself, while the good needs to be cultivated. Hence when an evil has had a growth of years, it frequently, if not always, requires years of earnest labor and agitation to uproot it. Sometimes an evil has wealth and popularity to sustain it, and when such is the case, more energetic must be the warfare. American slavery with all its heinousness did not die when the first anti-slavery speech was made, but from the pulpit, from the rostrum and from the press, the curse was denounced until public opinion was raised to that high degree against it, that our immortal Lincoln could fearlessly step forward with the battle-axe of righteousness, and brain the monster that had brought such desolation upon our beloved country. So in regard to every evil, both public and social. It will do no good to compromise. Neither will it do any good to legislate in advance of public opinion. But wisdom dictates that in endeavoring to master any social, moral or political evil, the question must first be agitated. And then we can both legislate and enforce. It is the opinion of your committee, that the only sure way of baffling the evils of intemperance in any form, is both by State and national legislation, and to this end we should labor. It is true we should use moral suasion in individual cases when at all practicable.

We have laws relative to the desecration of the Sabbath, but they are practically, in many respects, a dead letter, and we feel that we as ministers should bring this matter before the minds of the people, endeavoring to show them the moral and physical necessity of a Sabbath.

There are organized institutions in our land, commonly known as secret societies, which we regard as evils. Morally, because of their anti-Christian tendency; socially, because of the lines of distinction and caste which are drawn by them in all the walks of life; politically and judicially, because of the controlling influence many times held by them in conventions and courts, irrespeetive of right and justice, but to bring about certain selfish ends, therefore,

RESOLVED, 1. That we as ministers will show our disapproval of these things when at all practical.

2. That we hail with welcome any institution, open in its workings, for the suppression of evils, moral, social, physical and political.

3. That we approve the workings of the National Christian Association in their work of reform.

GEO. W. ROSE, Ch'n Com.

REFORMED CHURCH.

—At the Fall session of the classis of Holland, Michigan, a committee was appointed to draw up a memorial to be reported at the Spring session and to be forwarded to the General Synod of the Reformed church as a memorial against admitting and retaining members of secret orders in church fellowship. This report was presented, accepted and adopted, April 8th, and by vote 3,500 copies were printed in a neat 12 page pamphlet, and copies sent to all the Reformed churches in America. If it were possible, we should reprint the whole report, but as this would fill two pages of the *Cynosure* we must be content with giving our readers the resolutions which were adopted at the close of each argument:

RESOLVED, That this classis considers the prayers, rituals and doctrines of Freemasonry and similar societies a disavowal of the only true God, a denial of the only way of salvation and a deplorable delusion of the souls of men.

RESOLVED, That these societies by their theatrical representations of Bible histories, by their arbitrary and deliberate alterations of Scripture words and by their profane application of its ideas, dishonor the Word of God and promote infidelity.

RESOLVED, That Freemasonry through its oaths, obligations and penalties degrades man, endangers the state and transgresses the law of God.

2. That classis considers membership in this and similar orders to be inconsistent with a Christian profession and that it therefore should not be permitted in our churches.

3. That we regard it the duty of pastors and consistories to expose and oppose this evil with all patience and fidelity and by all suitable means.

The argument of the report is clear and conclusive in support of these propositions, and the Classis of Holland has performed a grand work in so widely circulating the document. This will bring a sure and rich harvest for the truth in God's time.

—Bro. Doesburg, of Holland, writes that the Classis of Grand River, Mich., has also adopted a strong memorial against the secret lodges.

GENERAL.

—Bishop Fallows of the Reformed Episcopal church in this city lately made a speech in behalf of the Grand Army of the Republic at the fourteenth annual "encampment" of Illinois.

—H. W. Thomas, D. D., of the Centenary Methodist Episcopal church, Chicago, does not take the Knight Templars into his house of worship this year, but will meet them in Central Music Hall on the 6th of May, when other ritualists celebrate Ascension day. Thomas is a Knight Templar and member of the St. Bernard commandery. All the Masons of the city who have drunk wine from a human skull and invoked double damnation on their souls, as Thomas has done, will take part.

—The Protestant element in the population of Bosnia and Herzegovina is indeed small. In a total of 1,142 147 men, women and children, 442,500 are Mohammedans, 487,022 belonging to the Greek church, 208,950 are Roman Catholics, 3,426 are Jews, while for all other religious persuasions the returns only show 247.

News of the Week.

—The National Woman's Suffrage Association holds its twelfth annual convention in Masonic Hall, Indianapolis, next month. A mass meeting is also to be held in Farwell Hall in this city, June 2nd. The plan is a crusade upon the Republican National Convention then sitting in the Exposition building. A procession will march from the hall to the political meeting.

—Reports of the disastrous gales that have swept over the lakes in such rapid succession since navigation fairly opened continued to pour in last week and some of them convey the sad news of loss of life, and hardship and suffering. The spring thus far is without a parallel in point of marine mishaps, and is a subject of common remark among the lake navigators.

—Chicago river does not run every day toward the Gulf of Mexico, and the foul current is more and more emptying itself into the lake tunnel through which the water supply of the city is received. This disagreeable but useful estuary is becoming more and more a matter of public discussion as warm weather comes on.

—Dr. McCosh of Princeton College, New Jersey, visited this city last week, and was welcomed by a number of the graduates of that institution.

—Marshfield, Mo., the county seat of Webster county, was almost entirely destroyed by a tornado on the 18th inst. Some 75 persons were killed and nearly 200 injured. The wrecked buildings took fire and before the wounded caught in the timbers could be removed many were burned to death. The remains of the court house were converted into a morgue, the school house into a hospital. But two physicians were left to aid the wounded, and nurses and medical assistance have proceeded thither from all quarters. A large number of small villages along the James river were visited by the storm, and nearly every place either a large number were injured or lives lost. At Barrettsville, Mo., it is reported that about a dozen persons were killed. The storm took its course through Missouri, Illinois, Iowa, Wisconsin and Michigan. Everywhere the destruction of property was great, but the full force of the storm was spent in Missouri.

—The tornado of Sunday the 18th, seems to have extended over a greater breadth of country and was more deadly and devastating in its effects than any storm that has occurred in the West for years. Reports show that it dealt death and destruction, not only over nearly half of Missouri, but raged with great fury through the northern half of Arkansas and a considerable part of eastern Kansas. At Shawnee Mission, in the latter State, a number of persons, returning from a funeral, were all more or less severely injured by a brick wall being blown upon them. A regular tornado struck Fayetteville, Ark., and furrowed a track through the city, from the southwest to the northeast, destroying or badly damaging almost every building in its track. Two persons were killed, and ten or fifteen persons, and a number of children, wounded more or less seriously. About twenty business houses and several residences were either destroyed or very badly damamaged. The loss will probably amount to $100,000.

—In the terrible forest fires that raged last week in North Carlina, a family named Owens who lived in the timber perished in the effort to escape. They were all overtaken by the flames in the swamp, midway between their home and a place of safety, and the entire family burned to death. The bodies were found next day by neighbors, the mother clasping her infant in her arms, the father and the other two children lying near.

—The city of Hull, Canada, was visited by a severe conflagration on Wednesday last. It is estimated that between 700 and 800 houses were destroyed, and over 4,000 people made homeless. Several lives are known to be lost, while reports state that at least a dozen perished.

—The result of a renewed inquiry into the Tay bridge disaster, is to establish that the iron-tie bars were defective and deficient in tensible strength, that rivet-holes were too large for the rivets, and that four columns were cracked and patched up with bands around them.

—Queen Victoria accepted the resignation of Lord Beaconsfield as Prime Minister on the 22nd. She first sent a special messenger to Lord Hartington, desiring his attendance at the castle to consult about the future ministry.

—Last Friday Mr. Gladstone was summoned to Windsor Castle. The result of his private conference with the Queen is understood to be entirely satisfactory. As he left Windsor the entire route to the station was lined with people who cheered vociferously. The immense crowd rushed with wild enthusiasm to the station and there formed on either side of Mr. Gladstone's carriage, from the window of which the great orator addressed them, and thanked them for the reception. The people of Windsor state that the ovation is the greatest ever remembered.

—The London *Times*, in a leading article Saturday, says: "The ministerial crisis is ended. Gladstone has accepted the duty of forming an administration, designating himself as Chancellor of the Exchequer and First Lord of the Treasury. Gladstone received a perfect ovation at Windsor.

—Great apprehensions are felt in Turkey over the tottering government. The Porte is showing itself more and more incapable of governing the empire. The general feeling even among the larger portion of the Turks, is that the sooner the great powers take the power out of the present hands the better for all. It would have been better if Russia had been left to complete the work instead of beginning a new quarrel.

—Cable advices last week indicate that Prince Gortschakoff is not so near death's door as was reported some days since.

—Tricoupis, President of the Council and Minister of Foreign Affairs in Greece, lately addressed a circular to the signatories of the treaty of Berlin. It draws attention to the increase of brigandage in Thessaly. According to the reports of Greek consuls and consular agents, there is great danger that the whole country will be overrun. There are 600 brigands about Mount Olympus, and the districts of Trikhala, Kardidja, Pharsalia and Cassia are also infested. New murders and abductions are reported daily. People are afraid to leave the towns. Trade is stopped, and the civil and military authorities are powerless.

Temperance Items.

—Many years ago Colonel Lemanowsky, who had been twenty-three years in the army of Napoleon Bonaparte, arose in a temperance meeting tall, vigorous, and with the glow of health on his face, and made the following remarkable speech: "You see before you a man seventy years old. I have fought two hundred battles; have fourteen wounds on my body; have lived thirty days on horse flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, and only a few rags for clothing. In the desert of Egypt I have marched for days with the burning sun upon my head; feet blistered with the scorching sand, and with eyes, nostrils and mouth filled with dust, and with a thirst so tormenting that I have opened the veins of my arms and sucked my own blood. Do you ask how I survived all these horrors? I answer that under the providence of God, I owe my preservation, my health and vigor, to this fact: that I never drank a drop of spiritous liquor in my life; 'and,' continued he, 'Baron Larry, chief surgeon of the French army, has stated as fact, that the 6,000 survivors who safely returned from Egypt, were all those who abstained from ardent drinks.'"—*Lever.*

—According to the last census, the entire value of the furniture and apparel of the nation, including jewels, was less than $500,000,000, or $250,000 000 less than the liquor bill of a single year. There is something to show for the money spent for furniture and apparel, but nothing for the money spent for rum, except poor-houses, jails, rags, misery and death.

—Just forty years ago, a State temperance convention of four hundred delegates, in Tennessee, adopted a petition to the Legislature in respect to licensing the sale of liquor, in which were the following pointed questions: "Is it right to give authority to sell insanity and deal out sure destruction? If it is right, why should any be forbidden to do it? If not right, why should any be permitted to do it? Why forbid all but men of sober life and conversation to do this, if it be right? Why allow such to do it, if it be wrong? It may be too much to expect from human laws that they protect the morals of society from corruption, but is it too much to ask that they will not throw open the doors of temptation?"

—The following persons are non-producers in our country:

Manufacturers of intoxicating liquors	40,000
Retail liquor dealers, including clerks	510,000
Drunkards	600,000
Paupers	300 000
Criminals	200,000
Insane and Idiots	20,000
Police	30,000
Total	1,750,000

—More than $50,000,000 worth of grain is wasted annually in the United States in the manufacture of intoxicating drinks, sufficient to support all the paupers in the country.

—There are 65,000 churches, 84,000 ministers, with a church membership of 115,000,000 in the United States. To maintain them, it costs less than $48,000,000. There are in our country 250,000 places where liquors are sold, requiring the services of 550,000 persons, selling $740,000,000 worth of liquors.

—Virginia has abandoned the liquor bell punch, out of whose revenues, three years ago, she purposed to pay her State debt. It has not proved satisfactory as a tax-collector on crime; evasion has proved easy; and in a State which repudiates its debts by the million, it is fitting to shift from the new evil device back to the old one of license. There is no rock under any rum path but the straight and narrow one of prohibition.

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Now that the last month of spring is nearly here let us improve each moment as it flies and do our best to secure new subscriptions.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING April 24, 1880, from H Avery, L H Ames, J F Browne, G Bolander, J V Baker, H J Baldwin, G S Carlisle, S L Cook, J Craig, W W Cromwell, E Collins, J Craig, H Cole, W A and S Cardwell, S Daniels, J M Day, M S Drury, B C Elrod, W S Fulton, L J Gray, E R Havus, A S Hamlim, A C Hall, Geo Johnston, D Kelley, A L Lamphear, S L Livingston, A G McKeown, W J Marshall, C R Morsman, I Meveyman, J N Norris, P Nicklas, M Orton, J Packard, M Pettengill, J Rice, F K Robbins, S Snell, W S Spooner, P C Stone, Jane Scott, G L Schuler, W Smith, R Todd, D Varney, M Veenboer, L I Wicker, H M Woodford, J Warner, W S Wisely, G J Wilson, Mrs M Wood, J Zick.

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MARKET REPORTS.

CHICAGO, April 26, 1880.

GRAIN—Wheat—No. 2		1 12¼
No. 3		96
Rejected	80	85
Winter		1 13
Corn—No. 2		36½
Rejected		35
Oats—No. 2		29⅜
Rye—No. 2		72
Bran per ton	15 50	16 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	12 50
Prairie	6 00	8 00
Mess Beef	8 50	9 00
Tallow		5¼
Lard per cwt		6 90
Mess pork, per brl	9 75	9 80
Butter medium to best	15	23
Cheese	9	14
Beans	65	1 40½
Eggs	8½	9
Potatoes per bu	18	40
Seeds—Timothy	2 30	2 40
Clover	4 10	4 25
Flax	1 40	1 41
Broom corn	2½	7
Hides—Green to dry flint	5½	17½
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	50	62
Unwashed	30	44
LIVESTOCK—Cattle choice	4 20	5 10
Good	4 00	4 15
Medium	3 60	3 90
Common	2 50	3 50
Hogs	4 10	4 70
Sheep	5 10	6 55

New York Market.

Flour	$4 50	5 55
Wheat—Spring	1 20	1 26
Winter	1 22	1 32
Corn	52½	55½
Oats	41	51
Lard		7 32
Mess pork		10 75
Butter	15	23
Cheese	11	14
Eggs		10
Wool	18	62

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CHICAGO, THURSDAY, MAY 6, 1880.

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Notices.

MEETINGS IN ILLINOIS.

Eld. J. F. Browne and James Ferguson of Clarence, Iowa, will lecture on Freemasonry and work the first and third degrees, D. V., as follows:

Coulterville, Randolph Co., May 4, 5.
Oakdale, Washington Co., May 6, 7.
Marissa, St. Clair Co., May 10, 11.
Troy, Madison Co., May 12, 13.

From Troy I expect to go to La Salle county, Hoopeston, Creston, Wheaton, Chicago, and wherever else wanted. Brethren, pray for the progress and success of this work. J. F. BROWNE.

IOWA.

Friends in Iowa will please notice that Elder Austin is ready to visit any point in the State and lecture, and desires as soon as he can to visit every locality where the Cynosure is taken and all places in the State where a room can be had in which to address the people. In connection, S. E. Starry will work the degrees where expenses can be borne. Let this be provided for in all cases as much as possible; and let it be understood that in all places it is very desirable to organize local societies for the investigation of secretism and to oppose its baneful influences. Do not wait, but secure a place for the lecture or degree work and then write to Elder Austin so he can arrange to visit you with as little expense as possible. He will fix the time and notify you. Remember that it costs money to travel, and the meetings need to be well advertised, this is many times a secret of success, and this costs money. Some have sent money to the State Association treasurer, I. L. Buchwalter, of Western, Linn county, Iowa. If you desire it to be used in this work, send him a card to that effect and it can be so done. Now men of Israel up and let the sun-worshipers know that there is a God in Israel and his glory shall not be given to another. Let your souls be cleared from a complicity in a mixed religion.

Address Joel H. Austin, Denmark, Lee county, Iowa.

Topics of the Time.

It is not the greatest man, the bravest man, or the wisest man that should be invested with offices of trust in our government. Men who conscientiously maintain principles fundamental to the permanent health of society, should be placed by the suffrages of their fellow-citizens in these positions that their principles may be operated for the good of the country.

Whether Freemasons forswear politics when they enter the lodge may be understood by the persistent use they make of their infamous lodge power when they enter a caucus or a convention. Last week the *Legal News* of this city, whose proprietor, J. H. Bradwell, went East last year to get his thirty-second degree, published the following:

"MASONIC CONVENTION.—There will be a three days' Masonic convention in this city during the week of the Republican convention, at which all the degrees, from the fourth to the thirty-second will be conferred. This will be an excellent opportunity for attorneys residing in the jurisdiction outside of Cook county to get the degrees. A very large proportion of the legal profession are Masons."

Why, instead of this associate convention for saturating men in devil worship, should not there be a meeting for prayer that the deliberations of the nominating convention be controlled by the Holy Spirit of God? Why should there not be a convention to discuss the relations of our government to our Lord Jesus Christ, its true head, and to investigate those methods by which the principles of the Gospel shall be more thoroughly embodied in our laws and in the management of every department of government? Such a proposition would be hooted by the Masonic lawyers who will control the Republican convention, as the Greenback convention hooted at the proposition for an opening prayer in Washington last winter. Politics, under the control of the devotees of chicanery and corruption, can have no affinity with Christianity; the lodge is its peculiar temple. Hence how appropriate that men who come to Chicago to nominate the chief officer of the Republic should come also to get some thirty degrees more of blasphemy than they now enjoy. It is all beautiful and convenient now, but it means revolution, disaster, destruction to the nation that follows blindly into the abyss of lodgery.

The severe criticisms upon the Russian government, called out by the order against non-resident Jews, unjustly overlook the reasons for an order which turns us back in history to the time when the same people could not be citizens of England, or to a still later date when they found the doors of a great Saratoga hotel closed in their faces. Whether their religious views or their mysterious national sentiment has prepared them for it or not, it is unquestionable that they form a marked per cent. of the dreaded Nihilists, and a wise precaution which establishes a quarantine against small-pox or yellow fever has led General Melikoff to establish some restrictions against the great pest of Russia.

The Beaconsfield government did not retire from power in Great Britain without an attempt, characteristic of its unscupulous, intriguing policy, to defeat the wishes of the nation so clearly expressed in the late election. It was known that Gladstone would not accept the premiership if accompanied by any expression of personal repugnance by the Queen to him as chief minister. On this began the Tory intrigue to prevent the succession of their great enemy. Reports were circulated of the Queen's grief at parting with Beaconsfield. There was a long delay in his resignation. Gladstone's hostility to the private compact of the royal family was exaggerated in every way. Foreign influence in a private way was attempted. But the Queen found herself after consulting with other Liberal leaders, shut up to a single course. She wisely, therefore, dropped her personal scruples, and accepting the will of the nation requested Gladstone to form the cabinet.

—There is one paper published in Iowa claiming to represent the interests of temperance which has the following list of lodges on the list of the organizations which it seeks to promote: "Ancient Templars," "Good Templars," "Sons of Jonathan," "Temple of Honor," "Sons of Temperance" and "Royal Templars."

HOLY DAYS OF THE GREEK CHURCH.—II.

ANDROS, Feb. 21st, 1880.

In regard to the Virgin Mary, a church is found from time immemorial, devoted to the Virgin Mary. This church is situated on the island of Tenos, one of the islands of the Cyclades and next to our island.

It is generally believed that miracles of many kinds take place on the island of Tenos, through the power of the Virgin Mary. The blind receive their sight, the lame walk and the sick are cured. Thousands from the different parts of Greece and the Turkish empire, come there every year to attend the feasts. The greatest feast comes on the 25th of March. Another comes on the 15th of August; but this one is not so great.

On the evening of the 24th of March very many assemble below the church, about a spring of water which they consider holy. They believe this water is holy because the Virgin Mary is there. The church is crowded and they have lights and all with one voice cry all night, "Lord be merciful to us." Any one not knowing this, or what they are doing, would think that there were a lot of lunatics in there. Often during the night, a scream is heard and immediately some one says, "A miracle took place." No one knows exactly who it was, or whether there really was any miracle or not; but some one has said there was and they are led so to believe. Those who have been awake and screamed all night, feel tired and sick the next day, so that there are more sick come out on the 25th than go in to be cured.

The writer also had the pleasure of attending one of these meetings. He spent the night of the 24th of March. There was much screaming and noise, and every once in a while he heard, "A miracle! a miracle!!" but he could not see any thing, and he can testify that not one of those he knew, who were sick, got well at that time, or in any other years. And this was at a time when he was a member of the Greek church, and he believed from the testimony of others, that miracles really took place there.

The occasion of his being there was caused by the following circumstance: While he was about fourteen years old, he was once fishing by the sea side, and when he was through and ready to return home, being by the rocky side of the sea, he thought it was too far to return

back and find his way, so he decided to climb up the mountain, that being nearer. When he came in the midst of the mountain, he found it almost impossible to go up or down. The stone was so soft as to give way when he caught hold of it. Thus he did not know which was the best for him, to go up and be killed, or to come down and be killed. While he was in this great distress and agony, without hesitation he began to pray to the Virgin Mary, that if she would deliver him, he would go and visit her and offer a thick candle as long as himself, with other presents. Promising that he would also be a better boy in the future. He then began climbing up with the greatest difficulty, until he succeeded in putting his arms around a tree, and being by this time almost exhausted. Although he had prayed to the Virgin Mary, he learned one thing, however, that faith without works is dead.

Many thousands of dollars are annually offered to the Virgin Mary; but she does not spend this money, the trustees, the bishop and the priests spend it for her on themselves. It is a terrible fact that the government does not open its mouth against this deceit.

There is nothing new to tell you about ourselves. An English steamer fell out on the coast near us about two months ago and every person, cargo and all, was lost. Not a single one was saved to tell the story.

This has been a very exceptional winter here. There has been a continuous north wind, snow which lasted for sometime, ice nearly two inches thick and some rain. It has been a long time since the people have known such a winter. They were unprepared for it, and the snow remained so long on the ground that the animals could not get food and many died from starvation. There is a prospect of abundance of fruit next summer.

March 15.—If our letters are irregular it is because of the severe winter. Even the steamer which usually comes once in fifteen days, sometimes fails. Since last Tuesday, a week ago, we have had a severe snow storm and a terrible wind. As yet it is unknown what damages have been done by sea and land.

Your correspondents in Greece,
Mr. & Mrs A. D. Zaraphonithes.

Divisions—the Remedy.

BY REV. H. H. HINMAN.

"That there be no schism in the body." 1 Cor. 12: 25. If schism and sectarianism are sinful in themselves, as the Covenanters truly say, then such sin ought to be repented of and put away. To declaim against what we practice and foster is neither honorable to God nor creditable in the sight of man, and before we greatly deprecate any system of wrong doing it is well to inquire what it is, and who are guilty?

In what does the sin of schism consist?

First, in assuming that the church is a visible organization and unchristianizing all who are not its members. This is the sin of Romanism and of some other sects, and is a most manifest and pernicious perversion of the doctrine of unity in Christ. The church is one and indivisible. The mistake is in holding that a human organization is the body of Christ and that a man is its head. This idea largely prevails in the divisions of Protestants. Some of them call themselves the Holy Catholic Church, and though they do not unchristianize all others yet their position is more logically absurd than Romanism. There can be but one Holy Catholic Church and if this is a visible organization then the Romish sect has the best claim to the title, as she is the oldest, largest and most powerful of all. But this is not the body of Christ. He is the head. He alone has received its members. They are all in communion with him in the same covenant. They constitute that great multitude which no man could number of all nations and kindreds and people and tongues, who have washed their robes and made them white in the blood of the Lamb. Their names are written in heaven, but not necessarily on any human record. This is the Holy Church, the Bride, the Lamb's wife.

Second, the sin of schism consists in making a distinction between church fellowship and Christian fellowship. This is not only a distinction without a difference, but a most unwarrantable assumption of power. If the church is one and indivisable then all who belong to Christ are members of his church, and are worthy of church fellowship. To make any other condition of visible fellowship than satisfactory evidence of communion with Christ is to exalt the human above the Divine institution, and making the servants of more consequence than their Lord. If each Protestant organization held that there were no Christians outside of its own body they would be logically consistent, but to admit that the Lord receives and has spiritual fellowship with them and yet they may not admit them to visible fellowship is manifestly to practice and promote the sin of schism. Whether our excellent Reformed Presbyterian brethren are at all guilty in this matter I leave them to decide.

The remedy is in ceasing to do evil. The Lord has never given to us any sectarian names; let us not take them. The Lord has joined us to all who truly love him, and told us that we are all one in him. Let us claim our identity with the one indivisible body of Christ and refuse to be separated from any of his members.

The Lord has never organized any sects, but in his Word everywhere represents all who are born of and walk in the Spirit as constituting the church, in the place wherein his providence they are called to reside. Let us refuse to belong to a sect, and labor and pray for the visible oneness of all who are in him. But the subject is not yet exhausted.

The Orange Lodge in Canada.

BY ALEXANDER THOMSON.

While most of the varied secret fraternities that exist in the Union are also to be found across the boundary, perhaps the one overshadowing society here is the Orangemen. When a boy I remember the organization as one supported mainly by ignorant Irishmen, with a few exceptions, where men of eminence for selfish ends connected themselves with it; and it then presented the anomaly of a violently Protestant organization in close political affinity with the conservative Priest party of Lower Canada, and even today the same state of affairs prevails to a great extent.

Riding upon the wave that within the last decade has brought so many secret societies into existence, the Orangemen have filled up their ranks, and have now among their members many respectable men; but even now the great bulk of the organization would be as much at home charging a faction at Donnybrook fair as in attendance upon a church or prayer meeting consecrated to the living God. When a boy there were many of them about our nearest village. All that was known outside the order was their 12th of July parade, always followed by a supper, a dance and a drunk; when the loving brethren did not fail to show their esteem for the Protestant faith, by battering each other's heads. In a similar manner they were wont to celebrate the failure of the Gunpowder Plot.

A number of them worked for an Englishman, the proprietor of a large mill at our village. One season this man was in financial difficulty, and was somewhat in arrears to his "Loyal Orange" employees. As the 12th of July came near they became restless for their wages, (for did they not all anticipate a good spree?) They so thoroughly dunned poor Mr. Grey that at last losing all patience he exclaimed: "Abominable Orangemen! You will fight for religion, but never go to church."

During my residence in the United States I heard little of the society with which I was so familiar when a boy; but on returning to Canada found it more strongly entrenched than ever, and, as we have seen, considerably risen in the score of respectability. It was not long before I was called upon to show reasons for opposing such a noble Protestant organization. This we tried to do in the following manner:

First, we showed that if there was any light in the organization, it was hid under a very large bushel, and therefore they were not living in conformity with the Gospel.

Next, I challenged them to show what good they had done or were doing for the defence and propagation of our Protestant faith. Not one Catholic had ever been converted by their means; not one little mission ever supported; but instead, the history of the order had been written in disgraceful and often bloody riots, and in this country by a support of the Catholic party of Quebec; and all this utterly out of harmony with their high pretensions.

Soon after this it was announced that the lodge would hold an open meeting for the purpose of explaining the mission of the order and correcting certain false notions that were getting abroad. The Methodist minister was to make a speech, and the first obligation of the order which is open to all, was to be read and defended. On that occasion the ribboned gentlemen marched into the church in grand style, their great flag borne by a recently appointed elder in the Presbyterian church, who seemed intent upon charging full tilt against your humble servant, for he almost ran the spear end of the flag staff into my eyes. Forward they carried the imposing banner and hung it over the pulpit consecrated to the preaching of the quickening Word of God.

Then commenced the exercises of the evening. The first obligation was read, wherein it appeared that the candidate was required four times to profanely swear to do or not to do certain acts, which bound the conscience. He was sworn to uphold British connection. Now so long as that connection shall be best for Canada, and all consider it such, this may be well, but if ever the day comes when British connection shall be seen to be in the way of Canadian prosperity and peace—how then? They are sworn without any limitation to support that which their interest, their duty and their inclination impels them to oppose.

When the preacher stood up to defend that obligation, I could not help wondering at the moral blindness displayed; and, when afterward challenged to show why I should be opposed to such an obligation, I replied, First, because it required candidates to swear a profane oath, an oath not administered by any God-ordained authority; and second, because it binds men to a course of action which the future might make treasonable to the highest interests of their country; and third, because it invokes the blessing of the Divine Being on what is contrary to his revealed will; and all this in the first obligation which they foolishly believe to be beyond criticism. What then must be in the dark beyond?

A faithful exposition of this order is much needed in Canada.

Which Way?

A foot sore traveler anxiously asked me the right way to the depot. He was "turned round."

The incident illustrates the mental condition of many. They are inquirers of strangers for the right way, but, alas, are often misdirected, as our traveler had been, and become foot sore and weary. We thought that he represented many who are directed into the lodge instead of the church in order to take the right way to heaven—the home so longed for by universal humanity. The broad road has no pole star. To its many travelers one star is as good as another for their purpose, if it shines brightly. Hence the devious paths they take, and every one is delighted with his own changing fancies—all, all of them traveling with ease on the downward road, and flattered by their progress until their arrival on the edge of the yawning precipice of destruction.

The *Right* way often differs from the *Rite* way! But as both sound alike the mistaken ones follow the rites and ceremonies, the shams and hypocrisies of men's inventions, and not God's directions. "Oh," said a member of the Knights of Honor to me, "how do you know that God gave any directions in the Bible to man? Can you prove it?" I looked at the man and asked him if he could prove that the sun shone? "Yes," said he. "Tell me, then." "Because we see it." "True," said I, "but a blind man can't see it. Would he, therefore, be justified in denying it?" He paused and I continued, "That is precisely your case. The light is adapted to the eye, and the Bible is adpated to the soul when its eyes are opened to the fact of its need of pardon for sin."

Do the Knights of Honor teach that Jesus is the true light and the only right way to the Father? Alas, do they not teach the *rite way* instead of the RIGHT WAY?

From the American Wesleyan.

Good Rules.

BY REV. A. THOMPSON WOLFF.

One of the important "Articles of Religion" in our [Wesleyan] Book of Discipline is the seventh, "OF RELATIVE DUTIES." But probably no one is more flagrantly disregarded. This article declares that the Bible is the only perfect rule of nations, and that "we are required to acknowledge God as our supreme ruler, and all men as created by him, equal in all natural rights. Wherefore, all men are bound so to order all their individual, social, and political acts as to render to God entire and absolute obedience." This is in perfect harmony with the Divine law which commands us to "acknowledge God in all our ways." We are required to order all our political acts so as to render God entire obedience. But many Christians acknowledge God in everything but their politics. They are Christians in their families, and in all their business and social relations. But in their political acts they forget their obligations to him, as well as to the church, and flagrantly disobey his law. They forget that they shall have to answer to the "judge of all the earth," for every vote they cast, as well as for every other action. But you ask, "Does God tell you how to vote?" Certainly. He expressly stipulates that he and the people conjointly are to choose the rulers of the nation. You ask, "how can I act conjointly with God in voting?" He, himself, tells you in Exodus 18: 21, when he gives the command to choose for rulers "able men, such as fear God, men of truth hating covetousness." So that when you vote for able men, servants of God, who tell the truth, and will not pocket a back-pay steal, you have God's choice. And with such rulers the nation will realize the fullness of the promise, that "when the righteous are in authority the people rejoice."

Because men do not act with God, our government is controlled by secret orders until an honest man cannot get justice even in a county court; both great political parties are in league with the accursed liquor traffic which is blighting our fair land, while our national capitol is so corrupt that the "man in the moon" holds his nose as he is passing over it, and the sky is darkened by the threatenings of an offended God. Men who vote for scoundrels may have their own choice, but they have not God's choice, and shall, sooner or later mourn in consequence. "When the wicked beareth rule the people mourn." You ask, "Would you have me throw away my vote? I choose the less of the two evils, and support the less objectionable party." I answer, God's Word does not permit his people to choose the evil at all. It involves the principle of eternal right, and where moral principle is involved the servant of God has no choice but obedience. If he disobeys God he will be punished for it. Supporting a corrupt party, or bad men, because they are less objectionable than some other party or men, will not lessen his guilt one iota in the sight of God.

Civil government is the ordinance of God, and the nation is the creature of God. Some teach that government is only the nature of a compact, and with the consent of the governed. But this is fallacious. For if it be only a compact, and with the consent of the governed, every child is born without a government, and cannot have one until old enough to give his consent, and the compact must be renewed every generation. Men taught of our republic that it was only a confederation of sovereign States, and so Pennsylvania, New York or any other State could, at any time, withdraw from the compact. The South flaunted this doctrine in their secession to perpetuate the monstrous sin of slavery.

But God had placed Abraham Lincoln at the helm of the ship of state, and at his loyal call the hosts of the North responded to preserve the Union. God had said "Let my oppressed people go." And the guns of Lookout Mountain, Gettysburg, and before Richmond, proclaimed to a listening world, *this is a nation*, "one, and inseparable," cemented by the blood of our fathers and brothers, a nation of free men. "God is our Judge, our Law-giver, and our King." "By Christ 'kings reign, and princes decree justice.' There is no power but of God: the powers that be are ordained of God." And of rebels it is said: "Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Parson Brownlow may have been a little profane, but he spoke the truth when he said that "traitors had two kinds of rights, human rights and Divine rights; a human right to be hanged, and a Divine right to be damned."

Not only is civil government the ordinance of God, but the nation is a *moral person*, accountable to him the same as any individual. This truth is taught by every standard authority in law. Chancellor Kent, the unquestioned head of American jurisprudence, says, Commentaries of American Law, Vol. I, page 3: "State or bodies politic are to be considered as moral persons having a public will capable and free to do right and wrong." Bouvier in his great work, "Institutes of American Law" declares the same truth in almost the same language. Vattel says that the nation has a conscience. God's Word everywhere treats the nation as a moral person. "Righteousness exalteth a nation, but sin is a reproach to any people." "The nation and kingdom that will not serve him shall perish; yea those nations shall be utterly wasted." Babylon, Tyre, Egypt, Greece, Rome, and Israel in her apostacy are mournful examples of nations that would not serve him. God's judgments came upon them, and on their ruins to-day might be inscribed: "Nations that rejected Jehovah's authority." France deluged with the blood of revolutions is another example.

In our own nation, the hater of God, the secularist, and even thousands who profess the name of Christ, demand that every Christian law and usage of our land shall be blotted out, and all our laws conformed to "natural morality." Would you have an example of natural morality? The best example the world has ever seen was Sodom and Gomorrah. And their morality was such that God blotted them from the face of the earth by a baptism of fire and brimstone.

Our nation knows something of sore judgment because of national sins. Financial panics, plagues visited upon man and beast, and baptisms of blood, have been warnings of the "wrath of the Lamb." Supreme courts have declared Christian laws unconstitutional because God and his law are ignored in the fundamental law of the land. Many of our laws are in direct opposition to the Divine law. And does not the blood of those murdered by a legalized liquor traffic, the outrages upon the poor Indians, and a thousand other national crimes, cry for vengeance unto heaven? Our only hope is in national repentance, thoroughly Christian laws, and Christian government based upon a Christian constitution. To the accomplishment of these great ends let us labor, vote and pray. Let us give to the Son the kiss of allegiance, lest we perish from the way, when his anger is kindled against us.

Sandy Lake, Pa.

—If one takes up with something short of conversion and joins the church and keeps along, he settles down into a self-righteous, bigoted sectarian. In time he becomes one of the most determined opposers of vital godliness anywhere to be met with. He is resolutely set against any marked manifestation of the Spirit of God. Those who really love God, too often give up to him in order to avoid church difficulties, and hoping for the best. So he often controls the pulpit; and the church becomes filled up with unregenerate men and women "having the form of godliness, but denying the power thereof."

Many a church has been killed by a revival. The revival brought a worldly influence into the church which gradually crowded Christ out. As a religious corporation it may have continued to prosper, but as an institution to train souls for heaven it has become an utter failure. It is managed by worldly men; it is run on worldly principles; it appeals to worldly motives and it achieves only worldly results.—*Earnest Christian.*

—The drift of the Protestant churches is strongly toward externalism, ceremonialism, ritualism. Every year witnesses a wider departure from the pure simplicity of spiritual worship. The late Easter observances in the sanctuaries of the country, were palpably Romish. Godless decorations, parades, formalities, and frivolities, in many places characterized the church services of the day. Popish ideas, touching these festival days, are stealthily gaining way; and another ten years, with equal progress toward Romanism as has been witnessed in the decade past, will find Protestantism as far gone into superstitious wickedness on this subject as Rome herself. It has ever been so when the life of godliness declines. Attempt is made to substitute bare externalities for the lost spirit of devotion. True spiritual Christians cannot innocently go with the churches into this forbidden wickedness.—*Banner of Holiness.*

Franklin Pierce, Albany, Vt., writes: "It is strange to me that Bro. Rathbun or Ronayne cannot come into Vermont to lecture. There is an element here if it were only aroused that would be mighty on the side of our reform."

Secretism in the Idaho Courts.

BY J. N TRASK.

Silver City, I. T.

Editor Christian Cynosure:—Please indulge a fellow citizen by inserting the following statement in your philanthropic paper.

My object in making my troubles public, is to enlighten my associates in this good cause, by showing what these secretists can cause their opponents to suffer in regions where they have the power; and I also hope to receive information on this particular (judical) subject, through your columns, from the able pens of such Christian gentlemen as may see fit to reply to the questions I may ask.

My father, Rev. J. S. Trask, has long been an active opposer of the lodge, and bears the name of having "exposed Masonry in Idaho." Thus I was early taught to beware of these unchristian associations, and of late I have taken an active part in this good work; hence the Trask name has become the target of the most vindictive thrusts of the depraved horde.

My father is now well advanced in years, being in his sixty-fourth year, and being effected with asthma, consequently very much dependent on me to carry on the more active part of his business; and I, having been educated as an assayer for a particular branch of that business, our mutual dependence can be well understood. To break up this connection; to thwart us in our business; and to wrest from us the little property we have gathered under such difficulties, has been, and is, the greatest ambition of our enemies. Having failed to involve us in financial difficulties, after a long course of underhanded manipulations, they made various propositions to buy our property—propositions of such a nature as to show fraud on their face. Then threats were used, and my aged father's life has upon several occasions been threatened; not in an open manner, but parties, pretended friends, have been sent to counsel him that if he did not desist from open denunciations of the lodge, they would murder him.

As our business has become more and more united, and as I have taken up the contest against these lodgemen, I have become an object of their animosity; for, as my friends can plainly see, by striking me down, blotting me out of existence, they thereby accomplish their double object.

My preamble has been somewhat lengthy, but it seems necessary as an introduction of the disclosures I am about to make.

During the early part of the spring of 1876, bullion was brought to my office for melting and assaying; the work was done, stamped, and certificate given as usual, and nothing farther thought of the transaction. But one night, about the 10th of May, 1876, near the hour of midnight, I was aroused by a rap at my door. Lighting a lamp I admitted the party (a Mason), who was at that time the night police of our town; he gave me to understand that I was wanted to assist him in making an arrest; but once upon the street I found that I was the party actually under restraint, and I was taken to jail notwithstanding my expostulations! I being but a boy of twenty-one at the time, and knowing nothing of law, was not aware how far these kidnappers had exceeded their authority; but I was aware that I had the right of an immediate hearing, and this I demanded most earnestly, but to no effect. I demanded to know by what authority and for what cause I was being held. I was finally informed, after some parley, that I was accused of being accessory to a robbery of Wells, Fargo & Co's. treasure box, which had occurred some time before.

I have many fast friends in Silver City, and these united with my father (although I was not allowed the privilege of his counsel,) to procure an examination. But the secretists were too wily. I was, after five days, removed to Boise City, sixty miles away, and lodged in prison. There, away from friends and relatives, I was at once weighed down with chains and subjected to the insults of their auxiliary agents. A few days later I was arraigned under a U. S. warrant which had been sworn out for the purpose; (this was the first warrant that had been sworn out against me.) Thus, charged with U. S. mail robbery I was brought forward for an examination; and to my astonishment the surveillance had suddenly relaxed. I was the recipient of the most pathetic condolence. These vigilanttes were profuse in their expressions of regret.

They assured me that they were very sorry to give me a few days more trouble; but, if I would only waive the examination for the present, they would in a day or two exculpate me entirely! They even "hoodwinked" my father; and he waived the examination, for the present, acting as my attorney. I was accordingly remanded to prison under a bail larger than I was able to secure, with all their mercenaries intriguing against me.

I soon saw that I had been trapped, and by the most inhuman duplicity. I then employed an able Christian attorney, and by a writ of *habeas corpus* was brought before Judge Hollister for a hearing; but, through the secret influence, this privilege was refused, and I was again remanded to prison, and for nearly eight months I waited for justice by Masonic law!

The citizens throughout the Territory meantime, began to realize my true situation, and to demand an explanation; but it was not until the following December, that I was finally exonerated, when through the trials of men accused of the robbery, sufficient evidence was adduced to show that I could have no criminal connection in the matter whatever.

To use the language of Judge Hollister, at the close of the session: "There was nothing to justify the holding of J. N. Trask in such a manner. There is no evidence to show that the young man had any connection in the crime whatever, either as accessory before or after the fact!" Thus I was legally, and for the time actually released from the grasp of these ———! Is there a name by which such a league can be called and do justice to the circumstances? My vocabulary contains none.

I returned to Silver City, and engaged in my business as usual, resolved as soon as I was able to seek redress; but, before my finances would admit of this, Judge Hollister was removed. Judge Pricket, a Mason, and now Grand Master of Idaho, was appointed in his stead.

After my return the secretists vied with each other in doing me honor; at the same time cautioning me, above all things, to say nothing of the past injustice; that every word I uttered "was passed around and weighed by them"—would have a bad effect on my future—shaking at me the "bloody shirt"! Their power, etc., was talked flippantly by these hirelings. But their duplicity was too palpable to deceive, and soon I was again on the war path for the right. My exhortations against the lodge were louder than ever. My sufferings gave me language of a burning force such as I had never had before. Would that my knowledge of the lodge and its withering usurpation could stop here! But half of their Morganean practices toward me are not yet told.

(To be continued)

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, May 6.—Blessed are the merciful for they shall obtain mercy.—Matt. 5:7.

Fri., May 7.—Who was delivered for our offences, and was raised again for our justification.—Rom. 4:25.

Sat., May 8.—Therefore being justified by faith we have peace with God through our Lord Jesus Christ.—Rom. 5:1.

Sab., May 9.—But Jesus said, suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven.—19:14.

Mon, May 10.—O wretched man that I am! Who shall deliver me from the body of this death! I thank God through Jesus Christ our Lord.—Rom. 7:24-25.

Tues., May 11.—And if children, then heirs, heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.—Rom 8:17.

Wed., May 12.—So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.—Rom. 9:16.

—It is reported from Cedar Rapids, Iowa, that the forty "Knight Templars" who are coming to this city in August, are training their own boys for a drum corps to parade with them. We hope those boys will live to beat time to the funeral march of lodgery.

Reform News.

Odd-fellowism Self-condemned.

The Odd-fellows of Saranac, Mich., used to deny that Christ was excluded from their order. But the facts were against them and they resorted to a little public display to conceal their atheism. Elder Worthington, a Methodist preacher, was invited to lecture on Odd-fellowism. Great preparations were made. The time came. Shaw's Hall was crowded. The champion of the charitable order appeared, and with him were many notable Odds from neighboring towns.

The meeting was opened with prayer by Elder Buser, Congregationalist. If the Lord knew as little about the craft as some people do, the prayer would have persuaded him that Odd-fellowism was the purest, the most inoffensive, and the most useful of all institutions.

The preacher's theme was: "The Moral and Charitable Work of the Order." The people expected something very brilliant, and the brethren of the skull and coffin had evidently contracted for a great victory. In his introduction Mr. W. assured us that he would tell us all about Odd-fellowism—its secrets and all. He said he would give all their secret words, grips, and the like. He talked in the most incoherent way about things the most trivial and irrelevant for about half an hour, when I perceived his design. It was to say as little as possible about the order, so that the community would say that there was but little of it besides its benevolence and work of charity. The speech, which was about an hour long, was utterly foreign to the theme and the occasion. With the exception of a few stories about lodge charity, no information whatever was communicated to the people directly on the question of Odd-fellowism.

I had been told before the meeting that I would be allowed to ask a question. At the conclusion of the address the choir were about to sing, when I arose and asked the President if I might ask the speaker a question. After a little consultation he said I might. I then asked if I might read a few lines so that the question when stated would be clearly understood. The President said that they could not consent to any discussion, but I was at liberty to read and submit the question.

I then read from Grosh's manual: "The following address and prayer are to be used *if any*. It is optional with the lodge whether to use them or not, but no others can be lawfully substituted." Again,—"In those State jurisdictions where it is customary, the following prayer is offered by the chaplain or brother designated for that purpose." A foot-note states that this prayer was "adopted by the Grand Lodge of the United States to exclude prayers of-

fensive to members of the order, the *same spirit* as observed in the foregoing shall be *strictly* followed by the officiating clergyman or chaplain." The name of Christ does not appear in the forms referred to, which shows conclusively that the name of Jesus Christ cannot be "lawfully" used in their worship.

Having shown this, I asked Mr. W. why such a law was enacted by the order? He arose and said the question was a fair one and I had a perfect right to ask it, and he would cheerfully answer it. He said that he had been an Odd-fellow twenty-six years and he had never been reproved for using the name of Jesus in his prayers either in the lodge or in their public gatherings. He said that Elder Buser used that name in the opening prayer. I called Mr. W. to order and reminded the President that I did not ask why they trampled on their own laws. I only asked why such a law was made by the order.

Instantly the hall was in perfect confusion. Such hissing and stamping of feet! From the rostrum to the door the cry was raised, "Put him out!" "Drag him out!" The lecturer sat down and no attempt was made by the Odd-fellows to restore order. I remained standing long enough to convince everybody that the order had such a law, that they did not deny it and also that their only answer to such a question was abuse and violence.

Mr. W. and I were once members of the same conference; at the close of this strange meeting he came to me and greeted me in the most cordial manner. He admitted that I had a perfect right to ask the question, and said that the Odd-fellow order was made up largely of spiritualists, Jews and others who do not believe in Christ, and to use the name of Christ or anything else sectarian, would destroy the harmony that cemented the order together. I cited the Lord's own words to show the awful consequence of denying Christ to please men. I asked him what he thought of purchasing the friendship of Christ's sworn enemies at the cost of being denied by the Judge in the last great day. He said he knew all about it. The counsel of Ahithophel was turned to foolishness. The people got light. Look at this hideous picture! Where will you stand in the last day? A. H. Springstein.

Colporteur Work in Southern Illinois.

Mulberry Grove,
Bond Co, Ill., April 16, '80

Editor Cynosure: I have just finished a trip scattering copies of the *Cynosure* over forty miles east and west; and to-morrow I shall start south with a bundle under my arm for distribution. I esteem it a great privilege to do good this way. God has sent us some help here in our cause. The Free Methodists organized a church here some time since, and for the first time we have had secret societies denounced publicly. One man said publicly Christ had taken out of him seven degrees of Masonry; and another said it had taken all of the degrees of Odd-fellowship out of him, and Knights of Honor and tobacco. When Christ gets in a man he shoves all the works of darkness out.

The Western Christian Holiness Association are holding meetings all around here in perfect harmony with the teaching of the *Cynosure*.

Many a time I have proven the truth of Ronayne's Hand-book on Freemasonry. Yesterday there was an old Mason here. I showed him the Hand-book, and he wondered how I got it from the lodge, and thought it true Masonry.

E. B. Cunningham.

Brother Starry in Northern Missouri.

THE PEOPLE AROUSED AND A GRAND CELEBRATION PREPARING.

Martinstown, Putnam Co., Mo.,
April 15th, 1880.

Editor Christian Cynosure:—We feel like that God has given power to uncover iniquity in this part of the country. Bro. S. E. Starry came to our county and began showing publicly the shameful, lying, blasphemous, heathenish, soul-enslaving, God dishonoring, Christ-rejecting, anti-American Speculative Masonry at Union church, on Mar. 30th and 31st. The first night an Odd-fellow came out to be initiated. At the close of the first prayer he pretended to get mad at some remarks of Bro. Starry, and snatched the hoodwink and cable-tow off and flew the track supposing, we thought, to break the work up; but there were sounder men ready and one stepped on the stage and was soon ready, and the work went on in earnest. The first degree was worked and the next night the third degree, before large and attentive crowds. Some private confessions were made to friends as: "That is the way I received Masonry." Others, to show what spirit they were of, would lie and say it was not so.

We went next to Millersburg or Graysville the 1st, 2nd and 3rd of April. The first night was pleasant and a large crowd out; the second night a full house but a heavy thunder storm; on the third deep mud and high waters, but, to the surprise of all, the new U. B. church was nearly full. Bro. Starry said he hardly ever met such attentive people. We heard no Masonic confession here, but one granger Odd-fellow said, "Well boys, I don't just know how it is about Masonry, but they have got Odd-fellowship and grangerism just as it is; and I believe that they have shown Masonry just as it is."

We then rested on Lord's day and Monday at my house, and we had Bro. S. give us a lecture at our school-house at night. He spoke over two hours to a full house. The people were so interested that when he was done I asked how many would help me prepare elm grove near my barn for a

GRAND CELEBRATION

of the 4th of July, by having an old-fashioned everybody's dinner, without any candy stands, swings or dancing; but, as our suffering patriotic parents used to do, have prayer, read the Declaration of Independence, have a speech on true American principles, and then have Bro. Starry work the first and third degrees of Masonry during the day, so that all can see what is destroying the happiness of our people in finance, politics, morals and Christianity.

Now, Bro. Stoddard we want you, if possible, to come and give us the speech on true freedom, and as this will have to be on Saturday, the 3d, we can have a basket meeting on Sunday, the 4th, when we would like to hear you, or some of the able brethren that we hope could come with you, preach, showing the impossibility of a man being a true follower of Christ and a Mason, thereby following in the way of Baal. As we know you are soul and spirit in the work where the way is open, we also believe that there has not been such an opportunity in the West for a great work to be done in two days. There are already preparations being made by members to come from three counties that I hear of,—people who mean what they say. I never thought to talk with Bro. Starry about the idea of making it a seceders' celebration as well. May God be pleased to put it in the hearts of the seceders to come and form a full lodge, and expose and oppose oppression and assert our rights as our fathers did in '76.

This is about a central State of the Union, and who knows but it may be the pleasure of our Redeemer to have this grand celebration work begin in the center and burst out all through the lump to the glory of God and the freedom of his dear people. So do not be backward about coming. The nearest railway point is Crawford's Station on the Quincy & Brownville road, seven miles south of my place. There will be preparations also made to convey the friends from Unionville on the Burlington & S. W. road, distance fifteen miles. I would say, if any of the friends wish to inquire of the probability of sufficient preparations being made here, they can write to Bro. S. E. Starry, Clarence, Iowa. He was here with us and can tell you about our hill country and "hog and hominy." I thank God for stirring up the '76 spirit in my neighborhood; and, friends, help me to praise the Lord for giving me such a help here at home. We have not much of this world's goods; but we are voters, and we know there is a God to honor and serve.

We went next day, the 6th, to Baal's seat, our county town, Unionville; and Bro. Starry bearded the lion and hurled smooth stones at him; and if he did not fully crush the head, we hope the beast is left to perish. Here the Hiramites, finding that they could not bluff the work, set to hinder all from coming they could. They were very eager to have the ladies understand that if they went they would see vulgar sights, and I doubt not it did make them feel meanly vulgar to know that their kind and faithful wives and daughters whom they had so wickedly deceived now had a chance to see how beastly-low and degraded they had been placed at a vile heathen altar, to give up their manhood, American and true Christian liberty, where lovely wife and blessed Jesus could not take part with them. So the company was small the first night, but behaved tolerably well. The second night more were out, and several of the baser sort who made some noise. The third night not so many were out but more quiet, as there were some civil officers present who were able to put unruly stock in smaller stalls. One Odd-fellow lost his jewel. We then went to Shiblys Point, Adair county, on the 9th and 10th and worked the degrees before a crowded house, windows and doors full. Two Hiramites lost their jewels, and one cried and left for some one to comfort him for his lost liberty and debauched manhood.

So our God will have the wicked in shame and confusion, making them go backward in their shame and folly.

Brethren, stand in the counsel of God and one shall chase 1,000 and two put 10,000 to flight. God give more power to his Word. Yours for the war of truth, A. B. Lipp.

OBITUARY.

—The *Courier* of Canajoharie, N. Y., contains a notice of the death of Benjamin T. Johnson of Berlin, Wis, who died March 4th, in his 72nd year, at the home of his son with whom he spent the last ten years of his life. He was early identified with the cause of religion and in 1838 was an officer of the M. E. church of Ames, N. Y., of which he was one of the founders and where he retained his membership till death. "A man of honest life, of unflinching integrity, of uncompromising witness for the Lord, he endeared himself to all with whom he dwelt or associated."

Absalom Brown, buried at Rio, Wisconsin, March 24th, was born in Maryland of Quaker stock. He removed in his youth to Kentucky, where he saw slavery and became an abolitionist, and soon passed on to the free soil of Ohio. From that State he removed to Wisconsin in 1848, settling in Springvale, Columbia county, where he has been known as a kind neighbor and respected by all as a man of energy and principle. He was a prohibitionist and reformer, believing in formation of character as well as reformation, and that the boys should be taught the absurdity and expensiveness of Masonry. He often attended Anti-masonic meetings in which he took a deep interest.

Correspondence.

Is he Mistaken?

Chicago, April 26, 1880.

Visiting one of the churches in this city last evening the pastor requested me to preach. It seemed to be the Master's will that I should not refuse, and, after reading Mat. 7: 1–15, I selected as a text Joshua 7: 13, "Up, sanctify the people, and say, sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you." The theme led me to speak of the necessity of putting away sins and especially secret sins, if we would win victories for Christ. The pastor remarked at the close "The Spirit of God was on the meeting tonight."

On my way home I fell in with a young man who had been at the meeting and after a few words on other matters he said, "I have taken three degrees in Freemasonry and it seems to me perfectly absurd to say that a man can be a Mason and a Christian." *Is he mistaken?* He then repeated parts of the oaths he took, in proof of his assertion, and said, "I am glad there are some who dare to speak the truth boldly."

This young man appeared to be honest and thoroughly sincere, and I believe that if Dr. Lorimer or Dr. Thomas, or any other man skilled in Masonic divinity can show him his mistake he will cheerfully acknowledge it; and if they can show him that it is his duty he will join them in bowing with infidel and Jew, around the altar of the sun-god and in worshiping the prolific powers of nature personified as they now do in their lodges, and as he used to do with his "brethren of the mystic tie" before he gave his heart to Christ. J. P. Stoddard.

Dr. Crary and the M. E. General Conference.

April 25, 1880.

Editors Christian Cynosure—

Dear Brethren: The General Conference of the M. E. church convenes in May. Several bishops have recently died. Others will be required to fill their places, and probably the usual number on the Board will be increased, as the church work rapidly enlarges.

During the year of the formation of the National Christian Association an Anti-masonic article lay unprinted for want of a publisher. At last it found light, almost simultaneously, in the *American Baptist* of New York, the *Central Christian Advocate* of St. Louis, and in the third number of the *Christian Cynosure*. The *Baptist* and *Advocate* had an extensive circulation through this State [Iowa].

The delegates to the General Conference of 1868 and the people were all expecting that Rev. Benj. F. Crary, D. D., editor of the *Central Advocate* would be elected bishop, he having every requisite for that important office; especially deep, fervent, uncompromising piety. What astonishment at his defeat! Beside he was removed from the editorial chair, and sent into the wilds of Colorado, into the then extreme hardships of that frontier, suited only to itinerants in full youthful vigor. A mystery hung over the whole proceeding. Dr. Crary even wrote a short article expressing surprise, and asking explanations for his removal from his chair.

The author of the Anti-masonic article above mentioned had a clearer insight into Masonry than a reader would infer; and was not at a loss for a self-satisfying reason; but kept this reason for these eight years laid away for coroborative evidence. This evidence is at hand and reliable.

Dr. Crary's claims are now greater upon the church than they were in 1868. Eight years toil in Colorado have added to his efficiency. Will the church do him justice? Will his friends see to it that his wrongs are righted? It is hoped they may fearlessly dare to do right, and dare to be true. Is Iowa Methodism Masonic?

The witness deposeth thus: "The publishing of that Anti-masonic article kept Dr. Crary from being bishop, and removed him from his editorial chair in St. Louis."

Does the Masonic lodge rule the Methodist Episcopal church of America? Iowa M. E. Member.

The Boston Convention.

Vineland, N. J.

Mr. Editor:—I was much interested in the Boston meeting, and should have been there had my health and other circumstances permitted. It was the right gathering in the right place. The time and place to assert principles and maintain rights is just when and where they are denied and trampled beneath the feet of rampant arrogance and tyranny. The brethren who gathered in Boston on the 24th and 25th of March and stood up boldly at the peril of life and limb for free speech and a fair expose of the selfish and abominable corruptions of Masonic, oath-bound works of darkness, showed themselves to be moral heroes. They faced the storm of wrath and Masonic mobocracy with all the courage, calmness and fidelity to God and truth of the martyrs in the primitive churches. They deserve the thanksgivings and admiration of all the friends of freedom and to have their names embalmed in precious memory.

But what shall we say of the authorities of Boston, and especially of the police department? Shame, shame on them! Free speech and a free press is the right of American citizenship. No one arrested! No one punished! Shame on them! The city should be held for damages.

How different it was in May, 1854, when Sims, a fugitive slave, was found in Boston and demanded by the oppressor as his victim to be taken back into the prison house of slavery! Boston was convulsed with excitement and public sentiment frowned with contempt upon the proposal. Boston had backbone on that occasion. But the authorities were under arms on the devil's side. The poor fugitive was held fast; the court-house was surrounded with chains and a large police force and the military to keep the crowd back and quiet while the orgies of shame and injustice were gone through with; and then poor Sims was placed in the hands of the marshal, with a large police force, and this *posse* was placed in the hollow square of a strong and well-equipped military company, and marched down through Court and State streets to the end of Long Wharf and delivered to a U. S. cutter, there in waiting, to take the poor man back at government expense to the criminal doom of slavery!

I stood amid the indignant crowd on that occasion and saw the horrid sights. There was but one excuse for Boston. It was the execution of a U. S. law. The law, like that which doomed Daniel to the lion's den, was a law against God and humanity, and should not have been voluntarily obeyed. But Boston that day could and did, in the interest of an unjust law, protect the slaveholder and catch his run away slave at his bidding, and send him back to bondage. But when Boston is called upon to protect law abiding citizens and is paid for doing it, she shrinks away from duty and allows the mob to have things their own way. This is a crime and a disgrace, in view of which every good citizen should hang his head. P. R. Russell.

Note.—The writer probably confounds the Sims case which occurred in the spring of 1851 and that of Anthony Burns which took place at the time he refers to. In the former chains were extended about the court house which was converted into a jail guarded by sixty policemen and a detachment of military. The Burns case was even more fearful, as described above. Boston was at that time in the greatest excitement during the ten days of the trial. See Chaplin's Life of Sumner, p. 178 and 224.—Ed.

How to Manage the Masonic Press.

Sparta, Mich., April 19, 1880.

Editor Christian Cynosure:—Mr. Ronayne delivered a lecture in the city of Grand Rapids in this county, on Freemasonry, conferring the degrees, etc. The next issue of some if not all the city papers denounced the lecture and the lecturer. The Grand Rapids *Review* said in substance that the lecture was a farce and that Mr. Ronayne was a fraud; I was then a subscriber to the *Review*, the first opportunity I went to the *Review* office, saw the editor-in-chief, told him I would not take a paper that would publish a statement the editor knew to be false, and I would no longer take his paper. If all reformers would do likewise the press would soon show signs of repentance.

Some time since I sent for 100 of the Honeywell tracts, I have distributed them where I thought they would do the most good and I begin to see some results. One of the deacons in the Lutheran church wishes me to send for 100 for him to distribute in his church and vicinity. Enclosed find return postage, please send if you have any left. Yours for the right,

William H. Taylor.

The Lodge Understood the Boston Mob.

Derby, Conn., April 16, 1880.

Editor Cynosure: I received today a Boston paper giving some account of the Anti-masonic convention. I have looked and inquired for a report in some of the State papers, but could find none. I well remember when Garrison was mobbed in anti-slavery times, how it was published from one end of the country to the other; but not so in this case. The press is muzzled, but I think the lodges all over New England well understood it, especially the lodge in this place, as one of the fraternity told me they chuckled and laughed over the news they got. The remarks of the Boston *Advertiser* are what we might expect from a paper in bondage to the white-aproned fraternity. His Satanic majesty is pretty fully developed in the institution of Freemasonry. The more I see of it the more its wickedness appears. Honor to the men who dare stand up and combat such wickedness! It is a day for reforms and all the devils from the infernal regions can't stop it. Would it not be well to publish a full report of the Boston convention, with such remarks as are adapted to the case in tract form? Truly,

I. J. Gilbert.

Our Mail.

Josiah Shaw, Eau Claire, Wis., writes: "The cause is on the gain here and 'ere long will triumph."

B. F. Smith, Lincoln, Ill., writes: "May God speed the time when ministers of the Gospel will come out from the works of the devil and know their high calling by preaching the whole Gospel of Christ."

G. P. Loomis, Birmingham, Iowa, writes:

"I have been circulating in Jefferson county two copies of Freemasonry Illustrated, some sermons, tracts, etc. My object is to get the people to read and investigate the subject and then if they think best to organize a political party opposed to secret societies. I find most of those who have been reading on the subject do

not want to vote for a secret-society man and many of them say they never will do so knowingly, and I am with them. The people are becoming more interested."

On the subject of organizing lodges or schools of boys and young men for the purpose of teaching them to shun the principles of the secret orders Mrs. L. H. Hull writes:

"I would not have boys or young men practice or pretend to know the signs. Yet they can be well-informed in all things else and the knowledge cannot harm them if faithful to God."

Wm. H. Atwood, Eagle Corners, Richland county, Wis., writes:

"It was by accident that I got the Cynosure. The more I read it the better I like it. I hope to get others to subscribe for it. I can remember Morgan's time. My father who was a Mason left them then."

C. W. Loney, Fennimore, Grant county, Wis., writes:

"I am now seventy-two years old. Read Morgan's book in 1827 and have been an Anti-mason ever since. Masonry is getting its serpent head bruised on every hand. The Lord is in this reform work and it must prevail."

W. H., Wooster, Wayne county, O., writes:

"Wooster is a perfect den of secret societies. Masons, Odd fellows, Knights of Pythias, Red Men, grangers, etc., etc. through the whole catalogue of secret societies. Yet there are a few who have not defiled their garments nor touched the unclean thing."

J. S. Rhodes, Pilot Rock, Umatilla county, Oreg., writes:

"Your plain manner of dealing with gambling in churches suits me."

Mrs. M. M. Ames, Menomonie, Wis., writes:

"I am impressed with the idea that there will be a sudden breaking forth of light on our reform in this place and all over the country sooner than we are prepared to expect."

Elder Joel H. Austin writes from Shueyville, Iowa:

"At this date [April 8th] I have seven meetings announced."

Ralph Keamer, Oxford Mills, Jones county, Iowa, writes:

"I am in for the war. I think that victory will be ours through God."

L. A. Wickey, Eshcol, Pa., writes:

"I cannot get along without my Cynosure. Am using it to good advantage."

G. W. Keller, Salt City, Kansas, writes:

"I am grappling with the monster all the time, have persuaded several to leave the lodge, and am 'sowing beside all waters.' I look for the end to come with a crash. The castle is trembling, and the Lord is making bare his arm, and victory will come! A little more faith and endurance and the field will be won. Pray for us."

L. S. Stegner, Morse, Lincoln county, Minn., writes:

"There are a good many Masons in this county, regular hard heads."

Moses Ferrin, Ellington, New York, writes:

"I have ever been opposed to secret societies since the kidnapping of Morgan. I was then twenty-eight years old so I remember that time. I see by the paper there are a few of us alive yet."

Chester Williams, Waterport, Orleans county, N. Y., writes:

"I have been opposed to slavery and all forms of secret societies for the last fifty years."

John B. Stowel, Eugene City, Lane county, Oreg., writes:

"Last evening six of us, in this far-off secrecy cursed corner of God's moral vineyard, met and had the first anti-secrecy meeting that was ever held here. Those present were two ministers, the wife of one, one elder of the Cumberland Presbyterian church, my wife and myself to represent the Congregational church. We had a pleasant meeting. The object was to consult as to what was best to do for the cause of Christ as opposed to the cause of secrecy or the cause of Satan. There are in this city about twelve ministers of the various denominations and one of them told me he had taken thirty-two degrees and he thought all or nearly all of the ministers in the place were Masons but he thought none of them were affiliating Masons. * * I believe that the ministers of this place would most all come out on the Lord's side if we had speakers here who had been through the Masonic mill and had the love of God at heart. What they want is an able, Christian ex-Mason to come out and fearlessly tell them and the world what is done in the lodge and let them see what a Christian man looks like."

John M. Round, Summerfield, Ohio, writes:

"I commenced taking the Cynosure about the time it first started. I really hope I will be able to take it as long as we both live and when we are dead may the true principles that it has advocated still flourish on and on until the image of the beast may be driven to his native hell."

A friend in Snowville, Pulaski county, Va., writes:

"Having received a copy of the Cynosure I feel it my duty to do something against secret societies. As you say we must just as surely give an account for idle silence as idle words. I have spent my whole life battling against slavery, intemperance, wrongs and oppressions, yet I must now take this new cross and begin a warfare against secret societies of which this place has a double share."

Sabbath School.

LESSON VII.—May 16, 1880.—THE MARRIAGE FEAST.

SCRIPTURE.—Mat. 22: 1-14.

1. And Jesus answered and spake unto them again by parables, and said,
2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,
3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.
4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5. But they made light of it, and went their ways, one to his farm, another to his merchandise:
6. And the remnant took his servants and entreated them spitefully, and slew them.
7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
14. For many are called, but few are chosen.

GOLDEN TEXT.—As many as ye shall find, bid to the marriage. Mat. 22: 9.

[From the Advanced Paper.]

BIBLE READINGS.

Rev. 19: 1-21; John 6: 35-58; Luke 14: 16-24; Ex. 33: 1-14; Rev. 7: 9-17; Is. 61: 1-11; Rev. 20: 1-15.

PRACTICAL TEACHINGS.

1. God has "all things ready" for salvation and blessing, but men refuse to accept them.

2. The Gospel call is not to the gloom of a funeral, but to the joy and happiness of a wedding.

3. All are now invited. You must either refuse or accept. Which is it?

4. None are worthy in themselves; but Christ's righteousness makes all worthy who accept it.

[From the Lesson Commentary.]

"The kingdom of heaven"—In this parable our Lord illustrates the dealings of God with the Jews from the commencement to the time of the destruction of the Jewish state and church, (2-7;) then he traces the calling of the Gentiles until the judgment day, (8 10;) and finally the condemnation in judgment of those who are clad (like the Pharisees he disputes with) not in the righteousness of Christ, but in their own. (11-14.)—Whedon.

"A marriage"—Observe that the Bible by the symbol of the marriage, represents the religious life as one of a most sacred and intimate fellowship with God. Observe, too, that the espousal takes place on earth, the marriage is completed in heaven.—Abbott.

"His servants"—The first servants, whose message was rejected, were John the Baptist, Christ, and his disciples up to this time.—Schaff.

"They would not come"—Oftentimes in the East a feast would have a great political significance, would, in fact, be a great gathering of the vassals of the king; contemplated on this side, their refusal to come at once assumes the aspect of rebellion.—Trench.

"Other servants"—After the great sacrifice of the Lamb of God had made all things ready other servants went forth.—Whedon.

"Farm....merchandise"—Those who forget God follow hard after another Lord, although they may be unable to detect or unwilling to confess their own idolatry. No man can serve two masters, but every man practically serves one.—Arnot.

"The remnant"—In our own day it does not require extraordinary sagacity to perceive the same spirit in the relish and readiness with which certain classes catch up a cry against any one who, not ashamed of the Gospel of Christ, has discharged his commission in full.—Arnot.

There are three states in which men run the risk of living without God and losing their souls: 1. That of a soft, idle, voluptuous life, wherein a man thinks of nothing but quietly to enjoy life, conveniences, riches, private pleasures, and public diversions; 2. That of a man wholly taken up with agricultural or commercial employments, in which the love of riches, and application to the means of acquiring them, generally stifle all thoughts of salvation; 3. That of a man who is openly unjust, violent, and outrageously wicked, who is a sinner by profession, and not only neglects his salvation, but injuriously treats all those who bring him the Gospel of reconciliation.—A. Clarke.

"Sent forth his armies"—The Roman armies which destroyed Jerusalem forty years afterward were the unconscious instruments of God's (the king's) wrath.—Schaff.

"Their city"—When God's wrath is to be executed, the earthly and visible ministers of his judgments and the unseen armies of heaven are evermore leagued together. The natural eye sees only those the spiritual eye beholds the other also behind. It is ever at such moments as it was with Israel of old. 1 Chron. 21: 16. The multitude, to whom the purged spiritual eye was wanting, beheld only the outward calamity, the wasting pestilence; but David lifted up his eye and saw the angel of the Lord standing between the earth and the heaven, having a drawn sword in his hand.—Trench.

"Then saith he"—As the Jews are now cast off God will call the Gentiles to partake of his Gospel.

"Go ye therefore"—The crown of the Saviour is still incomplete; the marriage feast of the Lamb is not yet full; the Comforter is still gathering jewels for that crown, and calling guests for that feast; and we may be among those jewels, in the number of those happy guests.—J. C. Hare.

"Bad and good"—"Bad" here is not equivalent to "not having a wedding garment" there; on the contrary, many were "bad" when invited, who, through accepting the invitation, passed into the number of the "good;" for here the beautiful words of Augustine concerning Christ's love to his church find their application, "He loved her when she was foul, that he might make her fair."—Trench.

"To see the guests"—So diligent and exact will be the future scrutiny that not so much as one in all that great multitude of men shall on the last day escape the piercing eyes of the Judge.—Gerhardt.

Christ takes a more particular notice of every guest that cometh to his royal supper than any of his ministers do take, or can take. There was but one person without the wedding garment, and he falls under the eye and view of Christ.—Burkitt.

"A wedding garment"—What this guest lacked was righteousness, both in its root of faith and its flower of charity. He had not, according to the pregnant image of Paul, here peculiarly appropriate, "put on Christ;" in which putting on of Christ both faith and charity are included—faith as the power putting on, charity, or holiness as the thing put on.—Trench.

We may and ought, when God calls, to come as we are; but we may not, if we would see his face and enjoy his last feast, remain as we are.—Stier.

"Friend"—Rather, companion. As this man represents the state of a person in the visible church who neglects to come unto the Master of the feast for a marriage garment—for the salvation which Christ has procured—he cannot with any propriety be called a friend, but may well be termed a companion, as being a member of the visible church, and present at all those ordinances where Christ's presence and blessing are found.—A. Clarke.

"He was speechless"—He was muzzled or haltered up; that is, he held his peace as though he had a bridle or halter in his mouth. This is the import of the Greek word here used.—Trapp.

"Bind him"—He that comes in to Christ's table without a wedding garment on his back shall not go out without fetters on his feet; neither shall it help him that he hath eat and drank in Christ's presence; for his meat is sauced and his drink spiced with that bitter wrath of God. Job 20: 23.—Trapp.

"Outer darkness"—The professors of the Gospel will be personally examined: 1. There is a personal visit—"When the king came." 2. There is a personal scrutiny—"He saw a man." 3. There is a personal interrogation—"Friend, how camest thou in?" 4. There is personal conviction—"He was speechless." 5 There is personal bondage—"Bind him." 6. There is personal exclusion—"Cast him into outer darkness." 7. There is personal torment—"Weeping and gnashing of teeth."—J. T. Woodhouse.

"Called....chosen"—The many called include, 1. The entire Jewish nation, who are not chosen, beeause they refuse the Gospel invitation. 2. The Gentiles, of whom they alone are chosen who see in the kingdom of God that in which it consists, "righteousness, and peace, and joy in the Holy Ghost." Romans 14: 17.—Abbott.

The general sense is: Few pass safely through the two stages of sifting, the one man in the parable, therefore, stands for a large class. It is implied that the guests that stand the test are "chosen" by God.—Schaff.

The Christian Cynosure.

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Now, whatever becomes of the American Party, or the mission committee or the Law League, we conceive that so long as all are working to throttle this lodge monster and no better means to attain their particular ends are at hand they are not to be despised. Personally, should the National Association at some future time supersede them all we should be gratified. There are other questions that arise, which deserve notice at some future time.

WOMANS' CHRISTIAN TEMPERANCE UNIONS AND GOOD TEMPLARS?

These Unions work for temperance by holding up Christ as a cure for all sin, intemperance included. Hence they are engaged in their legitimate business when leading souls to Christ according to his methods, in order to rescue them from the sin of intemperance.

Christ honored his parents, taught the sacredness of the marriage relation, and did what he could to purify homes while he walked on earth, so these Christian Unions do well in promoting total abstinence from the use of intoxicating drinks in order to purify homes.

Since civil government is ordained by God and honored by Christ, these Unions do well in laboring to make civil magistrates more and more ful-

y a terror to those evil doers "who ɔut an enemy into a man's mouth o steal away his brains." Wisely ave they adopted as their motto,— s expressive of their character and im—"*For God and home and native land.*"

With this noble aim the Woman's hristian Temperance Union, so ɔng as it uses Christ's *methods* in romoting its objects deserves the ordial assistance of all who can aid t.

It is, however, evident that whatver militates against the glory of "God" as revealed through Christ, or operates against the highest good of "home" and "native land," should not receive the favorable notice of a Christian Temperance Union.

Let us glance at the objects of the Good Templar order and the means used for the accomplishment of its work, then we can intelligently and satisfactorily answer the question as to how this order would be regarded by the Christian Temperance Unions. The aim of the Good Templars in starting was to unite "in one grand organization" all the temperance orders. (Not "God and Home and Native Land.")

The religious creed of the Good Templars leaves Christ out of it. But to blind Christians on this point two of its ten prayers are Christian and three others allude to Christ. A belief only in the "existence of Almighty God the Ruler and Governor of all things," is required of a candidate as he enters the lodge; and "The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist and Freemason." Hence the God of the Good Templars is not God in Christ, the true God.

This fact is seen further in the un-Christlike methods pursued in the Good Templars order. Christ ever spake openly to the world. He commanded his disciples, "What I tell you in darkness that speak ye in the ligh.." Mat. 10: 27. This order is in principle and often in practice a foe to "Home and Native Land." It obligates, in some instances, husbands to conceal from their wives or wives from husbands. Parents from children, but oftener children from parents. Thus it confuses the ideas of the young as to who are the God-appointed persons to receive their confidence and friendship, and leads youth to feel that there are closer ties than those which bind families to each other and to God.

Since we are indebted to Christ for the pure home and a free country, it is easy to see that an order worshiping a false God (while it pretends to pray to the true one); that an order which forbids in many instances the confidential relations of parents and children, is a foe to a healthy home and civil government. But it is also an enemy in that it breaks down in the minds of the members of the order the capacity for perceiving the pernicious character of the oath-bound secret orders.

Now since the Woman's Christian Temperance Union endeavors to work in Christ's way for "God and home and native land" and the order of the Good Templars is an incipient power for the dethronement of Christ, the destruction of Christian homes, and the subversion of Christian government, this Union, while doing all it can to enlighten and befriend members of the order many of whom are ignorant of its evil nature, at the same time should not bid the order, as an *order*, "God speed." (2 John 10th verse.)

While we love our enemies and even the enemies of "God and Home and Native Land," as Christ loved his enemies, the evil principles which men hold and teach (whether through perversity or blindness) should be abhorred. Woman's Christian Temperance Unions should post themselves thoroughly on the evil nature of this order and speak of it as an instituion only in terms of warning.

—Elder Browne writes that two weeks' work is ready in Putnam and LaSalle counties which will be taken up on his return from the South. Bro. Lowe of Michigan, who has been master of four lodges, is ready. Now let our welkin blaze in Illinois.

—Dr. S. L. Cook lecturer for northern Indiana has lately completed a course of lectures in Elkhart county, and when last heard from was on his way to the neighboring county of Marshall.

—The Chicago meetings were continued last week with great enthusiasm and success in the Free Methodist church, Bro. M. V. Clute's, on the West Side. Secretary Stoddard spoke on Wednesday evening and Past Master Ronayne on Thursday and Friday. The audiences were large and deeply interested. A few Masonic interruptions occurred, which were useful to the speakers, enabling them to make a more forcible argument. These meetings will be continued this week in Carpenter Hall on Friday evening.

—As an instance of the influence of lodgery in politics, a brother told Sec'y Stoddard after the meeting of Wednesday evening that he had been a member of two lodges, one of which was the Orangemen. At one election season his pastor took him in his buggy one day and as they were riding asked him for whom he was going to vote. On being told, he added, "Why you must be true to your brethren!" He then labored long and earnestly to obtain a promise of a vote for the lodge candidate. This first opened his eyes to the true character of lodgery, and further investigation led him to give it all up.

—The sixty-first anniversary of Odd-fellowship was celebrated on Monday the 26th ult. The almost universal accompaniment of these parades was a dance at night. Prominent among the speakers for the fraternity in the neighborhood of Chicago were Schuyler Colfax; "Colonel" Elward Anderson, pastor of the Congregational church of Quincy, Ill.; George Harlow, Secretary of State for Illinois and aspirant for the governor's chair; and Hon. Will Cumback of Indianapolis, a prominent politician much sought after as speaker in our modern Sabbath-school conventions. Anderson of Quincy is the man who defended the lodge before the last meeting of the State Congregational Association at Princeton. He is a valued contributor of the *Advance* of this city, which will hardly venture to expose his pretensions so long as he is "regular" in the church and popular in the lodge.

Tract Work, N. C. A.

We are much encouraged by the increased interest manifested in our work by the demand for tracts for circulation among the people. All orders thus far have been filled, but the demand seems likely to exceed our means of supply, if the present increase continues. We must be prudent in the management of funds that we may be both just and generous to contributors and patrons. I have sent out over 20,000 pages during this week, and am not weary in well doing. I shall ask the directors at their meeting May 6th, to modify their former action so as to enable us to keep within our means. Meantime let no one in need of tracts, and who can use them to advantage hesitate to make his wants known, and, where consistent, send along with your order something for this special work.

J. P. Stoddard.

Principles Worth more than Money.

Western, Iowa, Apr. 27, 1880.

What caused the blood to flow from the veins of more than fifteen millions of Christian martyrs? Was it not the bravery of unbounded love that made these deaths possible? "If Jesus laid down his life for us we ought also to lay down our lives for the brethren." May it not be the very best way to die? It is not the manner of death that should be feared, but the manner of life.

There never was an age that true reformers were in greater demand, nor one that promised a harvest more fruitful than ours. Great results are reached more speedily than in previous times. Rigid maintenance of true principles will accomplish great things within the next ten years. Not to maintain these, who can tell where this nation will be politically and religiously in ten years? Organized sin, as shown in the late Boston Masonic opposition to free speech, has in it terrible explosive, and possibly destructive elements. To counteract and destroy these elements, every Christian and patriot should be a volunteer and drilled soldier.

How shall it be done?

1. All should take and read the organ of the National Christian Association. Its circulation ought to be doubled every six months. The best evidence for this is, *that the lodge and its supporters hate it.*

2. No minister of the Gospel should be supported who supports the lodge. The ministerial office is too sacred to be used by Satan for his own use and to divide and injure the true church.

3. Every minister, lawyer, doctor, mechanic, merchant, teacher politician, editor, officer and business man, who manfully opposes the entire lodge system, should be supported, until all men become willing to share openly and impartially the business and blessings guaranteed to a free people.

4. Every man and woman in sympathy with the principles of the National Christian Association, who is able to give money, should withhold his and her gifts from institutions of learning under lodge influence; and give bountifully to Reform Colleges, and where help is much needed. What are true principles and reform colleges worth unless supported?

5. It is inconsistent for lodge opponents to send their sons and daughters to institutions indulging secret societies among the students, and where secretism is countenanced or obtains among the officers or teachers.

Wheaton and Westfield Colleges in Illinois, and Western College in Iowa, have all taken an open and firm stand against the entire system of secretism, and should have the sympathies, prayers, money and students necessary to grand success. Near two years ago Wheaton appealed for $22,600, and last year Westfield appealed for $25,000, to pay off their debts and enable them to go on in their good work of educating true reformers. The church and friends heeded their appeals, and thereby strengthened the faith of Western College. Our debt is nearly $25,000. And as true principles are worth more than money, will the dear friends in the church and out of it, East, West, North and South, please send me money, notes, bequests and deeds of real estate, to help perpetuate true principles through all coming time? I believe you will. M. S. Drury,

Financial Agent of Western College, Western, Iowa.

—Friend Nutting of the *American Freeman*, Albany, Mo., has sent us a sample of editorial and typographical work which is as beautiful as it is unusual for a country office. The card, tastily printed in colors, contains a calendar for the year, a number of valuable axioms from the Bible and eminent authors, and a list of all the candidates for the Presidency who have received electoral votes, with the electoral and popular vote for each.

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The free mission work begun formally some three years ago by the N. C. A. directors voting to begin a home mission fund for the South and to solicit contributions for the same. We were all too busy with the lodges at the North to give much attention to this work at once, and the single dollar sent in at the time has remained in the treasury until a few week's since. But it was good seed nevertheless. The last meeting of the Dupage county (Ill.) Association discussed the matter of missionary contributions freely. Several of the brethren were settled that they would no longer give mission money for the Lord and see it supporting a Freemason or a society whose whole influence was with the lodge. They voted to request the National Board to arrange some plan for their relief. The Board accepted the charge without question, a committee prepared a report which was adopted as the minutes will show. But nothing was done of a practical nature until the State Association recommended and started the work.

Nothing has been done by the Association having for a direct object the casting of the lodge devil out of the courts. Several years have passed since Mr. Ronayne asked for aid in prosecuting "Brick" Pomeroy. There was not a general enthusiasm in that direction. Most Anti-masons are peaceable men and avoid the courts. Mr. Woodward of Cincinnati, has been dissatisfied that the Association did not grapple with this question; perhaps justly, but we have yet to be convinced that the time has come for the Association to take this matter in hand. The National Law League, of which Mr. Langhorne of Washington city is president, has undertaken it; and whatever may be said about methods, in which men seldom agree perfectly, there can be no doubt that the end in view is approved by every one who loves the National Association; for it is an object sought by the Association itself.

Now, whatever becomes of the American Party, or the mission committee or the Law League, we conceive that so long as all are working to throttle this lodge monster and no better means to attain their particular ends are at hand they are not to be despised. Personally, should the National Association at some future time supersede them all we should be gratified. There are other questions that arise, which deserve notice at some future time.

WOMANS' CHRISTIAN TEMPERANCE UNIONS AND GOOD TEMPLARS?

These Unions work for temperance by holding up Christ as a cure for all sin, intemperance included. Hence they are engaged in their legitimate business when leading souls to Christ according to his methods, in order to rescue them from the sin of intemperance.

Christ honored his parents, taught the sacredness of the marriage relation, and did what he could to purify homes while he walked on earth, so these Christian Unions do well in promoting total abstinence from the use of intoxicating drinks in order to purify homes.

Since civil government is ordained by God and honored by Christ, these Unions do well in laboring to make civil magistrates more and more ful-

y a terror to those evil doers "who ıut an enemy into a man's mouth o steal away his brains." Wisely ıave they adopted as their motto,— s expressive of their character and im—"*For God and home and native land.*"

With this noble aim the Woman's hristian Temperance Union, so ong as it uses Christ's *methods* in romoting its objects deserves the ordial assistance of all who can aid t.

It is, however, evident that whatver militates against the glory of "God" as revealed through Christ, or operates against the highest good of "home" and "native land," should not receive the favorable notice of a Christian Temperance Union.

Let us glance at the objects of the Good Templar order and the means used for the accomplishment of its work, then we can intelligently and satisfactorily answer the question as to how this order would be regarded by the Christian Temperance Unions. The aim of the Good Templars in starting was to unite "in one grand organization" all the temperance orders. (Not "God and Home and Native Land.")

The religious creed of the Good Templars leaves Christ out of it. But to blind Christians on this point two of its ten prayers are Christian and three others allude to Christ. A belief only in the "existence of Almighty God the Ruler and Governor of all things," is required of a candidate as he enters the lodge; and "The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist and Freemason." Hence the God of the Good Templars is not God in Christ, the true God.

This fact is seen further in the un-Christlike methods pursued in the Good Templars order. Christ ever spake openly to the world. He commanded his disciples, "What I tell you in darkness that speak ye in the ligh.." Mat. 10: 27. This order is in principle and often in practice a foe to "Home and Native Land." It obligates, in some instances, husbands to conceal from their wives or wives from husbands. Parents from children, but oftener children from parents. Thus it confuses the ideas of the young as to who are the God-appointed persons to receive their confidence and friendship, and leads youth to feel that there are closer ties than those which bind families to each other and to God.

Since we are indebted to Christ for the pure home and a free country, it is easy to see that an order worshiping a false God (while it pretends to pray to the true one); that an order which forbids in many instances the confidential relations of parents and children, is a foe to a healthy home and civil government. But it is also an enemy in that it breaks down in the minds of the members of the order the capacity for perceiving the pernicious character of the oath-bound secret orders.

Now since the Woman's Christian Temperance Union endeavors to work in Christ's way for "God and home and native land" and the order of the Good Templars is an incipient power for the dethronement of Christ, the destruction of Christian homes, and the subversion of Christian government, this Union, while doing all it can to enlighten and befriend members of the order many of whom are ignorant of its evil nature, at the same time should not bid the order, as an *order*, "God speed." (2 John 10th verse.)

While we love our enemies and even the enemies of "God and Home and Native Land," as Christ loved his enemies, the evil principles which men hold and teach (whether through perversity or blindness) should be abhorred. Woman's Christian Temperance Unions should post themselves thoroughly on the evil nature of this order and speak of it as an instituion only in terms of warning.

—Elder Browne writes that two weeks' work is ready in Putnam and LaSalle counties which will be taken up on his return from the South. Bro. Lowe of Michigan, who has been master of four lodges, is ready. Now let our welkin blaze in Illinois.

—Dr. S. L. Cook lecturer for northern Indiana has lately completed a course of lectures in Elkhart county, and when last heard from was on his way to the neighboring county of Marshall.

—The Chicago meetings were continued last week with great enthusiasm and success in the Free Methodist church, Bro. M. V. Clute's, on the West Side. Secretary Stoddard spoke on Wednesday evening and Past Master Ronayne on Thursday and Friday. The audiences were large and deeply interested. A few Masonic interruptions occurred, which were useful to the speakers, enabling them to make a more forcible argument. These meetings will be continued this week in Carpenter Hall on Friday evening.

—As an instance of the influence of lodgery in politics, a brother told Sec'y Stoddard after the meeting of Wednesday evening that he had been a member of two lodges, one of which was the Orangemen. At one election season his pastor took him in his buggy one day and as they were riding asked him for whom he was going to vote. On being told, he added, "Why you must be true to your brethren!" He then labored long and earnestly to obtain a promise of a vote for the lodge candidate. This first opened his eyes to the true character of lodgery, and further investigation led him to give it all up.

—The sixty-first anniversary of Odd-fellowship was celebrated on Monday the 26th ult. The almost universal accompaniment of these parades was a dance at night. Prominent among the speakers for the fraternity in the neighborhood of Chicago were Schuyler Colfax; "Colonel" Elward Anderson, pastor of the Congregational church of Quincy, Ill.; George Harlow, Secretary of State for Illinois and aspirant for the governor's chair; and Hon. Will Cumback of Indianapolis, a prominent politician much sought after as speaker in our modern Sabbath-school conventions. Anderson of Quincy is the man who defended the lodge before the last meeting of the State Congregational Association at Princeton. He is a valued contributor of the *Advance* of this city, which will hardly venture to expose his pretensions so long as he is "regular" in the church and popular in the lodge.

Tract Work, N. C. A.

We are much encouraged by the increased interest manifested in our work by the demand for tracts for circulation among the people. All orders thus far have been filled, but the demand seems likely to exceed our means of supply, if the present increase continues. We must be prudent in the management of funds that we may be both just and generous to contributors and patrons. I have sent out over 20,000 pages during this week, and am not weary in well doing. I shall ask the directors at their meeting May 6th, to modify their former action so as to enable us to keep within our means. Meantime let no one in need of tracts, and who can use them to advantage hesitate to make his wants known, and, where consistent, send along with your order something for this special work.

J. P. Stoddard.

Principles Worth more than Money.

Western, Iowa, Apr. 27, 1880.

What caused the blood to flow from the veins of more than fifteen millions of Christian martyrs? Was it not the bravery of unbounded love that made these deaths possible? "If Jesus laid down his life for us we ought also to lay down our lives for the brethren." May it not be the very best way to die? It is not the manner of death that should be feared, but the manner of life.

There never was an age that true reformers were in greater demand, nor one that promised a harvest more fruitful than ours. Great results are reached more speedily than in previous times. Rigid maintenance of true principles will accomplish great things within the next ten years. Not to maintain these, who can tell where this nation will be politically and religiously in ten years? Organized sin, as shown in the late Boston Masonic opposition to free speech, has in it terrible explosive, and possibly destructive elements. To counteract and destroy these elements, every Christian and patriot should be a volunteer and drilled soldier.

How shall it be done?

1. All should take and read the organ of the National Christian Association. Its circulation ought to be doubled every six months. The best evidence for this is, *that the lodge and its supporters hate it.*

2. No minister of the Gospel should be supported who supports the lodge. The ministerial office is too sacred to be used by Satan for his own use and to divide and injure the true church.

3. Every minister, lawyer, doctor, mechanic, merchant, teacher politician, editor, officer and business man, who manfully opposes the entire lodge system, should be supported, until all men become willing to share openly and impartially the business and blessings guaranteed to a free people.

4. Every man and woman in sympathy with the principles of the National Christian Association, who is able to give money, should withhold his and her gifts from institutions of learning under lodge influence; and give bountifully to Reform Colleges, and where help is much needed. What are true principles and reform colleges worth unless supported?

5. It is inconsistent for lodge opponents to send their sons and daughters to institutions indulging secret societies among the students, and where secretism is countenanced or obtains among the officers or teachers.

Wheaton and Westfield Colleges in Illinois, and Western College in Iowa, have all taken an open and firm stand against the entire system of secretism, and should have the sympathies, prayers, money and students necessary to grand success. Near two years ago Wheaton appealed for $22,600, and last year Westfield appealed for $25,000, to pay off their debts and enable them to go on in their good work of educating true reformers. The church and friends heeded their appeals, and thereby strengthened the faith of Western College. Our debt is nearly $25,000. And as true principles are worth more than money, will the dear friends in the church and out of it, East, West, North and South, please send me money, notes, bequests and deeds of real estate, to help perpetuate true principles through all coming time? I believe you will. M. S. Drury,

Financial Agent of Western College, Western, Iowa.

—Friend Nutting of the *American Freeman*, Albany, Mo., has sent us a sample of editorial and typographical work which is as beautiful as it is unusual for a country office. The card, tastily printed in colors, contains a calendar for the year, a number of valuable axioms from the Bible and eminent authors, and a list of all the candidates for the Presidency who have received electoral votes, with the electoral and popular vote for each.

Home Circle.

Manifold Grace.

1 Peter 4: 10.

BY MRS. GEO. C. NEEDHAM.

As waters cold, to fainting souls,
When fever burns within,
The Gospel like a river rolls,
To quench the thirst of sin.
Oh! waters sweet, of wondrous power,
The message we receive;
We take free grace this favored hour,
And on the Son believe.
Prov. 25: 25.

As welcome heralds from afar,
From fields of blood and strife,
The Gospel tells of ended war,
Of peace and joy and life.
Oh! blessed news of wondrous power,
The message we receive;
We take free grace this favored hour,
And on the Son believe.
Rom. 10: 17.

As fragrant balm of Gilead,
That cured, and yielded wealth,
The Gospel comes to poor and sad,
A tree of saving health.
Oh! healing balm of wondrous power,
The message we receive;
We take free grace this favored hour,
And on the Son believe.
Jer. 8: 22.

As joyful tidings of release,
To captives long oppress,
The Gospel makes our bondage cease,
And brings the sinner rest.
Oh! jubilee of wondrous power,
The message we receive;
We take free grace this favored hour,
And on the Son believe.
Ps. 89: 15.

As mirrors show the countenance,
And mark its comeliness,
The Gospel doth that love enhance,
Whose gift is righteousness.
Oh! radiant glass of wondrous power,
The message we receive;
We take free grace this favored hour,
And on the Son believe.
2 Cor. 3: 18.

John Newland Maffitt.

AN EMINENT PREACHER AND HIS SINGULAR AND TOUCHING DEATH.

John Newland Maffitt was one of the most eloquent men who ever spoke from American pulpits.

He traveled all over the land, especially in the larger cities, and was greeted everywhere by immense audiences. There was a wonderful fascination in his manner. Multitudes yet live who heard him preach; and multitudes in various places, who are still members of the the church militant, were converted through his instrumentality: and multitudes, no doubt, have gone to join the church triumphant, who were called to Christ through the Word he which preached. The following sentences with which he closes his autobiography are specimens of his style: "These pages will witness against you in the day of eternity. The blood of Christ, staining Calvary, will witness against you. The walls of every sanctuary you have entered will speak, and every blessing will cry aloud for vengeance. Is every argument exhausted? every motive used? Is there no voice in all the dreadful denunciations of the Bible to start you from your dangerous posture? Is there no knock from without, no whisper from within to shake you from your false security? Look up! All heaven kindles in terrific ire! Look beneath! All hell moves in bursting flames! Look around! All creation loudly thunders and declares there is a God! Ho, sinner! Stop! Hear me. You may now, even now, escape. The strongholds are nigh. Thy redemption is at hand."

Many persons who will read this article probably know that, during his life, Mr. Maffitt, like other great and successful preachers, was assailed by various calumnies. It has been well said that the whiter our garments are, the easier they are stained. He had been for some weeks preaching in Mobile. The news came to New York that he was ministering to large assemblies with extraordinary success, and that a glorious revival was attending his labors. Some person or persons furnished for the columns of a scurrilous paper, published in New York, articles in reference to Mr. Maffitt, charging him with gross evils and reviving old rumors that had been afloat in the church. An extra edition of this paper was sent to Mobile and sold around the church where he was preaching during the hours of service. The brethren in Mobile, however, still believed in his innocence and the meetings grew more and more interesting. But each succeeding week the paper, as it was forwarded from New York, contained more pointed articles, and influenced by its statements, several persons, who were not members of the church in Mobile, took the matter up and charged flagrant crimes against him.

At length, we omit particulars, the official brethren forbade his preaching in the church. Mr. Maffitt exclaimed:

"God pity my enemies!" and fell backwards. A physician came in immediately, who said it was a spasmodic action of the heart. He applied restoratives and the great preacher revived — lingered some hours and died without a struggle. His sister said that the evening before his death, as they were walking the room together talking of his persecutions, he said:

"Oh! Ellen, your poor brother is dying. My heart-strings are breaking; I feel they are; but remember I die innocent, a Christian and a gentleman. I pray God to have mercy on my enemies, and forgive them, as I do, from the bottom of my heart."

Thus died John Newland Maffitt. A post-mortem examination was demanded by his friends. They selected the best physicians in the city. Dr. Nott conducted the examination and found the stomach and lungs in a healthy condition; but when Dr. Nott took out the heart he wept like a child, and said:

"There can be no doubt as to the cause of his death, now, for the heart is literally burst."

The heart was taken to the doctor's office in Mobile and preserved, and the body buried without it. The verdict of the jurors was that J. N. Maffitt died of broken heart caused by excessive grief.—*The Methodist*

Joseph Cook on High Schools.

My opinion is that primary education merely is not enough to prepare citizens for the duties of their career in the United States. President Eliot said in New York, not long ago, that merely primary education never has saved a people from the political dangers of universal suffrage, and probably never will. When George Combe was in Boston he said that the education of its schools given to the average citizens was only about enough to prepare them for the amount of political power the masses of the people have in Prussia and Austria. We must in some way give large numbers of the population an education such that they can intelligently direct their own training. I hold that a man who has not been through more than the primary school does not know how to select his own reading profitably. Seven times out of ten he may mistake bad reading for good, and may be easily misled by plausible demagogues, not only in politics but religion. He may be misled in science itself if he has not education enough to enable him to sift books and turn to the best leadership with the confidence that he has chosen right.

The rich do not depend on the high schools. They can take advantage of our best endowed academies; they can pay for the best instruction in private schools. But our great middle class are moulded by the high school system into sympathy with the best thought of the age, and the best public leaders. If you break the link of good secondary education, there will be no connection between your best thought and the masses of the people. It will be exceedingly hard to make your best thinkers sympathize with the people, and yet more hard to make the people sympatize with your best thinkers. It is the glory of the American civilization that her secondary education brings into sympathy with each other the masses and best trained minds, and when the sympathy ceases you will have opened a dyke, and through the gap God only knows what surges of salt and bitterness may burst across the land. I regard the high school, next to the church, as the chief barrier against communistic and socialistic inroads from the howling sea of an ignorant and unprincipled population. Give me the high school under generally Christian influence; give me good secondary education in the United States; give me developed thoughtfulness in the masses, and I have little fears from the inroads of socialism and communism. The church will then be able to grapple with the difficulties that surround the theme. But if you allow the people to petrify under merely parochial schools, nobody can reach the masses of the population except the ecclesiastic, and he only the part of the mass that lies nearest to him. Give New England only the parochial Romanish schools in her manufacturing populations, and in a century her manufacturing towns will become a New Ireland. She is a New Ireland already in some city wards.

A Reformer's Apology.

The asperity of Luther's style of writing threw a shade over all his virtues; though the rudeness of the age in which he lived apologized, in part, for this defect. As this is the least defensible part of his character, let us hear him for once apologize for himself: "I own," said he, to Spalatin, "that I am more vehement than I ought to be; I have to deal with men who blaspheme evangelical truth: with wolves, and with those who condemn me unheard, without admonishing, without instructing me; and also utter the most atrocious slanders against myself and the Word of God; even the most senseless spirit might be moved to resistance by their unreasonable conduct, much more I, who am choleric by nature, and possessed of very irritable feelings, and of a temper easily apt to exceed the bounds of moderation.

"What think ye of Christ? Was he a reviler when he calls the Jews an adulterous and perverse generation, a progeny of vipers, hypocrites, and children of the devil? What think ye of Paul, who calls the enemies of the Gospel dogs and seducers; who, in Acts xiii. inveighs against a false prophet in this manner: 'Oh, full of subtilty, and all malice, thou child of the devil, thou enemy of all righteousness.'

"Why does not Paul gently soothe the impostor rather than thunder at this rate? A mind conscious of truth cannot, with easy indifference, endure the obstinate enemies of truth.

"I see that all persons demand of me moderation, and especially those of my adversaries who least of all exhibit it. If I am too warm, I am yet frank and open, in which point I think that I excel those who always act with artifice and guile."

Virtuous thoughts of the day lay up good treasures for the night, whereby the impressions of imaginary forms rise into the sober similitudes, acceptable to our slumbering selves and preparatory to divine impressions.

The greater your self-denial, the firmer your faith and the more acceptable to God. The sincere devotion of the rich, the alms of the poor, the humility of the great, the faith of the depressed, contenming the world when we can command it at pleasure, continuing instant in prayer even when we receive not that we ask; these, and such like instances of self-denial God will greatly regard.—*Bishop Wilson.*

Childrens' Corner.

William Tyndale.

[Concluded.]

The singular wisdom and sagacity of the great leaders of the Reformation are nowhere so clearly seen as in their hearty adoption of the supreme authority of Scripture, and their unceasing toil to give that Scripture to the people in their own tongue. In their war with the claims of the papal system, they saw the folly of time serving expedients, which, even if successful, would be a mere carrying of outposts, leaving the citadel untouched.

However various the character of those who presided over the system, it remained unchanged in any essential feature, and radical reform was as hopeless under the pontificate of the luxurious Leo as of the austere Adrian. "The church," said the latter, "stands in need of a reformation, but we must take one step at a time." Luther sarcastically said: "The Pope advises that a few centuries should be permitted to intervene between the first and second steps." None of these would have led to the reform, without which, as we have already seen, Tyndale considered it "impossible to establish the people in any truth." The belief of the church in Tyndale's day is the belief of the same church in our own, and Cardinal Wiseman rightly says that where "universal license to read the Scriptures prevails, church government declines."

By the spring or summer of 1524, Tyndale left England, and for the prosecution of the work to which he devoted himself, became an exile from his native land. The English-speaking race, though less demonstrative, are as much distinguished as any other for love of country.

"That dear name
Comprises home, kind kindred, fostering friends,
Protecting laws."

All these blessings Tyndale might have enjoyed on the condition of ceasing from his work of translation and obeying the masters on earth instead of the one Master in heaven. His own expressions show his unabated attachment to a land "loved and longed for." After years of separation from it, he speaks of "exile" and "bitter absence from my friends." A man, as Danton said, cannot carry away his country on the sole of his shoe. But no vain regrets distracted his attention or interrupted his labor. In a little more than two years after he landed at Hamburg, he had completed the translation of the whole of the New Testament, and that, too, with every mark of care and deliberation. This has been often cited as an evidence of unwonted diligence, but we are inclined to believe that a part of the work may have been finished ere he left England, the fruit of his solitary day and night study of the "book," which Munmouth mentions.

Mistaken opinions, and even errors in point of fact, are incidental to every composition embracing an extensive field, minute research, a multitude of details, and the examination of conflicting and contradictory testimony.

Neill, author of an excellent work on the colonization of America during the 17th century, has shown in the preface some errors into which Bancroft has fallen in his history of the United States. For example, Bancroft speaks of the early settlers of Maryland as "most of them Catholic gentlemen." Lord Baltimore, however, who is quite as good authority on this point, and not liable to any question on the score of Protestant proclivities, says, in a letter to the Earl of Stratford, "the colonists were poor laboring men and mostly Protestants."

The diligence of Froude has not availed to save him from occasional inaccuracies. Thus, in his account of the murder of Darnley, he says: "Forlorn victim of a cruel time! Twenty-one years old—no more." Whereas he was twenty-six. In his account of Tyndale, he has fallen into a more serious error. "Tyndale," he says, "saw Luther, and under his immediate direction translated the Gospels and Epistles." There is no evidence for any such statement. Tyndale never was in Saxony until after the publication of his New Testament; besides, the assertion, so injurious to Tyndale's originality as a translation, is disposed by the internal evidence of the work itself, and is in conflict with his own declaration that he "translated from the Greek text without the assistance of any predecessor."

Tyndale's translation seems to have been as unexpected and startling as a clap of thunder in a clear sky. No sooner printed, than it was eagerly sought for and read. The malice of his enemies was roused to the highest pitch. At first, not recognizing the new power which had come into the world with the invention of printing, the coarse and blundering expedient of burning the translation was resorted to. There was another step suggested by the highest authority in the church. When Woolsey would not act on the papal bull of June 19, 1520, requiring the burning of Lutheran books, the Pope replied, that not only the books, but "the authors should be burned." Tyndale counted the cost of the greatest boon ever conferred upon his nation. In 1879, that nation, slowly wise, rears a statue to his memory on the embankment of the Thames. In 1523, an outcast and a wanderer, he exclaims: "If they burn me, they shall do none other thing than I look for." His life from that year was one of continued apprehension and suffering. Dogged by spies, and hunted from one city to another, he was finally apprehended, and taken to the castle of Vilonde near Brussels. Here he was imprisoned a year and a half and at length condemned and delivered over into the hands of the secular power. On the 10th of August, 1536, and on the day of the week set apart for the execution of criminals, he was, according to a law, more humane than that of England, first strangled and afterwards burned. The place where he suffered is still shown near the site of the penitentiary, and thus a man, "of whom the world was not worthy," joined the glorious company of confessors and martyrs. Betrayed like the Saviour he served, by a token of friendship and "led as a lamb to the slaughter," even the accomplices of the traitor "pitied to see his simplicity." The analogy might be further extended. To labor for the Divine Master is one phase of conformity to him who "came not to be ministered unto but to minister." but to suffer also for him who yielded his life for us, realizes and completes the assimilation. "And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they? And I said unto him, sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."—*Baptist Weekly.*

Thirteen Ways of being Happy.

Happy is the man whom God correcteth; for he maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.—*Well Spring.*

To be truly great, it is necessary to be truly good and benevolent, for all other distinctions the clods of the valley will cover, and the greedy worms destroy.

Youth is the vernal season of life, and the blossoms it then puts forth are indications of those future fruits which are to be gathered in the succeeding periods.

J. W. Margrave, Hiawatha, Kansas, writes:

"We must try to have some more lectures here the coming summer. Could we not manage to have Prof. Blanchard make Kansas another visit after awhile?"

Home and Farm.

Humblebees and Red Clover.—It has been discovered by naturalists that the existence of red clover is dependent upon the humblebee. The pollen of this variety of clover is formed near the bottom of its narrow, tube-shaped flowers. The humblebee, in seeking for honey, collects this pollen upon its long proboscis, carries it from one flower to another, and thus fertilizes them and causes the production of seed. If this were not done, no seed would be produced, so that the plant would soon run out. It happens that the humblebee is the only insect which visits red clover that has a proboscis long enough to reach down to the pollen; consequently, if all our humblebees should freeze to death some cold winter, there would be no clover seed the next season.

In countries where the humblebee is not found, red clover cannot grow. Recognizing this fact, the Acclimatization Society of New Zealand who are endeavoring to introduce the red clover into their country, recently sent to England for an army of humblebees. Mr. Frank Buckland has already sent them two nests, which are expected to reach them about New Year's. It is hoped that by the valuable services of these homely insects, the red clover may be made to flourish in New Zealand.

A Discovery about Corn.—An exchange tells of a man who plants, two or three weeks after the crop is planted, a new hill of corn every fifteenth row, each way. And this is the reason: If the weather becomes dry after filling time, the silk and tassels both become dry and dead. In this condition, if it should become seasonable, the silk revives and renews its growth, but the tassels do not recover. Then for want of pollen, the new silk is unable to fill the office for which it was designed. The pollen from the replanted corn is then ready to supply silk, and the filling is completed. He says nearly all the abortive ears, so common in all corn crops, are caused by the want of pollen, and he has known ears to double their size in this filling.

Utilizing Old Fruit Cans.

Perhaps one of the most appropriate uses of an old fruit-can that can be devised, is to make it contribute to the growth of new fruit to fill new cans. This is done in the following manner: The can is pierced with one or more pin holes, and then sunk in the earth near the roots of the strawberry or tomato or other plants. The pin holes are to be of such a size that when the can is filled with water the fluid can only escape into the ground very slowly. Thus a quart can, properly arranged, will extend its irrigation to the plant through a period of several days; the can is then refilled. Practical trials of this method of irrigation leave no doubt of its success. Plants thus watered flourish and yield the most bounteous returns throughout the longest droughts. In all warm localities, where water is scarce, the planting of old fruit cans, as here indicated, will be found profitable as a regular gardening operation.

R. H. Kelly, St. Charles, Ill., writes:

"I wish we could have some good Anti-masonic lectures here."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$147 40
Eli Tapley	42 50
C. C. Foote	25 00

The following subscriptions have not been acknowledged: C. E. Sterry, Rowe, Ill., $5.00; P. C. Stone, Morrison, Ill., $2.00; Rev. Isaac Bancroft, Monroe, Wis., for Southern Tour, $25 00.

Bro. Hinman reports the following payments: S. J. White, $5.00, and Mr. Park, $1.00, both of Lostant, Ill. Sam'l Plumb, Streator, Ill., $25 00 in full payment of subscription. Paid Bro. Hinman from this office contribution of James Craig, Lima, Ind., $3.00.

Received at this office from M. B. Witmer, Shaucks, O., $2 00.

—Bro. Edward Matthews who has been laboring at Brooklyn, Michigan, during the winter season, has removed to Spring Arbor, in the same State, where he may in future be addressed by any who desire his services as lecturer.

—Elder Isaac Hyatt has closed his pastorate with the Free Baptist church of East Hamlin, and has accepted a call to the church in Dale, Wyoming county, N. Y.

—Bro. H. H. Hinman has been for two weeks kept from his work in the vicinity of Tonica by severe illness in his family. His three children have the scarlet fever, the two older just recovering, one of whom was for several days in a very dangerous condition. Bro. Hinman and his wife are nearly worn out with continuous watching.

—Eight members were received into the College church, Wheaton, on Lord's day.

—In the Sabbath-school of this church the following excellent pledge, prepared by a committee of teachers, has been circulated: "We, the undersigned, hereby promise, that we will abstain from all intoxicating iquors as a beverage, including wine, beer and cider; from the use of tobacco in any form; and from profane swearing, looking to Him who "in that He suffered being tempted is able to succor them that are tempted."

FROM THE MISSIONARIES IN THE SOUTH.

Their Work among Colored Churches and Sabbath Schools—Tract Distribution and Anti lodge Bulletins—Ill Health—The Masonic Ku klux Visit them.

COLUMBUS, Miss., Apr. 18, 1880.

DEAR BRO. HINMAN:—Your letter made us very glad. Our report was sent to you to Boston in care of Bro. James, but it only arrived the day of the opening of the convention and he could not get it to you, but I suppose he has forwarded it. If it is not received please let us know.

I am preaching two Sabbaths in each month at my church in Alabama, Pleasant Ridge. I have good congregations and fixed attention, and a very interesting Sabbath school of about thirty. The church has prayer-meeting between appointments. It is eight miles from my home. I have preached at other places, conducted or taken part in prayer-meetings and visited from house to house as I felt I had opportunity; but owing to the necessity that I feel upon me to labor for the support of my family and my own bad health and that of some of my family, I have not gone as far from home as usual and have not preached so often.

We keep up the tract distribution vigorously; that is, of anti-secret tracts, for we cannot get many religious tracts. The excitement is kept up on the road by keeping boards nailed to a tree with a few sentences relative to the evils of secret orders in large letters. I have kept one up for the most of the time nine or ten years on a large post oak opposite our house. On one I certified that the oaths of secret orders were not made binding by any law of God or man. It seemed to be considered worse than all the rest. They shot at it and threw at it and finally knocked it down and I put it up higher. The tree was then cut down by parties working the road, the overseer being a Mason. The same board was nailed up and put on another tree. Some came at night and put soot on it and fired the tree. A large fire has been built by it several nights and it has been deadened with an ax.

You ask after our "need." We have not more than two bushels of meal, one bushel of corn, a few bundles of fodder, a very little indifferent meat, some milk and home made molasses. We had perhaps one-half bushel of graham flour not long since, which is all the flour we have had for a long time. We also have a few hens and no money. I thank the Lord for what I have and am trying to trust it will do till he sends more. The note which Bro. Browne forwarded to me came when it was greatly needed and filled my heart with thankfulness. I thank you sincerely for the stamps, they were very acceptable.

Yours in Christ,

E. TAPLEY.

Mrs. Tapley also writes about the same time:

DEAR BRO. HINMAN:—Your letter gave us great pleasure. I am praying still for an institution to educate colored home and foreign missionaries. I believe God will yet hear. I teach a class in a colored Sunday-school every Sabbath, distribute all the religious papers I can get and a good many Anti-masonic tracts, attend their prayer meetings and other meetings, but sickness has hindered much and opposition also. If my daughter does not recruit, I must give her a change of air if possible. Will you please send me a separate certificate of my recommendation by the commission. I sometimes think I *must* go North, but I have neither funds nor clothing to take me there, to tell of the need of help here among the colored people. I have been having chills and often felt too sick to write. Last summer I suffered much from heat from teaching an out-door Sabbath-school, and last winter much from cold also in the colored places of worship. I confess I have been bitterly disappointed myself this spring with regard to opportunities and ability to labor in the mission field, but my faith has by no means failed and when outward circumstances seem adverse I cling more firmly to the great strength of the Almighty and plead his promises, believing that he will yet do great things for us.

M. T.

A KU KLUX NIGHT ATTACK.

On Saturday night, the 24th of April, a call was made by some men at our gate near twelve o'clock. Mr. Tapley was asleep at the first call and I stepped to the window and raising the sash asked who was there. They called twice for my husband to come out to them. They made no intelligible answer as to who they were, and he did not go. They threw a volley of stones against the door and side of the house, being only about twenty steps away. The stones ranged about the size of an egg and made quite a racket. They rode quickly away about a hundred yards, and one of them began to curse bitterly in a loud voice. He was so far from us we could distinguish only a few among his many words. We heard, "Your papers," "this old board up here," "lashes," "wear you out," and "you had better get away from here."

In the morning we found they had torn down some of the fencing around our enclosures. The board to which they alluded was one which my husband had put up opposite our house on which was a certificate that the oaths of secret orders are not binding, and a few sentences relative to the evils of lodgery. The papers which disturbed them were Anti-masonic tracts. We had no opportunity to give them our blessing, but followed them with prayers that God's blessing might rest upon them, and that they might be saved from that perdition which they seemed so earnestly to desire for my husband.

Sabbath before last he preached to a congregation of colored people from the text, "After the doings of the land of Egypt wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall keep my statutes, and my judgments: which if a man do he shall live in them: I am the Lord." There was fixed attention and deep interest to the close.

Among other things mentioned was the belief that one could poison another by putting something into his tracks where he had passed. In the congregation was a woman who was in great trouble because she was accused of having poisoned another in this way. As Mr. T. showed that this could not be done, and exhorted them not to keep up old imported traditions, this woman was so overjoyed that her righteousness was brought forth as the light that she exclaimed aloud: "Glory to God!"

On last Sabbath Mr. T. preached for Salem Congregational church; and although this church and congregation is just now diminished somewhat by a late emigration of a colony of its members to Kansas, many of the former members and the ministers who have been trained up by her, and who are laboring in distant States will be glad to know that the fire still burns on the altar of the mother church.

I thank the friends who have assisted us in our work, and those who have written words of cheer and assured us of their prayers for our success. I am just now much interested in securing houses of worship for two churches. If any of the readers of the *Cynosure* would feel it a privilege to asssist me in this, it would be most acceptable. I ask all to unite with me in prayer that God would prosper me in this work.

MRS. M. A. TAPLEY.

—There was considerable excitement among the Presbyterians of this city over the resignation of Rev. Dr. Gibson of the Second church, to accept a call from London, England. The church was strongly opposed to his leaving and argued their case forcibly but unsuccessfully in the Presbytery.

CONGREGATIONAL.

Rockford Association—Masonry in the Congregational Churches; and especially in the Wheaton Church—A Word for Tonica—A True-hearted Evangelist.

LINDENWOOD, Ill., Apr. 29, 1880.

EDITOR CYNOSURE:—Last week I attended the Rockford Congregational Association at Byron, a village pleasantly situated on Rock river. The first man I met was Dr. Blount, a warm friend of Gen. Sec'y Stoddard. It was here that the General Secretary was one day most unexpectedly attacked by the Worshipful Master of the lodge, who is considered a very respectable man!

When the churches of the Association began to report, Dr. Blount asked that they include tobacco in their report on temperance. Some interesting facts were brought out. Churches so poor that they can hardly live even with missionrary help, have members who use tobacco. A rich church reported that if the use of tobacco were made a disciplinary matter, the church would be obliged to go to the Home Miss. Society for support. One man said that he used tobacco for thirty years before he thought it wrong, and then he put his pipe in the stove "and it has been there for ten years." It is a hopeful sign that this popular sin has been condemned in the Association, and if pastors are faithful when they return to their churches, next year will doubtless show an advance in the temperance sentiment and in the spiritual life of the parishes.

One pastor, a Mason who claims to have no sympathy with the lodge, reported twenty-five additions to his church, the fruit of a revival.

The churches made no report as to their complicity with the lodge; and the drift of Congregationalism shows plainly enough that we need not expect such a report until Antimasonry is at least as popular as temperance. Several things show that Congregationalism does not intend to allow a report on this subject, viz:

Dr. Quint [Sublime Prince of the Royal Secret, 32 deg.] placed at the head of National Council.

The Iowa State Association at Tabor, 1878, refused to advise the churches upon Freemasonry.

The same year the Home Missionary superintendent of Iowa refused to allow a minister to enter a Home Missionary church on the sole ground that he would preach against Freemasonry as against other sins and hence do harm. The superintendent at the same time professed his opposition to all secret societies.

The shameful treatment of the venerable President Blanchard by the Illinois Association also points to the same conclusion.

It is evident that the leaders of Congregationalism mean that the sin of secretism is tabooed in their Associations.

There are good but weak men in every church who easily catch the spirit of these leaders and they stand as the "devil's sentinels" against every effort to purify the church from this sin.

A young man thought it would be wrong for him to leave the lodge of which he was a member and join the Congregational church of College Springs, Iowa. He consulted one of the deacons, who was of the same mind, but who consulted the Home Missionary superintendent, who said that the young man was right not to leave the lodge!

Now is it any wonder that the Tonica church has been trying to find rest these two years and finds none? Their trouble is due, doubtless, in part, to this denominational influence which acts constantly, often secretly, upon individuals in the church and congregation. One step toward peace would be to step outside of denominational or sectarian lines and thus free herself from denominational influence; otherwise she may follow in the wake of the Congregational church of Wheaton, which has rejected its testimonies against Masonry and other popular sins. At least so wrote one of the officers of that church; and another member wrote as follows soon after the meeting at which the church rejected its testimonies: "*So we see that it was Masonry* [not Prest. Blanchard] *with most of the persons who made the other fuss.*" We agree with the writer above that the division in the College church was not Prest. Blanchard, but a difference in vital principles.

We have reason to rejoice in the number of faithful evangelists at the present time. When the Holy Spirit was being poured out and many were professing faith in Christ at Olney, Ill., under the labors of Mr. J. A. Todd of Des Moines, Iowa, two of the ministers visited him one morning, and told him that unless he would agree to take back what he had said against Freemasonry on the pevious evening, the bell would not ring for service that night. He answered: "What I have said is God's Word; I cannot take that back. If the church does not open to-night the responsibility rests upon you."

Yours truly,

W. I. PHILLIPS.

REFORMED PRESBYTERIAN.

—The *Reformed Presbyterian* reprints from an exchange the following concerning an interesting anniversary:

As the present year is the Bi-centenary of the publication of the Sanquhar Declaration, and of the death of Richard Cameron, it has been proposed to have as widely extended a Commemoration of the Covenanting struggle as possible in the months of June and July. Steps have already been taken, we find, to make preparation for the proposed Commemoration services. Within the last few weeks a document has been issued through the public press setting forth the basis of common action that has been agreed upon, in order to the Commemoration of the Covenanting struggle. The following is the document:

"COMMEMORATION OF THE COVENANTING STRUGGLE.—The following has been agreed upon as the basis of common action, in order to the Commemoration of the Covenanting Struggle in the months of June and July, 1880: That arrangements be made for conducting religious services at suitable places throughout Scotland, the topics to be discussed embracing questions connected with the history, objects and results of the Covenanting struggle, with our present duty in connection therewith; and in particular:

1. The infallibility, inspiration and supreme authority of the sacred Scriptures.

2. The agreeableness of the Confession of Faith and Presbyterian Church Government to the Word of God.

3. The mediatorial sovereignty of Christ over his church and the nations, involving submission to his Word and will.

4. The Scriptural character of national covenanting, with the civil and religious benefits resulting from the great national struggle terminating in the Revolution of 1688."

LUTHERAN.

—The *Lutheran Standard* of Columbus, O., last week printed an able and logical lecture on secret societies, which was translated from the German. The address is the first of two that are to appear from the same author and translator. Will the *Standard* advise its correspondents that such maintaining of the truth as this does honor to any name and many readers would like a better acquaintance?

News of the Week.

—A West Virginia Senator closed his speech on the West Point case last Friday with the old slave-driver argument: "Would you like to have your daughter marry a nigger?"

—Two or three hundred stevedores attacked another small gang of men unloading a propeller in Chicago last Friday, driving them from their work, severely injuring several and drowning one man. The police are greatly blamed for their inefficiency in the affair.

—Battle Creek, Mich., and Jacksonville, Ill., were each visited with destructive fires last Friday. The loss in each city is from $75,000 to $100 000.

—In the Senate last Thursday the clause in the Indian appropriation bill abolishing the peace commission was stricken out, by vote of 34 ayes to 23 noes. The commission will be retained.

—The arrival of 3,850 immigrants at Castle Garden, New York, on the 29th ult. makes the total for the month so far 43 261, which is a greater number than ever before landed here in any one month. The highest figure ever before reached was 42,743, in April, 1873. There were eight more steamers expected next day, which probably increased the record of immigration in April to between 47,000 and 48,000.

—The tornado that swept through central Illinois on Saturday night, April 24th, was very destructive near Taylorville. Four persons were killed at once, one died next day, and two others are said to be fatally injured. Thirty-two others are severely, but not fatally, injured. It is noted that all the killed and injured are begrimed with sand and mud, which appears to be burnt on the skin or driven into the surface, so that it is almost impossible to remove it. The faces and limbs of the sufferers are also scarified as if they had been subjected to a sand blast. The track of the storm has been traced twelve miles, and shows it was a true cyclone, as everywhere along the edge of the track the tops of the trees on both sides lay toward the center. Many fowls are found wholly denuded of feathers, and their bodies are burned black. All the vegetation and trees in the track are burned black and killed.

—A most furious cyclone struck the northern part of Macon, Miss., on Sabbath evening, April 25, resulting in sad loss of life and wholesale destruction of property. Two terrible currents of air, one from the northeast and the other from the southwest, bearing clouds charged with electricity, were hurled together near the railway station. Eighteen persons were killed outright and forty more or less wounded, some, perhaps, fatally. After the storm some of the ruins caught fire, but it was checked before spreading to any extent. Men and women were found next day decapitated, limbs torn from the body, and otherwise mutilated, a quarter of a mile from their homes. The stock was all killed in that vicinity.

—The new British Cabinet, which will be headed by Gladstone, includes Granville, as Secretary of State for the Foreigh Department; the Marquis of Hartington as Secretary of State for India; Lord Selborne as High Chancellor; W. E. Forester as Chief Secretary for Ireland. The Duke of Argyll, Lord Privy Seal; Earl Kimberly, Secretary of State for the Colonial Department; John Bright, Chancellor of the Duchy of Lancaster; the Marquis of Ripon, Viceroy of India.

—In the German Reichstag at Berlin last week the coasting trade bill was defeated, being the third measure carried against the government in three days. Rumors of dissolution increase, but before the Reichstag can be dismissed several important government matters must be disposed of, including the Socialist and usury laws, the bill to combat the rinderpest, and commercial treaties with Austria and Belgium.

—A Berlin correspondent reported April 30th that all Jews of foreign birth in St. Petersburg have been ordered to quit the city within six hours.

—During a fire last week at Grusbach, Moravia, some malicious persons incited a mob to attack the Jews. One Jew was mortally injured, another had his hand cut off, and others were saved with the utmost difficulty.

—The churches of the Old Believers in Russia, closed for the past forty years, will be re-opened, the disabilities being removed.

—Last Thursday was the sixty-second anniversary of the birth of the Czar, and 6,000 persons were released from imprisonment or delivered from police supervision.

—The St. Petersburg *Gazette* says the plague has appeared in the Volsk District, government of Saratoff. Famine also prevails; twenty-seven peasants died from starvation. The *Golos* of the Don says the phantoms of death and hunger are passing from village to village in the Don district, where all the granaries are empty and there is an absolute dearth of money. Other provincial papers report deaths from starvation among the peasantry in various parts of the country.

Literary.

An Assault upon Pernicious Literature—The attack by I. K. Funk & Co. on purely sensational literature, by publishing the best of standard books at equally low prices, must prove effective. These publishers deserve the lasting gratitude of all who love to see pernicious literature crowded to the wall. The dime-novel has been the school teacher's worst foe. The immense quantity of this trash which is bought and read passes belief. Three and a half tons were mailed to a single dealer in one day, through the New York post office. Anthony Comstock has over and over again publicly declared that pernicious literature, more than any other one thing, is demoralizing our youth. For a long while low novels could be bought for 10 or 15 cents, while the price of a good book of equal size was $1 00 or more. Now this is changed. Messrs. Funk & Co., of New York, have commenced what they call their "Standard Series." This is composed of the best books in our language, and are furnished at 10 to 30 cents. A good book for ten cents—the price of a cigar. Think of that! Who need now read trash?—*National Journal of Education.*

—The latest issuses of the Standard Series are Ruskin's "Letters to Workmen," in two 15ct. volumes, and Tennyson's "Idyls of the King." Ruskin's letters are a series of essays in his wonderful style, written during the years of communistic excitement in England, 1871 and 1872. They are addressed to all kinds of workmen and will be read by intelligent persons of every class with such benefit as always comes from enlarged ideas. These essays are now, we believe, for the first time placed before the working man with small pay in good shape and a tempting price of only 30 cts. for both volumes. Tennyson's great poem, or series of poems, is well known. They are here arranged in the order designed by the author and published for 20 cts.

—In the *North American Review* for May, ex-Judge J. S. Black continues the discussion of the Third Term Question. His article is entitled "Gen. Grant and Strong Government," and its purpose is to show, first, that the limitation of tenure of office in the Presidency to two terms is a fundamental principle of our republican form of government; and, secondly, that not only does disregard of that principle threaten the permanency of republican institution, but that Grant's third candidacy is actually a plot to revolutioniz the republic and introduce monarchy. Mr. Leslie Stephen writes of "The Religion of all Sensible Men," a vague and aimless article, unless its aim be to unsettle belief in the true religion; though written with an air of independence and originality such as characterizes preachers like Dr. Thomas of Chicago. The articles in vindication of McClellan are continued. The most interesting article in the number is on the Monroe Doctrine and the Isthmian Canal. That celebrated creed is shown to be the work of John Quincy Adams as Monroe's Secretary of State, and from past history it is claimed that this doctrine must be maintained for the sake of the peace and honor of the United States.

—The American Book Exchange announces a reprint of the new Analytical Concordance to the Bible, by Dr. Robert Young, lately issued in Edinburgh. A glance at the description of the work shows that it is one of no ordinary magnitude or merit. It has 60 per cent. more references than Cruden; the references arranged alphabetically as usual, are grouped under the various original words which they translate; proper names have their literal meanings; places are located; in short, the work is at once a concordance, a lexicon and a gazetteer of Biblical geography and history. It will be difficult to conceive a more comprehensive or critical help to the study of the Bible.

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Notices.

MEETINGS IN ILLINOIS.

Eld. J. F. Browne, State lecturer, closes his work in the southwest on the 13th, and will visit and work the degrees at—
Magnolia, Putnam county, May 17, 18.
Vermillionville, La Salle county, May 19, 20.
Other announcements will be made next week.

NOTICE.—It is my intention to return to New England and spend the months of June and July, at least, in that section. On my way East I desire to stop at Oberlin, Wadsworth, West Salem, Canal Dover, and at two or three points in New York. I shall (God willing) visit Boston again and work in New England as the way may open. I desire to hear at once from all friends on my route and especially from all in Vermont, Connecticut and other Eastern States.

E. RONAYNE,
P. M. Keystone Lodge,
104 Bremer St., Chicago.

Topics of the Time.

The elections for delegates to the State Republican convention in Chicago on Saturday and Monday were of a very exciting character. Washburne, Grant and Blaine interests were at stake, and the partisans of the two former both claim the victory, while abundant charges of fraud are made on both sides. Mr. Washburne, who resides here is personally a great friend of General Grant and declares his preference for a third term in unmistakable terms. But his very indifference in respect to the nomination is with many candid men a strong commendation. Only last week the first of the Chicago dailies came out openly advocating him, but his popularity must be confessed when the delegation from this city is claimed for him, and it is not considered unlikely that the State delegation will be in his favor. Mr. Washburne was for eighteen years a member of Congress and during the eight years of Grant's administration was minister to France. His political career, it is claimed, has been honest and true to public interests. There are certainly fewer objections to him as a Presidential candidate than to either Grant, Blaine or Sherman.

Joseph Cook, the Boston lecturer, has gone to Kansas on much the same errand as once led Old John Brown to settle on the Osawatomie—a war for a great principle. For twelve years Kansas has enjoyed a license law that was so framed as to provoke in each little town a yearly agitation of the evils of intemperance. As a very proper result of this useful, but somewhat annoying measure Kansas is now about to step into the very first rank as a temperance State. Governor St. John, a Christian man and philanthropist who never was afraid of a black skin, is a temperance champion. His principles were proclaimed at his election, and cost him votes. Last year a bill came before the Legislature, submitting to the people a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors, including ale and beer. After a hard fight and much strategy by the opposition it passed, and next November the people will make it sure. Governor St. John immediately approved it and is leading on the battle. The liquor men of Kansas have raised $100,000 to defeat it. Money is flowing in from St. Louis, Chicago, and other centers of the rum traffic. But they will be beaten, God willing. Of the Kansas papers 121, five-sixths of the whole, are for the law. And now Mr. Cook has gone to add to the grand cannonade the thunder of his resistless logic. We expect to write Kansas as doubly *Free* in November. Then she must get ready to grapple the lodge power.

The Methodist Episcopal General Conference has been sitting for over a week in Cincinnati, occupying the Opera House. On Sabbath evening, Ingersoll, the subverter of truth and goodness, occupied the same hall. This, and the fact that preparations for evening theatrical performances are being made, brought up the matter of changing the location of the conference. Less scrupulous was H. W. Beecher in his prayer-meeting Friday evening, in his eulogy of Ingersoll, when he is reported to have said, referring to the free-handed disposition of the great infidel, "I suppose this to be his disposition, and yet he kicks over the New Testament and the whole Bible. He swears at the ministers, and unjustly criticises them, but his whole nature couples him with his fellow-beings, and this marks him as a Christian. I say that the man who holds to the New Testament and passes by on the other side of the street when men need help and sympathy is an infidel." Seldom has Beecher's eloquence and vanity carried him into a strain more bold and defiant. He practically denies civilization and deifies that human sympathy, which, to relieve a momentary pain, will crucify eternal hope.

The legacy inherited by the new ministry in England increases daily in severe responsibilities. In 1874 Gladstone left several millions in the treasury, he succeeds to a depleted exchequer, much in arrears, and now the startling news comes from India that the finances of Empire are over twenty million dollars in arrears, though falsely reported otherwise by the retiring government. Add to this the land tenure agitation, not only in Ireland, but in England also; and the Berlin treaty unfulfilled towards the millions suffering from Turkish oppression; and the great injustice done in Afghanistan and South Africa—these are burden enough. For the sake of general peace and a fair settlement of these questions, which involve the welfare of millions, our government should not press with severity the fishery question, which, after an unfair settlement two or three years since, has again come up in such shape that between some nations it would be cause of war. Our fishermen have been driven from Fortune bay, and President Hayes has given notice that we can no longer hold to the terms of the treaty. But in securing a new and juster arrangement there need be no advantage taken of the change in the British cabinet, nor of its overburdened condition. Some features of this change and condition will be given next week in an interesting letter from our English correspondent.

MASONRY IN RHODE ISLAND.—I.

I was conversing with an ex-officer of our city (Providence), and in the course of our conversation he remarked that the old officers of the city are, many of them, non-Masons, but all the younger and newly-elected ones are Masons. He said further, that, in his own case, he was deposed to make way for a Mason, and had positive knowledge of two votes being cast against him for no other reason than that he was not a Mason. He was informed by a Mason who is a particular friend of his that he (the Mason) was approached by his brother Masons and urged to give his vote for the new candidate in consideration of his Masonic obligations alone.

In an interview with another non-Mason ex-officer, I learned at the time when he was discharged from the service of the city, he left in the vacated office two employees, one a very competent non-Mason journeyman, the other, a Freemason apprentice of two months' experience. The incoming officer, as was to be expected, was a Mason. He discharged at once the non-Mason journeyman, who had faithfully served the city for years, (and who directly went West and filled a place at $3 00 per day) but retained the Freemason apprentice of two months' knowledge of the business, and raised his pay to what the journeyman had been getting. Thus hard earned talent is driven from the city by Masonic favoritism and the city forced to pay a high price for inferior work.

At the time the corner-stone of our new county court-house was to be laid, considerable opposition was manifested by the commissioners of building to the thing being done by Masons, but the Masons had everything their own way, and the corner-stone was laid in Masonic mummery, thus symbolizing that justice in that edifice rested upon Masonic trickery.

Nor is this all. With all the large assortments of bronze knobs in Providence, no pattern could be found suitable for a court-house, so a special design was forwarded to the manufacturer, and the knobs were made to order. You might suppose that these knobs would have in strong relief the scales of justice, or the coat of arms of Rhode Island, or the seal of Providence. Not so! They have simply a large five-pointed star extending over the

whole face of the knob. Thus Masons on entering this place dedicated by Masonic rites to Masonic justice (?) are reminded on every hand of the five points of fellowship and the duties thereby enjoined, as follows:

"When the necessities of a brother call for my aid and support, I will be ever ready to render him such assistance to save him from sinking as may not be detrimental to myself or connections, if I find him worthy thereof.

"A brother's secrets, delivered to me as such I will keep as I would my own, because by betraying that trust I might be doing him the greatest injury he could possibly sustain."—Ahiman Rezon, p. 203.

How faithfully these sentiments are carried out and how completely Rhode Island justice is defeated by the tricks of Masonry I will illustrate by a few prominent and outspeaking facts which I reserve for a future paper.

RHODE ISLANDER.

THE BLASPHEMOUS CHARACTER OF A MASONIC OATH.

BY PASTOR ISAAC HYATT.

Though many of the wicked characteristics of a Masonic oath are intermixed and adroitly intertwined with the good, so that their iniquity is not strikingly apparent to the casual observer, it is strange how any God-fearing man can be otherwise than alarmed at its bold-faced blasphemy. Would not any intelligent assembly of devout Christians earnestly protest against dedicating a house of worship to Almighty God and to the apostle Paul? Were such a thing done publicly it would cause Christians of all sects to blush with shame. Is it any less sinful to do such an act under the cover of secrecy?

And whenever a Masonic oath is taken just such a blasphemous deed is subscribed to by him who takes it.

With earnest entreaty I do call upon Masons, who have respect to the teachings of the Bible, to consider your God-offending act of blasphemy, when you accede to the fact that the temple in which you take your oath is dedicated to Almighty God and to "the holy Saint John." And a Masonic oath not only opens with this blasphemy, but closes with a barbarous and suicidal declaration, that is as contrary to the teachings of Christ in regard to oaths, as any utterance of wicked men can be.

Is it any marvel, with such wickedness standing at the front in our churches, that they are struck with the chill of infidelity?

And does not the fact that so many in the church are "weak and sickly" explain why such an evil is tolerated within its fold? Hence the remedy for this evil as well as for all others, is obedience to the Lord in all things.

D. L. Brace, Marengo, Iowa county, Iowa, writes:

"I am glad that the public is fast being brought to a knowledge of the true character of Masonry."

GOD WITH US.

"The God that answereth by fire, let him be God."—2 Kings 18: 24.

God, who is an almighty spirit, who created and controls all the forces of nature and all intelligent moral beings, their relations, laws of action, and wonderful destinies; God, who is a moral being, perfect in every moral attribute, who is holy, infinite in perfections; who is engaged with all his infinite energies in every question involving holiness and sin in this earth, is a present power with those who oppose sin, and against those who love it. Let him be God. Not an impersonal force of nature, a sort of first cause; not a cold, heartless theory simply seen in nature, and known simply as cause is known by effect. But a real person who can and will reveal himself by deeds which none but God can do, in answer to the prayer of those who know and trust him.

He is a God, all whose acts are divine acts, in wisdom, and power, and goodness infinitely raised above human acts, distinctly seen and known as such even by a world blinded by sin, and will be compelled by them to cry out with Pharaoh, "This is none other than the finger of God." He is a God who acts in, through, by and for his people in answer to their prayers. He "ANSWERS by fire; he does not act independently of them," but with them. He is not a servant to receive and obey their commands, nor an autocrat to act with perfect indifference of their worth, their struggles, or their prayers. But he is a God that is with them, enlisted with almighty energy to do for them what he calls upon them to do—to do what he demands of them to call upon him in prayer to do for them. He is a God that answers their prayers by fire.

He is a God that has not only created the world, but has engaged to redeem it from sin and fill it with holiness. The whole scheme by which it is to be done he has devised and published, and put into the hands of his people as the grounds of their hopes, the rule of their action, the goal of their triumph. In executing this, through the faith, toils, sufferings and prayers of his people, there is nothing too hard for God. The confederate power of earth and hell cannot withstand him in this work, or any part of it, at any time or any place when acting through his people; for he is a God that answers by fire. He can force the enemy into his service and make them mighty instruments to do his work and defeat themselves. He can take the weakest Christians when filled with faith in him, and love for his cause, and zeal for his work, and make them invincible to withstand all opposition from earth and from hell, and make them triumphant in works of grace, and mercy, and truth.

Such was Elijah's God. He was a God that answered by fire. The whole nation was corrupted and debased. The ruling monarchs, Ahab and Jezebel, were not only idolaters but relentless and inveterate enemies of the true worshipers of God. Jezebel had slain the prophets of the Lord, and sought the life of Elijah. They held the reigning power of the nation in their hands and executed it at their will, whom they would they slew, and whom they would they spared. They filled the church with hundreds of lying prophets of idols, and the people obsequiously obeyed their will. To change all this, destroy the power of idolatry and restore the faith and love of the people to the service of God, what power could do it? Come face to face with a work like this, and could all human power concentrated in all ages do it? Utterly impossible.

If any doubt, there is enough of idolatry and heathenism now upon which they can make the experiment, our own nation and the church are as sadly corrupted now as was Israel in the time of Elijah. There were seven thousand unperverted worshipers then that served the Lord. The proportion of true worshipers of God to base idolators now is not greater than they were then if the Word of God is true, and the enmity and hatred of Jezebel and Ahab was not greater towards Elijah, than that of the enemies of a pure Gospel to its friends now. The present age embraces all of human wisdom and power the world ever had. If it can by any means purify this corrupt nation from its heaven-daring wickedness, and the churches from their fearful corruptions, there is an opportunity to make the experiment. But who will dare to undertake it? Who would not shrink before such an impossibility?

But the God of Elijah in answer to his prayers, co operating with his servant, did undertake just such a work and did accomplish it. For he was a God that answered by fire. In illustration of this I might speak of the work God done by the toils and prayers of Moses, of Daniel, and a multitude of others in Old Testament history.

Come to the New Testament. I could speak of what God did by Paul and others there recorded, and still later of Huss and Jerome and Luther and Bunyan. But time would fail me. They are a great cloud of witnesses, and what did not God do by and through them; by their toils, their suffering, and their prayers? For he was a personal God that answered by fire.

Brethren and sisters of the reform everywhere, this is the way, and the only way of purifying the churches and regenerating our nation from all their corruptions, from the power of the dark lodges, from greed and selfishness, and drunkenness and Sabbath-breaking, licentiousness, profanity, tobacco-using and worldliness, and the whole brood of sins that is bringing such a harvest of wretchedness, and the threatening of the divine vengeance of heaven upon us. The God who answers our prayers by fire, through our toils and sufferings, must do it. Such a God we must have as a realized fact, a sacred reality. We must know it, and the world must know it, that the God who answers by fire is our God, that he is with us in deed and in truth, and is at work for us, and in us, and with us, and then this work to which we are called, which is fearful in its proportions, its vastness, its difficulty and its danger, will certainly be done, for he is a God that answers by fire. If the work fails or falters there will be a reason; we have not the God who answers by fire. We have not come up to the conception of the work to be done and the means and methods by which it must be done. We talk much of the corruptions of the nation and the churches, but we do not comprehend the fearful fact that they are as debased and wicked as were God's people when he came out in vengeance upon them, and that his vengeful wrath is already being visited upon us, and will go on until either through the toils and prayers of his people, the God who answers by fire purifies and restores them or destroys them as hoplessly incorrigible and wicked. If our condition is not very alarming, we have no need of the help of the God who answers by fire.

But, say some, Elijah was an especial case, raised far above us in power and influence. Elijah was a man of like passions as we are, and God presents him as an example for us to imitate, and by him the God that answered by fire did wonders in purifying the church and the nation, and so can the humblest of Christians become a mighty power now if their God is the God that answers by fire. The different church methods and rules need not prevent this mighty work. I am happy to believe that in many cases they are ceasing to be impediments. That the oneness of God's people is really recognized by them. They are not cramped and tied by church peculiarities so they cannot act and feel as one people of God, that they are one even as Christ and the Father are one, that they engage in the same great work of purifying the church and the nation, that they may offer in agreement as touching one thing, the prayer that the God who answered by fire may hear and answer. Yet it is still fearfully true that a multitude of Christians are so devoted to simple church peculiarities that they won't allow themselves to be affiliated with good Christians in hearty Christian work and prayer, making themselves one of God's host, whose God answers by fire. Their church methods may be well enough in themselves, and it is well they should enjoy them, but not worship them or be crippled by them. If used on earth as they will be regarded in heaven when they are enjoying the fellowship of

their brethren there, they will not prevent their co-operation in Christian work and prayer on earth so that the God who answers by fire may work with them and through them.

I remark finally, if we have the God that answers by fire with us, to do the mighty work to which we are called for us, and through us, we must adopt the principles and methods and carry out the plans that God has provided. Christ, with the loss of all things, must be ours. We must feel rich with the possession of Christ though deprived of all else, and poor indeed though we own the world and are without Christ. If we are to agree as touching any thing we desire, we must put away every thing that prevents this oneness, by which we come into this agreement. Christ did not trifle when he gave such instructions, and we must not trifle with them. If fasting and prayer are required, we must fast and pray. Nor have the seasons so infrequent that they seem like a strange service; one in which we make little proficiency and use so little effect.

I am deeply encouraged to see that many engaged from the heart in this scriptural method of securing the aid of God who answers by fire. These are voluntary duties, my brethren, let us imitate those who have wrought wonders in the service of God, and the God who answers by fire will do wonders through us in purifying the nation and the church.

AN OLD CONG'L MINISTER.

From the Christian Standard.

"THOSE HUMAN SOCIETIES."

Bro. T. J. Shelton writes the following, which, as we had no room for it in Correspondence, we insert here:

Last year I wrote in defense of Freemasonry. This year I want to put myself on record in the opposite direction. After due reflection and observation, I am firmly convinced that the churches of Christ are in more danger from within than from without. New sects and new societies are being formed continually, and they are "drawing away disciples after them," until the church is counted simply as one among many organizations for Christian work. If the churches are not separated from the world, there will soon be no churches in the world, but simply societies of the world, bearing the name of Christ as a mere figure-head. How can the evil be cured?

1. Not by "exposing" the secrets of the secret orders. The secret part cuts no figure in the discussion at all.

2. Not by condemning some and commending others. If one is wrong, they are all wrong.

To my mind, the remedy is to maintain and defend the following:

1. All organizations that are older than the church of Christ are too old for a Christian to belong to or work in. This embraces Masonry, so far as its foundation is concerned. The ritual and organization of Masonry is a plagiarism of the Jewish ritual and tabernacle worship. The spirit of Masonry is the spirit of the Good Samaritan—the essence of common manhood. The ceremonies, ritual, etc., of Masonry, were taken out of man's way and nailed to the cross of Christ, while the spirit was placed in the new institution. There is no need of rattling the dry skeleton of forms after the breath of life is gone. It is a shame to take the Master's money, time, energy and brain-power away from His body to maintain the life of a dead system. I know whereof I affirm.

2 All organizations that were organized since the church of Christ are too new for a Christian to work in. This includes Odd-fellows, Workmen, Royal Templars of Temperance, Good Templars, Temperance Unions, Young Men's Christian Associations, and all the sectarian churches. We must make a clean sweep. If it is right to organize a separate society to work in temperance, it is no less right to promote fraternity in the same way, and we can go on with the list until we have separate societies for the promotion of every element and item of the Christian religion. Every new revival on any subject brings a new sect into existence. If the churches are not for the purpose of promoting every Christian grace, what are they for? The friends of secret societies tell us that if the churches would do their duty in this matter there would be no need of these societies. How in the name of goodness can the churches do this work when their workers are working in these societies? As well abuse me for not working my garden when my gardener is all the time at work in some other man's garden. I know from my own observation that these human societies could not exist twelve months if it were not for the aid of church members. In my own congregation, if I had the money that the officers, Sunday-school workers, and leading members expend on Masonry, Oddfellowism, Mutual Aid societies, Murphyism, etc., our church would be a power in the community mightier than all these forces as they now stand.

3. To be in Christ is to be a new creature. The disciple is in the world but not of the world. The time has come to reaffirm this truth with all the earnestness of our natures. There may have been a time when these institutions did good; but that day has passed by. This is the day when men must be for Christ, or against him. There are not many to plead for Jesus Christ. Those who profess to be his disciples do all their work in some other name. They sit by the bedside of the sick, and smooth the pillow of the dying, and bury the dead, that some human society may be glorified. Men preach and write and work that some ism or sect may be built up; that the name of Wesley, or Campbell, or Luther, or Murphy, may not be forgotten. Jesus stands at the door and knocks! Brethren, suppose we open the door and let Jesus come into our hearts!

T. J. SHELTON.

This indicates quite a revolution in Bro. Shelton's mind within the last year. Some will regard his remarks as too sweeping. We do not understand him, however, to condemn the voluntary association of Christians, as Christians, and within the church, to spread the Gospel, or to put forward any Christian work which individual congregations are unable to perform. Others will doubt the antiquity claimed for Masonry. But it is not our object to allow the attention of our readers to be diverted from the main issue by any side issue. It is not, at this time, a question whether Masonry is ancient or modern, or whether this or that society is secret or open; but, whether Christians do right in seeking to accomplish through merely human organizations, and especially organizations with a religion of their own, the work which is evidently intended to be accomplished by them as Christians, and as members of the body of Christ. On this point Bro. Shelton is clear and outspoken, and we commend his earnest words to the serious and prayerful attention of our brethren generally. * * *

We regard it as a serious mistake to say, that any or all of the institutions referred to are laboring for the glory of Christ. They do not even pretend to this. That they do many goods works, and that this may be to the honor of Christ in as far as it springs from the evident influence of Christ's teaching on them, may be freely admitted. But it is neither their avowed nor real object to work under Christ or for Christ; nor is the fruit they bear regarded by themselves or by the world at large as an offering to Christ. "He that is not against me is for me," is true; but it is not less true that "he is not with me is against me, and he that gathereth not with me scattereth abroad." It is against this "scattering abroad" that we are seeking to guard. In none of the institutions to which we refer are demons cast out *in the name of Jesus;* and even if it were attempted, it might be very objectionable. The mere invocation of the name of Jesus is not necessarily a proof of acceptable service. See Acts 19:13, 17

More and more are we impressed with the conviction that the church is losing power by the absorption of her membership in worldly associations. It is in no spirit of "narrowness," but with the broadest charity and the most earnest desire for the largest good to a perishing world, that we insist on the church being true to herself and to Christ her Head.

A CHINESE LODGE OF FREEMASONS IN NEW YORK.

Judge Lawrence of the New York Supreme Court, last week granted a certificate of incorporation to a Chinese Masonic lodge, to be called, "Long We Fong Eng We." The incorporators are five Chinamen, who were "raised" in their native land. Mr. Baptiste, one of the number, gave the following responses to the queries of a *World* reporter:

"If you are Freemasons, why don't you apply for a charter from the Grand Lodge of New York?" asked the reporter.

"We have had that under consideration for some time, and have taken the advice of several American Masons, who, however, are divided as to the advisability of such an application. To avoid any question being raised, we have decided to form a lodge of Chinamen and to do our work in our own lodge-room."

"When did you first become a Mason?"

"I was first made a Mason in China, long before I came to America."

"Have you ever been tried by an American Mason?"

"Oh, yes, more than once. In China we have had both English and American Freemasons in our lodges."

"Is there any very great difference observable in the examinations by Americans of Chinese and vice versa?"

"No, none in the sign and grips. The great trouble is in the language, although both rituals mean the same thing, and our passwards, although different in sound, have the same significance."

"Have you any idea of the origin and antiquity of Masonry in China?"

"Oh, yes. I have studied the subject, but it is too much to discuss at this time and under these circumstances; but one thing I will tell you, and that is the ritual used in China has been handed down unaltered for over 1,000 years."

"Can you produce any evidence to substantiate that assertion?"

"I can; and will be happy to do so if you will call at my house at any time," and, handing his card to the reporter, Mr. Baptiste passed on. His lodge is the first established among Chinamen of the Atlantic coast.—*Daily paper.*

THE LODGE AND THE CHURCH.

The whole expenses of the nineteen secret societies in Meadville, [Pa.,] including life insurance per year is *twenty five thousand eight hundred and three dollars and fifty cents.* The expenses of the churches of the same city is nineteen thousand seven hundred and seventy-five dollars and fifty-two cents, or the secret societies of the city cost six thousand and twenty-seven dollars and ninety-eight cents more per year than the churches. These figures we take from a discourse delivered on Thursday evening, April 22, 1880, by Rev. T. L. Flood, to a large audience in the stone (M. E) church of Meadville on "secret societies and their relation to Christianity," and published in the Meadville *Republican*, April 22, 1880. No wonder that the same speaker had occasion to say in the same lecture of Meadville: "There is a perceptible lack in the spirit of benevolence in most if not all of our churches. I account for this in part, by the fact that a large number of the paying members in the churches divide their money support between the churches and secret organizations." Secretism takes the lion's share and the church gets the leavings in a city of churches, schools and colleges. Men love darkness rather than light, and show it by the higher price they pay for it.—*Sandy Lake News.*

Secretism in the Idaho Courts.

BY J. N. TRASK.

(Concluded.)

The case which I wish to bring particularly before your readers is, briefly, as follows: On the 9th day of June, 1879, a man (a Mason) while attempting to take possession of a piece of mining property, owned by myself and others, by force of arms, was wounded by a man in our (the Phylax M. Co.'s) employ; and from the effects of the wounds said Mason died.

The man went before the proper authorities and acknowledged the offence, claiming that he had shot the party in self-defense, which was corroborated by four witnesses, who were on the premises at the time, myself being one of the eye witnesses. To my astonishment, I was held under bail of $5,000 to answer to the charge (although there was no evidence against me at the time) while the real party was released! The committing magistrate was a Mason. I gave the required bail, however.

It was looked upon as a Masonic movement to injure my reputation, and the American citizens of Silver City were very indignant, and openly condemned such unwarrantable proceedings. But the ubiquitious "Hush!" was used with salutary effect, by both "Jack" and driver, and our local (Masonic) paper defended the craft with considerable skill. But the eyes of the people were opened to an understanding of the real state of affairs, when the grand jury found a bill for murder against me!

In this Territory, it requires the vote of twelve grand jurors to get a "true bill," and as circumstances (or the court) would have it, there were just twelve Masons and Odd-fellows on that grand jury. Hence the bill. While the four Christian jurors saw nothing in the case to justify an indictment.

I had retained a ring lawyer; but when I was arraigned before the Grand Master's court, he openly refused to have anything further to do with the case. Then there was a general hue and cry that I must employ Mr. ——, (the lawyer referred to above) no matter at what cost, or I was sure to be convicted. One friend, even went so far as to say that the judge could and would oblige the jury to convict, unless I hired said ringster. I will here say that this friend was sincere, and very much agitated at the thought of my perilous situation, and had, he stated, been sent to me as a special adviser.

I hired a Christian attorney, however, and the farce commenced. The chief witness for the prosecution was a Mason, who alleged that I had told him that I shot said ——. Another, the next most important witness was the man, the self-acknowledged offender, contradicting his former statement in almost every particular. But since, he has said he testified according to the dictates of said Masonic witness; was forced to do so through fear. The defence introduced the four eye witnesses and a great amount of rebutting testimony.

The prosecuting attorney (a Mason,) made his plea. His chief object seemed to be to mutilate and misconstrue the evidence. In closing he made an ineffectual thrust at what he termed my "pretended piety." My council replied in a speech which lasted about six hours—a complete summary, and an honest presentation of all the evidence. The closing speech was made by a man (a Mason), who had come from Salt Lake to assist in carrying on the persecution. In closing his remarks, this mercenary, glancing at my father, then fixing his eyes upon us, (my wife sat by me holding our little son,) he cried: "I know why insects were created. I can understand why the reptile that crawls the earth should be tolerated; and why the smallest worm should be allowed to exist. But why these things are allowed to live is beyond my comprehension!"

This, and similar assaults, were received by the lodge friends with wildest applause, stamping of feet and clapping of hands mingled with cheers.

The case was finally referred to the jury for consideration. After a deliberation of about forty hours the jury reported that they could not agree, and asked to be discharged. The jury stood (as stated by one of the jurors in a letter to our local paper,) ten for acquittal, and two for conviction of murder in the first degree; and, according to the knowledge which I now have, one was a Mason and the other an Odd fellow.

To use the language of these secret agents as printed in said letter, the Odd fellow during the deliberations said: "I don't care a d——n whether Trask shot Brown or not, G—d d——n him, he ought to hang any way!" The Mason said: "If I was not on this jury I would say, let Trask go, as the evidence is not conclusive. There is a doubt as to his guilt, but being under oath I favor conviction." That he was guided by the Masonic oath is quite apparent.

The jury was accordingly discharged—and Judge Pricket, to carry out the programme, refused to admit me to bail; and I am now awaiting the next session of court in "due form."

But to cap the climax, I have today been informed, that if I could "put up" a thousand dollars, I would be admitted to bail, and warranted against further trouble, saying, "'Tis your own fault that you are having any trouble at all."

This presentation is of necessity somewhat crude, but at some future time, I shall prepare a fuller account of this persecution, including evidence. The object of my present letter, is to get the opinion of the able men before whom this may come, through the help of the *Cynosure* that I may be able to refute these terrible imprecations of the lodge, and bring these miscreants to justice.

I have a dear wife, to share this last trouble with me, and I must say to her credit, that Mrs. Trask is a valiant champion against the lodge. We are willing to suffer all this if thereby we can hasten the overthrow of this great evil. "All things shall work together for good," and our infant son may be one of those benefitted by our sufferings, if we are not.

But these vile practices in our courts *must* be stopped! When courts are viewed with such a general distrust, as is ours of Owyhee county, Idaho, it is a dangerous state of affairs. The natural obstacles that the pioneer has to overcome are great, but when we have to undergo excruciating persecutions, periodical leechings, the situation becomes intolerable. "The pen is mightier than the sword," then use it dexterously, my friends.

GOD IS ON OUR SIDE!

Reform News.

Southwestern Illinois.

SPARTA, Ill, May 5, 1880.

EDITOR CYNOSURE:—We have lately had the degrees worked in our town by Messrs. Browne, State Lecturer of the Christian Association, and Ferguson. This is one of a series held, or to be held, in the vicinity. Some of the points visited are quite near to Sparta, and sensibly diminished the audience here. But the attendance was, after all, encouraging. The amount taken at the door was $27. of which $6 went for hire of the church. Children were admitted free. The Masons have for the most part preserved their jewel, thus depriving us of the means of knowing the direct effect upon themselves. Yet some of them have virtually admitted the correctness of the expose. While others do not deny, or at least deny very carefully.

There is a Masonic breeze over the community, undoubtedly proceeding from an unknown bellows; the aim of which is to discourage people, especially women, from attending. How many may be deterred from seeking information with their own eyes, by the insinuation that the exhibition is not decent and is no place for ladies, I do not know. The same unseen power makes a handle of such persons as fear the expose on the ground that it is, as they say, theatrical. Evidently the Masons and their imps catch at any straw to throw cold water on the movement: and it is really astonishing how many people in all the walks of life, who privately are known to be thoroughly opposed to the lodge, cower in the presence of the unseen foe.

We expect that all sensible young men, thoroughly disgusted with the absurd, foolish and blasphemous ritual will, notwithstanding the selfish ends to be gained by entering the lodge, feel it impossible to sacrifice their manhood by undergoing initiation. Wicked men and fools may be hurried to take the fatal leap. If that is the benefit to community and this the benefit to the lodge, so mote it be. One Fellow Craft acknowledged to me that the Masons of this place are of the lowest people. "But," said he, "at Nashville it is not so, for there the churches do not shut down on secrecy." Yet before the convention ended the same person had confessed that the lodge of Nashville some time ago had occasion to expel for misconduct two of the worst men in the town. According to the nature of the institution and its self-protective character, it must take the worst men or it would fail in its most important object—safety of person and property in the midst of scoundrels and robbers. Nor can they successfully evade this charge; for the publications that they themselves put out as feelers and inducements, emphasize this very fact, that, that class of character has been known in their depredations to respect their Masonic obligations, while they bid defiance to the moral law.

Mr. Browne seems to be the right man for the work—having both the self-denial and the pluck—something of the same spirit as his distant relation John Brown, whose soul goes marching on. But the remuneration he receives is altogether inadequate even as a support. The friends of the cause had need to look to this matter, or his valuable services must necessarily be lost to the Association. To refute the charge raised by Masonic jacks that he is well paid, I took occasion to examine his accounts, and was astonished to find that it is little over $300 per annum. This will not support a family whose head is meanwhile by his vocation mostly abroad, even by practising the utmost economy.

Yours for the cause,

D. S. FARIS.

Browne and Ferguson at Preston, Illinois.

EDITOR CHRISTIAN CYNOSURE:—The friends of light and truth in this vicinity have had the pleasure of hearing Eld. J. F. Browne and Mr. James Ferguson on the subject of Masonry. These brethren lectured in the U. P. church in this place on the evening of April 24th. They went through the initiation into the degree of Entered Apprentice. The thoughtless, no doubt, would see something in the initiation to amuse. But these brethren are not going about to amuse the people, but to instruct them.

On the following day (Sabbath)

Bro. Browne preached twice in the same church (the only one in the place) to an attentive audience. He very clearly showed the contrast between the religion of Christ and the religion of Masonry—the one from above and from the Father of light, the other from below and the prince of darkness. The pious and thoughtful more than ever feel that terrible blasphemies are carried on in the Masonic lodge. Their very name, doubtless, would be abhorred by every lover of the Lord Jesus, if they did publicly what they do in secret. Our Saviour speaks of some loving darkness rather than light, their deeds being evil. S. B. MOORE.

WORD FROM BOSTON.

BOSTON, May 5, 1880.

The work in Boston since the convention has not been very progressive. The public are not generally aroused, though many individual cases of interest are coming to view.

The demand for books has been very small, but apparently increasing. By the aid of a few friends of the cause I have been able to put a large number of tracts in the hands of the people.

We find if anything is to be accomplished it must be by personal effort, as the press and pulpit are almost without exception closed to our cause. The pious Masonic monster has begun his persecutions upon me, which is evidence he fears me.

I called a meeting of the anti-secrecy friends on May 4th at 7:30 P. M. at the Chambers Street Presbyterian church to form an association in Boston; but as the weather was threatening rain but few responded, and the pastor being absent from town we made it a prayer and conference meeting, and postponed organizing until May 18th, when we proposed to meet at above named place and present a constitution and bylaws for adoption. We trust in the Lord. J. TANNER.

MICHIGAN—STATE MEETING AND LECTURESHIP.

WESTON, Mich., May 1, 1880.

DEAR CYNOSURE: Allow me to say through your columns to the friends of our cause in Michigan, that Bro. Springstien's suggestion of Pontiac as the next place of the meeting of our State Association next fall, will I think, meet the approval of the most of our friends. Still if there are other places which desire to have the meeting let them signify it soon. Doubtless many are disappointed in not having a State lecturer appointed and at work in the State, but our past experience has not been favorable to the appointing of a man to the work without any well defined means of payment. To come to our annual meeting to be met with a large deficiency in the matter of salary is not pleasant or profitable, and for one I have not deemed it best to run the society into debt. If any competent man will go upon the field and take what can be gathered from it for his pay, I will be only too glad to say to him, Go.

I think the work of the N. C. A. and its auxiliaries is taking deeper root, and will be heard from more in the future than in the past. The result of the Boston meeting though seemingly adverse was in reality a splendid success. It developed as nothing else could the infernal and fiendish spirit of Freemasonry. Those ringing letters of Wendell Phillips and Charles Francis Adams should be circulated far and wide. Let every subscriber to the *Cynosure* in Michigan and elsewhere send to Bro. Stoddard for copies to circulate in their neighborhoods. Pour on the dens of secrecy the floods of light, than which they dread nothing so much.

Bro. Stephen Allen, of Adrian, passed to his rest not long since. He was one of the stalwart Anti-masons of Morgan's time. I will try to get for publication some interesting facts in his history. Yours truly,

C. QUICK.

IOWA—LETTER FROM THE STATE TREASURER.

I would say to the friends of the anti-secrecy cause in Iowa, that as the State Association at its meeting last fall neglected to employ any one as a lecturer; and as a majority of the members of the executive committee, after consultation, think that the committee has no lawful right to pay out the money now in the treasury to any one without an order from the State Association; and as Bro. J. H. Austin, a minister in good standing in the Baptist church has been lecturing for several months and organizing anti-secret societies in different communities, and is generally well received by the friends of the cause, and seems to be the right man in the right place, and wishes to continue in the work: therefore all who feel an interest in the progress of anti-secrecy sentiments in the State of Iowa, should render financial assistance to Bro. Austin as early as possible.

See his report of work done in the *Cynosure*, which gives him a good recommend. I have heard him lecture several times and was well pleased with his efforts. He is earnest, prompt and means business, and such men only will make this work a success. We all feel that we should at once have an active business man, a good organizer, and a good and prudent lecturer at work to cultivate this inviting field and arouse the good people from their slumbers, while the secret enemies of God and man are slyly undermining our liberties, perverting public justice, and corrupting the very church of God.

That Bro. Austin may work on until the Association meets in the fall (when in all probability he will be regularly employed) he must be sustained with some money. Let the friends, therefore, of this important reform, send to me at Western, Linn county, Iowa, or send directly to Rev. J. H. Austin, at Denmark, Lee county, Iowa, such sums of money as they may feel able to give. Already a brother has sent me five dollars, and another three for this special purpose.

I. L BUCKWALTER, *Treas.*
Western, Iowa.

THE LINN COUNTY ASSOCIATION, IOWA.

Elder Austin sends a copy of the principles adopted by this Association at Western, April 24th ult., hoping that they may serve as a basis for other organizations in thousands of towns and villages. He will furnish a printed copy to any who will enclose to him a 3-cent stamp. His advice is good for every community: "Talk up the organization; meet together; adopt a platform; don't wait for the multitude, make a move to secure liberty and freedom from the lodge power." The Linn county platform reads thus:

WHEREAS, Organized perpetual secrecy, in its very nature aims at monopolizing power to the advantage of the few at the expense of the many. And,

WHEREAS, The practical influence of Freemasonry over other secret organizations is known to greatly increase its power for evil, and thereby the more greatly threaten the dearest interests of the family, the state, and the church; and while "we have malice towards none and charity for all," we believe it to be dangerous to tolerate any form of systematized and unlimited secret organization. Therefore,

RESOLVED, 1. That we organize ourselves into a band of workers by the election of proper officers—and dare to be true to our convictions of duty to ourselves, our country, and our God, and adopt as our motto: Integrity in the family, independence at the ballot box and freedom in the Gospel ministry.

2. That we will in a Christian way expose the abuse to which anti-secret and Christian families are subjected by the selfish advantages taken by sworn and solemnly pledged secretists.

3. That we will inform ourselves and seek to inform others of the deceptive modes by which secretists take political advantage and by which they monopolize most of the offices in our Republic, while less than one-tenth of the voters belong to secret societies.

4. That we will not countenance nor pay salary to any so-called minister of the Gospel whom we know to be an adhering Freemason. Our greatest reason being that Freemasonry denies Christ.

5. That we welcome true and thoroughly posted men and women in the lecture field to our homes, and will aid them in their work by our prayers and money to the end that they may so expose the wickedness of the entire lodge system that its prohibition may be secured by law.

REV. P. WAGNER, Pres.
W. L. SALMAN, Sec'y.

—A letter from Rev. J. M. Faris of Coulterville, Ill., tells of successful meetings by Elder Browne and Bro. Ferguson in the Reformed Presbyterian church of that place, during which the first and third degrees of Masonry were publicly worked. Bro. Faris concludes:

"We have no secret lodge in this place, but we have three anti-secret churches, whose membership cannot be far from 500. We cannot say we don't need anything on secret societies here. We have too many whose influence is on the wrong side. You cannot in these days know what a man's own convictions are by the name of the church to which he belongs. We trust the work here may not be in vain."

Correspondence.

THE SECEDERS' CONVENTION.

EDITOR CYNOSURE: I have been waiting anxiously to hear something from our large army of seceding Masons in response to brother Stoddard's letters, and to the appeal sent forth by the special committee of the N. C. A., but up to the present nothing has appeared. Brethren, "is there no work laid out and no designs upon our trestle-board?" This will never do. We must be up and at work. Are the Knight Templars going to frighten us away? Or shall we have the grandest convention that ever met in this city? Please send in your names at once signifying your intention to attend, and let one hundred at least pledge themselves to be here next August. Let nothing hinder this convention.

Your brother, E RONAYNE.
May 5, 1880.

THE PAPERS AND THE POLITICIANS.

PHILADELPHIA, Pa., Apr. 29, '80.

EDITOR CHRISTIAN CYNOSURE:—Four years ago, while on a visit to this city, I made efforts to awaken the Friends to an active sense of their testimony against Freemasonry; and yesterday, on going into the Young Men's Christian Association rooms, I found that the *Friend's Review* contained an article against secret societies. Four years of life, and of missionary effort have, perhaps, roused one paper to a sense of its duty.

I looked at several other religious papers, but not a word did I find in them on Freemasonry. Utter stagnation on that subject prevailed in their columns. They are conducted in the interests of worldly policy, not by a spirit of religion. They ought to serve as a counter-balance against the violence of party spirit and worldly ambition; but they act in accord with them. They ought to assert the truth, as did our Saviour, amidst the clashing passions and prejudices of men which blind the eyes to the truth; but instead of this, they remain silent when the truth should be asserted, and go with the crowd. The religious paper of the United States is a parasite feeding upon the spiritual life of the people instead of contributing to that life. Any religious paper that takes no notice of Freemasonry must be utterly dead to the spirit of Christianity, and is inflicting an injury upon it.

I notice that politicians and the friends of politicians are beginning to disavow membership with the lodge. This ought to have been done by them years ago. Silence on the subject is criminal. No one who has failed to denounce Freemasonry during the last twenty years is fit to be trusted with the interests of the Republic. He shows too much crafty regard for

self interest. Mr. Blaine has had ample chance to vindicate his character against complicity with the lodge, but has utterly failed to take advantage of it until recently. He has remained silent until now, and seen Congress pass a law or resolution affecting the establishment of a foul religion in the District of Columbia without saying a word when appealed to to do so. VIATOR.

For and Against.

PORTLAND, Oregon.

While distributing tracts and talking in favor of reforms, I have gained some additional evidence of the truths of revelations made as against secrecy, and more witnesses among the enemies themselves, and hence unwilling witnesses to the truth.

A neighbor gave the assurance that there was nothing in the "grange" to interfere with the Christian religion; and this he did as a Christian. But when told of some things pertaining to the order, he said, "You are not grangers; some body's been telling you."

Another, when shown the signs in a supplement and asked if he understood them, said, "Yes" (and pointing); "there's the sign of caution;" while another selected that one, especially affirming that it was wrong.

A man who could not read was shown a supplement, with the suggestion that he might be able to read pictures. He pointed out a sign saying, "That one is wrong." Then another, "That one is right." Thus by his "indiscretion" he laid himself liable to his oath penalty. Seeing what he had done, he denied being a Mason, but said he understood their signs because he was an Odd-fellow. Another time I was talking with him about an M. E. minister who said he was not a Mason; he answered, "I heard him lecture in the hall," at a given time.

On giving some papers and tracts to another, he said, "How did this thing get out? I thought if a Mason told any thing that was the last of him." That's what a Mason thinks.

Another, on seeing a supplement denied them all, said, "You may give them all to me and I would know nothing of them. That is a caricature on Masonry." I spoke to him of Captain Morgan. He said, "They call us Morgan murderers; we admit that Morgan was killed; but it was only justice; he deserved it. He only suffered the obligations he took upon himself in taking the degrees." Is not that reliable testimony that they are murderers, and justify themselves in it? Thus Masonry bids defiance to law and government—an enthroned despot over free manhood and civil liberty.

Asserting this proposition to another, he challenged me to prove it. I gave him the above, and received for answer, "He could not have been a good Mason."

Again, a certain M. E. minister denied ever taking the oaths, and said, "Masonry must have changed since Morgan's time." Thus we see they affirm and deny, contradicting themselves and each other. Will the reader supply the argument and apply the moral.

THOS. C. HAINES.

Masonic Tests.

One of the shortest roads to a certain knowledge that Masonry has been truly exposed is to make oneself acquainted with grips, tests, questions, etc., which any one with a good memory can do in a short time, and then in traveling among strangers select your man and test him Masonically. To do this you must observe due caution. Your best subject will generally be the man who wears a badge; he is almost sure to be a rather dull Mason, and wears the badge because he thinks it necessary in order to supply some deficiency. Carefully avoid the more difficult questions, or at least suit your wares to the condition of the market. I never answer test questions if put by another person, but feel myself at liberty to ask a civil question whenever I see fit.

All green Masons believe that the secrets of their order have never been exposed, and if you can ask a few questions you at once disarm suspicion, and as long as you observe prudence and caution he will not suspect you. In fact he will seldom believe you if you tell him you are not a Mason.

But I am sometimes asked is it not wrong to do so. I do not see that it is. In the first place, there are but few men capable of keeping secrets. A seive will not hold water because it was not made for that purpose. In the second place, the man had no secret to keep, or at least the secret was mine as well as his. Those who administered to him that extra-judicial oath knew that they were selling him a batch of falsehood at a very high price. He should know that he has been deceived. Why it would be indeed a miracle if 500,000 men could all keep a secret; and no thinking man will believe it for a moment. The simple facts in the case are that reading is the key of knowledge, and that the world contains no important secret which men can tell but may be found by reading. To talk of incommunicable knowledge of earthly things

"Is fancy's child,
And folly is its mother."

The pitiable ignoramus who has just been raised to the sublime degree of Master Mason and can't carry his Masonry out of town without his badge should be taken in and cared for by some kind "Anti," who should impart to him a few wholesome truths to counterbalance in part at least the falsehoods of that fatal night when he was authorized to wear his badge by being wrapped up in a blanket and tossed up—perhaps not quite three times as high as the moon, but at least to the sublime degree of Master Mason.

H. S. KIRK.

Convention Correspondence.

NOTE.—The following from the letter sent to the Boston Convention by Elder Turney does not depend upon being early or late for its merit.

PETROLEUM, Ritchie Co., W. Va.
March 22, 1880.

BRETHREN AND FRIENDS:—As circumstances over which I have no control, forbid me to attend in person our annual convention at its session in Boston, I will send my greetings by letter, and report progress for West Virginia. I have toiled earnestly to disseminate the proper and Scriptural principles of the National Christian Association, and have seen some good fruits resulting from efiorts in behalf of the anti-secrecy reform movement. We have now a West Virginian State Association (auxiliary to the N. C. A.), and the newspapers of this State are beginning to open their columns to articles in opposition to lodgery. Here and there true-hearted persons of both sexes are speaking out in clear-toned condemnation of the cable towed craft. The recent acquittal of Clayton, the murderer of Simms, at Grafton, W. Va., through the manipulative power of secret societies, has a tendency to serve as an eye-opener in certain quarters. It confirms the charge of shielding known criminals from proper punishment, brought against the adherents of the midnight clan. It has put it out of the power of any West Virginian of honesty and intelligence, to deny that lodgery affords criminals favor and protects them against punishment for their crimes. Throughout the State, the turning free of Clayton, with the untruthful verdict, "Not Guilty," has reacted and is reacting against the tongue-tied fraternities, as much as did their unsuccessful attempts to induce the Methodist Protestant Annual Conference to treat my Anti masonry as a crime, at the session held at St. Marys, West Virginia, from August 27th to September 2d, 1879—the history of which has become well known throughout the country, much to the disgust of Freemasons. Light operates disastrously upon lodgery; for the lodge works in the dark. It will not willingly allow a discussion of its principles. It will resort to any means, however foul, to hinder such discussion; yet every attempt to ostracise a man for consistently standing his ground against all the works of darkness, will add new force to the instinctive decision of the honest-hearted, that principles which cannot bear the light are such as ought not to be tolerated in a free country. What cannot be told ought never to be done. The Saviour expects us to follow him. He did nothing in secret; said nothing in secret. As Dr. Munsey once said, "Sin is an immense river running through secret channels from hell's seething ocean." Dr. Alexander Carson, perhaps the ablest writer who ever used pen in the Baptist denomination, has well remarked: "No man ought to be advised to conceal or misrepresent. God is the Almighty, and needs not the assistance of our dishonesty. Jacob would have obtained the blessing without his knavery."

It is one of the cheering signs of the times that Christian people are beginning to see and admit that "the perjured wretch" is the one who adheres to his lodge oaths, not the person who repudiates them with real repentance and active abandonment. Freemasonry bears on its brow the brand of the curse. It sets at defiance all authority external to itself, and demands absolute, unquestioning obedience to its own mandates, inflicting upon those who violate its requirements, whether right or wrong, a pitiless and inhuman death; yet it pretends to offer up prayers that God may bless the order and sanctify the hearts of its members, etc. How could blasphemy more deliberate and shameful be perpetrated? And this is the apron-flaunting fraternity which so frequently extricates from the clutches of the law, Freemasons, even when proved to be guilty of cold-blooded murder. Many a Cain of deepest dye has sought and secured a shelter under its dark wing. A detail of the evidence is unnecessary. Charles Ludlow, of South Carolina, a short time before he was visited by political enemies and assassinated in his own house, wrote to a friend:

"Our enemies are after our lives and we cannot help ourselves. I do not know who the next victim will be; but the laws afford us no redress, as our persecutors are nearly all Freemasons, and no member of that fraternity can be punished."

Albert Pike, in a report to the Grand Lodge of Arkansas, 1854, p. 116, says:

"If a person appeals to us as a Mason in imminent peril, in such pressing need that we have no time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire into anything."

A. G. Mackey, in his Text-book of Masonic Jurisprudence, p. 270, says:

"We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been, and never can be cancelled."

The quotations from Pike and Mackey show that the highest Masonic authorities, instead of denying, really confirm the charges made by all intelligent Anti-masons against the order, that it shields criminals and enables them to go "unwhipped of justice."

May God bless the efforts now making for the overthrow of lodgery and for the advancement of truth, and may the Boston convention be an instrument in his hands for the accomplishment of much good. In behalf of the Anti-masons of West Virginia, I send you most earnest greetings. D. B. TURNEY.

Pres. W. Va. State Association.

Our Mail.

D. S. Buck, Roxana, Mich., writes:

"I am a staunch friend to the cause and not afraid of my sentiments anywhere and will not have that woe pronounced when all men speak well of me. I have some of your grange expositions and had the pleasure of reading it point after point with a granger who held the manual and it was correct. I also have a manuel, monitor and song book of the grange and talk of starting a grange of my own in public for the benefit of those excluded by the order. Go on, and may God be with you."

F. R. Hill, Wilbur, Oregon, writes:

"The Cynosure has many friends in Douglas county. * * Since the ranting last spring of the A., F. and A. Masons, there has been much inquiry made concerning the lodge and the Masons are being watched on every hand. I have been a member of the M. E. church for more than twenty five years and I am satisfied there is no obstacle so much in the way of the church as the lodge. As spirituality fails in the church Masonry increases and where you find dearth in the work you will find the lodge is on the increase. May God hasten the day when Christians will learn that they cannot serve God and mammon at the same time and make progress in religion."

J. A. Morehouse, Portland, Ind., writes:

"God bless you in your efforts to put down iniquity and advance the kingdom of the dear Redeemer."

J. G. Robbins, Crapo, Mich., writes:

"The people seem to be lukewarm on the subject of reform. I am in hopes I will succeed in getting a few subscribers for your paper."

Elder Joel H. Austin, Olin, Jones county, Iowa, writes:

"The prospect is good for opening the campaign work in this region."

A. F. Plummer, Kenyonville, N. Y., writes:

"If the people are instructed with reference to the Masonic inquisition it will soon die for the want of recruits."

Mrs. E. S. Sutphen, Evansville, Wis., writes:

"The Cynosure strikes some hard blows against the Baal worshipers. May every blow be so directed by the Spirit of God, that they shall repent of the evil, and go to work to undo the great wrong which organized secrecy has done in the world."

W. R. Roach, Palmyra, Jefferson county, Wis., writes:

"The tracts I distributed at the Bible Christian conference in Canada last June did a good work."

He is expecting to distribute tracts at a Bible conference this year. Let us make the most of these assemblies of Christians.

L. D. Bryant, Fairfield, Maine, writes:

"I am glad that by God's help I am willing to stand alone, if need be, to defend the truth."

John K. Glassford, Carthage, Mo., writes:

"I am lecturing here in Southwest Missouri with very good success. I have one appointment to lecture in Kansas soon. Have had school house doors locked against me and am threatened by the Masons and called every ill name but none of these things move me. By the grace of God I will do my part. Pray for us."

Isaac Preston, Lockport, Ill., writes:

"I think the events of the Boston meeting will justify the friends of free speech and a free press in calling the attention of our Union [The Fox River Union, Cong'l] to the matter of Christian fellowship with Freemasonry."

A friend in Pascoag, R. I., sends for forty copies of the Cynosure containing a report of the Boston meeting and writes:

"We wish to circulate them that the truth of the Boston convention may be known. Let us all persevere for in due time we shall reap if we faint not."

John Finney, Mansfield, Ohio, writes:

"I have been a reader of the Cynosure since it started except a few weeks after the fire. I read our temperance papers and used to read the anti-slavery papers, but the Cynosure is the paper that the devil hates. It opposes the adversary in all his cunning plans to deceive men. I want a book written on the Boston mobs with some skill.

In a few months if God spares me my fourscore years will be here."

D. J. Wilson, West Branch, Iowa, writes:

"I once thought it strange that rotten eggs were so available to throw at abolitionists summer or winter. I was not aware the Masonic hen laid them at will and supplied all ungodliness with the egg argument when 'Let us alone' will not do. The mystery is solved, the hen's nest is revealed and discovered right under the square, compass, Bible and altar. I found a Mason so deep in ignorance the other day that he said, 'O you cannot know anything about Masonry except you join it.' For a proof if you put your hand in the fire you know it burns, not without. As though if a dozen escape from a fire half burned up you cannot know its effects unless you jump in. I hope the friends of reform will be certain a man is free from the lodge before he is placed before the people as a candidate for the Presidency. I do not want the lodge to lie me out of my birthright. I want to vote for a free, honest man. I have no money to pay for a lodge preacher, no sacrament to take from his hands knowingly."

Abraham Hartzell, Golden, Col., sends for tracts and writes:

"I want to DO if only to scatter those leaves of light and life. May heaven smile upon our reform."

Sabbath School.

LESSON VIII.—May 23, 1880.—THE JUDGMENT.

SCRIPTURE.—Mat. 25: 31-46.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in:

36. Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42. For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

GOLDEN TEXT.—And these shall go away into everlasting punishment: but the righteous into life eternal.—Mat. 25: 46.

[From the Advanced Paper.]

BIBLE READINGS.

Rom. 14: 1-12; 1 Thess. 4: 13-18; 1 Cor. 13: 1-13; Rev. 21: 1-7; Mat. 7: 15-29; 2 Thess. 1: 1-12; John 6: 47-58.

POINTS FOR SPECIAL STUDY.

1. Paul's description of Christ's final advent (1 Thess. 4: 13; 5: 4; 1 Cor. 15: 50, etc.)

2. The judgment (2 Pet. 3; Rev. 1: 7; 20: 12, etc.; 21: 1-8.)

3. The work of the angels (Heb. 1: 14; Mat. 24: 31; 13: 41, 42; Luke 12: 8, 9; Rev. 5: 11, 12).

4. Shepherds in the East, and how comparable to Christ.

5. Practical religion (1 Cor. 13; Jas. 2; 1 John 3).

6. Heirs and their inheritance (Rom. 8).

7. Sheep and goats in the East.

INTRODUCTORY.

After having silenced the tempting questions of the Sadducees and of the Pharisees, and uttered his righteous rebuke of all hypocrites, Jesus foretold the destruction of Je usalem and the temple. From this he passed on to the destruction of the world, and his own coming to judge mankind. He urges to faithfulness, to watching and prayer, illustrating the unexpectedness of his coming, and the need of being always ready, by several parables. Then he gives the description of the judgment itself in our lesson.

PRACTICAL TEACHINGS.

1. Christ, who now pleads with you to accept him, will one day be your judge.

2. Every individual soul will have to appear at that last great gathering.

3. Not by feelings, nor professions, nor exceptional great deeds, but by the common acts of your life, will you be judged.

4. Christ identifies himself with "the least of his brethren."

5. The righteous keep no account of their good deeds; the unrighteous boast of good that does not belong to them.

6. What we do not do is often a better index of our character than what we do.

7. On which side will you be?

[From the Lesson Commentary.]

"Son of man"—In all places in which the judgment scene is alluded to it is not the Father but the Son who is the visible judge. Hence in Rev. 20: 12 God must be understood to designate the God incarnate, yet glorified. It is, therefore, strictly speaking, a proof-text of the divinity of the Son of man.—Whedon.

"Shall be gathered"—Whether voluntarily or involuntarily is not stated; but all submit. Phil. 2: 10.—Schaff.

"He shall separate"—Wicked and godly here dwell together in the same kingdoms, cities, churches, families and are not certainly distinguishable one from another; such are the infirmities of saints, such the hypocrisies of sinners, and one event to both; but in that day they will be separated, and parted forever. This separation will be so exact that the most inconsiderable saints shall not be lost in the crowd of sinners, nor the most plausible sinner hid in the crowd of saints, (Psa. 1: 5,) but every one shall go to his own place.—M. Henry.

"Sheep"—Because the chief peculiarities of his disciples are that meekness, gentleness, guilelessness and tractability, we generally associate with the word "sheep." Christ prizes these things most; not our spiritual gifts—not our self sacrifices—not our generosities—but our childlikeness, sweetness and obedience; our lying at his feet in the carelessness of confidence, our dwelling content in the fold of Gospel privilege, in exercise of the mysterious and potent grace of faith.—Stems and Twigs.

"The goats on the left"—All other divisions and subdivisions will then be abolished; but the great distinction of men into saints and sinners, sanctified and unsanctified, will remain forever, and men's eternal state will be determined by it. The wicked took up with the left-hand blessings, riches and honor, and so shall their doom be.—M. Henry.

"Then shall the King"—Magnificent title, here for the first and only time, save in parabolical language, given to himself, by the Lord Jesus, and that on the eve of his deepest humiliation. It is to intimate that in thus addressing the heirs of the kingdom he will put on all his royal majesty.—D. Brown.

"Come"—Now, the Spirit saveth, Come, in the word; and the bride saveth, Come, in prayer; and the result hereof is a sweet communion: but the perfection of bliss will be when the King shall say, Come —M. Henry.

"Ye gave me"—The good works here described imply three things, which must be found in all that are saved: 1. Self-denial, and contempt of the world; 2. Love to our brethren; 3. A believing regard to Jesus Christ.—M. Henry.

"Naked, and ye clothed me"—Darius, before he came to the kingdom, received a garment for a gift of one Syloson, and when he became king he rewarded him with the command of his country, Samus. —Trapp.

"Lord, when saw we"—The language of humility rather than of ignorance. Care for Christ's brethren as such would not be shown by those ignorant of him. There is nothing in this description which makes the judgment a terror to Christians.—Schaff.

Did our Lord then teach or imply a doctrine of salvation by works, or of merit? The very statement contradicts that supposition; for they who do such works have no thought of merit in them. They are astonished and overwhelmed at the numeration, "Lord, when saw we thee?" What they did was not in the endeavor to merit heaven, but was the acting out of a true love to Christ in dependence upon him.—J. P. Thompson.

"Prepared for the devil"—As if God had provided no hell for men; he had secured a Redeemer mighty enough, and a heaven capacious enough for all, and had made no other arrangements. So God's plans of mercy are not accomplished, and his predestinations are not fulfilled; but as they had made themselves utterly unfit for heaven, he stows them away forever in the devil's lake of fire.—Whedon.

Christ manifestly assumes the personal existence of the devil when he says that wicked men will suffer the same doom with him.—Heubner.

"Ye gave me no meat"—Only sins of omission are mentioned; the absence of good works, the destitution of love, or the dominion of selfishness is sufficient, even without positive crimes, to exclude from heaven.—Schaff.

"They also answer him"—That the ungodly will not confess to their neglect of doing good only reveals the darkness and wretchedness of their minds, which made them refuse to know in the time of grace, either Christ or his members. The thought they had concerning Christ in their lifetime will be most strongly declared in the judgment.—Luther.

"Everlasting punishment"—Observe, the same epithet is used in the original for punishment and life, which are here contraries, for the life here spoken of is not bare existence, which would have annihilation for its opposite; but blessedness and reward, to which punishment and misery are antagonistic terms.—Alford.

"Life eternal"—Both never-ending, the Greek word being the same. In the New Testament it is used fifty-nine times of the happiness of the righteous, of God's existence, or of the church and the Messiah's kingdom; in seven, of the future punishment of the wicked. If the former end, then the latter may. The word "punishment" expresses positive misery, not "annihilation;" especially "life," the contrasted expression, means here far more than mere continued existence. Endless and boundless life is contrasted with endless and boundless misery.—Schaff.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 13, 1880.

CHICAGO MEETINGS.—At 8 o'clock last Friday evening Carpenter Hall was well filled with an attentive and appreciative audience. Secretary Stoddard called the meeting to order and gave out the hymn "All hail the power of Jesus' name," in which the congregation heartily united. Pastor Clute of the Free Methodist church led in prayer, after which Bro. Stoddard made a few remarks on the work and objects of the N. C. A. and introduced Mr. Ronayne, who opened the lodge on the first degree with most excellent effect. Among the lodge officers were four ministers and two seceding Masons of three degrees. Among the incidents of the evening was one very mad and excited Mason, who ran out at the door with an unreportable expletive; also several ladies, wives of Freemasons, whose grief and indignation were such as only a patient wife can manifest. The second degree was given before a crowded house on Monday evening and the third was arranged for Thursday.

THE CHRISTIAN STANDARD of Cincinnati, representing the Disciple church, has lately published three articles, from the last of which the selection on page 3d is taken. This interesting series of editorials shows a strong undercurrent of truthful, honest conviction and reliance upon the Lord Jesus Christ and his Word in all effort for the salvation or reformation of men, and in the great question of salvation by Christ or salvation by ceremonies bears a true witness. The topic was introduced by a letter which in a very dispassionate manner objects to the various secret orders since "these societies," he says, "like leeches, are sucking the vitality, the life's blood of Christians, and tend directly to materialize the Christian spirit." The letter closes with a request that something be done to warn the young men who may be tempted to join these lodges. The reply of Dr. Errett continued through three numbers of the *Standard*, and incorporated other letters, one of which appears. Of the religious character of these orders, Dr. Errett says this is "the basis of our most serious objection to Christians holding membership in such institutions, and spending time and money for their support. They are human institutions with human inventions of religious rites, and a worship certainly not *Christian*, since it is broad and eclectic enough to allow of *religious* brotherhod and religious worship such as Jew and Turk and mere deists can share in. How Christians can join in a Christless worship or give countenance to a Christless religion, when they are required to do all things in the name of Jesus Christ, we confess ourselves unable to understand."

THE OBELISK business is revived by the assertion of a certain Mr. Zola, "Grand Commander of the Scottish Ancient and Accepted Rite for Egypt and Egyptian Ex Grand Master of Symbolic Masonry." He claims to find more Masonry than ever under the obelisk, and to throw a vivid light upon the ancient Egyptian origin of Masonic symbolism. The New York *Herald* of Feb. 13th last has a long interview with Ernest Renan, telegraphed by its Paris correspondent. Of Renan and his views it says editorially:

"He is a careful student of Phœnician monuments which have so close an analogy to those of Egypt, and has given special attention to the origin of Oriental religions. His unhesitating ridicule of the assumed connection between Freemasonry and the Alexandrian emblems must, therefore, be taken as the testimony of an undoubted expert in relation to important aspects of the problem. His explicit assertion of the eighteenth century origin of existing Freemasonry is in accordance with the views of several of the most learned craftsmen on this side the water. Probably it will be useless for the theorists to maintain hereafter the literal truth of the legend connecting Freemasonry with Hiram of Tyre and the building of Solomon's Temple. But this concession does not diminish, but rather enhances the mystery surrounding the Alexandrian emblems and renders it incumbent upon students to probe to the bottom the real meaning of the Eleusinian, Bacchic, Dionysiac and Adonaic secret worships which are shown to have so close a connection with the Osiris cultus of Eygpt. The Phœnicians were worshipers of Osiris under the name of Azar, as shown by some of the names of their kings, and perhaps Lieutenant Commander Gorringe's suggestion of the identity of Hiram and Osiris or Hesiri may turn out to be good philosophy."

MORMONISM A SECRET SOCIETY.—President Tenney of Colorado College has been during the past year pushing out into the regions beyond with a view to their early occupancy with academical branches of his institution. Such an academy has been opened at Salt Lake City. To call the attention of Eastern churches to this work and secure their aid he has published a valuable article on Mormonism, filling a supplement of the *Advance*. "The Jesuits," he claims, "are not better organized than the Mormons," and in proof of this brings forward the following as his second indictment of the system, most of which applies with equal force to Freemasonry:

"The whole Mormon system is fastened together by secret oaths. It is historically true that the founders of the Mormon system were acquainted more or less with the secret organizations that have existed from time immemorial in our older civilization, and they determined to adopt this ancient method, and adapt it to their own uses, in establishing a religious system. The Mormons are baptized, but they are not brought into full connection with the church till they have been through the mysteries of the Endowment House. There are three degrees of oaths. Kneeling at the secret altar they vow to observe the Mormon laws in preference to the laws of the United States if the two come in conflict. They swear to stand by each other. They vow to avenge the death of Joseph Smith. In this secret place is nourished the purpose to keep out Gentile influences from the country. The polygamious marriages are always celebrated at these secret society meetings. As there are temples built for different secret societies in the East, this Mormon secret society is building immense temples for the performance of their rites; not less than three of which are costing each more than a million of money. The walls of these temples are nine feet thick, and will endure as long as the Pyramids; and the system itself will endure as long as the Pyramids, unless the Christian people of the country and those who are thoroughly aroused to the interests of education and the advancement of a higher style of spiritual life put forth their utmost energies for the breaking down of this system."

THE END DOES NOT JUSTIFY THE MEANS.

A mother desiring to prevent her husband from drinking liquor conspired with her children to tell him a lie. Her object was worthy, the means she used for its accomplishment devilish.

"Shall we do evil that good may come?" Shall we in order "to save the fallen and prevent others from falling," bind pure daughters and innocent brothers into a secret league with hypocrites, liars, profane swearers, fornicators, unclean persons and weak drunkards, who go from their temperance vows in the lodge to a saloon, as the secret temperance orders do? Let us be kind to all these sinners; invite them to attend our prayer meetings, to hear our hymns, our prayers and our Bible readings; let us present to them Christ a Saviour from sin. But let us "abhor" that institution which being contrary to Christ's teaching and example in precept and practice, shuts out from its fellowship those who are prayerfully striving to follow him.

Let us keep a good object before us, and also let us encourage and use only pure and holy methods for its promotion.

BOARD MEETING.

The National Christian Association directors held a meeting last Thursday forenoon to set in order their work after the National Convention. The principal items of business were as follows: The General Secretary made a report of the funds left in his hands after the convention, and which have since been received, the whole amount being $61.81. There have been expended in printing and circulating the statement adopted by the Boston convention and the Phillips and Adams letters, $45.40. The Board voted to approve the work done and to urge its continuance so long as funds which could be used for that purpose were unexhausted.

The tract work was taken up. The cost of plates, type and printing have amounted to $173 60. Special contributions for this branch of the work have amounted to $73.

The last editions of tracts are already nearly exhausted. Not only to supply the general demand, but for distribution at the various conventions soon to be held, a new and large supply is necessary, and some special preparations made. The matter was fully discussed and referred to the Tract Committee and the General Agent and Secretary. It was also decided that owing to the large call for tracts that the Board could no longer assume the responsibility of sending them out without charge; and a charge of 50 cents per thousand pages was voted, or if sent by mail, 75 cents.

The need of more effort in maintaining religious and reform meetings in connection with the N. C. A. building, was also discussed freely, and the advisability of securing more assistance for this work was acknowledged. What steps should be taken were not determined, but the matter was left to an efficient committee to examine more particularly into expense, etc. We shall soon hope to report more business and energy at our reform headquarters.

The committee on Seceder's Convention reported what has been done. They were not able yet to recommend definite action, but hoped in a few weeks to do so. The Board also voted an endorsement of the reform literature issued from this office, especially to meet a demand for such authority from public libraries.

GENERAL GRANT AND THE ADVANCE.

It was a just, though not severe, reproof of General Grant's temporizing policy during his journey through the South, when the *Advance* lately wished he might have spoken some "strong word" for the colored people, and expressed the hope that no man may be President of this nation who could fail, under the circumstances, to be stirred with sympathy, or refrain from an honest manifestation of it. The colored men, who were the first, and are the most sincere advocates of General Grant for that office, deserved more than the very brief word of recognition given them at New Orleans.

But on another page of the same paper, the editor, now traveling in the South, writes as follows of an evil suffered by the colored race greater than the ingratitude and coldness of politicians. Of the operations of the lodge among the blacks, General Howard writes:

"Secret societies are very numer-

ous, and often exert more influence over church members than their church vows. Sunday excursions under the auspices of these societies are of frequent occurrence, and, from these, so-called church excursions on steamboats or by rail have come into vogue as a means of raising funds."

If Grant deserves reprobation, in that, for political popularity with former enemies of the country (and perhaps actual), he could neglect the race to which so great arrears of love and care and culture are due from the whole nation, because they are yet cheated and crushed and driven out by the whites, can the *Advance* justify its silence toward them in this other matter? Their oppressions they can feel and withstand. The insidious temptations of the lodge they are too ignorant to see in their reality. Attracted, they follow into sin—at least of Sabbath-breaking, and no less truly of blasphemy and rejection of Christ. What honest "word" becomes the religious paper to which they look for counsel and instruction?

—We learn from the *Wesleyan* that John Newland Maffitt, whose tragic death was published in a selection in these columns lately, was a Freemason, and with Bishop Elijah Hedding and Edward T. Taylor practiced the religious rites of Masonry and its god, "T. G. A. O. T. U.," in spite of a protest of their conference.

—Mr. Hildreth, treasurer of the National Christian Association, has suffered much from sickness during the past winter. He is now in Colorado for the purpose of restoration, and expects to be gone several weeks. Correspondents will address him here as usual.

—The concluding part of Mr. Trask's statement appears this week and our readers will naturally inquire what are the grounds for such extraordinary manifestations against an upright citizen. We took pains to learn from others living in Idaho whether these statements were reliable and have the assurance that he is a young man of good character and habits and evidently the victim of Masonic persecution. We desire to enlist in his behalf the sympathies and prayers of our readers that he may be delivered from the hand of these enemies, even as Daniel was once saved, and Peter, when the Lord appeared on their behalf.

The Judgment of Experience.

Chicago, May 4, 1880.

Tried men of ripe experience understand Masonic tactics better than the novice. Anti-masonic teachers whose silent opposition never disturbs the carnally minded "false-swearer," know little compared to the veteran who has received broadside after broadside from masked batteries. The preacher who so "trims" the message he brings as to secure the flattery, the patronage and the fellowship of men in sworn allegiance to a system that rejects the Son of God, know nothing of the inspiration and little of the trials and triumphs of such moral heroes as Finney and Colver; and that church which casts its sacred robes over the respectable idolater who is willing to sign the covenant with "mental reservations," and to pay his money for the added respectability and standing obtained by membership in an "orthodox" body, has no just conception of what it is to "contend earnestly for the faith delivered unto the saints" in the face of determined persecution.

The thought above was suggested to me by a letter from our venerable friend S. D. Greene, which is dated May 1st, and contains the following:

"I was thinking this morning what the Masonic member, whom the church of Oberlin received, renounced of Masonry. Did he renounce the wicked and ungodly oaths that were against the laws of God and man? No. He should repent of his initiatory ceremonies—any decent man in his right mind ought to be ashamed of them. But the oaths are directly against the laws of God and man. See what the Scripture saith of Freemasonry in a figure, Zachariah 5: 3. Nothing can describe Freemasonry like it. God inspired the prophet to look at this curse that goeth over the face of the whole earth. Look at the last clause of the verse. The oath is to be repented of. Shame would cause a decent man to abandon it. The wicked swearing is what God requires a man to repent of. This Mason has in no act of his renounced Freemasonry, for the essential part of Freemasonry lies in the wicked oaths which the church of Oberlin permits this man to adhere to [and conceal]. Oaths which Rev. Mr. Finney denounced as the great curse that binds moral agents to obey. This Oberlin winks at, and the Christian world see it, except they are blindfolded, as are the Congregational churches by taking Quint as their secretary and general manager.

Who that is a friend of moral reform and opposed to the awful sin of Masonry and secret societies but must feel wounded and stirred in soul to pray for Oberlin. Yours truly in the cause of reform,

Samuel D. Greene.

Add to the above the views of Bros. Clark, Burr, Blanchard, Bingham, Foote, Dow, and others who have already spoken in the *Cynosure*, and who have each had from one-third to three-quarters of a century's experience in the very front ranks of reform, and you have an array of testimony and a verdict deserving of the most careful consideration. Buttress this again by the insolent and threatening letter to Bro. Burr by a "Fraternal Brother Mason," and the firing of his barn by *some one* who evidently meant to be understood as sustaining the action of the First church in receiving an oath-bound member, and as condemning those who opposed such action, and you have pretty conclusive evidence that both the Freemasons and the Anti-masons of ripe experience see in the action of the First church of Oberlin a lodge victory. May God grant that both may be disappointed, and that this may be all overruled to the furtherance of the Redeemer's cause in the earth.

J. P. Stoddard.

A Day at West Point.

Woodside, Poughkeepsie, N. Y., May 6, 1880.

Editor Cynosure:—Forty-four years after graduating at the military academy, I re-visited it yesterday in company with Mrs. Fanny E. Farrar of your city, and her two daughters, descendants of a former abolitionist whom you will remember as having made a handsome donation to Knox College of your State. We spent the day there, and had an interview with Cadet Whittaker, to whom the ladies extended their kindly sympathy. He is so much of a Caucasian that he would hardly be suspected in most parts of Christendom of being of African descent. In fact, he may be said to have descended from one of the proudest and best of the former great slaveholders of South Carolina, to whose family I had an introduction many years ago. His mother and grand mother, I believe, were both household slaves belonging to that family, which has been illustrated by one member holding the office of United States Senator. We had a long and pleasant conversation with the cadet, whom we found intelligent, communicative, of agreeable manners, and very grateful for our attention.

The machinery of the academy seems to be working as regularly and quietly as ever, but there seemed to be a change in the general tone pervading its precincts. Almost the first thing that one sees on reaching the academical plain, is a rampant statue in bronze that would hardly have been tolerated, I think, thirty years ago, in that quarter, or indeed any where else. It is hardly in accord with the severe scientific, and yet just, taste, that is cultivated at the academy, to say nothing of the fact that the rampancy alluded to is exhibited over a few outraged aborigines, of whom West Pointers should be the guardians instead of the oppressors.

From general appearances I should judge that Cadet Whittaker had been left very "severely alone" by perhaps both cadets and officers. As this is the kind of treatment taught and practiced by the Masonic lodge, in whatever guise it shows itself, whether as the "ancient and honorable," or as Ku-Klux, or as Mormon, and as the lodge is all-pervading throughout the United States, I think that its influence has at length penetrated West Point, and is inculcating its peculiar notions of honor there, which has heretofore been regarded as a fountain of honor. Whether there are any Masons or not among the officers and cadets I did not learn; but where the party in power has been successful for twenty years, and has been got up and run by the power of Freemasonry, there is quite reason enough why the military academy should come to feel and act under its baleful influence, as it formerly did under the sway of the slavo-democratic party.

Every thing that I see connected with the government confirms me in the persuasion that the country needs the agency of the old Anti-masonic party to set it right. Both the Democratic and the Republican parties have resorted to Freemasonry to carry their ends, and neither of them can be trusted. It must be evident to every dispassionate thinking man that many of our public evils lie in the looseness and inefficiency of Lincoln's administration, which was run by lawyers and Freemasons; and yet how few of our politicians there are who are statesmen enough to acknowledge this fact! But the fact must be acknowledged and acted on before a remedy can be applied. There is no salvation to the Republic in either of the existing parties. As the country was forced to take the power from the old Democratic and Whig parties, and form a new party in order to abolish slavery, so a new party must be resorted to, in order to free the Republic from the corrupt and defective administration of the Republicans. Neither the manhood of West Point nor of any other department of government, nor the legitimate interest of the country can flourish under it. Its motive power is utterly hostile to republican institutions.

It is of little use to send other cadets of African descent to West Point in order to sustain each other against the "letting alone" policy so long as the Masonic lodge is sustained in the country, as it is now, as the fountain of religion and morals and the motive power of a dominant party. Nor in fact, can truth or justice be asserted wherever the Masonic lodge prevails. Its intimidating oaths become the agents for defeating law and justice instead of maintaining them.

I would propose that when the present investigation of the case of Cadet Whittaker is finished, a commission of Anti-masons should be appointed to ascertain how far the taint of Freemasonry, either in its general all-pervading influence, or in especial instances, may have reached and affected the former noble character of our Military Academy.

The State of Vermont took a leading part in sustaining this institution of Washington in its early days. Its people, too, had previously been conspicuous in defeating the efforts of the British to occupy the line of the valley of the Hudson during the war of the Revolution. That State also was among the first to arise against the secret despotism of the Masonic lodge, which she expelled from her borders. But since those days her Republican counsels have sadly lost strength. She has appealed to the lodge through the channel of Know-nothingism for political power, and is now as much under its domination as ever Spain was under that of the Inquisition. Her delegates in Congress have stood silent while the Ku-Klux were playing their infamous game, and have never raised their voice against that act of Congress which has made a law affecting the establishment of the Masonic religion in the District of Columbia. But if Vermont has thus fallen away from the standard of republican government, in what condition must the rest of the country be?

These facts are warnings which must be seriously considered and acted on by all who wish to save the Republic. J. W. Phelps.

Home Circle.

MY WORK.

"ALL MEMBERS HAVE NOT THE SAME OFFICE."

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
And watch the marred face I love so well.
Rich in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master placed them there—
"Handsful of purpose" that he left for me.

I could not cast the heavy fisher net,
I had not strenght or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I cast, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or ever that I knew, his smile so fair
Came shedding all its radiancy on me.

I could not join the glorious soldier-band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for thee!
Hath recompense beyond our highest thought;
And feeble hands, that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give,
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—London Christian.

POPULAR WITH ONE MAN.

Major Whipple and P. P. Bliss, while engaged in evangelistic work for the Master, started for a new field of labor on a bitterly cold night. As they passed from the station house to and the railroad train, they reached a gate before which a man stood, who said to the hurrying passengers, "Show your tickets." Of course the demand was annoying to many who were compelled to unloose their heavy wrappings, and to withdraw their hands from comfortable gloves; and it is not strange that expressions of discontent and of anger were loud and frequent. when the two evangelists were going through the gate, the Major remarked pleasantly to the keeper, "You are not a very popular man with the crowd to-night." "I don't care a cent for this crowd," was the surly reply; "I just want to be popular with one man." "Ah, my brother," said dear Bliss on entering the train, "that is a lesson for you and for me."

Yes, it is a lesson for every Christian in these last and perilous days. More men are making shipwreck of their faith on the coast of popular favor than in any other part of life's treacherous sea. They are seen all along the shore like dismasted and rotting hulks, instead of leading and pointing the way to the peaceful haven, that cannot be far distant. Of too many who commenced their public ministry as faithful witnesses of Jesus, it can be said as the lonely apostle wrote of a former friend and companion, "Demas hath forsaken me, having loved this present world," (2 Tim.4: 11).

Demas means "popular," and he is one of three whose fall has certainly been recorded "for our admonition, upon whom the ends of the world [age] are come," (1 Cor. 10: 11). David fell through the lust of the flesh; Peter fell through the sifting of Satan; Demas fell through the love of the world; and while the two former were restored in sovereign grace to their lost communion, there is no mention of the restoration of the popular man. If tradition is to be believed, he became a priest in a heathen temple, and died a wretched apostate. Paul was unpopular when he was about to be dragged as a felon before the court of Nero, and Demas could not stand up against public sentiment.

So in the last state of the professing Christian body described in the epistle to the church of the Laodiceans, where the end and doom of Christendom are graphically portrayed, we have the same subtle spirit at work. Laodicea means "Justice for the people," and while the church boasts that she is rich, and increased with goods, and has need of nothing, it is evidently implied that she is governed by popular clamor, and Christ is turned out of his own house, left standing at the door, knocking to catch the ear of any man, before the whole corrupt mass is spued out of his mouth (Rev. 3: 14–20).

Are not the evidences of this popular control of the church increasing every day with frightful rapidity? Custom after custom, and doctrine after doctrine, sanctioned by divine enactment and sacred by the faith and observance of the saints through eighteen centuries, are yielded at the demand of public sentiment, until the pulpit to a lamentable extent has become a place for the delivery of popular lectures, and the church building a place for popular entertainments. Let a preacher openly deny the Lord who bought him, disowning his divinity, ridiculing the necessity of his atoning blood, sneering at the authority of the Scriptures as superior to human reason, and at once the secular press, which in our cities, at least, is almost wholly in the hands of so-called "free thinkers," lauds him to the skies, as a man of genius and broad culture and large charity. Nay, multidudes in the church unite with the enemies of Christ in celebrating his praise, especially if he increases the pew rentals, and attracts a crowd.

Well, be it so. It is just what the Word of God plainly tells us must come to pass in the last day of perilous times, when the church will contain "lovers to their own selves; ....lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3:1–5); "When they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4); when "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1); when "there shall come scoffers in the last days, walking after their own lusts, and saying, "Where is the promise of his coming?" (2 Pet 3:3, 4).

But this furnishes all the stronger reasons why those "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," should more and more make it their single aim "to be popular with one man." Let them not care a cent for the crowd out of the church, or in the church, but each say like the Apostle with lofty and unswerving consecration, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Acts 20:14); "lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:29); "for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). This singleness of aim and independence of action can never be attained, until, like the Apostle again, we can truly say, "We are ambitious, whether at home or away from home, to be well-pleasing to Him" (1 Cor 5:9 Rotherham's translation).—*The Truth.*

NEW YORK FIFTY YEARS AGO.

In a lecture on New York in the early days of 1830, Hon. Wm. E. Dodge said that his earliest recollection of New York was an unpleasant one, he having been cheated by his nurse, who told him that every time the clock of St. Paul's church struck, the statue of the apostle came down and entered the church. At that time the city contained but 85,000 persons. Thirteen years afterward it had grown to 120,000. Now it is estimated at over 1,100,000, an increase of over a million in a lifetime.

New York was bounded by an almost impassable obstacle, the Canal street ditch; and the first murder within his memory was expiated on the gallows on a hill at White street, far out of town. The region of fashionable residence was on Greenwich street, from Courtlandt street to the Battery, and on Broadway in the neighborhood of Bowling Green. All the churches were below Chambers street, Mr. Dodge attending the one in Wall street, of which Rev. Mr. Whelpley was pastor. At the moment of beginning services, chains were fastened across the street at each side of the church, to prevent the passing of vehicles.

There were no police, but about 100 watchmen, who went on duty at 8 P. M., and went off at 5 A. M. They met on their rounds every hour, and made night vocal by striking the hour on the pavement with their clubs, and crying, "All's well!"

Water was obtained from cisterns and wells, and a drouth caused great distress. Nor was there ice, nor gas, the streets being lighted by oil lamps little better than lightning bugs, which were not bright enough to enable one to see the time by a watch, and often went out on cold nights. Wood was generally used for fuel, the only coal coming from Liverpool, at twenty dollars per chaldron.

The post-office was in a room of a private house in William street, and only employed two clerks. There was but a single delivery window, which opened at 9 o'clock.

Every morning the Boston and Albany stages started from Courtlandt street and Broadway. Twelve were a load, and if more wished to go they had to wait until next day. Not over three merchants did a business of $1,000 000 per year, while now a single jobbing house does from sixty to seventy millions. Most of our successful men began with little or no capital. Those who were peddlers then are now bank presidents and retired merchant princes.

Mr. Dodge described very graphically the great fire of 1836, the opening of the Erie canal, the building of the Croton aqueduct, which, he said, was done by honest contractors in distinction from more modern public works.

The late Louis Agassiz had a wondrous power over animals. He would go up to the most obstinate of pigs, and after a few soft words and a movement of his stick over the bristles of the creature in the right direction the pig would lift its head erect, its small eyes would glisten with a vague intelligence, it would remain almost motionless in a kind of pleased surprise, and emit a grunt of comfort. The professor even carried serpents in his hat and in his pockets with a grand unconcern, and dropped them sometimes in his bedroom, so that his wife was frequently troubled by finding them coiled up in her boots. And whenever he entered a menagerie he was eagerly welcomed by lions, tigers, wolves, hyenas and other beasts of prey. There is said not to be a single instance of his having been injured by any serpent or beast.

"I am the voice of one crying in the wilderness, make straight the way of the Lord." St. John 1: 23. How humble, and yet how sublime! I am but a voice—meaning, in myself I am naught! What is the voice left to itself? It is but a vain sound; but it is animated and guided in its course by God himself. John is, then, the voice of God. In humbling himself he is exalted. Jesus, grant me to be as thy voice, and to be only thine. May I speak only with the view of preparing the hearts and minds of others to receive the gifts of faith and grace.

Childrens' Corner.

The Common Question.

Behind us at our evening meal
The gray bird ate his fill.
Swung downward by a single claw
And wiped his hooked bill.

He shook his wings and crimson tail,
And set his head aslant,
And, in his sharp, impatient way,
Asked, "What does Charlie want?"

"Fie, silly bird!" I answered, "tuck
Your head beneath your wing,
And go to sleep;"—but o'er and o'er
He asked the selfsame thing.

Then, smiling, to myself I said:
How like are men and birds!
We all are saying what he says,
In action or in words.

The boy with whip and top and drum,
The girl with hoop and doll,
And men with lands and houses, ask
The question of Poor Poll.

However full, with something more
We fain the bag would cram;
We sigh above our crowded nets
For fish that never swam.

No bounty of indulgent heaven
The vague desire can stay;
Self love is still a Tartar mill
For grinding prayers alway.

The dear God hears and pities all;
He knoweth all our wants;
And what we blindly ask of him
His love withholds or grants.

And so I sometimes think our prayers
Might well be merged in one,
And nest and perch and hearth and church
Repeat, "Thy will be done."

—John Greenleaf Whittier.

Little Allie's Arithmetic Lesson.

Allie had a long lesson to read one morning, and some very hard words to spell; so, when she was through, she asked her mamma:

"Please not teach me arithmetic to day; I am so tired."

"Well, I will tell you a story instead," said her mamma.

"Oh, yes, do, mamma!" replied the little girl, her face brightening with delight at the prospect.

"One cold, clear morning in winter," commenced Mrs. Waters, "little Mary Rand put on her cloak and hood, took her satchel of books and her little sled, 'Frolic,' and started for school. She ran briskly along, Frolic skipping after her lightly, and in a few minutes was at the school door. She hung up her sled upon her own nail in the hall, and over that her cloak and hood. Then she went into the school-room and stopped to warm her fingers by the stove. She was quite early; there were but six of her schoolmates clustered about the fire when Mary came in and joined them, making"—

"Seven, mamma," said Allie.

"In a few minutes three more little girls came in together, saying they were very cold, for they had a long way to come. One of them was Mary's seat-mate, and Mary untied her hood, took her satchel, and rubbed her cold hands, and the children made a place for her and the other two in the circle by the fire. How many were in that circle then, Allie?"

"Ten," answered the little girl without hesitating at all.

"Just then," continued her mamma, "the big clock began to strike nine. The teacher was in her desk, and all the children started for their seats. As they were going, the door opened and four large boys and two girls came running in, almost out of breath and took their seats; so that when Miss Grant rung her bell, there were"—

"Sixteen scholars in their seats," said Allie, slowly, after carefully counting her fingers. "That wasn't so large as Miss Lowell's school where you took me last summer, was it?"

"Not nearly; but Miss Grant had some more scholars who were not present. While the school was reading the morning Bible lesson, it was interrupted by the entrance of two tardy boys."

"So now there were eighteen, mamma."

"And when they were through reading, and the children had closed their eyes and clasped their hands, and were repeating the Lord's prayer together, Mary heard a very light step coming up the aisle, and a little girl sat down just before her."

"Then there were nineteen in school."

"How many tardy ones, Allie?"

"Three," answered she, very readily."

"Then Miss Grant asked, 'Where is Susan Fletcher to-day? Does any one know?'"

"'Her folks have moved away,' answered Jemmy Saunders; 'they went Saturday.'

"'Where have they gone?' asked Miss Grant.

"'To the new house on the hill,' replied Jemmy.

"'Oh, then she will be back in school again in a few days, I presume. Nellie Willard is very sick and her sister is needed to help take care of her,' said the teacher, 'so we shall have no more scholars to-day.'

"Mary looked around to the empty seat above her where Lottie and Annie Loring usually sat, and wondered where they were. Then she recollected that it was Monday, and that Lottie had to stay at home to tend the baby while her mother was washing, and it was so far from school to where they lived that little Annie could not come without her sister. Now, Allie, can you tell me how many children belonged to Miss Grant's school?"

"There were nineteen there, mamma, and Susan would make twenty; and that little sick girl and her big sister, who had helped her mother take care of her, are twenty-two; and one who tended the baby is twenty-three; and the little sister who couldn't come alone makes twenty four. That's it; twenty-four scholars, mamma. Why! that was a good school after all. And you began with only six!"

"Well, Allie, that will do for your lesson in arithmetic this morning," said her mamma, smiling.

"Why, mamma! I never thought it was arithmetic, and I wasn't tired at all," said Allie, though she had been standing in "class" all the time beside her mamma's knee. "How funny to have a pretty story for an arithmetic lesson!" and with a kiss and a merry laugh she bounded off for her little brother and a frolic on the green, with buttercups and daisies, dolls and tea-sets, and a happy heart.—*The Watchman.*

A Boy's Story.

Some years ago, as I was about to close a prayer-meeting, a young man got up and urged all those men present that had not yet accepted of Christ, to do so that night. And in closing up his little speech, he said: "I once had a father and mother that cared more for my soul than any thing else. At last my father died; and when my father was dead and gone, my mother was more anxious than ever for me, and sometimes she would come and put her loving arms around my neck, and she would just plead with me to go to Christ. She used to tell me, after my father was dead, that she was lonesome without having me a Christian. I told her I sympathized with her; but declared I wanted to see a little of the world. I did not want to become a Christian in early life. Sometimes I would wake up past midnight, and would hear a voice in my mother's chamber. I would hear that godly mother crying to God for her boy. I was her only child. I was very dear to her. At last I felt I must either become a Christian or go away from that mother's influence; and I ran away. After I had been gone a long time, I heard from home indirectly. I heard my mother was sick. I knew what it meant. I knew that she was pining for me. I knew her heart was broken on account of me and my wayward life. I thought I would go home and ask my mother to forgive me. My second thought was: If I did, I would have to go and be a Christian. I could not stay under the same roof without becoming a Christian. My rebellious heart said: 'I will not go' When I heard again, I heard my mother was much worse The thought came, Supposing my mother should die. Supposing I should never see that mother again. I never could forgive myself. I started for home. There was no train to my native village. I took the coach. I got in just after dark The moon was shining. I had to go about a mile and a half to my mother's house; and on my way I thought I would go by the village graveyard, and I thought I would get over the fence and go to the grave where my father was buried, to see if there was a new made grave. It might be that my mother was gone. When I drew near that grave, my heart began to beat more quickly, as by the light of the moon I saw the new made grave. The whole story was told. The whole story was clear. My sainted mother was gone. It was a fresh made grave. It had just been dug. For the first time in my life this question came stealing over me: Who was going to pray for my lost soul now? Father and mother both gone now. And, young men, I would have given the world if I could have called that mother back and have her put her arms around my neck and heard her breathe my name in prayer. But her voice was silent forever. She was gone. I knelt beside that grave, crying that God would forgive me And I did not leave that grave all night until the morning dawn. But before morning I believed that God, for Christ's sake, had forgiven my sins, and that my mother's God had become my God. But, young man, I would never forgive myself. I never can. I killed that mother. I trampled her prayers and her entreaties under my feet. I broke her heart and sent her to the grave. Young man, if you have a godly mother, treat her kindly."—*Moody's Child Stories.*

Rev. A. Elwin in examining some Chinese converts for church membership in Hangchow, said: "After your baptism you will probably be persecuted; what will you do then?" Two of them at once bent their heads, drew their hands across their necks and said, "We will die for Christ." Another inquirer, being exhorted "not to fear man," replied: "No, I will not fear man; I will fear God."

Home and Farm.

—The intelligent lady who fills a professor's chair in the Illinois Industrial University, said recently in a lecture, that "Women are the world's home makers." She insisted that reform in women's education was the urgent need of the times, and emphasized the fact that intelligent cooks, educated housekeepers, and enlightened mothers were beginning to be appreciated. Women were not instinctively good housekeepers any more than men were good mechanics or good farmers. It was an error to suppose that in matters pertaining to the home, instruction was not needed.

For Weak Eyes.—An exchange gives the following recipe: "Bathe the eyes in soft water that is sufficiently impregnated with spirits of camphor to be discernible to the smell—a teaspoonful of spirits of camphor to a tumbler of water. For inflamed eyes use milk and camphor, adding a little more of the camphor than above." An excellent lotion, commended by a leading Boston oculist, is a solution of ten grains of borax in the official "camphor water" (*not* the "tincture of camphor"). This is safe and beneficial as an application in any slight weakness or inflammation of the eyes due to exposure or weariness.

How to Sleep.—Many persons get into a habit of wakefulness during the night which is often very wearing, and always annoying and uncomfortable. Some cannot go to sleep until the small hours of the night, others wake at three or four o'clock in the morning, and cannot coax sleep again until it is breakfast time. A writer on sleep recommends such wakeful ones to try the effect of change. Go into another room, or move the bed into another position, or lie with the head in a different direction. If you are lying on a high pillow, fling it away. If your head is low, raise it. If you have been trying to sleep without a light, strike one; if otherwise, extinguish it. If other means fail, leave the bed and take a chair. Wakefulness is often easily traced to physical causes. But if one does not sleep so much as he thinks he requires, do not let him worry about it or think he must necessarily be sick in consequence. Lack of sleep is bad, but discontent is worse. Let every one be thankful for the amount of sleep he can obtain, and not fret because it is not more.

Sugar in Flowers.—Prof. Wilson, the great English botanist, has presented to the British Association some curious facts concerning the amount of sugar in flowers. According to his observations it requires 500 florets of clover to produce a single grain of sugar. There are 60 florets in a head of clover, consequently it would require nearly 60,000 heads to produce a pound of sugar, or about 3,600,000 florets. Honey is about three quarters sugar; hence, to produce a pound of honey would require 2,700,000 florets. These figures give a faint idea of the enormous labor performed by the industrious honey bee in producing the large quantities of this sweet commodity which every year finds its way into the markets of the country.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, May 13.—For Christ is the end of the law for righteousness to every one that believeth.—Rom. 10:4.

Fri., May 14.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. —Rom. 11:33

Sat., May 15.—And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:2.

Sab, May 16.—As many as ye shall find, bid to the marriage —Mat. 22:9.

Mon, May 17.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13:10.

Tues., May 18.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

Wed., May 19.—For even Christ pleased not himself.—Rom. 15:3.

OBITUARY.

Asa Ellithorpe, one of our best and most respected citizens, died at this place [Blackberry Station, Ill.] Sunday morning, May 2, in the sixty-sixth year of his age. Uncle Asa, as he was familiarly called, has for many years been a subscriber to the *Cynosure*. He valued it highly and heartily endorsed its teachings. He looked upon secret societies, and especially Freemasonry, as dangerous institutions. He had no faith in Masonic preachers and would rarely go to hear them. He was a Christian in practice, but not in profession. The cause of Anti-masonry has lost a true and tried friend.

J. P. B.

Paul Stoel died in Cheshire, Mass., April 10th, 1880, aged 80 years. He was born in England. His aged wife still lingers on the shore of time, very feeble and blind for a number of years. As they were not able to attend church, Sabbath afternoons Christians would meet with them for prayer. It was a bethel to all. The aged Christians walked hand in hand in the way to heaven, and often prayed very earnestly for the anti-secret cause in our prayer meetings. No doubt their prayers are heard. Bro. Stoel was anxious to depart and be with Christ. He was a member of the M. E church of the old stamp. A son and his wife have been marked in their faithfulness to these aged parents. A. E. J.

Miss Artamissa Martin departed this life, April 7, 1880, aged 70 years. She was an exemplary Christian, having experienced religion in her youth, and was a member of the Baptist church of Cheshire, Mass. She read the *Cynosure* and loved the cause it advocates. Her faith was strong that right would prevail. Many feel her loss deeply, but our loss is her gain. A. E. Jenks.

—In the island of New Hebrides, in the Southern Ocean, three thousand seven hundred pounds of arrow root were shipped recently for London by the native Christians who have been gathered in by the Gospel within the last thirty years. Their offering is to make payment for an edition of the Old Testament, as it is now being issued in their their language. Silver and gold they have not, but what they have they freely give.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., D. B. Turney, pastor, Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879, Thomas Brownlee, pastor.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879, Wm. Alexander, minister.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., Jesse Murrah, pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$147 40
Eli Tapley	42 50
C. C. Foote	25 00

The Chicago Avenue Church.

Geo. C. Needham, pastor, has recently issued a record of work accomplished and now carried on under its auspices.

Since from time to time we are refreshed and encouraged by hearing warnings from its pulpit against the use of tobacco, the fellowship of Christians with the secret orders, and sin of every kind is lovingly though faithfully rebuked. A few items showing the character and extent of the work of this church, clipped from the *Record* issued by the church, will interest the readers of the *Cynosure*:

"Our prayer is now that he will give us faith for an enlarged work, and grace to enter every door for the evangelization of the people all around us. There is much land yet to be possessed."

OUR MEDICAL MISSION.

And Jesus went about * * preaching the Gospel of the kingdom, and healing all manner of sickness. Mat. 4:23.

And he sent them to preach the kingdom of God and to heal the sick. And they departed, and went through the towns preaching the Gospel and healing everywhere. Luke 9:2, 6.

"This mission was commenced with a deep conviction of its need. It aims at accomplishing the double work of giving free medical treatment to the destitute sick, and of leading the patients to a knowledge of the Lord Jesus, the divine Physician, who healeth all spiritual maladies, and pardons all sin. This twofold ministry not only has the approval of our Lord, but it is part of his commission to his followers. "He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2.

"Since opening our free dispensary, the 19th day of January, we have had sufficient proof of its need. Already 500 cases have applied for treatment, and have received prompt medical attention. Patients who are poor of every nationality and creed, are received and waited upon both by the physicians and Christian workers present. We have no monetary resources except as the God of Elijah sends means; nor have we sought human patronage for our humble work, having heard our Master's voice behind us, 'Go forward.'"

Home mission work is carried on at Lake View and Desplaines.

The church is supporting a native brother missionary in China.

Special evangelistic services were held during the months of January and February.

Two afternoons of each month Swedish services are held.

OUTWARD GROWTH.

The following figures show the steady growth of our congregations. They give the average attendance for every Sunday in each month:

October, morning service		400	Eve. service		550
November,	"	" 450	"	"	600
December,	"	" 500	"	"	750
January,	"	" 600	"	"	1100
February,	"	" 750	"	"	1500
March,	"	" 850	"	"	1600

SUNDAY SCHOOL.

The figures below are taken from the Sunday-school report, showing the average weekly attendance:

October	837	January	1216
November	967	February	1294
December	1236	March	1443

Attendance on March 21, when the pastor reviewed the school, 1,523. Mr. J. M. Hitchcock, our worthy superintendent for seven years, has been unanimously elected for 1880.

Occasional free lectures have been given on Wednesday evenings.

The service of song has been conducted by Mr. C. C. Case.

Boarding House mission work has been conducted in a number of hotels and large boarding houses.

OUR GERMAN SERVICES.

As yet we have not been able to accomplish our intentions to organize Gospel meetings for our German brethren. Mr. George Muller during his visit, held several meetings for this class of our citizens. On two occasions he was invited to speak to Germans in our church. About 700 attended one service, and 1,200 the other. Soon as the Lord sends us a German evangelist to preach Christ in his fullness and power, in his native tongue, we hope to add this additional branch to our mission work.

—D. L. Moody, the evangelist, returned to Chicago last week, and preached on Sabbath in the West Side Tabernacle, corner of Indiana and Morgan streets, to some 1,500 people.

—Secretary Stoddard visited the Halsted street M. E. Mission on Sabbath and assisted in the services of the Sabbath-school, whose superintendent, Mr. S. A. Kean, of the banking firm of Preston & Kean, is one of the energetic Christian men of the city. He lives at Evanston, ten miles north of Chicago, but drives in to his Sabbath work, which is located in the most forbidding part of the city. Bro. Stoddard was greatly interested in this mission work and found an inquiry respecting the secret orders and their relations to the work of Christ among the young men.

United Presbyterian.

—The twenty-second General Assembly of the United Presbyterian church of North America, will meet in the First United Presbyterian church, Xenia, Ohio, on Wednesday, May 26, 1880, at 2:30 o'clock, P. M. The opening sermon will be preached by Rev. David Paul, D.D., the Moderator's alternate.

—John Morrison has retired from the *Christian Instructor* of this city of which he has been joint editor and proprietor with A. G. McCoy who remains in charge.

—The presbytery of Boston met in the United Presbyterian church of that city, April 13th. Drs. Blaikie

of the Boston church, R. A. McAyeal of Lawrence, formerly president of the Iowa State Association, Revs. McCord of Providence, Turnbull, Herron, Smith and McMichael were present. It would have been a useful experience for the brethren had their meeting been three weeks sooner, at the time of the Music Hall Masonic mob. They might have shared the blessing mentioned by our Saviour in Matthew 5: 11,12.

—The United Presbyterian papers are debating whether they shall join the Pan-Presbyterian Council to be held in Philadelphia ere long. A writer in one thinks there is nothing to show that the principles of the U. P. and Covenanter churches respecting the use of Psalms in divine worship will be admitted, and calls on the General Assembly to assert its rights and send no delegates unless this principle is recognized. The United Presbyterian Ministerial Association in Philadelphia some time ago adopted resolutions that, unless the Psalms were accorded proper place in the devotions of the Council, it would not pledge its congregations to extend hospitality to the delegates. Would not Christ be rather honored if the vital principle of salvation by his Word or by man-invented ceremonies, as practiced in the lodge, were the question on which an answer were demanded. This is a question which should not be left in the rear by United Presbyterians.

CONGREGATIONAL.

—In response for aid in building a new church in Beloit, Kans., in these columns, the following shows that the good work has begun. Let it continue and greatly increase:

EDITOR CYNOSURE:—DEAR BRO.—I hereby acknowledge the receipt of one dollar from E. A. Rowley and wife of Maryville, Mo., to aid in the building of the Laban Creek church. We tender our sincere thanks for the same. We are going on with the building, and hope by His gaace assisting us to get into it this summer; although it takes all the faith we have to undertake so much. Pray for us. Yours in Christ,

L. G. BARTON.

Beloit, Kan.

WESLEYAN.

—A new church was dedicated on Thursday last at West Chazy, in northern New York, by Rev. D. S. Kinney of Syracuse.

—On the 16th inst. a new church is to be dedicated two miles west of Ironton, Sauk county, Wis. Rev. J. E. Gould of Wasioja, Minn., is expected to officiate. Bro. W. C. Mullenix is pastor.

—Rev. Emory Jones was recently called to the service of the First Wesleyan church, of Syracuse, New York, and will enter upon his work at once. His last field was the Levant church, Lockport conference, where he was greatly esteemed.

—Two brothers, J. N. and O. C. Bedford, members of the Junior Class, Wheaton College, are preaching every Sabbath, one to the Wesleyan church, Wheaton, the other in Sycamore, Ill.

REFORMED PRESBYTERIAN.

—The *Reformed Presbyterian* states in these words the fundamental principle of the Covenanter testimony: As Christians in personal covenanted allegiance to Jesus Christ we cannot incorporate with any nation that is not in professed subjection to him, and does not take his law as its supreme rule. And as the logical application of this principle we refrain from swearing allegiance to the Constitution of the United States or performing any act that implies such allegiance. That we are right in holding this position we are confident can be shown from the Word of God.

HOLINESS WORK.

—About 30 professed to receive full salvation at the Big Springs meeting, [Holiness Meeting, in Ohio,] and several forgiveness. "One day, as we were kneeling at the altar, and singing, 'I'll take the narrow way,' a brother who had recently been saved took me by the hand," writes Bro. Rowley, "and with great earnestness exclaimed: 'It is gone!' Said I, 'What is gone?' He replied, 'Masonry!' He had been a Mason seven years, but declared he had no more time for 'the fraternity.' Another was saved from Odd-fellowship—rejoicing 'with joy unspeakable and full of glory.'"—*Christian Harvester.*

THE BRETHREN (DUNKER).

The *Primitive Christian* says that on account of the disturbing element that is now at work in the churches, and the petitions that are now being circulated, the coming annual meeting, will most likely be the most important one ever held in the brotherhood. It is to be held at Lanark, Ill., in June.

—The *Progressive Christian* has again started at Berlin, Penn., in charge of H. R. Holsinger and Howard Miller.

MISSIONARY.

—In the Chinese mission schools in San Francisco there are enrolled 3,300, with an average attendance of 1,100. From these schools twelve have gone out to labor for Christ, doing faithful service in California, Oregon, the Sandwich Islands and China.

—The late heathen people of the Sandwich Islands now contribute annually for the support of the Gospel beyond their territories some $24,000. Some churches average more than four dollars per member. One church sustains five foreign missionaries.

—A missionary having lately returned to Berlin from Asia, reports an interesting discovery which he and two friends and co-laborers made in Galilee. In the mountains of Galilee, between Acca and Nazareth, and north of Shefa Anner, they found a village called Bucnah, which is inhabited almost exclusively by agriculturalists, professing Judaism, who appear to have been there from olden times, and have no tradition of the exile by Titus. They are distinguished from their brethren in the east and west by several peculiarities: first, they speak only Hebrew and Arabic, not being acquainted with the Spanish or the German languages, as the rest of the Jews are; and second, that they limit themselves to agricultural pursuits without having any communication with others.

—Ahmed Tewfik, the learned Turkish scholar, arrested on account of his connection with Dr. Roelle, of the London Church Missionary Society, in the work of translating the prayer book in the Turkish language, and whose imprisonment and condemnation to death has recently been noticed, has at length been released. But it is stated that he is to be banished.

Renewals.

The date at which subscriptions expire, is with each subscriber's name on the address label.

Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

News of the Week.

—After many delays, unaccountable outside of political reasons, the new Post-office and Custom House is at last occupied by the different branches of government business in this city. The U. S. courts, collectors, treasurer, etc., moved in last week.

—A drunken brute named Tobin, beat his daughter of 17 years to death in this city on Saturday night. The murder was one of the most fiendish ever recorded here.

—Another brute of the essenced and barbered sort who has fooled four different women into marriage with him was last week sentenced by Judge Smith to five years in the Penitentiary and $1,000 fine.

—The severe storms of Saturday and Sunday last caused much devastation among crops and orchards in this State and Iowa. In southwestern Minnesota a small cyclone did much damage and caused one or two fatalities. An express train ran into a washout seventy miles from St. Louis. Two persons were killed and several injured.

—From the Panama dispatches it appears that, while De Lesseps has been laboring to raise the capital for his isthmus canal project, a number of citizens of the United States have quietly secured concessions from the Nicaraguan Government, and will proceed to organize a company in opposition to the De Lesseps scheme.

—The State convention which met at Syracuse, New York, elected a solid delegation to the National Democratic Convention in favor of Tilden for President.

—So many appeals for aid have been received from the districts devastated by the recent cyclones, and such wide-spread disaster disclosed that the St. Louis Merchants' Exchange has issued an appeal in behalf of the sufferers. In that appeal it is stated that not half the horrors of the dread visitation have been told. The track of one of the storms was forty-six miles in length and its width ranged from fifteen hundred to two thousand feet. Within these limits, houses, machinery, live stock, men, women and children were blent in one common, inextricable ruin.

—The Marquis of Hartington has written to a friend in Constantinople, stating that one of the chief tasks of the new British cabinet will be to effect an improvement in the affairs of Turkey.

—The Criminal Court of Copenhagen sentenced Baron Gedalia, chief of the banking house of Gedalia & Co., diplomatic agents of the Bey of Tunis, late Consul General to Portugal, and possessor of a dozen grand crosses and other decorations, to one month's imprisonment for repeatedly using canceled stamps on stocks and bills.

—Col. Thomas A. Scott has retired from the presidency of the Pennsylvania Railroad Company.

—William P. Daingerfield, Presiding Justice of the Superior Court in San Francisco, dropped dead on the bench last Wednesday. He was hearing a case, when suddenly he threw up his hands, gasped once or twice, and expired instantly.

—The Western Iron Association held a special and strictly private meeting at Pittsburgh last week. After fully discussing the question of the present dullness in the iron trade, it was unanimously agreed to reduce the card rates from 3½ to 2½ cents.

—Postmaster General Key's name will not be sent to the Senate for confirmation as United States Judge in Tennessee until just before adjournment of Congress. It is the President's desire to keep him in the Cabinet as long as possible. As to who his successor will be nothing is known, except that he will almost certainly be a Southern man.

—The common council of San Francisco have instituted proceedings for the impeachment of Mayor Kalloch. Beside his labor as a preacher, which he still continues, Kalloch has lately begun the publication of a weekly paper in personal defense, and as the organ of the workingmen who still adhere to the fortunes of Dennis Kearney. It approves the political meetings held by them every Sabbath on the "Sand Lots."

—The *Golos* of St. Petersburg, replying to the statement of the Berlin *Post* that no real Russian statesman would rely on Gladstone's alliance with the Pan-slavists, says: "The Russian independent press and Russian public opinion welcomed the victory of the English Liberals; not because it was hoped that their policy would release Russia from her Berlin treaty engagements, but because Russia desires the peace which is guaranteed by Gladstone's cabinet.

—A dispatch from St. Petersburg says: Instead of the amelioration of the position of the Jews, police measures against them are enforced more stringently than formerly. Persons in business are required to quit the capital on twenty-four hours' notice, and Jewish strangers arriving are ordered to depart in the same summary manner.

—Eighty cotton factories have been closed at Roubaix, France, and over 15,000 persons are idle. Five thousand more operatives have struck at Tourcoing. There is also a strike at Rouen, and many silk factories are closed. Higher wages and less hours are demanded.

—A well-informed St. Petersburg correspondent writes that war between Russia and China is nearly certain. The Lady President of the Red Cross Society, has received an order directing her to cause to be prepared a large supply of lint bandages, which are probably intended for the troops on the Chinese frontier. There are rumors of a conflict between the troops of the two nations on the Ili frontier, and of the Chinese forces having crossed the Ametor river.

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Literary.

"Knight's History of England," Vol. II. has been received from the publishers, I. K. Funk & Co., 10 Dey street, New York, and its attraction and value increase with examination. It is the great work of Charles Knight, who is ranked almost equal to the celebrated Robert Chambers in his efforts to disseminate useful knowledge among the masses. This history is not merely a description of bloody battles, a narrative of courts and camps, it describes also the customs of the people age by age, their religious and social habits, and relieves the page otherwise gloomy with bloody dramas or stiff with the conventionalities of lordlings, little and great. The remarkable reduction the publishers have been able to make will introduce this standard work into thousands of homes where an English history has been unknown.

—The same publishers have issued another attractive volume of their Standard Series which is sure to be popular. It is a reprint of the "Life, Anecdotes and Pulpit Sayings" of Rowland Hill, the great English preacher. Price 15 cents.

—The war on the "Dime Novel" literature, begun by Funk & Co. and the Am. Book Exchange, is being very successfully prosecuted, and we rejoice in it. It is now less than ten weeks since the first number of the cheap "Standard Series" was issued. In this brief time, to supply the demand, they have printed eight hundred miles of paper. This would make a path three feet wide of healthful reading matter, from New York to Chicago, or a strip an inch wide around the earth, with 4 000 miles to spare. Were the pages equally distributed, every family in America would have been supplied already with three pages of the "Standard Series" books.

—*The Literary Magazine* for May is another marvel of cheap literature. Its first article is Arnold's poem on Buddha "The Light of Asia" entire. The popularity of this great poem raises a doubt whether its subtle, but unreliable religious sentiments may not be finding a lodgement in many minds of which they are unworthy. Other articles are an address by Prof. Tyndall on Goethe's "Farbenlehre," "The Outlook in Europe," "The Deep Sea and its Contents," "Personal Property, Debt and Interest," "Health at Home," and a poem, "Bells of Lynn." American Book Exchange, New York.

—*Vick's Monthly Magazine* for May begins with a very interesting and more philosophical article than usual, being an account of the discovery of Dr. Schubeler of the effect of the Norway summer upon fruits and vegetables from a more southern climate. It is that the farther north the more energetic is the development of the pigment and aroma in the plant while the saccharine matter is proportionately diminished. This scientific discovery can be made useful in the cultivation of plants valuable in commerce for their aromatic oils. This magazine is especially valuable at this season. James Vick, Rochester, N. Y.

—The publication of Hughes' "Manliness of Christ" has reached its most popular figure. It first appeared in Boston for $1 00 per copy. Other editions soon followed for 25c. and 10c., and the American Book Exchange now issues it for the absurdly low price of 3c. We have lately sent for over thirty copies for distribution in the Sabbath schools of the College church, Wheaton, and Congregational church, Lombard, Ill.

—We have had occasion to speak before of the excellence of the *Evangelical Repository* of Philadelphia. Prof. R. Stuart, the editor, was delegate to the Boston Convention and writes a very comprehensive and interesting report in the last number. Among other good things, an article on the right use of art, by Rev. W. P. McNary of Indiana, and the notes on the S. S. lesson are worthy of special mention in the May number.

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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MARKET REPORTS.

CHICAGO, May 10, 1880.

GRAIN—Wheat—No. 2	1 17	1 18
No. 3	96	97
Rejected	80	85
Winter		1 13
Corn—No. 2		36¾
Rejected		34½
Oats—No. 2	30½	33½
Rye—No. 2		78
Bran per ton		15 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	14 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 85
Mess pork, per brl		10 10
Butter medium to best	14	22
Cheese	9	14
Beans	65	1 40½
Eggs	8½	9
Potatoes per bu	18	40
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	2½	7
Hides—Green to dry flint	8½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 20	5 00
Good	4 00	4 15
Medium	3 60	3 90
Common	2 50	3 50
Hogs	4 00	4 55
Sheep	3 00	6 60

New York Market.

Flour	$4 00	8 50
Wheat—Spring		1 14
Winter	1 20	1 30½
Corn	43	57
Oats	41	49
Lard		7 20
Mess pork		10 85
Butter	15	18
Cheese	11	14
Eggs		10
Wool	18	52

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CHICAGO, THURSDAY, MAY 20, 1880.

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Notices.

THE N. C. A. ANNUAL MEETING will be held Thursday, June 17th next, in Carpenter Hall, 221 West Madison street, Chicago.

NOTICE.—It is my intention to return to New England and spend the months of June and July, at least, in that section. On my way East I desire to stop at Oberlin, Wadsworth, West Salem, Canal Dover, and at two or three points in New York. I shall (God willing) visit Boston again and work in New England as the way may open. I desire to hear at once from all friends on my route and especially from all in Vermont, Connecticut and other Eastern States.

E. RONAYNE,
P. M. Keystone Lodge,
104 Bremer St., Chicago.

NORTHEAST PENNSYLVANIA QUARTERLY MEETING.—The second quarterly meeting of the Christian Association of Northeast Pennsylvania opposed to secret societies, will be held in Cambrian Hall, in Welsh settlement, near Elk Hill, Clifford township, Susquehanna county. Time of the meeting, May 28, 29 and 30, to commence on Friday evening 7:30 o'clock. The appointments for Saturday and Sunday will be arranged and announced in due order on the ground. Competent men will be there to lecture on the evenings of Friday and Saturday and to preach on Lord's day. Sickness in Bro. S. E. Miller's family has kept back the needed information of the place of meeting from me and my own illness for the last few days has made the delay still greater, not being able to attend to the matter till this late day. We will look for Eld. Harrington of Lathrop to preach for us once on Sunday.

N. CALLENDER, Cor. Sec.

Topics of the Time.

It is seldom that the action of a local convention has had so great an influence on Presidential prospects throughout the nation as did the county meeting in Farwell Hall on Monday of last week. Following the example set by Conkling in New York and Cameron in Pennsylvania, Senator Logan has boasted that he would send a delegation from Illinois pledged to vote for General Grant. There are many Republicans in these States who prefer some other candidate, but this "unit rule," enforced by a low-grade sentiment called political honor, ignores everything but the majority. As much would depend upon the ninety-two delegates from this city and county the battle was hot, and up to Saturday the friends of third term were leading the day. The ward election of delegates turned the scale and it appeared that Washburne's name would be most potent in the county meeting, and his adherents and those of Blaine agreed to unite their interests. They numbered 133, the friends of Grant 47, while eleven delegates were claimed by both parties. Soon after opening in Farwell Hall a scene of the utmost confusion arose when the majority coalition refused to allow the chairman of the standing committee, who called to order, to name the temporary president. The row increased as they elected their man and proceeded to organize. The police were called in and came just in time to prevent personal violence. Thereupon the Grant men, seeing that the control of the meeting was out of their hands, without waiting for the permanent organization to be completed, or making an effort for a fair representation, bolted from the Hall and held their own meeting in the Palmer House, leaving their credentials with a few exceptions behind them. Both parties have made their statements to the public, and both have sent a full delegation to the State convention at Springfield this week. There the fight will be resumed, and may have to be settled in the National Convention meeting here on the 1st of June. The "unit rule" business, which has been so generally enforced by the managers of machine politics, would shut out the Grant delegation, who are begging for a compromise and fair division. This unexpected and bitter quarrel is a severe blow to the third term prospects, and some are even prophesying that Illinois will be lost to the Republican party next fall because of it.

The Methodist General Conference culminated in the election of four bishops last week Wednesday. So great was the excitement of this business that hundreds of Methodists from the Northwest and other States went to Cincinnati to witness it. The large increase of the number of bishops eight years ago has run up an annual debt of $12,000 and a party of economy led by the emphatic old Dr. Curry wanted but three more. The high church party wanted four; and the colored delegates insisted that there should be one black bishop. The economists were beaten; and it appeared that the matter had been arranged in New York some time ago, in a manner quite allowable under the lodge tactics too often practiced in the General Conferences. The colored men plead their case with the greatest eloquence but also in vain. On Wednesday amid the greatest excitement the election proceeded. Ths day before a Cincinnati paper claims there were eighty-seven delegates electioneering in the lobby during the devotional exercises. The newly elected dignitaries are: Rev. E. O. Haven, at present Chancellor of the Syracuse University, and at one time President of the Northwestern University at Evanston; Rev. H. W. Warren, of Middleton, Conn.; Rev. Cyrus D. Foss, now President of the Wesleyan University at Middleton, Conn.; and Rev. John H. Hurst, a talented author. Dr. Fowler also lost his grip on the New York *Advocate*, and Dr. Dr. Buckley becomes its editor, though Dr. Curry, so long and eminent in that position, was near resuming it. It is conceded that he lost it only because of his opposition to the growing episcopacy of the church, the power of the bishops having turned the popular current in their direction and the three orders in the ministry. The lodge deposed Dr. Curry once, and its associate doctrine of degrees and orders keeps him out.

Gladstone has astounded the etiquette of diplomacy by a blunt, manly retraction of statements made in a campaign speech respecting the intentions of Austria in the Balkan peninsula. He writes a letter which he wishes not less public than his speech, explaining that his information was not of a positive nature, and expressing regret for statements that were painful to a neighboring government. No doubt a man of his position should have been more careful of his facts; and no doubt his supposition, even if it could not at the time have been proved, was correct, that Austria had intentions toward the over-run provinces which were hostile to the peace of Europe, for of all the nations, Russia accepted, no other would be so well pleased with the possession of Constantinople. Gladstone's retraction is as unusual as it is honest, and marks a change in British diplomacy full of promise to that nation and the world.

HIS DAY AND HIS HOUSE.

BY ALEXANDER THOMSON.

This is the Lord's own blessed day,
When in his house his saints appear,
When heavenward beats the choral lay,
And wondering angels stoop to hear.

To-day the sons of Israel's God
To his blessed Shiloh gladly come;
Forth spreads her waving wings abroad,
And doubt and fear and death are dumb.

To-day the poor man sees his rest,
And holy joys his bosom thrill;
To-day the great man stands confessed,
Dependent on the Saviour's will.

To thine own courts, O Lord of Hosts,
Thy weary saints bring every care,
And each grand deed with all its costs
Is spread before the Lord in prayer.

O may I to thy courts go up
While I have power to walk abroad,
And drink from that life-giving cup
Which thou hast filled, O Son of God.

MANITOWANNING, ONT.

THE ENGLISH ELECTIONS.

BY REV. JOHN BOYES.

The most unexpected changes have taken place during the late election. Conservatives and Liberals are alike astonished at the result. No one was prepared for this thorough revolution of public opinion. Lord Beaconsfield and his Cabinet were certain that the nation was so fascinated with their fireworks that it would gladly return them to power; and even Mr. Gladstone with all his sanguineness, was unprepared for such a sweeping change.

That a sufficient cause for this change existed, few thoughtful and moderate men will doubt. Such changes do not occur without reason. The country is always more loyal to its own interests than to the interests of any party. The national voice will go with the national conscience, and a violation of national or moral law by any Cabinet, will ultimately meet with a national reproof. The whole course of incidents during the election have been an illustration of this. Lord Beaconsfield has always had some secret policy, and the nation detests political secrets, and desires the conduct of its Senators to be open and honorable.

Among the pleasing events of the elections, is the rejection of so many friends of the great brewers and publicans. This is most surprising, especially when we remember the share they had in winning the elections of 1874. "The clergy and beer barrels" then became a byword. Public house influence has hardly been felt this time. We are almost afraid the completeness of the Liberal triumph may be one of

the difficulties of the party, as it will need to exercise an unusual amount of moderation and self-restraint. The great number of Liberal leaders of first-class ability are enough to furnish two or three Cabinets. In the interests of the country we sincerely hope and expect that the new government will favor moderate and avoid extreme measures. The Conservatives in 1874 had given to them a good majority and the government could always reckon upon this majority voting with it whatever might be the measure. There has been such a want of independent criticism and action among them that they have always voted in solid phalanx on any and every question. The country has seen this, and felt that to renew the lease of power would be practically to put the country into the hands of one or two men. It seems to us that the want of moderation has been the ruin of the Beaconsfield as it was of the Gladstone ministry. During the Gladstone administration some great reforms were effected, reforms which were indeed in advance of the general intelligence of the people, and which caused them to fear that the stability of the Constitution was endangered. The Beaconsfield government was expected to watch the result of the great changes that had been effected and guide the course of events as far as possible in a safe channel. Instead of this we have had a series of surprises following each other in quick succession, and this sensationalism has been destructive to the government. Secretism is no more relished in political than in social and domestic life. The people want to know what is going on, and do not care to live on the summit of a volcano in dread of an eruption. Besides this, the country suspected that Lord Beaconsfield was hurrying us into the vortex of continental imperialism, and not liking the prospect it has wisely dismissed the steersman. We are thankful that in the days of peril the great bulk of the people are truer to their country than they are to any party, and we believe that sobriety, straightforwardness, common sense and moderate counsels, will always carry the sympathies and the voies of the English nation.

Shrewsbury, Eng., April, 1880.

Truth.

O truth, how I love thee! My early vow, made to follow thee whithersoever thou shouldst lead me, has with each advancing step increased my admiration for thee. Lying and deception have, on the other hand, grown correspondingly hateful.

There is one living, eternal fountain of truth. There is one boundless source of lying and deception. On the side of the latter are all evil spirits, devils, and fallen, unrenewed, sinful men, "deceiving and being deceived." For the human race there is hope if they can be won to the truth. But alas! what makes the task so difficult is, men love to be deceived, "choosing darkness rather than light because their deeds are evil."—*Bible.* A "man convinced against his will is of the same opinion still."—*World.*

Now to apply this test to secret oath-bound societies, what is the truth in regard to them? We have the testimony of the greatest statesmen and divines America has produced, that they are both wicked and dangerous institutions. Trained from boyhood to look upon these societies as having no especial bearing upon moral and religious questions, but were, like many other organizations, for worldly purposes only, I have not felt called of conscience to seriously oppose them, but have allowed myself to be roped into three, which I was told at the time were very useful societies and much needing support.

To the most objectionable one, that I look upon now with abhorrence, I was urged to join by the deacon of the church of which I was a member. Boy-like I rushed in to bear a hand in the wonderful good to be accomplished. A remark of an aged, venerable man, made in giving his experience in Masonry, exactly expresses my feelings for weeks after my initiation. He said his minister came to their lodge and he helped to put him through the first degree. On their way home the clergyman asked him what he thought of Masonry? His reply was, "I don't know much about it. What do you think of it?" "Well," the answer was, "I feel as though I was very much demoralized." "After a long discussion," said the old man, "we agreed before we parted never to visit the lodge again."

Walking home from the meeting where this experience was related, a Mason in good standing in our town said to a brother in the lodge in my hearing, "What is the use in denying the truth of the statements made, the whole thing is out;" and they conversed familiarly in my presence of laughable things that had transpired in their lodge. Other Masons denied the truth of the story to which we had listened, "That the lecturer was a liar," etc. About the same time I heard another minister state that his wife asked him if he was put through such a ceremony as that when he joined?" "and I told her no,—and I was preaching sanctification at the same time." He said he had no rest that night nor found peace of mind until he confessed his sin. Just from listening to and reading the statements of men voluntarily made, I have exclaimed to myself, "Has truth fallen in our streets!" With David who said in haste, "all men are liars."

A rule of Congress, recently passed, excludes from its floor all lobbyists, unless they are ex-members, and such are required to sign some paper stating that they have no interest in business that may be presented or to be passed upon by the vote of the House. A Chicago reporter complains of such a discrimination, and then states that a gentleman remarked that he would go home and get elected, not that he wanted to be a member, for he could make more at lobbying bills; but he wanted the "ex" in order to be admitted to the floor. The reporter further stated that an ex-member who was urging a certain measure went upon the floor and held the bill in one hand, while with the other he signed the paper stating he was not interested in the passage of any bill.

Where are men schooled to lying like that? All deceiving is lying, and the whole Masonic system is deceiving the people, is it not?

— H.

Masonic Lying.

It seems almost impossible for Masons to believe that the whole Masonic fabric hangs together on lying, fraud and misrepresentation. And the great good looked for by its dupes, the benefits to be derived, only to exist in the deluded minds of the men who are continually fleeced by its rings, which have supreme control over the ignorant. As soon as a man is too poor to pay his dues, he is summarily suspended and kicked out of their *sanctum sanctorum*, and that is called brotherly love. Although truth is called a divine attribute in its lying ritual, they will tell you that the more the Christian Association agitates the secrecy question, the more they grow. Compare this wanton lie with the official returns in Michigan of the year ending December 31, 1878 (See Grand Lodge report for Michigan, 1879):

Total number of chartered lodges	350
Of these are extinct (that means, lodges which could not keep up running expenses, for want of money or dupes, or caused by internal wrangles) Nos. 15, 42, 43, 45, 53, 71, 72, 85, 87, 94, 249 and 294	12
Total number of lodges	338
Total No. of members for 1877	25,944
" " " " 1878	25,624
Decrease of membership	320

What kind of growing is that! The kind we pray for. And last year will undoubtedly show up much better for us, as the agitation in Michigan only took a firm hold in 1879, and became more general.

And in order to show up how the very men who imagine an illegal oath binding upon them break their's continually, and at their own will and pleasure when deemed expedient, let me call their attention to the Entered Apprentice obligation, where they swear that they will not write, print, paint, stamp, stain, etc., and then authorize, right in the face of that obligation, to have written or printed keys in their possession by authority of their Grand Lodges. Who form the Grand Lodges? Masons who have *all* taken that same oath! Who authorized them to break it? No one, because it was never binding in the first place, unless instigated by the father of all lies, which is the Masonic T. G. A. O. T. U. Anything obtained from a person under false pretenses, as a Masonic oath, or Oddfellow promise or pledge, is, never has and never will be binding, except upon men who are willing dupes and slaves of others who use them at their will and pleasure.

They swear that they will not cheat, wrong nor defraud a lodge of Master Masons, nor a brother of that degree, knowingly. Let me here compare this with what happened here while I was secretary of this lodge. A Past Warden was severely injured in the knee; the lodge assisted him for a little while, and once made an assessment of one dollar on each member, of whom only about half paid. The lodge then issued a printed circular in the fall of 1876 to all the lodges in Michigan, asking for assistance to prevent the brother from being sent "over the hill to the poor house." About one-half of the lodges responded, the other half deeming it not worth while to answer, or not considering their obligation to assist binding upon them. A few young lodges (generally infatuated and young men, without their eye-teeth cut) responded liberally, so that the sum total of $378 had been received by this lodge.

And how much was spent for the injured brother, for whose aid it was sent by the contributing lodges? Not more than $125, when he was cut off without any cause or ceremony, although he was and is as helpless as at first. This is a positive fact. The balance was used to pay for a full set of refreshment working tools, such as tables, plates, platters, pitchers, cups and saucers, knives, forks, spoons, tumblers, table linen, etc., etc. Such is the real and true character of Freemasonry. One lodge cheats another, as one Mason does another, and oaths or obligations are not binding, because the whole fabric is built upon a lying foundation, superintended and instituted by the Masonic god, which is the devil and the father of all lies.

Masons, if you wish to know anything about the Masonic order, to know its true history, step out of it. If you wish to know how it works, get out of it, and you can see with different eyes. Renounce the miserable slavery you are under, and ask the Lord Jesus Christ to open your eyes, for he alone can make you free, and not Grand Master Hiram Abiff. You need a better pass than "Tubal Cain" or "Mah-hah-bone" to reach heaven at last.

J. O. Dorsburg,
Past Master Unity ▭ No. 191.

—Poetry is most just to its divine origin, when it administers the comforts, and breathes the spirit of religion.—*Wadsworth.*

Organizations Outside of the Family and the Church.

BY REV. CHARLES JONES.

To these we invite attention. We refer to those which are *objectionable* and *harmful.* We name some reasons:

1. They are secret and oath-bound. So they stand in distinction from the Gospel of Christ. His system is one of light—illumining all within the range of its rays—a city set upon a hill which cannot be hid, and guiding all in the ways of truth and eternal life. Christ's great thought is proclamation, crying into the ears of men, not hiding and obscuring, or binding by oaths and vows which involve promises made in the dark, and the risk of committing one's self to be and do what one does not comprehend and cannot certainly foreshadow, and which touches fearfully upon the realm of righteousness, justice and love. Societies that have about them such possibilities are and must be pernicious. They cannot be otherwise than dangerous and destructive to true ideas of life.

2. They claim to be what they are not, viz: truly benevolent and divine. In these things they are in perfect contrast with the family and the church, which have God's signet upon them. These are divine because of his creation, and benevolent because given by him in love, and for the highest well-being of the race of man; whereas the associations to which we refer are purely selfish and worldly. They are based on selfish principles, and are shaped to secure worldly and present good. They are of the same school as other business arrangements, such as insurance companies. They are methods for laying up stores on earth, or of having a deposit of earthly substance against some time of need. Our main objection to them is that they claim to be what they are not. As money concerns they may be as unobjectionable as many others, though their union of oaths and secrecy must render them very objectionable to all who would be guided by the Bible and walk after the mind of the Holy Spirit.

3. They are demonstrative and showy instead of being plain, simple, and unostentatious—not allowing the left hand to know what the right hand doeth. Their badges, robes, and signs are an outside expression, very offensive to the meekness and simplicity of Christ's spirit and teachings. These organizations, thus heralded, are repulsive to many, and certainly do not adopt the modes that are attractive to humble souls. One might well be suspicious as to the genuine goodness of orders which love to appear before the world of mankind, clad in such regalia, and seemingly dependent upon such outside demonstrations.

4. They are not helpful to the family and its relations, but hinder and pervert its divine idea and ends. They separate between husband and wife, in that the members of these organizations may not reveal their promises even to their bosom companions. They naturally awaken distrust and suspicion. They break up the oneness that belongs to husband and wife, according to Bible teachings. They take time, attention and funds that should be employed under the mutual direction and wisdom of two and not one. They rob the children of presence, example and instructions that they need, in order to their best and healthiest development. In a word, they are an antagonism to the Bible conception of the family.

5. They are not helpful and conservative to the church, but assumptive of prerogatives that are imperious and injurious. A fruit of their existence is that church covenants and promises are neglected while their claims and gatherings are recognized and responded to. As a fact they come to be preferred by some, and, to a certain extent, to the claims of our Lord Jesus Christ, and to those social duties and Christian privileges which in pure excellence have no equal. So far as they tend and exert an influence to lead any to deny the Lord Jesus in the house of his friends, so far are they to be condemned. Nay, if in any measure these orders are preferred to, and lead any to think lightly of Christ and his ordinances, they are to be repudiated and exposed. This it is believed they not unfrequently do.

6. They endanger the integrity of juries. So far as pledges are given in secret and under oath, to defend and protect a fellow member under all circumstances, so far must juries—the members of these secret societies being of the number—and one of them being on trial—be likely to show partiality, to ignore justice and to meet the false claim of a brother member. More, if the oath or oaths taken should not cover all possible grounds and conditions, if they cover any that will unrighteously shield another and take him out of the hand of justice, bodies of such possibilities are altogether destructive of juries, and so far are trials by jury rendered a farce, nay, a mockery of human life. Besides, persons not members of these organizations may severely suffer because of the prejudices and ill will of the members who may combine to put aside any one who is offensive. The good and true and innocent will not escape the combined force of secrecy if it be pitted against them.

7. They are subversive of equitable and righteous government. As there is no safety for the people when there is abroad a style of organization that may poison the health and life of the jury, so there can be no assurance of good and stable government when there are combinations of men who put their own private and consolidated affairs before the grander and broader and larger matters of public weal. For what is government, either human or divine, to men who are oath-bound and held together by purely personal and selfish interests, having no regard for the will of God or the Gospel of Christ? Men, who put a fraternity of their own above and supreme as to all other claims, can hardly be expected to live for common humanity, or make it an object to have righteous government the predominant fact in all their seeking.

Tolland, Mass.

Church—School—Lodge.

The Sandy Lake, Pa., *News* prints the following instructive comparison of the contributions of Freemasons. Tne passage is from an address on "Secret Societies and their Relation to Christianity," by Rev. T. L. Flood, before a large audience in the Methodist church, Meadville, Pa. The *Christian Standard* will find here matter for a continuation of its excellent remarks:

I prepared the following questions and sent them to eight gentlemen in the city who are members of different churches, each one of whom is a member of several secret societies.

First, what church are you a member of? second, what amount do you pay annually for the support of your church? third, how many secret societies are you connected with? fourth, what do you pay to their support annually? fifth, are you insured in secret societies? if so, what does it cost you per year? sixth, what is your annual school tax?

A member of the First M. E. church says, I pay $40 per year to support the church. My school tax is $18. I am a member of three secret societies. Total annual expense incurred, $25 20. My insurance in secret societies is $14.

A member of the German Reformed church says, I pay to the church per year for all expenses $25. My school tax is $5. I am connected with four secret societies, which cost me, per year, $20. I pay $35 annually into societies for secret life insurance.

A member of the First Presbyterian church pays for its support annually $25. School tax $18 08. He is a member of two secret societies and pays for their support $8 20, and for life insurance in secret societies $28 per year.

A member of the Episcopalian church pays for its support $50 and a school tax of $8 per year. He is a member of four secret societies which cost him $26 25, and for life insurance in secret societies he pays $55 per year.

Another member of the Episcopalian church says he pays $25 for church expenses and $14 school tax. Is a member of three secret societies which cost him $16.40, and his life insurance in secret societies is $21 per year.

A member of the German Reformed church says he pays $70 to support the church, school tax $18. Is a member of five different secret orders, which cost him $29, and his insurance in secret organizations amounts to $47 per year.

A member of the Unitarian church contributes to its support $25 per year, pays $11 school tax, is a member of two secret organizations, which cost him $10 per year.

A member of the Baptist church pays for its support $25, for schools 14.05. He is a member of eight different secret societies which cost him 25.80 annually, and he pays to secret societies for life insurance $103 per year.

These men were not selected because they were special cases, or with a view to making a strong case either for or against the benevolence of a particular class of people. The gentleman who interviewed them for me, made his own selections of the men. I shall not stop to comment on the figures, they will appear in print where you can all read them, but I submit them for your careful consideration and reflection, as being suggestive of this one thing—that the church of Jesus Christ, where all the last hopes of our lives as individuals and as families center for time and eternity, is worth more to us a thousand times, than any other and all other institutions combined, and we can no more afford to place secret societies on an equality with the church in our benevolence, than we can afford to place Jesus Christ on an equality with a common man. That is what it amounts to, and the great danger lies in the injury we may do to our own character by a mistaken practice that undermines our own faith in the church and affection for it, that we shall drift at the mercy of unbelief into worldliness and sin.

Honesty in Masonic Professors.

BY REV. WM. HAZENBERG.

In 1 John 2: 19 we read: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us."

In the days of the apostle John some left the Christian church, with which they had been connected by voluntary profession. Since they had joined the church, as it seems, they came to a different opinion regarding some articles of the Christian faith. From the connection of these words it appears that they denied the divinity of Jesus Christ, wanted to have this article removed from their creed; and since they had learned that this doctrine was fundamental in the Christian church, they of their own accord seceded from it, and perhaps formed an association by themselves. John represents them as constituting anti-Christ; and truly what doctrine can be more against Christ, than that which denies his character and work as attributed to him in the Gospel.

It has also been abundantly proved that the Masonic institution is anti-Christ, regarding its treatment of Christ, oaths, ceremonies, and almost everything connected with it. If any one is foolish and wicked enough to reject Christ as presented in the Gospel, he places himself in a very dangerous condition, yet he shows that he has some principle of honesty and consistency in him when he freely forsakes the Christian church, after he has departed from the Christian faith. Would

it not be desirable that the Masons in our days were as honest as the deniers of Christ in the time of John? Should they maintain the Masonic faith publicly, the church could not so easily find excuses to keep them on the list as church members; but since they hold such obnoxious doctrines only in secret places, many portions of Christ's church leave them unmolested, as if they were not guilty of such blasphemy at all.

Notwithstanding such an inexcusable laxity on the part of the church, God and their conscience know very well, that if they persevere in their Masonic course, they ought to confess openly that they do not believe in the divinity of Christ, or the atoning efficacy of his blood, and ought of their own accord to leave the church as these former infidels appear to have done But comparatively few, it seems, follow their example. They strive to maintain that Masonry is consistent with church membership, and some of them being such good Christians, in appearance at least, they remain within the church and even draw many of their fellow church members into that secret, idolatrous worship. If they do such things, though only the ear and eye of God hears and sees them, they should dissever from the church. Many church members are grieved, knowing that such persistent idolators are in communion with the church without censure and excommunication, because the church at large profess that the Masons shall be left to their own choice whether they will combine church and Masonic membership or not.

May the time be near at hand, when it can be said of our Masonic church members, as John said of the anti-Christians: "They went out from us, but they were not of us."

Passaic, N. J.

Incidents of the Boston Convention.

BY PASTOR D. M'FALL.

Absence from home, and in consequence an excess of work while at home, have hitherto prevented me from preparing the incidents of the Boston Convention for publication. I regret this very much. I also regret that this work was assigned me by the convention, not that I am unwilling to serve the cause in any capacity, but because so few of the incidents were personally known to me. I am not sure that what I am able to give will form a complete list; but if any of the brethren know of additional items, I trust they will not hesitate to record them.

To begin with the convention, itself was an incident that will not be soon forgotten either by the friends or foes of the reform. Nothing was ever more genuinely providential in the history of any movement. It undoubtedly grew out of the expose of Revs. J. P. Stoddard and D. P. Rathbun in the Chambers Street church early in the month of February; and that was a work of which we may say, "It was neither of the flesh nor of the will of the flesh." Yet that little unintentional effort stirred the city of Boston, and the country for miles around, as they have not been stirred since the fugitive Burns was returned to bondage. It was a dark day for liberty when slavery pressed Massachusetts into service to return a man to bondage; and it was a dark day for free speech, the Plymouth Rock of American institutions, when Freemasonry, in defiance of right and law, trampled it in the dust in the city of Hancock and Adams. But the darkest hour precedes the dawn. The doom of slavery was near when it perpetrated such an outrage on liberty in Massachusetts; and surely the doom of this other impudent oligarchy is not far distant now. A few such "incidents" as the Boston Convention will send it to the charnel house of history to rot its way into merited oblivion.

No sooner had Mr. Ronayne entered upon the work of the first evening than a young man on the speaker's left, near the front, rose and shouted with all possible energy, "You are a liar!" "You are a liar!" He was quieted by an officer assuring him that if he attempted to speak again he would set him on the street. The young man afterward rose and leaned against the wall, apparently sick with the effort he had made to defend his darling institution. This was the prelude to the coming storm; and we doubt not, if the truth were fully told, the fraternity are as sick of their conduct in trampling free speech under foot, as the young man seemed to be of his efforts. The remainder of the evening was boisterous and disgraceful, but nothing of note occurred until after the meeting adjourned.

On leaving the hall by the Winter street entrance, two of our delegates were assaulted by the Masonic mob outside. One of these, the associate editor of the *Cynosure,* had a front tooth broken by a brickbat in the hand of a man, taught by Masonry, to "subdue his passions" (?) and who doubtless intended it for execution at longer range. The other delegate was assailed by a favorite Masonic argument—bad eggs.

The second evening, with the exception of the time occupied by Prof. Blanchard in delivering the opening address, was one continued howl. It equalled, if not surpassed, the Ephesians of old in shouting "with one voice about the space of two hours, 'Great is Diana of the Ephesians.'"

When this uproar had continued for nearly an hour, the writer sought the captain of the police and had an interview with him, the substance of which was as follows: "Captain, can nothing be done to restore order far enough to allow us to proceed with the evening's exercises?" "We cannot prevent them from applauding." "I understand from your rulers that you can prevent anything that interrupts the meeting; and if you do not call this interrupting the meeting, pray what is it?" "Well it is a fine point." I replied, "I cannot see anything fine about it;" and then said, "if you will send an officer with me to remove five or six men that I will point out, I will undertake to say that we will have order for the remainder of the evening." Turning to an officer who stood by his side, he replied: "We might try that;" and directed him to go with me. This conversation occurred in the rear of the hall. In company with the officer I made my way to the platform and very soon singled out a ring-leader. I then walked back to were he sat and said to the officer who was by my side, "Remove that man." But five or six who sat around him instantly rose and said: "You shall not put him out," at the same time ordering me to sit down. The officer told them to resume their seats, and they did so; but they kept calling on him to make me resume my seat, and finally he turned and said to me: "If you will go and sit down I will be the better able to quiet these men"—or words to that effect. I replied, "I did not bring you here to put me out; I brought you here, at the captain's orders, to put that man out, (pointing to the ring-leader,) and you have not done it, and now I have no more to do with you." So far as I know this was the last effort made by the convention to preserve order or to enjoy its rights. From this time forward to the close, the meeting was like the turbulent sea whose waters cast up mire and dirt. And dirtier dirt is rarely cast up anywhere than Boston there and then exhibited. I blush to write it but the truth must be told.

When the meeting adjourned a crowd of men gathered round the platform and one of them said in reference to the writer, or Mr. Ronayne—more probably Mr. Ronayne, "We have spotted you and will send you after Morgan." This man could be identified by two members of my congregation, and the remark was heard by several others who are willing to give testimony on the point.

The members of the convention were then gathered together, and under guard of the police, were marched from the hall, and through the streets of Boston, not because they were criminals of the blackest dye, who are with difficulty saved from the fury of the populace, but because they had dared to express their opinions in a quiet, peaceable and lawful manner, of the very divine (!) institution of Freemasonry.

It was well for Mr. Ronayne that he passed out of the hall without being noticed, for a score or more of these men, who are taught by Masonry to be moral and pious and to "subdue their passions," waited for him till nearly midnight to pay him their respects in genuine Masonic fashion. But the Great Captain had a little more work for Mr. Ronayne to do, and so by his good providence his servant was quietly seated in his room in the Crawford House while these defenders of the lodge were waiting to make him their prey.

Masonic Religious Union.

We often charge Freemasonry with teaching another gospel, and a salvation to good Masons, whether they are believers in the Lord Jesus Christ or not. This sentiment was editorially extended and espoused by the *Alliance* of last week when it spoke of Socrates, or others such as he, who had never heard of Christ, but having the right to be regarded as Christians. The Masonic religion teaches that salvation is obtainable by obedience to the rites and teachings of the lodge, although the lodge, as such, has no Christ, and although the Scriptures declare there is salvation in no other, Masonry is held to be "the center of union" for every other religion; all of which are regarded as sects, Christianity not excepted.

We often meet objections to the above views, and are told that if such statements were true, then the Rev. A. and Deacon B. and C. the Sunday school teacher would not belong to that fraternity,—and they are high Masons, even as high as Knight Templars!

Knight Templars, indeed! And who were they? And what are they now? We are told of the popish knights that their Grand Master at one time assumed the dignity of a sovereign prince, being independent in secular matters, and depending solely on the Pope in spiritual. But in 1312 the order was abolished by Pope Clement the Fifth. The mimic Knight Templars of Freemasonry are the great ones whom the *Interocean* of April 24th declares to be, "as a class, the American defenders of the faith once delivered to the saints."

Ho! all Americans, descendants of the pilgrim fathers, or inheritors of their glorious spirit! Prostrate yourself at the secret shrine of those who seek to preserve ancient Knight Templarism among you! On whom do they now depend for their spiritual matters? Not on the Pope as of old, but on Blue Lodge Masonry as the "center of union," which generously (or cunningly) permits side degrees in our country to use the name of Christ, and in Turkey to use the name of Mohammed. And Knight Templars are to flaunt their finery forth as Christians in this city next August! *Pro pudor!*

T.

—Steps have been taken towards the erection in New York city of a church building for the American Independent Catholic church. A

school or college is to be opened by the priests in connection with their work, to raise men for the ministry and provide homes for them while they are in need of assistance. To raise a fund for this purpose, arrangements have been made to hold mass meetings throughout the United States and Canada within the next four months. Father McNamara has begun to hold services in Brooklyn, N. Y.

Reform News.

The Chicago Meetings.

Editor Cynosure:—"What is everybody's business is nobody's business," is a trite but often true saying. This seems to have been verified in the absence of anything like full reports of the seven meetings held in this city in which Bro. Ronayne was the conspicuous figure, but in which your humble servant, with others, took part.

The familiarity of your readers with the general method of our work obviates the necessity of my descending to detail. They were similar in kind to those held in other localities, with variations growing out of incidental occurrences. The two last for degree work, in Carpenter Hall, awakened a lively interest and brought together at the "home and headquarters" representative men and women from other parts of the city where lectures had been previously given.

The "craft" had its representatives on hand "to see themselves as others see them" and judging from appearances they did not enjoy the sight. One, after a brief and restive stay retreated shouting back as he ran, "You are a son of ——," giving the speaker's mother a very indelicate name. The speaker promptly retorted, "That's Masonry. Not content with maligning me he insults the memory of my poor mother who has been dead for forty years;" but I presume the fugitive was too far away to get the benefit of the rejoinder, as he rushed down the stairs, literally pushed along by his lady companion who was evidently ashamed of his conduct, but the audience seemed fully to appreciate the situation.

Another was seized with convulsions, apparently, and rushing to the door, paused just long enough to shout, "You are a perjured villain," which rebounded quick as thought on his own head, as he went like Putnam's horse at the speed of 2:40 down the stairs.

A third, more hardy but less discreet, after sitting like a "boor" with his hat on near the rear, rose and came to the front. The chairs were in position on the platform for the lodge but unoccupied. He essayed to take one; but when informed that if he did so he "must put on the apron," he turned away with an expression of contempt that would shame the prince of his region. Falling again to the rear, nothing more was heard from him until poor "Hiram" made his debut from behind the curtain "duly and truly prepared."

Like the flaunting of a "red flag" before the eye of the animal renowned in Spanish pastimes, the sight aroused all the vehemence of his nature and the pent up forces burst their bands asunder and flowed into a livid stream of *personalities*. There was less of sense or reason discernible in his fiery diatribe than there was of billingsgate, unless he "craftily" disguised his wisdom in the Latin sentences he used, and which were, of course, unintelligible to most who heard. Having obtained a temporary relief, he hastened to follow in the footsteps of his predecessors, and passed down and out as rapidly as his organs of locomotion would carry him into the open air, followed by a number of others who were evidently of "kindred ilk." This little episode was turned to good account, and the regular programme of the evening proceeded to completion.

I am confident these meetings have had a salutary influence and will eventuate in much good. Several have called to talk on the subject, some Masons, and if we were so situated that we could open a school of inquiry one or two evenings each week, and secure the assistance of competent seceders to aid in giving information, many could be brought out of the lodge and many more saved from its terrible delusion. I hope this may be done in the near future, but for the present we must content ourselves with pushing the work as the way opens, and meeting as best we can the numerous and pressing duties upon us.

J. P. Stoddard.

Ronayne's Lectures at Varick, New York.

After some delay occasioned by sickness of self and family I now attempt to give you an idea of the lectures of E. Ronayne at our place on "Romanism" and the "Religion of Masonry" on his way home from the Boston meeting.

If he was somewhat elated by the uproarious applause called forth in that city and his head turned a little on receiving what he termed "applause enough to last him a lifetime," we could not wonder at it. He came to us sooner than we expected, consequently our arrangements had not been perfected and the state of the roads forbade our perfecting all our plans. We succeeded, however, in obtaining one place beside our own church (the M. E. church at McDuffletown) for his lectures. The committee sent to Bearytown to obtain the M. E. church there, were told, "If we permit him to lecture here it will divide the church and we cannot give our consent."

The lectures were marvels to us all. He proved beyond a doubt the anti-Christian and demoralizing character of the institution by their own authors; nay more, that it was the identical Baal-worship spoken so much against in the Bible. He held his audience as well as Gough, and at times I thought he exceeded that speaker; especially, after he had spoken of the fall of man, of his deep degradation, and then in glowing terms described the compassion of God in giving his only Son to redeem us; and regardless of all this and solemn church vows, ministers on entering the lodge left Christ outside. He described the rejected Saviour in most vivid language and his sorrow at beholding the minister taking the Jew, the Mohammedan, the infidel, the drunkard, the profligate—*every thing* but Christ into the lodge!

I am convinced that if this one lecture could be repeated in every church, Masonry would speedily see the prophecies spoken of in the 18th of Revelation fulfilled. We think it superior to the initiation where the people have heard but little said against Masonry.

I well remember remarking on my return from the Rochester meeting, four years ago last December, where I witnessed the initiation of a candidate for the first time, that it was so ludicrous and silly that I could not have been induced to believe that Christian men would submit to it, if I had not in part been prepared for it from previous reading and conversation. I am convinced that my first impressions are to a greater or less degree shared by all, and when Masons come up as they invariably do after each initiation and say, "It's a lie," they are thus ready to respond, "I thought it must be." In the lecture the mind is not diverted but carried along with the speaker and thoroughly convinced of the truth of what he is saying.

The impression left here was grand. A high Mason tried the next day to deny the truth of Ronayne's statements, but trembled so from head to foot, it was noticed and commented on. It was thought he realized for the first time the impending doom of his pet institution.

The next Sabbath after the lectures a Presbyterian gentleman, on going to church, found his pastor had exchanged pulpits with a Mason, and his family wishing to remain during service, he went into the cemetery and spent the hour of service in meditation and prayer. There are others, not only in this vicinity, but all over the land, who will, I trust, ere long have sufficient courage to follow his Christian example. If every Anti-mason were thus consistent and refused to hear an adhering Mason preach (except where necessity would seem to compel them), the Masonic preacher would soon find himself preaching to empty seats, which would give back to him such mute appeals of deserved reproof that all would hear. May God hasten the time when all reformers will be thus consistent; then, and then only, will you see Masonry collapse as slavery did on the publication of the Emancipation Proclamation.

It is our wish at the coming State meeting that every Wesleyan church and every Christian Association or church friendly to this reform send a delegate empowerd to invite Ronayne to lecture at least (and if they want the initiations too, all the better) in their vicinity. This would give us a glorious State meeting.

Now let us go to work and see if we cannot keep him busy, as he has promised to come East in June next. I have obtained one place already and several more in contemplation that have not as yet given a decisive answer, and intend to get a score or more places if possible and report immediately to the *Cynosure* or *Wesleyan*.

Who will join me in this important work?

Yours for Christ and truth,

Mrs H. Baldridge.

Correspondence.

"*Spiritually Gagged.*"

The Boston *Congregationalist* of May 5th has an editorial under the above head, in which it discusses the subject of what constitutes the "wedding garment" spoken of in the Scriptures. Men are "spiritually gagged" on the subject, the editor thinks, or they could readily tell what the wedding garment really is.

Now will the editor please inform us whether those who are in Masonic trappings have a suitable wedding garment on to appear at the Lord's supper? But perhaps the editor finds himself "spiritually gagged" on that point; for he remains very silent on it.

We know of nothing viler than a religious paper that remains silent in the presence of the Masonic lodge. It was observed in Inquisition times that the bishops of the church, whose duty it was to defend their flocks against the ravening wolves of the Inquisition, joined with them and aided to terrify and oppress their flocks. The religious newspaper editor of the present day is doing essentially the same thing, basely colluding with the Masonic lodge to intimidate and outrage Christian people.

Will the *Congregationalist* never remove the Masonic gag from its mouth? Will it tell us whether Freemason A. H. Quint, 32d degree, is in a proper garb for the wedding feast of the Lamb?

New Englander.

"*Sir Knights*" *in Detroit.*

Detroit, Mich., May 7, 1880.

Dear Cynosure:—Out of curiosity I went, last evening, to see the great, grand, magnificent, inflated, effulgent, puissant, high-cock-a-doodle-doo display, or "show card" maneuver of the so-called "Sir Knights Templar," conducted by the "Detroit Commandery," in pretended honor of what they were pleased to call "Ascension Day."

At 8 o'clock p. m. these pious followers and devoted defenders of the Cross of Christ, the grand puissant

Sir Knights, with swords in hand, with chapeaus cocked over the right shoulder, immaculate gloves and feathers flying, and with measured and knightly tread entered the Central Methodist Episcopal church two by two, to pipe of the organ; then filing to the right and left at word of command, filled up the reserved pews, taking gracefully down to the nicely cushioned seats.

Then commenced a long ceremonial performance, stolen mostly from the English church liturgy, rising up and sitting down, mouthing over in monotonous formality after the grand "Sir Prelate" the prescribed form of words; and, at a fixed point in the proceedings, at a given signal by the "Most Eminent Grand Commander," all rise to their feet and with drawn and pointed swords profess their faith and repeat what they call "the Apostle's Creed."

Then followed quite a commonplace sermon on the birth, life, death and resurrection of Christ by the "Grand Worthy Sir Prelate," Rev. Francis A. Blades. But strange to say, the preacher attempted no apology, excuse, justification or defense of such a strange, inconsistent, secret, oath-bound, unchristian and anti-republican organization and vain, pompous, worldly display in connection with the divine mission and ascension of Christ. No attempt was made to put such gaudy trappings and flaunting, murderous, military weapons in accord or harmony with the spirit of the meek and lowly Jesus, or to show that secret, exclusive, oath-bound clans were in any way demanded by, or were consistent with our free, democratic institutions, or with the free, unfettered, universal Gospel of the Son of God, who never in all his life on earth did a thing or uttered a word that could by any possibility be construed into an approval of anything like such organizations, or vain, gaudy, pompous displays! On the contrary he taught the very opposite, and declared emphatically that "in secret" he had said nothing; and furthermore that the "light" is not to be "hid," not to be put "under a bushel;" that his "kingdom was not of this world," else would his subjects fight for it. When one of the disciples undertook to play Sir Knight Templar in defence of his Master, and drew his sword and smote a servant of the High Priest, Jesus rebuked him and ordered him to "put up his sword," saying, "they that take the sword shall perish by the sword!"

I will leave the reader to fancy with me how the apostles, Paul and Peter and James and John, or the Luthers and Melancthons, the Calvins and the Knoxes, or the Wesleys, would have looked, caparisoned, *cap a pie*, in costly, showy "full-dress," with glittering brass buttons! and with belts, and sashes, and buckles, and swords, and epaulets, and three-cornered, high-cock-alorum chapeaus on their devoted heads, topped off with high cock-a-doodledoo feathers, leading and parading their humble followers into the sanctuary, and there going through military evolutions and professing fealty and devotion to their humble Lord and Master with drawn and pointed swords in their hands. Yours truly,

GEO. W. CLARK.

STRONG AND UNITED BRETHREN IN CALIFORNIA.

DUNNIGAN, Yolo Co., Cal., May 5, 1880.

EDITORS CHRISTIAN CYNOSURE:—Please add to your list of Masonic seceders the names of Mr. Ziba Finch and Mr. Geo. M. Palmer, of Capay, Yolo Co., Cal. Both of these men were or have been Blue Lodge Masons, and have authorized me to send up their names to you. They both belong to the church of the United Brethren in Christ, and for the present I am their P. C.

Our membership here are firm on the secrecy question, and I occasionally agitate the subject by preaching a sermon on it. Through the kind courtesies of Pres. Blanchard, I am receiving the *Cynosure,* and the more I read it the more I appreciate it. My wife says it is one of the ablest papers she ever read. I wish some of you would publish a list of those prominent statesmen who have recorded their opposition to secret societies, together with some of their most pointed statements. Also I would like to have at large the statements of such men as Mr. Moody. Also I would like to see a statistical account of the progress of the anti-secrecy movement from the first. All of this would be valuable weapons in my hands. Our little Anti-secret Society Association of Yolo Co., Cal., are talking of giving me a call to talk to them a little, and if so I must post up. They are to hold their annual meeting at the Prairie S. H., near Black's Station, May 21st, at 1:30 P. M., and at night Rev. D. Shuck is to deliver an address. Yours truly,

J. J. GALLAHER.

WOULD NOT OWN THE BODY.

FAIRMOUNT, Neb.

EDITOR CYNOSURE:—Allow me to give you a sketch of the developments of Masonry in my own neighborhood.

Less than a year ago a family came to our vicinity from Illinois, and with them a young man who claimed to be, and doubtless was, a Mason. A few months ago he became sick and was attended by a physician who was a Mason. He died; and twice the man of the house where he lived and died, went to Fairmount to his Masonic brethren with a request for them to come and bury their dead brother. But they would not; and why? Because he was poor and mean! Not too mean to be a Mason, but to acknowledge him was to sink Masonry even lower, though in this place it was a stench already. So they allowed one of their anti-secrecy U. B. ministers to go to the county authorities and secure means to bury their dead.

Now if this does not prove Masonry to be a benevolent institution, it proves something else. I cannot see that paying an obligation is a charity. They claim to be obligated to aid their needy, especially their sick, and to bury their dead; but they refused to do it after they had been twice urged so to do. This not only lacks charity, but as I see it, it is a dishonest backing out of what they were under Masonic obligation to do. If consistency alone is a jewel, then I cannot see the jewel in Masonry. Yours in Christ,

S. AUSTIN.

THE LODGE WANTS NO FREE OPINIONS.

SPENCER, N. Y., April 29, '80.

EDITOR CYNOSURE:—Can Boston hereafter be properly called the "Cradle of Liberty"? Do not its lawless acts of mob violence rob it of its boasted title to such an exalted name? Can the city of Boston allow its mobs to trample under foot the sacred principles of liberty and free speech and still claim to be the "hub" of freedom and civilization? Is it not a notorious fact that years ago, in anti-slavery times, when Garrison, the saint and patriot, plead the cause of the oppressed and spoke in defense of human rights, free speech and liberty, that a Boston mob, frantic and howling, dragged him through the streets of the city? Did not a mob in this same liberty-loving city attack Wendell Phillips for the terrible crime and offense of speaking in defense of human rights and liberty?

And now when a Christian organization assembles in this same city of Boston to consider and discuss matters which they consider of the utmost importance to the American people, and to the whole Christian world, for so doing out comes the mob again; but this time an organized mob, better known as the Masonic fraternity. Are they the sole guardians of the American people, and have they become our rulers, and does it belong to them alone to say what matters may be discussed and what may not be? If so, what has become of our boasted liberty? What has become of the Declaration of Independence? Evidently the views of the Masonic mob do not agree with that of Thomas Jefferson that all men inherit the same equal rights. They seem to be a domineering class, born with saddle, boots and spurs to ride the rest of mankind. They do not learn from experience. They are the same to-day as they were when they abducted and murdered Wm. Morgan, only because he exercised the rights of an American citizen and published to the world the Masonic tom-foolery and inhuman oaths and the terrible death penalties. But "whom the gods would destroy they first make mad," and has not the Masonic mob become mad enough to have their institution destroyed from off the face of the earth? They are the same domineering class every where. They seem to think that no body of men have any right to call in question the propriety and existence of such an order.

A few years ago Bro. Ronayne went through with the same exposition of Masonry here in my hall as in Boston, and several of the Masons expressed their willingness to fulfill their Masonic obligation by murdering him. This same spirit of mob violence and murder seems to be an intricate part of Masonry, and what more is needed to secure its condemnation by every Christian and patriot? When has any institution, good, noble or true resorted to such means to secure its existence? Wickedness always resorts to violence, and even to bloodshed, to over-awe its adversaries and thus gain its ends.

The Boston mob must have been a strange scene to look upon, a strange medley of ministers and gamblers, lawyers and drunkards, deacons and rowdies, loafers and those that would be decent were they not the abject slaves of the lodge. Is it possible that such a mongrel crew shall rule and give character to what is termed Christian America? If so, what must that character be? Are they vain enough to suppose that it is possible for them to stop the tide of reform and turn it backward? If so, I trust they are mistaken. Reformations in the interest of Christianity and inaugurated by the Holy Spirit are certain to go forward to full consummation, and to the wiping out of wrongs and errors.

Did the Masonic mob suppose they could lull the Christian Association in Music Hall to sleep and quiet in this wonderful "cradle of liberty" by their demoniac yells and music which has its counterpart only in the infernal regions of despair?

—After writing the above I went to the office of the Spencer *Herald* and handed it to the editor for publication. He read it and said, "I dare not publish it." "Why so?" says I. He replied, "There are several objections. I should lose the support of the Masons." I replied that I should very much dislike to be in such a predicament that I dare not publish the truth in defense of right and exercise my manhood. He does not realize that nine-tenths of his support comes from those that have not been cable-towed. How terrible to be the victim of such servile fear that one cannot exercise the liberty of a free man and dare not publish and condemn mobs and violence. A large proportion of the press is under just such ostracism: yes, completely muzzled, and what a terrible condition! Is it not enough to make humanity shudder!

E. DODGE.

Our Mail.

F. Bunker, North Royalton, O., writes:

"I am almost seventy-three years old. I do not know as I shall live to read your paper another year, but as long as I do live I want it. I have seen the time when Masonry was a political issue and I am glad to see the time coming again. I live in a hard place although there are four churches. We have a strong Odd-fellows lodge, but few Masons. Our Free Will Baptist minister is a Mason. The other Baptist minister favored the I. O. O. F. with a speech a while ago. I wish you God speed in all your efforts in putting down the giant evil."

S. McConoughey, Atkinson, Ill., writes:

"I am very much pleased with Mr. Cheever's lecture in Boston before the N. C. A. convention. I wish every voter in our glorious union could read it. I have read it over twice and it was too good to keep idle so I sent it to one who can appreciate it."

Elder Joel H. Austin, Denmark, Iowa, writes:

"I feel that God has been greatly with me. I am happy trusting in him. All praise to his holy name. May God awaken the churches to drive the Philistines out of the land."

Pastor S. F. Farmer, Concordia, Kan., writes:

"The deep interest I feel in the movement it represents, and my love for the truths it advocates, constrain me to say I cannot do without the Christian Cynosure."

Rev. William Hazenberg, Passaic, N. J., writes:

"I am glad I saw to-day the Christian Cynosure and yet am sorry I did not see it before. Please find enclosed $2.00 for a year's subscription. I am a Holland minister and have only a small salary, but I cannot be without this paper since I have seen it. The fact is to be lamented that it is not more known and read. I have long since considered Masonry as one of the greatest evils in the world. I read of the violent opposition of the Masons to the convention at Boston, which plainly shows the great evil of that secret society. The question of Masonry will likely be discussed at our next synod, in June."

He speaks of the desirability of each of the three hundred ministers in this church receiving some Anti-masonic documents before this June meeting.

T. K. Bufkin, Lynnville, Iowa, writes:

"I am still for the war and will fight until I die."

J. Q. Allen, Webster City, Iowa, writes:

"We want to make arrangements to have Bro. Rathbun come to Webster some time this summer and work the degrees and make a thorough expose of secret societies."

C. Quick, Weston, Mich., writes:

"The meeting in Boston was a grand success in my estimation as developing the real spirit and animus of Freemasonry. Scatter the light."

H. A. Bovey, Westerville, Ohio, writes:

"We like the Cynosure and its mission. Down with Baal."

Laura Darbee, West Falls, Erie county, N. Y., writes:

"I have taken the Cynosure six or seven years and like it very much and have given away all my copies to those who would read and hope they may do good. I am eighty-two years old; my husband is eighty-eight."

Mrs. J. K. Pierson, Goodrich, Mich., writes:

"The Cynosure is a welcome weekly visitor. My heart goes out in deep sympathy for those noble, self-sacrificing men who take their lives in their hands and labor so nobly for the good cause of reform. I believe the good Lord will lead his own in a way they know not, that no evil will befall them."

F. L. Garrison, Fountain, Dakota, writes:

"I spent part of the winter laboring in the anti-secret reform and perhaps shall wake the echoes in Dakota."

Zeba Smith, Montpelier, Vermont, writes:

"I pray the Lord to bless your labors for the downfall of secretism."

Sabbath School.

LESSON IX.—May 30, 1880.—GETHSEMANE.

SCRIPTURE.—Mat. 26: 36-50.

36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be going: behold, he is at hand that doth betray me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

GOLDEN TEXT.—Not as I will, but as thou wilt.—Mat. 26: 39.

[From the Advanced Paper.]

BIBLE READINGS.

Isa. 53: 1-12; Mat. 27: 27-50; Mark 13: 23-37; John 17: 1-26; Mark 14: 32-46; Luke 22: 47-54; John 18: 1-14.

POINTS FOR SPECIAL STUDY.

1. Three principal events recorded by Matthew, between last lesson and this.

2. Gethsemane—what and where it was.

3. Two other important events at which only Peter, John and James were present with Jesus (Mark 5: 37, etc.; Lesson V.).

4. The meaning of "this cup."

5. Recorded prayers of Jesus before and after those of the lesson.

6. Judas—what you can learn of him before and after the betrayal.

7. The custom and significance of kissing in the East (Gen. 29: 11; 1 Sam. 10: 1; Luke 7: 45; Acts 20: 37; Rom. 16: 16.)

PRACTICAL TEACHINGS.

1. How little did the disciples, or do we, realize the intensity of Christ's agonies!

2. Jesus never sleeps while we are suffering.

3. Because our flesh is weak, let us watch and pray constantly.

4. "Not our will, but thine, be done," must be the spirit of all true prayer.

5. To profess to love Christ, and yet to act against him, is manifesting the spirit of Judas.

6. It was for you that Jesus suffered what he did.

[From the Lesson Commentary.]

"A place called Gethesmane"—Gethsemane means "oil press." It was probably an enclosed olive vineyard, containing a press and garden tower, perhaps a dwelling house. It was at the western foot of the Mount of Olives, beyond the Kedron, ("black brook,") so called from its dark waters, which were still more darkened by the blood from the foot of the altar in the temple. The spot now pointed out as Gethsemane lies on the right of the path to the Mount of Olives. The wall has been restored. Eight olive trees remain, all of them very old, but scarcely of the time of our Lord, since Titus, during the siege of Jerusalem, had all the trees of the district cut down.—Schaff.

There our Lord Jesus began his passion, there it pleased the Lord to bruise him and crush him, that fresh oil might flow to all believers from him, that we might partake of the root and fatness of that good olive. There he trod the wine-press of his Father's wrath, and trod it alone.—M. Henry.

"He took with him"—Only those three who had seen his transfiguration on the Mount might be witnesses of the conflict of his soul, but this appointment of Christ formed also a kind of watch against premature surprise on the part of the traitor. In the foreground of the garden sat the eight disciples, beyond them are the three confidential ones; into the holiest of his passion he goes alone.—Lange.

"Sorrowful and very heavy"—We feel ourselves shut up to the conclusion that the agony of the garden was inward, mysterious, impossible to fathom; the same in source, in ingredients, in design, in effect, with our Lord's spiritual sufferings on the cross; a part of the endurance to which, as our spiritual head and representative, he submitted, and which sprung from our iniquities being laid upon him in a way and manner that is not open to us to comprehend.—Hanna.

This conflict presents our Lord in the reality of his manhood, in weakness and humiliation; but it is impossible to account for it unless we admit his divine nature. Had he been a mere man his knowledge of the sufferings before him could not have been sufficient to cause such sorrow. The human fear of death will not explain it. The conflict of desire and will in him shows a higher will than mere men have, a will which was so controlled in its ruling purpose that even the first prayer (v. 39) breathed entire submission.—Schaff.

"Prayed, saying"—This prayer has three distinct points: the appeal, the deprecation, and the resignation.—Whedon.

Observe the spirit of the prayer as embodied in all these accounts: 1. Its simplicity and brevity illustrate his own instructions, Mat. 6: 7, 8. We need not suppose that the report is a verbatim one, but it certainly exhibits the essential character of his prayer. 2. Its truthfulness: in the address, Abba, Father, and the expression of confidence in the Father's power, All things are possible unto thee. Nothing depends on Judas, Caiaphas, or Pilate; all on God. Comp. ver. 53; John 19: 11. 3. Its earnestness and outspokenness of petition, "Take away this cup." Before his Father he pours forth his desire without hinderance. Comp. Heb. 4: 16. 4. Its supreme petition, Not as I will, but as thou wilt. This is not merely the language of submission but of petition; he does not merely say, If not as I will, then as thou wilt, but, Do not what I will, rather what thou wilt.—Abbott.

"Not as I will"—It contains a profound lesson, how under affliction the sufferer may innocently writhe under the pain, may ask to be delivered up to the point of the divine will. But at that point, however deep the agony, the resignation must be absolute.—Whedon.

"Asleep"—Luke says they were asleep for sorrow. It seems as if the air of that night were dense with fearful supernatural influences, weighing them down with stupor. It was as though a deadly vapor from the bottomless pit steeped their spirits.—Whedon.

"The spirit....the flesh"—In both Christ and the disciples there is a willing spirit, in both weakness of the flesh; but in Christ the spirit conquers the flesh, and he is victor; in the disciples the flesh conquers the spirit, and they are defeated.—Abbott.

"The second time"—The prayer is substantially the same, but the form indicates more fully the resignation and self-sacrifice. The cup had not passed away; he must drink it, and he says, "Thy will be done."—Schaff.

It was just the internal struggle, apparently hushing itself before, but now swelling up again, convulsing his whole inner man, and thus so affecting his animal nature that the sweat oozed out from every pore in thick drops of blood, falling to the ground. It was just shuddering nature and indomitable will struggling together. But again the cry, If it must be, thy will be done, issues from his lips, and all is over. "The bitterness of death is past." He has anticipated and rehearsed his final conflict, and won the victory—victory, now on the theater of an invincible will, as then on the arena of the cross. "I will suffer," is the grand result of Gethsemane; "It is finished!" is the shout that bursts from the cross. The will without the deed had been all in vain; but his work was consummated when he carried the now manifested will into the palpable deed.—D. Brown.

"Sleep on now"—As I sat beneath the olives and observed how very near the city was, with what perfect ease a person there could survey at a glance the entire length of the eastern wall, and the slope of the hill toward the valley, I could not divest myself of the impression that this local peculiarity should be allowed to explain a passage in the account of the Saviour's apprehension. It is not improbable that his watchful eye at that moment caught sight of Judas and his accomplices, as they issued from one of the eastern gates, or turned around the northern or southern corner of the walls, in order to descend into the valley. Even if the night was dark he could have seen the torches which they carried, and could have felt no uncertainty respecting the object of such a movement at that unseasonable hour.—Professor Hackett.

"Into the hands of sinners"—This expression into the hands of sinners should be noticed, as an echo of the Redeemer's anguish. It was the contact with sin and death, the wages of sin, which all through his trial pressed heavily on his soul.—Alford.

"Kissed him"—The word in the original implies, "kissed him eagerly," with ostentation, as a studied and prearranged sign.—Alford.

The sign was the simple kissing; but the performance was more emphatic, a caressing, corresponding with the purpose of Judas to make sure, and with the excitement of his feelings.—Meyer.

Wouldst thou know what Satan can do and God can suffer—what the basest of mankind can commit and the best of mankind can bear? Behold the lips of Judas who kisses, and the cheek of Jesus who receives the kiss.—Pfenninger.

"Friend"—Rather, companion, associate, for the sincere Saviour could hardly call him friend.—Whedon.

Why did the Lord call Judas friend, a term of civility, though not necessarily of friendship, and not a villain or a traitor? and why did he not turn away in holy indignation from this Judas kiss, the vilest, the most abominable piece of hypocrisy known in history, which the infernal inspirer of treason alone could invent? To give us an example of the utmost meekness and gentleness under the greatest provocation, surpassing even the standard which he holds up for his disciples, Mat. 5: 39.—Schaff.

"Laid hands on him"—With meek majesty, showing even at that very moment that he is Lord, Jesus accepts this beginning of insults from man. But for a brief interval (John 18: 4-9) he holds his foes at bay by the secret restraint of his power before he yields to the arrest. This he does to demonstrate that he lays down his life of himself.—Whedon.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 20, 1880.

COMMENCEMENT this year at Wheaton occurs on June 16th. The closing exercises of the College year begin on the Sabbath previous.

At Wasioja Seminary, Minnesota, the graduating exercises take place on the same day, June 16th. Examinations begin two days previous.

RECENT ARTICLES of interest and great value have appeared in the religious press. The *Wesleyan* has been publishing a series of editorials on the secret temperance orders which are written with much wisdom and kindness. They will have a good effect on the few Wesleyan brethren who think temperance tastes just a little better with a drop of the lodge in it. The *United Presbyterian* last week has an able article on oaths by Rev. R. J. Miller, of Sidney, Ohio, which sweeps away the foundation from under the lodge system. The *Lutheran Standard* publishes the concluding part of the two able lectures on the lodge, translated from the German, which we have before noticed. The *Free Methodist* also gives its readers one of Elder Turney's incisive articles. But more noticeable than all is an editorial in the *Watchman* (formerly *Watchman and Reflector*) of Boston, reviewing the late riotous demonstrations in that city connected with the meetings of the Independent Catholics and the convention of the National Christian Association. The odium which justly attaches to the city authorities is neither concealed nor palliated by the editor, but the right of free speech is nobly vindicated. We hope to reproduce this article.

PAN-ECUMENICAL.

A few days since the M. E. General Conference meeting in Pike's Opera House, Cincinnati, gave way for an afternoon for a meeting of the "Ecumenical Council of Methodists," to which all denominations of whatever name which bear a resemblance to Methodism were invited. This was a preliminary meeting, though representatives were present from all over the country and an Englishman presided. The great meeting has been invited to London in Aug., 1881. The objects of this conference are a greater union of Christian churches, the spread of the Gospel, and opposition to the evils of the day. This is grand, and seems to foreshadow the great congregation which shall stand before the throne of God. The only difficulty will be that, if men call such a gathering and not the Holy Ghost, the devil will get all the benefit of a meeting so expensive to the churches.

We are glad to note that Bro. N. Wardner, general evangelist for the Wesleyan churches, was present and entered a manly protest against the prevailing disposition of the delegates to throw a covering over points of difference between Christians in respect to Christian living and true worship. If the mouths of all were to be "padlocked" beforehand, it would be, said he, a strange ecumenical conference. Where the Holy Spirit presides there is liberty in its truest sense. Undoubtedly if this gift of the children of God is despised the Spirit of God will be grieved away. There can be no true Christian union while the questions that separate are pushed aside, nor until, receiving the things of God as little children, and discerning them spiritually, they receive the Holy Ghost with power.

Christian union for the salvation of the world is not, we judge, the organization of great societies with a score of agencies and fat salaries to be fought for periodically, but an obedience to the Divine command to go into all the world and preach the Gospel, depending upon the Heavenly Father for support. It is all Christians acting intelligently and personally "as a committee of the whole" in bringing the world to Christ.

Christian union against the evils of the day is not merely against those which are unpopular, but against THE EVILS. And in this respect we fear some of these councils are serving the devil's purpose. For instance, should such a conference for opposing all evil not only say nothing against infidelity, but place an Ingersoll or a Renan on its chief seats; should it not only say nothing against Romanism, but honor Pope Gregory and Cardinal McCloskey; or should it say nothing against intemperance, but render its respects to a committee of brewers and distillers, no child that knows its right hand from the left would hesitate to say in whose honor such a meeting was held. The devil would have all the glory that could be got out of it; because, while assembled to testify against the world's evils, it covers them by its silence, or by honoring their representatives. What more could the enemy of God and man ask of men who profess to be driving him out of the world. Just such a trap of Satan National Congregationalism has fallen into, and General Conference Ecumenical Methodism and Pan-Presbyterianism are likely to follow.

Such seems to us the great failure of these meetings, and we thank Bro. Wardner for his manly testimony. There are other and weighty objections some of which are noted by a correspondent of the *United Presbyterian* in these words:

"The usefulness of such a gathering is not very apparent; nor is the probability very great that a retrospect will discover that any considerable good has been done. It is only a highly developed symptom of the disease which has latterly pervaded the church, and which has been expending itself in the paroxysms of conventions and conferences and councils. There is no special need in the widespread Presbyterian church for its assemblage. It will have no power to determine doctrine when it meets; it would be exceedingly unfortunate if it had. It will probably be an excellent opportunity for the expression of Scottish heresy, and for a few ambitious men to read essays which shall express the advanced 'culture' in theological thought, and which some will hope will assist to 'mould' religious opinion. The less of this sort of thing we have the better. It is one of the abominations which maketh desolate in too many portions of the church."

Let us not, however, say that the people of God should not thus gather. Rather let them come in the power of the Spirit. In this fusing they shall be made one in Christ. To their faith the heathen shall be given for an inheritance and the uttermost part of the world for a possession: and to the legions of hell they shall be terrible as an army with banners.

—Bro. John Dorcas of Tipton, Iowa, has received a severe injury in one of his eyes, rendering it quite painful and nearly blind.

—Past Master Ronayne has been invited to speak in Wheaton College chapel on Sabbath evening next, in the absence of Prof. Blanchard at Lindenwood. His subject will be Religious Philosophy and Development of Freemasonry.

—Some time since the *Inter-ocean* of this city in its lodge department called Freemasonry a universal religion which includes all others. In reply to a correspondent last Monday, inquiring what was meant, another editor says that, "We spoke of the Evangelical Alliance." Col. Pierce must train his assistants to whistle together.

—The memorial of the Tonica church to Fox River Congregational Union is a noticeable document very clearly and ably drawn. We have not learned what was done at the meeting of the churches, which was held this year at Lockport, Ill., but expect some word soon from Father Preston who is deeply interested in having some definite, honest work done in that association for Christ against this Satanic invention of lodgery.

—Bro. Thos. Lowe of Holland, Mich., passed through Chicago last Saturday morning for Putnam county, where he will assist Eld. Browne. Bro. Lowe has been master of but three lodges, not four as has been published.

—The publishers of the *Cynosure* still have several hundred copies of the paper containing the proceedings and addresses at the Boston Convention, which will be sent by mail, singly, at three cents, or in quantities of ten copies or more, at two cents. We send these copies free to those wishing them exclusively for canvassing purposes.

—The *White House* has been discontinued a few weeks, but friend Langhorne expects to resume soon and inquiring subscribers must be patient. If they are disappointed and disposed to complain, let them remember the crushing difficulties under which the publisher has labored in his almost single-handed fight, and make another effort to sustain one free-speech journal in the National Capital.

—The brethren at Monroe, Wisconsin, are already agitating the question of a State Convention at that place. Bro. Bancroft called lately while in this city and cheered us greatly with the news of steady, progressive work going on there. The Congregational church of which he is pastor and the United Brethren, of whom Elder G. H. Mabbott is representative, are working in harmony to eradicate the lodge power from that community. Their success, which depends on their faith, is assured, for Christ can drive these devils of secretism from the place.

—One incident of the second degree initiation in Carpenter Hall on Monday night of last week was unusual. A Roman Catholic priest attacked Mr. Ronayne with much vehemence and personality, claiming that he was an impostor, etc. He quoted a few Latin words which he had scraped together and challenged a translation, but only succeeded in making himself ridiculous and adding another proof to the charges of the *Cynosure* that these false systems are tending together, and spite of apparent jealousy and antagonism the time approaches when they will be united against Christ and his kingdom.

—The order of Foresters are greatly disturbed in this city over a case of body-stealing, in which one of their members resurrected the body of another and sold it to a medical college. The offender is one Saunders, a member of all the secret orders he can get into, from the Oriental Consistory, 32d degree, down. He introduced the Knights of Maccabees here from Canada, and played the part of Masonic missionary in suburban towns, organizing Oddfellow, Masonic and Knights of Pythias lodges. He is not unfamiliar with the resurrecting business, as he rallied the Masons of Wheaton a few years ago, filling up the lodge and starting a Royal Arch Chapter. Both are now practically again defunct.

—A correspondent of the *Christian Harvester* writes a sensible note about careless penmanship, which we ask only those to read who do not as well as they might in this particular: "In writing letters or postals to our friends or to others, holiness requires us to consume enough of own time to write so legibly that our readers will not be compelled to waste their time in trying to decipher our hurried and sorry scratches. To presume that our time is more limited and precious than the time of our neighbor, is to love ourselves better than we love our neighbor. This displeases the Lord. If any one suffers from poor penmanship it should be the writer himself, and not his readers."

N. C. A. Annual Meeting.

Chicago, May 12th, 1880.

The time of the annual business meeting of the National Christian Association is near. June 17th is the date fixed by the by-laws adopted. Formerly the day was Wednesday, but last year it was changed by vote of the Association to the third Thursday in June, to avoid collision with Commencement at Wheaton College, which occurs on the day previous. The meeting this year will be second to none ever held in importance, and should surpass all that have preceded in numbers and influence. Every member of the corporate body should endeavor to be present. To you, my brethren, are committed sacred trusts, and nothing but restraining Providence should deter you from being at your posts at the opening session.

The year has been in some respects a memorable one, and indications foreshadow an active and possibly a trying future. The voice of a Masonic mob in Boston has echoed over the land, and the spectacle of the "Puritan city" of our nation powerless in the grasp of "The Secret Empire," encourages like insubordination to civil law wherever the same treasonable element is strongly fortified. What "unclean spirits like frogs" are to "come out of the mouth of the dragon," is for the future to disclose. Events but recent admonish us to be prepared to meet "the spirits of devils working miracles," if God shall permit them to "go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" .(Rev. 16: 13–14) this year. God calls upon and *expects every Christian to do his duty* in such an hour as this.

Beside the members of the corporate body most of the State Associations have elected representatives with alternates to this annual meeting. These should be present, and I trust the presidents and secretaries of the different auxiliary Associations will see that such representatives are duly reminded of their responsibilities. Beside these we would like to see a host of friends who by their labors, their prayers and their contributions have helped to make the N. C. A. what its projecters intended it should be, "a terror to evil doers and a praise to them that do well." Let prayer unceasing go up to the throne for the Divine presence in, and the rich blessing of God upon the meeting.

J. P. Stoddard.

—A dispatch from Cairo, Egypt, says in consequence of the recent arrival of a slave caravan at Sisot, the governor of the province and other officials have been dismissed, and will be court-martialled. A special European slave commission has been appointed, on the recommendation of the British Consul General, to secure the execution of the Anglo-Egyptian convention for the suppression of the slave trade.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4: 4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1: 2.

Thursday, May 20.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.—1 Cor. 1: 9.

Fri., May 21.—Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him.—1 Cor. 2: 9.

Sat., May 22.—If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.—1 Cor. 3: 17.

Sab., May 23.—And these shall go away into everlasting punishment; but the righteous into life eternal.—Mat. 25: 46.

Mon., May 24.—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God.—1 Cor. 4: 5.

Tues., May 25.—For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6: 20.

Wed., May 26.—Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32.

—The New York *Tribune* thus rebukes Christian churches which rush into civil courts and contend to the last for the possession of some paltry piece of property which has been involved in the division of the church: "They forget that the real object of a church is not to become a property owner, but to make God visible in a naughty world; to stand up in a mercenary, money-getting age a humble, faithful witness for Jesus. If this squabble about property brings contempt upon God and disgrace upon the Christian religion, they have given up their work as a church and sunk to the level of selfish, grasping humanity. But are they then actually to give up the ground, the house, the pews and organ for which they paid out of their own pockets to people who have no earthly right to them? It is a hard case, assuredly. The money value of these things amount to a few thousand dollars. But if to keep them they must lose their self-control, the respect of the public, the mercy, brotherly feeling, loving kindness which they profess to have learned from Christ and have combined together to teach; if they must make the church of God a laughing-stock in the market-place—will these thousands of dirty dollars which they claim be worth these things? It is for them to judge. But the *Tribune* would respectfully hint to every church which is about to drag its quarrels, legal or otherwise, before the public, that this public expects of Christ's followers a higher rule of action than that of the animal which fights to the death for its own bone, because it is its own; and when it does not find that higher rule among them is by so much the less disposed to believe in him and his teachings." —*Christian Statesman.*

—At Oakland City, Ind., the free citizens elected their candidate for school trustee this spring in opposition to the oath-bound lodgeites who nominated an Odd-fellow.

The Sect of Hiramites.

The necessity of Grand Lodges organizing a Masonic "church erection society" is foreshadowed in the following circular which comes to us duly stamped with the seals of Red Wing and Arcturus lodges, and is therefore genuine. The document explains itself and is an encouraging sequel to Elder Barlow's letter from Red Wing two or three months ago:

PRIVATE.

TO THE MASONIC FRATERNITY OF THE UNITED STATES OF AMERICA:

Your memorialists respectfully represent that they are Scandinavians by birth and American citizens from choice and by adoption; that they are Master Masons in good standing; that they were educated in the faith of the Swedish Lutheran church, which was the church of their fathers; that we are attached to the faith and doctrine of said church, and desire to live and die in its communion; that we are also firmly attached to the principles and teaching of Masonry; that we are and for years have been citizens of and resident in the city of Red Wing, in the county of Goodhue, and State of Minnesota; that we have been members of the Swedish Lutheran church of that place, which church has a comfortable house of worship to the erection of which we have contributed to the extent of our means.

That for the past two years we have constantly been objects of persecution by the pastor and the majority of the members of said church, solely for the reason that we refuse at the arbitrary and despotic dictation of said pastor and majority to forswear Masonry, and thus do violence to our consciences by abandoning an institution the teachings of which we honestly and firmly believe have been one of the foremost influences that have produced the advanced state of civilization of the nineteenth century, which system of persecution culminated on the first day of January, 1879, in the passage by said church of a resolution that no man who continues to be a Mason can retain membership in that church, which resolution was in accordance with the action of the Swedish Lutheran Synod of the United States, and is intended to affect all members of that church. The effect of this resolution, as can plainly be seen, is that we must either forsake the faith of our fathers or abandon an institution to which we are as strongly attached as to our religious convictions. This persecution, though mainly directed against Masons, includes in its vindictive spirit every other secret organization. Not only is the persecution made against us as members of the Masonic fraternity, but every effort so made by said pastor and his coadjutors has a tendency to injure us in business and society.

It may be said that we can join other churches where such spirit of proscription does not exist. Our answer to that proposition is: *First*, we do not wish, to use a common expression, to "change our religion;" and *second*, our families cannot be induced to consent to such a course of proceeding. We simply desire to continue the worship of the Great Architect of the Universe in that faith in which we were born and reared. We desire to organize and build a church where shall be taught the doctrines of the Swedish Lutheran church unmixed with denunciations from the pulpit of Masonry; where shall not be taught the doctrine that Masonry is opposed to and subversive of the principles of Christianity and of a free government. Such are pulpit fulminations that we must listen to or forego the privilege of attending the church of our choice.

If we can organize and build such a church it can and will be well supported; large accessions to our numbers will be made from the liberally inclined members of the present church, who though not Masons have no prejudices against the institution but in their present situation are a powerless minority. In and of ourselves we have not the means to carry out this desired end, and we have been advised to make this appeal to the Fraternity to assist us in our undertaking. A mite from each brother in the United States will enable us to demonstrate, not only to this community, but to the world, that Masonry and Christianity can walk hand in hand. We would therefore solicit your aid in the matter. Please aid us even if the contribution be not more than *ten cents* per member.

Contributions may be sent to L. A. Hancock, W.·. M.·. of Red Wing Lodge No. 8, A.·. F.·. and A.·. M.·., Red Wing, Minnesota.

Fraternally, yours,

S. J. Willard, Red Wing Lodge No. 8
C. A. Swanson, " " " "
N. P. Peterson, " " " "
G. P. Sjoblom, " " " "
G. A. Carlson, Arcturus Lodge No. 130.
A. J. Johnson, " " "
J. A. Anderberg, " " "

Red Wing, Minn., Jan. 10, 1880.

Hall of Red Wing Lodge No. 8.
A.·. F.·. and A.·. M.·. Red Wing, Minn., Jan. 10, A. D. 1880, A.·. L.·. 5880.

I do hereby certify that Bros. S. J. Willard, N. P. Peterson, C. A. Swanson and G. P. Sjoblom are members of this lodge in good standing.

Geo. P. Sjoblom, Secretary.

Hall of Arcturus Lodge No. 130,
A.·. F.·. and A.·. M.·. Red Wing, Minn.
Jan. 10, A. D. 1880, A.·. L.·. 5880.

I do hereby certify that Bros. G. A. Carlson, A. J. Johnson and A. J. Anderberg are members of this lodge in good standing.

Wm. Swanstrom, Secretary.

St. Paul, Minn., Feb. 5, 1880.

I certify that Red Wing Lodge No. 8 and Arcturus Lodge No. 130 are regularly constituted lodges of F.·. and A.·. M.·., and are working under charters from the Grand Lodge of Minnesota.

A. T. C. Pierson, Grand Secretary.

Flowers and Vegetables.

To those who are about to plant flower or vegetable seeds in their yards and gardens, we cannot too highly recommend those furnished by James Vick of Rochester, N. Y. For twenty-five years Mr. Vick has been in the horticultural work, and his business has increased to immense dimensions. He is very particular in the quality of the seed he furnishes, and every year he adds to his almost endless variety of seeds and plants. We would also commend to all who are fond of flowers and wish instructions in the best way to cultivate them, "Vick's Illustrated Monthly Magazine," price $1 25 per year; but to clubs of five or more it will only be $1 00 per year. He has also published a valuable work called "Vick's Flower and Vegetable Garden," in paper covers the price is 50 cents; $1.00 in elegant cloth covers. Direct your orders, James Vick, Rochester, N. Y. They will be promptly attended to. Send cash by money orders or registered letters, at his risk.

Home Circle.

A Petition.

BY LEONORE DENAL.

Heal me, Father, from this hour
With thine all-redeeming power;
May I feel new life within,
And a freedom from all sin;
May the streams of peace and love,
Freely flow from heaven above;
Health and strength, O grant, I pray,
And thy blessing, day by day.

Break the fetters from my heart,
That would bid thy love depart;
May the brightness of thy face
Ev'ry doubt and fear displace;
May I simply trust in thee,
Though the way I may not see;
Guide me, till I reach the goal
Where eternal ages roll.

Lead me, Father, now I pray,
That from thee I ne'er may stray;
May thy weary, wand'ring one
Hear at last the glad "well done;"
Hear the loud hosannas ring
Unto Christ, our glorious King:
Thus be all the honor thine,
Gracious Father, most divine.

My Catechism.

To whom do I belong?

Ye are not your own; ye are bought with a price. (1 Cor. 6:19.)

What, then, does God require of me?

Therefore glorify God in your body and spirit. (1 Cor. 6:20.)

How can I glorify him?

Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. 10:31.)

In what manner of spirit should I illustrate this teaching?

Whatever thy hand findeth to do, do it with thy might. (Eccl. 9:10.)

Am I, then, to depend upon my own might, to glorify God?

It is God who worketh in you both to will and to do of his good pleasure. (Phil. 2:13.) Our sufficiency is of God. (2 Cor. 3:5.)

But there may be great difficulties and dangers in my way, and my fears may get the better of me; what then?

Be strong, and of good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee. (Deut. 31:6)

Will this prevent my having afflictions and trials?

Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, the offscouring of all things. (1 Cor. 6:11–13.)

What if I do not see much, if any, apparent good results follow my religious labors?

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. (1 Cor. 15:58)

What should be my motive in thus laboring?

Not with eye-service as man-pleasers, but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men. (Eph. 6: 6,7.)

Am I to expect any reward for all this?

Whatsoever good things any man doeth, the same shall he receive of the Lord. (Eph. 6:8.) Rejoice, and be exceeding glad, for great is your reward in heaven. (Matt. 5:12.) Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you he shall in no wise lose his reward. (Matt. 10: 42)—*The Baptist Weekly.*

Gems from John Ploughman's Talk.

That word *home* always sounds like poetry to me. It rings like a peal of bells at a wedding, only more soft and sweet, and it chimes deeper into the ears of my heart. It does not matter whether it means thatched cottage or manor-house, home is home; be it ever so homely, there is no place on earth like it. Green grow the house-leek on the roof forever, and let the moss flourish on the thatch. Sweetly the sparrows chirrup and the swallows twitter around the chosen spot which is my joy and rest. Every bird loves its own nest; the owls think the old ruins the fairest spot under the moon, and the fox is of the opinion that his hole in the hill is remarkably cosey. When my master's nag knows that his head is toward home he wants no whip, but thinks it best to put on all steam; and I am always of the same mind, for the way home, to me, is the best bit of road in the country. I like to see the smoke out of my own chimney better than the fire on another man's hearth; there's something so beautiful, in the way in which it curls up among the trees. Cold potatoes on my own table taste better than roast meat at my neighbor's, and the honey-suckle at my own door is the sweetest I ever smell.

Why, at home you are at home, and what more do you want? Nobody grudges you, whatever your appetite may be; and you don't get put into a damp bed. Safe in his own castle, like a king in his palace, a man feels himself somebody, and is not afraid of being thought proud of thinking so. Every cock may crow on his own dunghill; and a dog is a lion when he is at home. A sweep is master inside of his own door. No need to guard every word because some enemy is on the watch, no keeping the heart under lock and key: but as soon as the door is shut, it is liberty hall, and none to peep and pry. There is a glorious view from the top of Leith Hill in our dear old Surrey, and Hindhead and Martha's Chapel and Boxhill are not to be sneezed at, but I could show you something which to my mind beats them all to nothing for real beauty: I mean John Ploughman's cottage, with the kettle boiling on the hob, singing like an unfallen black angel, while the cat is lying asleep in front of the fire, and the wife in her chair mending stockings, and the children cutting about the room as full of fun as young lambs. It is a singular fact, and perhaps some of you will doubt it, but that is your unbelieving nature: our little ones are real beauties, always a pound or two plumper than others of their age, and yet it don't tire you half so much to nurse them as it does other people's babies.

Just so it is with everything else: our lane is the most beautiful for twenty miles round, because our home is in it; and my garden is a perfect paradise, for no other particular reason than this very good one, that it belongs to the old house at home.

Godliness and love can make a man like a bird in a hedge, sing among thorns and briers, and set others a-singing too. It should be the husband's pleasure to please his wife, and the wife's care to care for her husband. He is kind to himself who is kind to his wife. I am afraid that some men live by the rule of self, and when that is the case home happiness is a mere sham. When husbands and wives are well yoked how light their load becomes! It is not every couple that is a pair, and the more's the pity. In a true home, all the strife is which can do the most to make the family happy. A home should be a Bethel, not Babel. The husband should be the house-band, binding all together like a corner-stone, but not crushing everything like a millstone. Unkind and domineering husbands ought not to pretend to be Christians, for they act clean contrary to Christ's demands. Yet a home must be well ordered, or it will become a Bedlam, and be a scandal to the parish. If the father drops the reins, the family coach will soon be in the ditch.—*Spurgeon.*

The Cost of War.

—The total cost of France's last war is said to have been 13,039,000,000 francs, or over two and a half billion dollars. This includes loss of "resources," whatever may be comprehended in that term.

—The semi-official *North German Gazette* asserts that while the French spent one hundred million dollars for their army in 1870, it now costs them one hundred and eighty millions. It also declares that the French army is better equipped and is numerically stronger than the German. It concludes from the tone of the monarchical journals of France that if that part should obtain power the nation would be immediately plunged into war.

—A Peruvian journal thus sums up the results of the war of its government with Chili: The loss of our territory to the nineteenth degree of latitude. The loss of more than 1,800 square leagues of Peru's area. The loss of the entire department of Tarapaca. The loss of nearly 200,000 souls of our population. The loss of our railroad and telegraphs for over two hundred miles, worth more than twenty million of hard dollars. The loss of the three ports of Patillos, Inquique, Pisague, and their corresponding inlets and smaller ports. The loss of $20,000,000 worth in hard money of nitrate factories. The loss of 2,800 miles of nitrate lands, amounting to £28,000,000, or 140,000,000 hard dollars. The loss of our guano and nitrate revenues, netting 10,000,000 hard dollars per annum.

Out of Business.—What kind of business, my young friend, do you desire? A situation as salesman or clerk in a store, you say. Well, I know of no such place which you can obtain; but, on the other hand, there are thousands of young men who are waiting like you for some such opening.

You have been idle a long time; your friends are feeding you; your life is passing away. Let me suggest to you that there is great demand for day laborers on the farms of the country. You can earn half a dollar a day besides your board. You will be more honored as well as more useful if you follow the plow or cut wood, than if you continue to be the drone that you are now. I should be sorry to see you a rough, uncivilized fellow, but you need not become a savage. You may find time to read and to visit in good society, even though you work with your hands, and then you will be helping the country as well as yourself.—*Central Presbyterian.*

Childrens' Corner.

The Emperor Julian.

The Roman Emperor Julian is a historic personage of sad renown. Next to Nero, the executioner and murderer of Paul, he was pre-eminent in imperial wickedness. His attempt to falsify the predictions of our Saviour drew down upon him the vengeance of God. He stands out on the historic page as a beacon of warning to all sceptics, infidels, and apostates who presume on the unequal contest with their Maker. Julian dashed headlong against the rocks of a dire apostacy, and became a fearful wreck on the shores of time. His history offers impressive lessons to all.

Mr. Wood, in his investigations at Ephesus and the Temple, makes no mention of the two subterranean temples "side by side of the Temple of Diana,"—viz., the Temple of Apollo and the Temple of Hecate,—in the latter of which Julian lost his Christianity and his soul by apostacy. The facts are curious and remarkable, as connected with the

life of Paul of Ephesus and the Temple of Diana.

Pliny says that the temple-cave or grotto contained a statue of "Hecate, which was of such splendor that the priests had to warn those who entered to shield their eyes from being injured by it." The Abbe de la Bleterie gives the following particulars of the initiation of the Emperor Julian into the mysteries at Theurgy.

Julian remained a Christian till his arrival in Asia, when, having consulted a soothsayer of Nicomedia, his predictions shook his belief; but he was not finally seduced till after his conference with the Platonic philosophers. They pretended through the subordination of intermediate beings, to bring man into the presence and power of the Supreme Deity. This science they called Theurgy. Edesius of Pergamus was then the head of this sect. Julian went in search of him, and found him to be an old man bordering on the grave, but still of vigorous understanding. Eusebius told him that Maximus was then at Ephesus, but was one of the earliest and most proficient disciples of Edesius, who conducted them to the Temple of Hecate and saluted the goddess, who began to smile at the burning of a grain of incense to purify the reason! "I leave you with your reasonings," replied Julian, and hastened to Ephesus. It was a plot concerted between the two philosophers to excite the curiosity of Julian and make him fall into their hands. Maximus of Ephesus was fascinating in his manner, and made all listen to him as to an oracle. Julian immediately gave himself up to his precepts, and, like a lion, broke the chain which bound him to Christianity.

The two philosophers initiated the Emperor into their secret mysteries. Maximus led him to the Temple and caused him to descend into a subterranean grotto. When the evocations were finished, they heard suddenly a most fearful noise; they saw spectres of fire. Julian, being a novice, was seized with fear, and mechanically made the sign of the cross. Everything disappeared, and the same thing took place a second time. Julian said to Maximus: "There is some efficacy in that sign of the Christian!" Maximus, fearing that his pupil might vacillate, replied: "What!—do you think that you have frightened the gods? No, prince!—but the gods will have nothing to do with a profane person such as you appear." This reasoning satisfied Julian. Maximus then predicted to him the Empire, and that he should be the means of destroying the Christian religion and of re-establishing Paganism.

On Julian's succeeding to the Empire he wrote to Maximus and Chrysanthus, who were then at Sardis, to come to him. Julian received Maximus with the highest honors, and allowed him to govern both himself and his Empire. On the death of Julian, Maximus was thrown into prison, being incapable of paying the sums which he was said to have robbed. He was afterwards beheaded for predicting who was to be the successor to the Empire.

These historic facts connected with the Temple of Diana and the two subterranean temples adjoining, illustrate the influence of idolatry, and the wickedness of the once magnificent Ephesus, now in ruins. The end of Julian was sad and fearful. He persecuted the Christians and excluded them from all offices connected with the state. He showed a bitter hatred to Christianity, and attempted to falsify the prophesy of Christ in regard to Jerusalem and to rebuild the temple and the city; but flames and balls of fire burst forth from the foundations and killed the workmen and burned up their tools and put an end to the undertaking.

Julian died, wounded in battle, at the head of his army, at the age of 34, A. D. 365. He threw up into the air a handful of his own blood. His mind was tormented with the most excruciating pangs of remorse, and his last words were: "*O Galilean, thou hast conquered!*" Such was the fearful end of this renowned, historic, imperial apostate!—a warning to all others of like character who oppose and vilify the religion of the Cross of Jesus!—*London S. S. Times.*

"*What will you do with it?*"

One Sunday evening Mr. Bath's family were in the sitting room just before family worship.

"Children," said Mr. Bath, "I want to ask you some questions."

The children looked up at him in surprise. What was coming? Mr. Bath then began.

"What are you going to do with what you got to-day, Charles?"

Charles looked at his father, then at his sister, and then at his father again.

"I did not get anything, father."

"What are you going to do with what you got, Mary?"

The child looked at him, while she played with her handkerchief, thought a moment, and then said:

"I do not know what I have received, father. I am not sure that I know what you mean."

"Where were you both to-day?"

"At church, and at Sunday school, father. O yes, I did get something," said Charles.

"So did I," said Mary. "I got a book and paper. After reading them, I will take the book back to the library, and will put the paper in my box of Sunday school papers. You know I want to have them bound sometime in a book."

"If that is what you mean, father, I got just what Mary did, and intend to do just so with mine," said Charles. "I also got this reward check."

"This is only part of what I mean. Did you not get anything at church?"

"What a question!" said the children. "Why, we never get anything there, papa."

"Did you not get a sermon? Was not that God's Word? Did you not understand part of it?"

Father waited for an answer. That was a new way of looking at the matter, and the children waited a little time to think.

"In fact," said he, "you got more than books and papers in Sunday school. What was it?"

"I suppose you mean the *lesson*," said Charles, wondering where papa would end.

"Yes the lesson is the main thing you get at Sunday school. Boys and girls generally think only of books and papers which are there given to them; but you must know that they are of far less account than the lesson, which is God's Word of grace and love to man. Never forget that it is divine truth, as it comes to us from God through those whom the Holy Ghost moved to write it for us."

"Yes, we had such a good lesson to-day, about peace with God," said Mary, "and our teacher made it very plain to us all."

"Well, what are you going to do with all this truth of God?"

"We must remember it," said Charles.

"Yes, and tell it to others," said Mary.

"So far very good; but you must do even more than this, my children; you must lay it to heart."

"How does one do that, father?"

"Laying it to heart means that you not only believe what God says, but also feel that he says it to you, and that you try to use it for your own good."

It was time for family worship, but Mr. Bath asked another question.

"What else did you get at church and Sunday-school, children?"

What else? What could it be? They both thought a little. Then Mary said:

"Besides the Scripture lesson and the sermon, book, and paper, I got several hymns and several prayers. Then, too, some solemn thoughts came to my mind, and I made some good resolutions. All these I received in the house and service of God."

"Now, dear children," said Mr. Bath, opening the Bible for worship, "I want to press home upon your hearts and minds the solemn question which I asked you at the beginning, 'What will you do with what you got to-day from God?' You need not answer it to me; but give an answer to God when you kneel down to pray every day this week. He gives us all things, and he holds us to account for what he gives us."—*Kind Words.*

"One of my friends in Iowa sends word that when her brother was a boy, he was very fond of hunting, and a great favorite with the grown up hunters. One of these took him on a bright moonlight night in winter to see a strange sight. The pair crept through the cold, clear air to the home of some beavers. At the dam which the beavers had built, the moon was reflected from the ice with a great glare, and, in this light, the lookers-on saw the beavers have a splendid game of coasting down a long slide, from the top of the dam to the ice-covered stream below. The old beavers gave the young ones rides on their broad, flat tails; all slid down as gravely as judges, and then climbed up to have another. They kept it up until one of the watchers sneezed. At this the beaver sentinels sounded the alarm, and then all was still—except that the lookers-on went away laughing heartily at what they had seen."—*St. Nicholas.*

Home and Farm.

Uses of the Rhubarb or Pie Plant.

The broad leaves and acid stalks of this plant are to be found in every kitchen garden; but after they have contributed in the early spring towards the making of a few pies or tarts, they are generally allowed to grow rank, and go to seed for the rest of the season.

It may be interesting to some of our readers to know that the pie plant has the peculiarity of taking any flavor, and imparting none; this quality makes it a very valuable addition to pies and sauces to eke out when expensive fruits are used.

Very nice jellies and preserves can be made from it, costing but the trouble and the sugar. A jelly closely imitating that made from quinces can be made thus: Cut up the stalks and simmer until soft, *without* sugar and *without* water; strain out the juice, measure it, and put it back into the kettle with rind of a lemon (the thin yellow part only) and a few sticks of cinnamon; boil twenty minutes, then strain again through a flannel bag; return it again to the kettle and when it comes to a boil, add an equal weight of sugar, which you have previously measured and have had heating by the side of the fire. It is always best to have the sugar hot for jellies; let it boil up once, and pour as soon as possible into your glasses. By dipping them into hot water you will prevent their breaking when you pour your jelly into them. A very good imitation of preserved ginger is made as follows:

Boil down a sufficient quantity of the rhubarb until the juice is extracted and clear. Work well about two ounces of green ginger, scrape it clean, cut in thin slices, and boil it until clear and the water well flavored; add this to your juice, and strain all through a flannel bag; to every pint of juice add a pint of granulated sugar; let it boil until it is a thick, clean syrup. Now have ready some fresh pieces of rhubarb cut a half a finger in length; see that it is free from skin and strings; drop these carefully into the syrup, boil until tender and clear, then take them out with a skimmer, and pour out the syrup into a pitcher to cool. Place the rhubarb in layers in glass jars, and distribute among them the slices of ginger, pour the syrup over and tie up.—*Intelligencer.*

Some of Miss Corson's Teachings.—Potatoes, at any time of the year, can be made mealy if boiled in salt and water and drained and then covered with a thick towel and left in back of the range five minutes.

To retain the color of any vegetable plunge it in cold water after boiling.

Cooks make the mistake of boiling things too much. After reaching the boiling point meats should simmer. The toughest meats can be made tender by so doing.

It is always best to under-season rather than to over-season food.

When any thing is accidentally made too salt it can be counteracted by adding a tablespoonful of vinegar and a tablespoonful of sugar.

Meats of any kinds should not be washed, but wiped with a towel to preserve the juices and quality.

OBITUARY.

HIEL LEWIS died at 6 o'clock on the morning of April 28th, at his home near Amboy, Lee Co., Ill., in his sixty-third year. Brother Lewis was born in Susquehanna county, Pa., and was reared by pious parents. Early in life he gave his heart to God and his hand to the M. E. church, in which he spent the most of his life battling against all the popular sins of the times.

The cause of temperance first enlisted his attention. In boyhood he with others signed the first temperance pledge presented in our section of country, that of the old Washingtonian's. I do not think he ever drank a glass of liquor just for the sake of drink from that time until the day of his death. He was bitterly opposed to the traffic in all its forms, and the liquor vender was an abomination to him. The cause of liberty to the slave also enlisted his efforts. As he investigated the question of American slavery, and saw the awful crime of holding men, women and children to be bought and sold as mules or horses, his great heart espoused their cause as his own. It was in his nature to oppose that which he proved to be sinful. He withstood the unholy, sinful, God-hated traffic with all the energy of his being; and his soul rejoiced in God when the last manacle fell clanking to the ground.

Then came the war with secretism, and this seemed to be the hardest battle in which he had been engaged. It brought his mother church down on him with a vengeance that caused him to weep, and his unflinching zeal for God prompted him on until the battle became so warm that he took his leave of mother church that had been taken and mutilated and disfigured with secrecy and pride and fashion, and made to look so much like a harlot that he could hardly discern any of her former features. So he bade her farewell and united himself and a part of his family with the U. B. church, where he found sympathy and support. Thus he spent his life, money and talents in battling for God and his cause until he fell. He passed away exclaiming, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life." We mourn our loss as a church. He will be missed in the business meetings, in the Sabbath school and class, and most of all from his own fireside. The *Cynosure* has lost a warm friend and supporter. But may the Lord help each of us by his grace to take up the work where he dropped it and continue to battle for the cause of God and humanity.

J. W. LEWIS.

—A special express train of four cars pulled by a new locomotive which has but one 6½ foot driving wheel at each side, was run on a trial trip last Friday between Philadelphia and Jersey City, and accomplished the distance, 89 miles, in 97 minutes. On the return trip to Philadelphia the run was made in 90½ minutes.

—A Berlin dispatch says: "When all new formations, planned and marked out in their minutest details by the German war ministry, are completed, the total strength of the army will exceed 2,000,000 men."

—The commission on the question of restoring the Palace of the Tuilleries in Paris have decided to restore and convert it into a museum.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$147 40
Eli Tapley..... 78 74
C. C. Foote..... 25 00

—Bro. Tapley reports receiving direct 24cts. from a friend in Illinois and $30 from Mrs. Anna S. Fisk of Boonville, N. Y. From this office $6 were sent him last week. Paid at this office $1 from "A Friend" for Bro. Tapley.

—Bro. Hinman's family have so far recovered that he returned to Tonica last week to resume his work among the churches of that vicinity.

—A Gospel meeting continuing several days is to be held at Lindenwood, Ogle county, this State, this week with Bro. W. I. Phillips' people. Prof. Blanchard will attend from Wheaton.

—Mr. Moody and his faithful lieutenant, Whittle, attended the State S. S. Convention at Galesburg, Ill., last week. Mr. Moody is greatly interested in the education of the Indians. He is supporting several at the academy at his home at Northfield, Conn. Mr. Moody was in St. Louis last Sabbath. After finishing his work there he is expecting to go to Northfield for the summer.

—Miss Dryer, well known as the organizer of the Bible work in this city, has returned from Scotland to this country, and will remain East until after the holiness conference at Clifton Springs, N. Y.

REPORT OF BRO. TAPLEY'S WORK SINCE JANUARY 1.

COLUMBUS, May 5, 1880.

DEAR BRO. KELLOGG:—A report of our work was forwarded to Bro. Hinman in March, but I suppose it failed to reach him. I have preached sixteen sermons, superintend and teach in a colored Sabbath-school and my wife teaches in another. We have donated eight Anti-masonic books and loaned five. We have attended many interesting prayer-meetings, have distributed 87 religious tracts, 40 *Cynosures*, 26 religious papers, and 575 Anti-masonic tracts.

There is quite a stir here about secret orders, and many are becoming convinced of their evils. Enough of religion and trust in God will bring scores out of the lodges. A cursing visitor came again last Saturday night and called to me to come out. Masonry herself is turning out now to do her own dirty work and sends out her own officers.

I am working to provide for my family, and I thank God every day that he put it into the hearts of Christian friends to assist us so that we may have more time to work in his vineyard, and I again thank those friends for their kindness. The commotion at Boston is doing good. We returned fervent thanks for the grace of God given to the friends there. Brethren, let none be discouraged, but "speak unto the children of Israel that they go forward." E. TAPLEY.

CONGREGATIONAL.

MEMORIAL TO THE FOX RIVER ASSOCIATION.

The Congregational church of Tonica sends greeting to the pastors and delegates of the Fox River Association, and respectfully submits for their consideration and action the following statements and propositions:

There are in all of our cities and villages, as you are aware, certain secret organizations which claim the patronage of our fellow citizens, for whose salvation we are laboring, and which have already enrolled many members of our churches. The nature of the work divinely appointed to pastors and churches makes the duty imperative to know the character of these organizations, and to impart such instruction in reference to them as will enlighten the people and prevent any evil which impends.

It is well known that there is an extensive Masonic literature from which reliable information can be obtained, not from the enemies, but from the friends of the institution. The writings of its most eminent men are accessible to all and afford ample information on which to base our judgment. In addition to this common and public source of information, there are also the revelations of the secrets of the order by godly men like Pres. Chas. G. Finney.

From these two sources we are able to obtain all the facts which candid persons could require for judging of its social, moral and religious character. Having made diligent use of these sources of knowledge, we have become satisfied that Freemasonry is a dangerous institution and that members of Christian churches should have no connection with it.

1. It aims to form of the able-bodied male portion of the human family a brotherhood whose bond of union is not Christ, but mysterious oaths and symbols, thus rivalling Christ in his purpose to establish his own reign.

2. Its system of morals and offers of benefit are based on selfishness.

3. Its warmest defenders openly claim that it is "the philosophical embodiment of ancient sun-worship," which unquestionably allies it to the idolatries so severely denounced by the prophets.

4. Its prayers are wholly without confession of sin, without reference to the mediatorial office of Christ, and indeed without any recognition of Christ.

5. It has a strange altar and its altar service is unknown to the Word of God.

6. It falsifies and degrades the Bible by expunging the name of Christ from passages quoted from the New Testament, and by recognizing as of equal authority the Koran and other writings sacred to heathen worships.

7. For all these, and other reasons, it is the nurse of infidelity and the enemy of Christ and his kingdom.

Being fully satisfied of the truth of this indictment we have placed on record our testimony against Freemasonry, and have refused membership in our church to persons who worship at its strange altar. It is, however, the boast of the lodge that the pastors and churches around us are not only receiving Freemasons to membership, but are almost wholly silent on the subject. Thus the non-testifying churches and silent ministers constitute a strong bulwark for the lodge. We are, therefore, led to urge that such action be taken as will free the churches from this imputation. We believe it would be conducive to the purity of the church and the pleasure of the Lord to bear a decided testimony against the lodge and we respectfully recommend the following:

1. That this Association adopt a resolution disapproving of members of churches being also Freemasons.

2. That it recommend the churches to take measures for informing their members and the community of the true nature of Freemasonry and kindred institutions, by lectures, books and sermons on the subject.

3. That it memorialize the State Association at its next meeting to take similar action.

Respectfully submitted by order of the church.

S. G. Moore,
T. W. Baird,
J. C. Heywood,
Committee.

—T. G. Grassie was lately installed over the Keokuk church, Iowa, whither he removed from Sycamore in this State, where he made a somewhat notorious record as a "jack" Mason. Very appropriately the Masonic pastor of the Quincy, Ill., church, Edward Anderson, was sent for to preach the sermon.

—A desire has been expressed by a friend in Iroquois county for either Bro. Stoddard or Bro. Hinman to visit that section and organize a Congregational church without lodgery in it, and a suitable guard to keep it out. We doubt whether the brethren could be persuaded to assist such an organization unless its independent relation toward the lodge leaders of the Congregational denomination were secured.

United Brethren in Christ.

—The spring conferences are beginning to speak plainly on the lodge question, which is a cheering indication of maintenance of principles. The West Nebraska conference meeting at Drury schoolhouse, Buffalo county, passed the following on temperance and tobacco:

"Temperance is a Christian accomplishment. When it is not based on faith in Christ, it has no force in a man's life more than to commend him as being interested in the physical well-being of himself and others. Whosoever encourages a reformation in this, less than Gospel temperance, labors for a good cause, but an incomplete one. But self-righteousness seems to be encouraged by this and especially by the secret temperance societies. We are led, therefore, to the following conclusions, namely:

1. That secret temperance societies are failing to build on the true basis of all reformation.

2. That they are hedging up the onward march of the Gospel of Christ.

3. That they are deceiving the very elect.

4. That we should not encourage them.

5. That we are laid under greater obligation to let the public know and feel, by earnest work, that the glorious church of Christ is the best temperance society this side of heaven.

Resolved, 1. That hereafter we will not receive in our conference as licentiate any one who uses tobacco.

2. That hereafter we will not elect or ordain any one who uses tobacco to the office of elder in the church."

The Kentucky conference met at Glenville, Adair county, April 9th. The excellent spirit of the brethren composing it was manifested in the following:

Resolved, 1. That we are glad to behold the marked interest which is being manifested in the opposition to secret societies by Christians of various denominations.

2. That we acknowledge our sympathy with the legislative department of our church, in its continued adherence to our long-cherished principles of opposition to oath-bound secrecy.

3. That we recognize in the Religious Telescope, Christian Cynosure and the many reform papers published in our land, and also the recent holiness movement, as very potent agencies in opposing the "works of darkness," and in disseminating the principles as taught in our book of Discipline in regard to practical Christianity.

—The twenty-seventh annual meeting of the Board of Missions of the United Brethren in Christ was held in Fostoria, Ohio, May 8th. D. K. Flickinger, the corresponding secretary, had not yet returned from Africa and Bishop Castle and ex-Bishop D. Shuck were on the Pacific coast. Bishop Milton Wright preached the annual sermon and Bishop Glossbrenner presided. The work of the Board is very hopeful although a debt of over $17,000 has accumulated. The mission in Germany reports six laborers, thirty-four preaching places, eleven classes and 235 members. Three more laborers are called for and more financial aid. Reports from the Pacific coast, the western frontier and the South were encouraging. Bishop Wright wished for larger appropriations in his district west of the Mississippi, since there were being laid the foundations for strong conferences in the future, and the body of the churches would be there in a few years. The Board will meet next year at Lisbon, Iowa, in connection with the General Conference.

—The *Itinerant* publishes a note suggesting the name of Z. Warner, of Parkersburg, W. Va., for bishop. As he has been one of the prime movers of the nullification movement, his appointment would be eminently satisfactory to the Masonic lodges in the country who very quickly and accurately determine that they have little to fear from the United Brethren or any other body of Christians when their leaders defend the principles of secretism.

General.

—There is a class of about twenty-five Chinese in Rev. W. A. Bartlett's Sabbath-school of the Second Presbyterian church in Indianapolis. Four of them were admitted to the church the last Sabbath in January.

—Miss Margaretta Scott, who is of Caucasian extraction, although born in Africa, and who has been for fifteen years a missionary in Liberia, is in New York soliciting money to found a school for girls, near Bassa. She has collected $7,000 toward erecting her schoolhouse, which she intends shall be an institution in which the better class of Liberian girls shall be taught to become teachers.

—At the fifty-sixth anniversary of the American S. S. Union in New York, May 11th, it was reported that missionary work had increased beyond the record of any recent year. New Sunday schools to the number of 1,277 have been organized, into which have been gathered 5,629 teachers and 46,727 scholars. Nearly 3,000 other schools have been encouraged and aided, and 12,790 Bibles and Testaments distributed. The aggregate work of the American Sunday school Union for fifty-six years is summed up at 68,431 new schools organized in America, containing 441,085 teachers and 2 916,-599 scholars. Aggregate cost of missionary work, $2,549,588. Sunday school books and papers to the value of over $7,000,000 have been sold and given away.

News of the Week.

—The bolt of the Grant delegates from the county convention held in Farwell Hall, Chicago, last week has been the topic of political debate in the city ever since.

—The first railroad swing bridge across the main branch of Chicago river was crossed by a train on Saturday last. It is located near the mouth of the river.

—A new self-righting and self-bailing life boat was successfully tested here last week.

—The receipts of the revenue at the treasury are extraordinary, reaching to $1,675,000 May 10.

—Col. Eads of bridge and jetty fame, is working for a government endorsement and subsidy for his ship railroad scheme across the Panama isthmus.

—A terrible explosion occurred near Baltimore, just outside the north wall of Fort Henry, May 11, which resulted in the instant killing of six persons, and the wounding of two others. Some junk dealers were breaking up old shells.

—An explosion of five boxes, nearly one hundred pounds, of giant powder occurred at the blacksmith shop of the High Lode mine, at Central City, Black Hills, May 11, instantly killing three employes. The bodies were most fearfully torn to pieces. The country for an area of a mile square, was strewn with small fragments of flesh and the ruins of the shop.

—A destructive cyclone swept over the eastern part of McLean county, Ill., about 9 o'clock Sunday night of last week, playing havoc with farm-houses, orchards, and fences. Several persons were very badly injured, and a child was killed. The loss of property is estimated at $100,000.

—Fire broke out last Friday in the car works at Milton, Pa., and, a heavy northwest wind prevailing, it was impossible to check the progress of the flames until the entire business portion of the town was destroyed. It is estimated that 400 buildings were burned, including all the churches. Several bodies have been recovered, but are burned beyond recognition. Two hundred and fifty families are rendered homeless, and are camping out on the fields. Large quantities of household goods were loaded on cars and taken up and down the road, and the fields around town are filled with goods. During the confusion many articles were stolen. One lady lost $60,000 in government bonds. The fire raged so fiercely in the upper part of the town that most of the people barely escaped with their lives.

—The death of Chief Justice Sanford E Church, of the New York Court of Appeals, is announced in an Albany dispatch. He was a prominent candidate for the Presidential nomination by the Democratic party.

—Word comes by way of St. Petersburg that Japan has rejected the proposal of China to enter into an alliance against Russia.

—A Paris correspondent says: "The danger of communism is now greater, because of the strikes in manufacturing towns, which, if they extend, would prepare the starving army ready to abet the worst enterprises."

At Roubaix and Fourcoing, on Sunday, May 9, 30,000 men were in the disturbances. Money is being mysteriously sent from the Belgium frontier to keep up the strike. A kind of crusade of disorder seems to be organized, which is to break out simultaneously at a hundred different points, and thus paralyze the action of the army.

—An explosion of gunpowder occurred on the 9th at the Mount Gothard tunnel works, which resulted in the death of eighteen persons.

—The famine in northern Persia is increasing. Crop prospects are bad. There has been 600 deaths from starvation since January in the district of Urumiyah. Twelve hundred Christians have left the country. Wheat costs £60 per ton in the famine-stricken districts.

—The beetle which ravaged the crops in southern Russia in 1878 has reappeared, and the peasants fear to sow the spring crop. The greatest alarm prevails in Tiflis in consequence of the discovery of locust eggs. Unless they are exterminated before development, famine through the Caucasus will be inevitable.

—A very destructive fire occurred in the neighborhood of Santiago de Cuba. The village of San Luis is entirely destroyed. Three hundred houses were burned. Seven persons perished in the flames, and 3,000 were left without shelter.

—The Russian government withdrew its order against the Jews before it was a day old, fearing its effect on new loans in contemplation.

—A Paris correspondent says: "It is stated the Carthusian Monks, manufacturers of the famous Cartreuse liqueur, have determined to follow the example of other congregations, and refuse to conform to the religious decrees. They threaten to remove the manufacture to England. They pay the State 1,-000,000 francs a year taxes, and divide 5,000,000 francs among the poor."

TEMPERANCE.

AN AWFUL STATISTICAL TABLE.

Count the Cost, and See.

COMPILED BY ELIZABETH THOMPSON, N. Y.

Rum vs. Education in the United States.

EDUCATION.

Schools in the United States	141,629
Teachers	221,042
Pupils	7,209,938
Annual expense for education	$95,402,726

RUM.

Retail liquor sellers in the United States	166,000
Cost of liquors in the States and Territories in 1878	$715,575,000

RECAPITULATION.

Rum	$715,575,000
Education	95,402,726
Rum over education	$620,172,274

Rum vs. Religion in the United States.

RELIGION.

Clergy in the United States	83 627
Church members	11,459 534
Sunday-schools	78,045
Teachers	853,100
Sunday-school scholars	6,504,054
Total contributed for the support of religion	$47,636,495

RUM.

Retail liquor-sellers in the United States	166,000
Men and women in the United States who drink liquors	18,000,000
Number per annum killed by rum	65,000
Rum retailed in the United States	$715,575,000
Total contributed for the support of religion	47,636,495
Rum over religion	$667,938,505

Cost to each Person in the United States.

Religion—annual contribution	$1.11
Education—annual contribution	2.02
Rum—annual contribution	17 00

Rum vs. Necessaries of Life.

Value of fruits and grains wasted per year in the manufacture of liquors	$65,000,000
Total invested in the manufacture and sale of alcoholic liquors in the U. S.	2,000,000,000
Total crop—wheat, rye, oats, corn, barley, buckwheat and patatoes in the United States in 1877	1,111,820,575
Rum interest over all	$888,179,425

The liquor traffic imposes a tax of thirty-three per cent. on the people. The saloons outnumber all other kinds of business houses of any one class in the country. We pay about one-eighth as much for education as for rum; twice as much for intemperance as for the support of the government, and fifteen times as much to the dram-shop as to the church. We waste over seven hundred millions of dollars a year for the debasement of the intellect and the destruction of the body, and pay with reluctance less than one hundred millions for education and culture; then we throw over fifteen times as much into the seething caldron of rum as we contribute annually to the cause of religion! Are not these startling statements? Do you comprehend the enormity of this national vice? With these facts before us, is it strange that our measure of misery is full? This vast waste would provide a school-house, thoroughly appointed, for every fifty of our youth, and set teachers in the midst of them of the highest possible culture. Aside from the lamentable havoc and waste caused by the use of rum, we are compelled to support courts and prisons, and an army of official benefactors in the name of charity that would be almost wholly unnecessary were the people taught to shun rum as their greatest enemy. Then would we have work instead of charity, plenty instead of starvation, clean and sightly garments instead of rags, wholesome houses instead of hovels, and health instead of beggary and distress.—*Ex.*

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT OF THE NATIONAL CONVENTION.—A. Milligan, D. D., Pittsburgh.

SECRETARIES.—Prof. R. Stewart, Philadelphia. H. L. Kellogg, Chicago.

PRES. CORPORATE BODY.—Philo Carpenter, Chicago

VICE PRESIDENT.—Samuel Plumb Streator, Ill.

DIRECTORS.—Philo Carpenter. J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg. E. Hildreth, J. M. Wallace, E. B. Thompson, A. D. Freeman, Thos Hodge.

REC. SEC'Y.—Thos. Hodge, Chicago, Ill.

COR. SEC. AND GENERAL AGENT.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

TREASURER.—E. Hildreth, 292 Randolph st., Chicago.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

CONNECTICUT.—President, J. A. Conant, Willimantic; Secretary, D. J. Ellsworth, Windsor; Treasurer, C. T. Collins, Windsor.

ILLINOIS.—President, Elder Parker Hurless, Polo; Rec Sec'y, Rev. S. Mills, Westfield; Cor. Sec'y, H. L. Kellogg and Treas, J. B. Blank, both 13 Wabash Ave., Chicago; Lecturer, Eld. J. F. Browne, Lena.

INDIANA.—President, Eld. Halleck Floyd, Dublin; Secretary, Ella F. Lowman, Rome City; Treasurer, Peter Rich, Westfield; Lecturers and Cor. Sec'ys, S. L. Cook, Albion, and J. T. Hobson, Leesville.

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KANSAS.—President. Rev. J. S. T. Milligan, North Cedar; Vice President, Rev. R. Loggan, Lecompton; Secretary, Rev. J. Alter, Valley Falls; Treasuer, J. A. Torrence, Winchester.

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Eld. Joel H. Austin, Denmark, Lee county, Iowa, sends two subscriptions for one year each, and two for six months each, and writes: "I am going out again this week into Cedar and Jones counties."

J. F. Helin, Brooklyn, N. Y, Elder J. F. Browne and Jason C. Bartholomew, Ely, Linn Co., Ia., each send three subscriptions for one year each. Mr. Bartholomew writes: "I was seventy-four Monday last, so you see I am near the end of this life's journey. I intend to do all I can to put down all wrong wherever it exists, the Lord helping."

John J. Leete, Lockport, N. Y., Josiah Shaw, Eau Claire, Wis., H. M. Woodford, Waverly, Ia., Wm. H. Taylor, Sparta Center, Mich., J. H. Fake, Cherry Valley, Ill., Jas. Barningham, Apple River, Jo Daviess Co., Ill., and A. G. Hull, New Sharon, Mahaska Co., Ill., each send two subscriptions for one year each. Mr. Hull writes: "This order makes eleven copies for one year each I have sent you this spring. * * I will still labor on in the good and great cause of anti-secrecy."

W. F. Hillman, Mantorville, Dodge county, Minn., writes: "I am too busy just now to canvass. However I purpose to distribute as judiciously as possible the copies of the *Cynosure* after I have read them, and occasionally a tract, and thus prepare the way for successfully obtaining subscribers (which I probably could not do now any way) when money is a little more plentiful here, as I hope will be the case next fall. You are deserving of commendation, sympathy and aid in publishing so good a reform paper at such reasonable rates."

Will all our readers do their best to secure a large number of new subscriptions next fall? Yet do not postpone the work of soliciting until then but improve every opportunity all the year round.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING May 15, 1880, from J H Austin, (3), W D Anderson, P Bates, F Bunker, Mrs T Byers, J C Bartholomew, J F Browne, J S Bingham, J Barningham, N Callender, C Cogswell, W Cheetham, S L Cook, J O Doesburg, J H Fake, D Ferson, P S Feemster, W F Hillman, A G Hull, J F Helin, W Jenks, E Jarvis, P Kribs, W D Leonard, Mrs A Lewis, J J Leete, W R Morley, A Mitchell, S S Martin, C J Matteson, H C Middaugh, J Miller, G Preston, J Parkyer, M Raymond, Mrs E A Rowley, J Shaw, Robert Sinclair, J M Shellabarger, D W Sawyer, H R Smith, H Sheldon, W Stewart, W Slosson, H C Smith, Mrs E Talcott, Eliza Tuttle, E D Tillson, A Wagner, H M Woodford, E Weyman, D Warning, S J White.

Books and Tracts sent during the week ending May 15, 1880.

By Express.

J Lazenby, J F Ruggles, J F Browne.

By Mail.

Rev G Hoyme, S Seily, J S Ream, R C Rogers, D M Bates, G E Weber, C E Baker, S D McKillip, C Jensen, F E Ziegler, Mrs E Tuttle, F Pinkham, W A Ogden, L M Dobbs, Rev C C Foote, J F Helin, P Montgomery, P Sockham, W D Anderson, J H Shaw, S L Meddaugh, W P Gordon, J Shade, J K P Thompson, I Dysart, H H Bridge, L C Jaques, J W Sheppard, Aldrich & Lockwood, J Weeb, C P Merrill, J F Eccleston, H A Green, Parker & Richards, A H Davidson, Rev. Chamberlain, F M Thompson, H H Shepard, J S Steele, J H Fake, S S Martin, S W Chappell, W Slosson, J C Bartholomew, H C Middaugh, J Barningham, J J Shuesler, J T Le Gear, O C Blanchard, Rev W H Clay, C A Dexter, J W Gardner.

MARKET REPORTS.

CHICAGO, May 17, 1880.

GRAIN—Wheat—No. 2		1 16
No. 3	96	97
Rejected	80	85
Winter	1 10	1 12
Corn—No. 2		37
Rejected		35¼
Oats—No. 2		31¼
Rye—No. 2		82
Bran per ton		15 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	14 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 92
Mess pork, per brl		10 50
Butter medium to best	14	22
Cheese	9	14
Beans	65	1 40½
Eggs	8½	9
Potatoes per bu	16	40
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	2½	7
Hides—Green to dry flint	8½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 30	5 15
Good	4 00	4 25
Medium	3 60	3 90
Common	2 50	3 50
Hogs	5 10	6 12
Sheep		4 20

New York Market.

Flour	$4 00	8 50
Wheat—Spring		1 14
Winter	1 15	1 33½
Corn	51	54½
Oats	43½	50
Lard		7 30
Mess pork		11 25
Butter	15	18
Cheese	11	14
Eggs		10
Wool	18	52

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CHICAGO, THURSDAY, MAY 27, 1880.

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Notices.

THE N. C. A. ANNUAL MEETING will be held Thursday, June 17th next, in Carpenter Hall, 221 West Madison street, Chicago.

—Elder J. F. Browne and Thos. Lowe are expected at Wheaton on Monday, Tuesday and Wednesday evenings of next week. Friends in other places in the vicinity, whether they have been addressed on the subject or not, if they desire lectures from these brethren will write immediately to the secretary of the lecture committee, H. L. Kellogg, Cynosure office, Chicago.

—Bro. S. M. Good of Desmoines, Iowa, who used to write after his name "32°, Past High Priest, Corinthian Chapter No. 14, Royal Arch Masons," is announced to work the degrees in Mt. Pleasant M. E. church, Ridgedale, Polk Co., Iowa, on the 7th, 8th, and 9th of June.

NOTICE.—It is my intention to return to New England and spend the months of June and July, at least, in that section. On my way East I desire to stop at Oberlin, Wadsworth, West Salem, Canal Dover, and at two or three points in New York. I shall (God willing) visit Boston again and work in New England as the way may open. I desire to hear at once from all friends on my route and especially from all in Vermont, Connecticut and other Eastern States.

E. RONAYNE,
P. M. Keystone Lodge,
104 Bremer St., Chicago.

THE CHICAGO CONVENTION.

It must be evident to the readers of the *Cynosure* that the Republican party does not represent the interests of the American Republic, any more than the slavo-democratic party represented the interests of liberty. The convention of Republican delegates which meets in Chicago on the 2nd of June, cannot shake itself clear of the Ku-klux gripe. The Republican party has sold itself to the Masonic lodge, a foreign, un-American institution hostile to our constitution, and is no longer free to pursue an American line of policy.

It is not Ulysses S. Grant, the distinguished American, that the Republican party are seeking for President; but it is General Grant, of the great secret association the Grand Army of the Republic, that they feel themselves compelled to adopt. Men who resort to secret conspiratorial contrivances for winning success, cannot disentangle themselves therefrom, and play the part of freemen. General Grant represents immense profligate expenditures and unfinished issues; for, if he had thoroughly done his work on a Republican scale, there would be no longer even a plea for the continuation of his services. Republics must be careful how they breed military heroes whose services cannot be dispensed with.

Gen. Grant, on withdrawing from rebel territory with an army of several hundred thousand men, turned over that territory to the Ku-klux; that is, to the very class of men who held sway there before the war. Were there no American citizens in the South to whom the interests of the Republic could be entrusted that the Ku-klux lodge, alias the Knights of the Golden Circle, alias the Masonic lodge should be left to resume its nefarious power? And what resource does the General now offer us against this fearful, un-American Ku-klux power? Why, he offers us another secret association, which is equally un-American, viz., the Grand Army of the Republic, which is tumid with pretentious inefficiency. The destinies of the Republic must not be thus bandied about between two secret powers, whose actors are ever in a masquerade. We must resume the openness, the frankness, and the honesty of the powers of the Constitution or the Republic must fall. Gen. Grant represents victories over rebels. Yes; but never were victories won at greater expense, and never did they gain so little to the cause for which the battles were fought. In the most hate-engendering wars that were ever fought between England and France, it was far safer for Englishmen to travel and reside in France afterwards than it is for American citizens to sojourn in a half of their own country. Indeed, while the LODGE reigns in gloomy, unquestioned supremacy over one half our territory, it retains a barely disputed possession in the other.

Such is the condition in which the Republican party has left us! The Republic lies under the incubus of a foreign institution, which seeks to preserve quiet by suppressing the very life of the Republic. In its flabby efforts to preserve our liberty, it has lost to us our independence, subjugating it to a foreign institution.

It is hardly possible that the party now in power should seek a candidate who is free from the trammels of the lodge. They must naturally seek either an out-and-out secret society man, or one who is willing to be a tool of secret societies.

What, therefore, are we independent American citizens to do in the case? We have already delayed action too long. We must have a candidate of our own; one who will represent the American people, and not the Masonic lodge.

Did we not think when Mr. Hayes was elected to the presidency that we had an American for our chief magistrate? But it has turned out that he owes his election primarily to his being a member of the secret society of Odd-fellows, an institution that originated in Manchester, England, and was designed to sustain an aristocracy. He went to Vermont after his election, and visited an old uncle there, who, besides being a pillar of society, had been in turn, an Anti-mason, a Whig, an anti-slavery man, and again an Anti-mason. He was a character every way well worthy of being boasted of for his political sentiments; but our Odd-fellow President, instead of glorying in him, as he well might have done, boasted of his father or grandfather having been a blacksmith.

Such is a fair instance of the statesmanship that secret societies present us. But the interests of the Republic are of too serious import to be managed or influenced by such clap-trap as this. The sway of secret societies is belittling and suffocating us. No one of the full proportions of manhood can stand up erect under it. It is better suited to the regime of a drunken club of infidels than for the government of a Christian people. Our Republic will be sent out on a fool's errand indeed, if we trust to Masonic manipulation any longer. AMERICAN.

OUGHT A SECEDING MASON TO KEEP HIS LODGE OATH.

BY REV. C. C. FOOTE.

In nearly every community are to be found men who have quit the lodge forever, from shame and disgust that they have been "sold." But many of these men manifest a hesitancy or reserve in speaking of their experience as Masons, as if doubtful of the propriety of revealing what they knew. They speak in undertones, as if some unwelcome ear might be reached. Probably most working Anti-masons have been pained at noticing these facts.

Let these so-called Masonic oaths be carefully studied, and it will be seen that there is a wily forecast in them. They were evidently framed to forestall the mischief that would overtake the craft from those better minds who would be sure to be so disgusted with the inside foolery and deviltry of the lodge as to quit it. And unless the mouths of these come-outers could be shut, Masonry would "go to the dogs" in short metre. If Satan ever had a hand in a human structure, he must have had both hands in constructing the interminable labyrinths and in weaving the endless meshes of Masonic oaths and penalties. Let the victim once enter, and like the fly in the spider's web, he will find that though facile the entrance, to escape—few ever do; unless helped by those outside of that limbo.

These devices for sealing the lips of seceders are like a vise in the hands of a giant. The sacred silence that holds most of these victims like a sepulchral hush, reveals the infernal skill of the device. Herein lies the power, the strength of Masonry. But there is a clue to the labyrinth, a hand to shake the web, and an arm to turn back the vise. Veracity is stronger than deceit, and truth is mightier than lies.

And now to the question: Is a seceding Mason bound to keep his Masonic oaths? Not bound as one lost in the mazes of a labyrinth, or as the fly in the spider's snare; but bound by the choice of a free will? If he is bound, it is because he chooses to be bound. The motive of this choice is either the fear of man, or the fear of God. I now propose to make it appear that there is but one obligation in respect to Masonic oaths, and that is to break them the moment they are taken, just as any other sin should be renounced the moment it is committed.

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Can any reasonable man doubt the wickedness of these oaths? Then let not the fear of man have a place in deciding as to what shall be done with them. "Fear not them who can kill the body." The question then is reduced to this, Does God require men to keep their Masonic oaths? Will he be displeased, will he punish them, if they break them?

1. What is the nature of an oath? It is of the nature of an affirmation that is rendered sacred by making God a party thereto, and by being right in itself. Whatever swearing does not include these two conditions, is not an oath, but profane swearing. An "extra-judicial" oath is not an oath at all. So any intelligent lawyer will affirm. Now does any sane person believe that God will be a party to, or that he will sanction a kind of swearing which he has forbidden, or that there is anything right in Masonic swearing? Nay, but outrageous wickedness. Thus we see that a Masonic oath is no oath at all, and breaks itself and falls to pieces from its own incoherency. To talk about a Christian's obligation to abide by and in such a godless gibberish as is Masonic swearing is simply monstrous! And yet, herein is the sorcery of Masonic logic that holds its dupes spell-bound.

2. What is the design of an oath? To intensify the certainty of a revelation of the truth. But the design of Masonic swearing is to intensify the certainty of concealing the truth. A man under obligation to abide by a swearing whose aim is so infamous! No, never.

3. Now let us look at another delusion equally monstrous. The men of the lodge and their allies would have us believe that divorcing one's self from this profane swearing is perjury. There are perhaps persons willingly ignorant enough to believe such stuff; but intelligent men know that when they make that affirmation they lie. They know that there is not the first property of perjury in renouncing Masonry, or in revealing its contemptible secrets? Pray what is perjury? The act of wilfully taking a false oath when lawfully administered. Does a man take an oath when he reveals Masonry? No. Has the swearing which he repudiates been "lawfully administered?" No. Where then is the perjury? No where. And they who retail the slander will have God to settle with for their mischievous wickedness.

4. We should suppose the above considerations sufficient to seal the lips of every seceding Mason to "reveal what he has seen in the lodge." Ye are my witnesses saith the Lord. Don't refuse another day to testify. You have the light and God looks to you to "hold it forth." Yea, he commands you. Don't rebel. Don't refuse. To help you to sunder the bonds and to cast from you the last fetter that has restrained you, I will add motive t motive and reason to reason that God and men may have the benefit of your testimony and service.

5. Have not the wisest and the best men in the nation renounced Masonry and exposed its abominations? Were they not impelled by a conscience enlightened by the Spirit of God? And was not this divine illumination for this very purpose? Will the Holy Spirit call and prepare one class of persons to do what he forbids another class to do, and that concerning the same sin? You cannot, you do not believe it. Were there any others as well qualified to decide as to duty in reference to these exposures as they? Is it not safe to follow in the steps of such men? Here then is God's example for your imitation. Is it safe to refuse?

6. The Bible is doubly explicit in reference to this duty. It forbids your swearing as you have—then it commands you to repent of the sin, then to confess it and then to put it away. See Lev. 5th. Then we are commanded to "have no fellowsnip with unrighteousness." 2 Cor. 6th. But in so far as you refuse to reveal the doings inside the lodge you do follow its sins. To "come out" is to reveal.

The seceders from pagan idolatry "showed their deeds." There is another example for you of Divine appointment. (Acts 19: 14.) All male adults in Africa belong to a secret organization in which idolatrous rites are performed. The penalty for renouncing the organization or revealing its secrets is death. But all converts to Christianity as soon as they become such, do both renounce and reveal at the hazard of their lives. This I have from Mr. Napan, missionary at the equator, Africa. How do these heathen converts put to shame the cowardice of our seceders who dare not "show their deeds!"

7. But you were deceived by these Masonic seducers to "do this great wickedness and to sin against God" in joining the lodge. This you have confessed. Where then is the obligation to keep pledges obtained by these lying tricksters? No where. You should therefore shake from yourselves these profane pledges, as Paul shook into the fire the deadly serpent.

8. If you have gone down into the lower depths or degrees of Masonry, you know that it claims supreme empire over all rule and all authority; that it aims at universal supremacy; and that it does not reckon its years by sacred or secular time, but by a reckoning of its own. All this, and more, is declared in its teaching and written prayers, and this was demonstrated in the Masonic trials for the kidnapping and murder of Wm. Morgan. The State, the laws and the courts were alike powerless in the presence of Masonic rule. Hence all Masonic acts, as such, are acts of disloyalty to the government. By what law then, in heaven or on earth, are you, or is any one else, bound to keep the secrets of such an institution? Nay, but by the authority of all law you are bound to reveal them.

9. In the 20th of Leviticus we are commanded to expose whatever practices tend to vitiate the public morals. In the 19th chapter we are commanded to rebuke all evil practices, cost what it may. How then can you fail to see that by refusing to expose, and to declare abroad the wicked things you have seen practiced in the lodge you clearly disobey both these commands? Are you willing to assume this responsibility? Are you willing to meet so manifest an act of disobedience in the day of reckoning?

10. Take now another view of this subject. President Fairchild will tell you, and with him all ethical writers agree, that it is an established principle in morals that an oath to do an unlawful thing is not binding; and this because between right and wrong there is an eternal gulf fixed that no ungodly oath can bridge. It is a principle established on an equally immutable foundation, that oaths obtained by deceit, or falsehood, or misrepresentation, or by the non-fulfillment of the conditions on which they were taken, are null and void, and are no more binding than a rope of sand.

You do not need to be informed that Masonic oaths are of just this character; and they are thereby rendered destitute of every element that renders an oath obligatory. Herod was under as much obligation to murder John the Baptist because of his wicked oath as you are to keep yours, and no more.

These considerations come home to the bosoms of adhering Masons as forcibly as to those who have left the lodge. If you are not convinced hereby, "neither would you be though one should rise from the dead."

Pulpit Discussion.

BY REV. J. T. JAMES.

"*Behold, I will make thee a new sharp threshing instrument, having teeth.*" *Isa. 41: 15.*

The church of God is the power God controls and uses in the world to discern between right and wrong, and to make separations, unto the minds of men, between good and evil. A faithful church that has not played the harlot with the world is Heaven's power of divine discrimination unto men. The church in its entirety is this instrument of power in establishing true discrimination between good and evil, but pulpit discussion, in the free Spirit of God, of the doctrines and truths of our holy Christianity constitutes the grand department of this power. The church of God, in her ministry especially, is the sharp threshing instrument spoken of in the Word of the Lord.

The proper pulpit discussion of the grand truths of God and his Christ embraces the discussion of all their opposites and counterfeits and is the means of keeping the saving doctrines of Christ, as well as the sanctifying means of grace, well cleared to the minds of the Lord's people, and where the sinner can see his means of closing with Christ. It embraces the due pointing out of all false doctrines, as well as the opening and exposing of all new inventions in connection with the church. It must necessarily include the discussion and faithful exposition of all new characters assumed by Satan under religious coverings and benevolent pretenses to catch and hoodwink men.

One can easily see by reference to the Scriptures how continually the work of the church is compared to threshing out grain. The foundation of the Temple was laid in the place of a threshing floor. John the Baptist spoke of the purpose of the Master to make a clean threshing floor of his church, and in the first chapters of Acts we see the Gospel machine at work. So powerfully was the Word of the Lord applied in ministry and discipline that very soon it was manifest that the church was to be no more a hiding place for the insincere of heart. Acts 5: 9–13.

The Gospel preaching is to the church what the power is to the threshing machine. If the pulpit is not free and strong to discuss the whole matter of sin and salvation, of heaven, earth and hell, then there can be no free, pure church unto God. This power of God in preaching is to be "sharp, having teeth." It is to be able to take up the events and characters of the day and discuss them in such a way as will make all pretenders and imposters feel as if they were between sharp teeth, just as the priests and rulers felt when they were subjects of early apostolic preaching; and as the craftsmen felt when under Paul's showing forth of their false religion and moneyed craft. What a wonderful, purifying power it has on men when they know that every evil deed and wicked work brought forth into the world, is to put them between the teeth of a pure and sharp and severe public opinion, headed by the ministry and supported by a faithful church.

As a church gets old and softens to the spirit of the world, it falls into decay and looses its teeth. That sharp, faithful discussion that its pulpits once dealt out to every representative of the devil passes away, and the church commences to "gum it." Like Eli the church can only summon spirit enough to say of evil doers, "Why do ye such things?" And after a while the most manifest wickedness is allowed to pass in silence with no reproof from the pulpit, the church being so far decayed that even her gums are too tender to discuss the evil of her sons and daughters. The old churches generally are so fallen un-

der the spirit and manners of the world, that the gums of their ministers are too soft to discuss leading and prevailing sins. The sins which our Saviour made prominent, such as love of money, love of the creature, worldly conformity, pleasure, etc., are scarcely touched upon. And, as to certain peculiar forms of evil that are abroad in the land, it is out of the question that they should receive a faithful discussion from popular ministers.

The Word tells us that "all things are open unto the eyes of Him with whom we have to do, neither is there any creature hid from His sight," as to what its true character is, whether it be a creature of heaven, earth, or hell (Heb. 4:13). And the Word further assures us that the Saviour holds his fullness of eye power to give especially to his ministers; as see the letters to the churches in Revelation. And yet there is scarcely one minister in a hundred that can stand up in his place and tell his people what kind of a creature that is that has an altar and a lodge and a ritual and worship and over six hundred thousand members—whether it is of God or of the devil, from heaven or hell. Yet it is an important question at this day, and a question that will be heard—what kind of a creature is Masonry?

But it is also true that not every man is fit to discuss the interests of immortal souls. A sharpness of teeth that comes from sourness is not the sharpness God gives or uses. "Speaking the truth in love"—a love toward all men as sinners, that has been begotten in the soul by the Holy Ghost, is the New Testament law of preaching. We must be sure and keep our own souls in the love of God, whether we get others out of their vain refuges or not. All sharpness not prepared in God, not obtained from the Holy Ghost, not well oiled in tender love to all men. will only react on those using it.

It is when a man takes up the discussion of some evil, in whose soul dwells the Holy Ghost in the harmonious holding and loving of all truth, and in opposing all forms of evil, that such discussion counts and is felt to be "the sharp threshing instrument" of God. And it is for the Holy Ghost to say and not some over-zealous one at my side, when I shall speak and what I shall say, and how much I shall say of any particular form of evil. All the zeal for God is to be suspected that runs around Pentecost—that point in the believer's experience where he is brought up to getting "an end of sin" (Dan. 9:24)—made in his soul, and his soul filled with the pure flame of a heavenly zeal in order to go on with Christ into the strong places and work of his father.

O, that all reformers would take occasion to visit each summer the great meetings held for the special baptism of the soul into the faith and power of a full salvation, and there wait on Jesus for his seal of power! Then would testimony against sin have the old heavenly "joyful sound" in it that would be music to Christians and alarm to sinners. Then would they be as a "fan in his hand," when held by him in heaven in the fulness and power of the Holy Ghost in them. (Matt. 3:12.) Because many ministers are so over-prudent as not to speak against prominent sins at all, I need not be over-rash and speak in my own strength. Man's rashness and hastiness do not work the work of God. Twenty words of discussion in the full power of the indwelling Comforter resting in a soul in which transgression has been finished (Dan. 9:24), are of more effect than batteries of words from one in whose soul Jesus has not been believed on for his glorious work of full salvation.

To J. P. Stoddard.

BY L. D. BRYANT.

Thou hast made the despot hate thee,
Whom he, hating, learns to fear;
In Christ's strength, whate'er await thee,
Still, our brother, persevere.

Speaking truth, however kindly,
Thou shouldst never hope to please
Great Diana's dupes, so blindly
Seeking "light" on coward knees.

Free men's rights art thou defending,
They thenceforth shall dearer be;
Lovejoy lost his life contending
Bravely for such liberty.

Note how Garrison had striven,
True in heart, with dauntless breast;
Scarce the first success is given,
When, worn out, he sinks to rest.

Think'st thou such as these, who moulded
Nations' lives to better worth,
Can forgotten be, when folded
To the breast of mother earth?

No! to-day men scorn or slight them,
Charge them with unworthy aims;
Truth, in heaven and earth shall write them
High among her honored names.

Though in battle oft surrounded,
Low her bravest warriors lie;
Haughty foes are still confounded,
Heaven's cause can never die.

FANATICISM.—The advocates of the liquor traffic have at their command an exceedingly "choice" vocabulary of epithets to apply to all who oppose them. There is none, perhaps, which those of them who claim to have a certain amount of respectability, oftener hurl at us than the word at the head of this article. "Temperance is a good thing, but the way you advocate it is mere fanaticism." As if, forsooth, there be any other way to advocate anything worth the advocating than to work for it earnestly. And how they do hiss the word at us, as if they expected to see the hosts of temperance vanish before it! Ah! if they would only look back through the history of ages, they would find that when they call us "fanatics," they place us in glorious company. When Jesus of Nazareth was going about among men, doing good, healing the sick, raising the dead, the Scribes and Pharisees of his day cried as do their successors now, "Fanatic!" When St. Paul stood by the Roman governor and preached, he too was accused of being "mad," a fanatic! When Martin Luther nailed his theses to the door of Wirtemburg Cathedral, and with his hammer strokes awoke the world to strike off the fetters of Rome, the whole hatred of his opponents was centered in that one word, "fanatic." When the Mayflower left the shores of England, bringing together that little colony, the germ of all that is greatest and best in America to-day, their enemies sneered at them as a set of "fanatics." So, then, let us temperance men welcome the name, when applied to us in our holy cause. Let us be more in earnest, to be more "fanatical" still, till our principles shall win the place in the hearts of the world that is rightfully theirs. Let us work the harder, strive the more earnestly, and thank God for the name "fanatics."—*Ex.*

We know that the good acts of Masonry are held up as worthy of the highest regard. These, however, if they give honor to a false system of worship would detract so much from the church, and no Christian should be a party to aid such a system. The church of Christ has need of all her members and they ought to know that as much danger exists in our own day, as in past days, from the ministers of Satan transforming themselves into ministers of righteousness.

There is continual tendency and danger from conformity to the world. The Jews were tempted by the idolatries around them, and were hurried to destruction. This is a lesson for the followers of Christ today. These things were written for examples to disciples of Christ. But are not his professed followers led aside even as the ten tribes were? And are not the true adherents reduced as it were to two tribes, and even they far from perfect?

In our country we cannot conceive that any good can result from the system of organized secrecy in any worship acceptable to the God and Father of our Lord Jesus Christ. Nothing can be so good as the Gospel for the well-being of man, and the Gospel is free for every human being by the express command of our Lord and Saviour.—SENEX, *in the Chicago Evangelist.*

Here is the way the lodgemen endeavor to render their rejection of Christ plausible: "They say, very truly, that they do not find the name of the Lord Jesus in the forms of prayer in our lodges, but they either do not or will not see that no other Mediator is substituted, and that while we acknowledge with suitable reverence and humility the existence of God, we leave to every man to seek such meditation as his education or convictions point out. A man being left free to choose for himself, one would suppose that he had no lawful right to grumble at the choice of others." That is cool. They do not deny that they have omitted the name of Jesus, but imagine that because they have not positively substituted some other name everybody ought to be satisfied. That is to say, the lodge does not positively require Christians to become Jews or Mohammedans or Budhists, it only requires that they should not be Christians in the lodge.—*Lutheran Standard.*

The Sermon.

AN ADDRESS ON PRAYER BY GEORGE MULLER.

After seeking the Lord's guidance, which I always do with regard to the ministry of the Word, I have been led to speak this morning a little specially on the subject of prayer. Let us turn to the seventh chapter of the Gospel according to St. Matthew, where, in the seventh and eigth verses, we find thus written: "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

The promise uttered here by the mouth of our precious, adorable Lord Jesus Christ, with regard to prayer, is as full, as large, as deep, as precious as we could only wish it; and if it had been left to us, beloved in Christ, that we should make a promise for ourselves regarding prayer, I don't know how we could have enlarged it more than it is given to us here, and we should particularly, in childlike simplicity, seek to lay hold of this Word; for that you see, my brethren in Christ, is

FAITH:

to lay hold on the Word of God, to receive what God says to be true without questioning it, resting on it, in childlike simplicity resting on it. Many persons think that faith consists in particularly deep feelings. That is a great mistake. He has the strongest faith who most is able in childlike simplicity to receive the Word of God and to rest on that Word, to be satisfied with that Word, to be assured that God will act according to his Word. The man and the woman who most are able thus to receive the Word of God—thus to rest on the Word of God, to have no particular feelings regarding it, these are the strongest in faith. And that is just what we have to aim at continually—that we are satisfied with the Word of God, and that we say to ourselves: "It will be so simply because God has said it." Now, then, such a promise as this we should take to heart, so to speak, press it to our bosom like a good old friend, and say: "My God and Father will surely act according to this his Word, for his holy child Jesus has given it as a promise to the church." But although this Word of promise is so large, so full, so deep, so precious, yet we have at the same time to compare, as you well know, Scripture with Scripture, in order that we may yet obtain further instruction, that our hearts may yet be further enlarged, in order that we may yet more clearly see what is the mind of God regarding this or another passage. And therefore it appears to me a matter of great moment that with such a promise as this we compare, for instance, a word regarding prayer, as we have it in the Epistle of James, where we read thus in the 3d verse of the 4th chapter: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

It appears to me a matter of moment that such a word as this in James is not to be left out but to be compared in connection with the promise regarding prayer. James refers to such who called themselves Christians, disciples of the Lord Jesus Christ, and who were without prayer, as we have it in the latter part of the previous verse: "Ye fight and war, yet ye have not, because ye ask not." There were some who

DID NOT PRAY AT ALL.

Then there were others who did pray but they did not pray the right way. "Ye ask and receive not because you ask amiss." Now, here the question naturally is asked, "What have I to understand by asking amiss?" I particularly refer to this because in my pastoral labors and in my acquaintance with tens of thousands of Christians in all parts of the world, I have again and again and again found that they understand by asking amiss that every one who is not altogether free from sin, who is not altogether without imperfection—that such a one cannot expect to obtain answer to prayer because he asks amiss. Now, this is evidently not the meaning of the passage at all. If this were the meaning of the passage, then it is certain that not one Christian in the whole vast city of Brooklyn would receive an answer to prayer; then no one in the vast city of New York would obtain an answer to prayer; for I do not expect to find in Brooklyn or in New York, or in any part of the world, Christians who are altogether perfect, who are altogether holy, who are altogether in every way as the Lord Jesus Christ was when on earth. I have lived fifty-two years as a disciple of the Lord Jesus Christ, and while I have met thousands of holy, good, excellent men, I have never yet seen one who was altogether perfect, altogether holy as the Lord Jesus Christ was when on earth. Now, the Holy Ghost in what follows explains the meaning of asking amiss: "That ye may consume it upon your lusts." That is, persons who ask for things for the gratification of their carnal mind, that they may enjoy themselves, and strengthen the old evil, corrupt nature in them—if they ask for that reason then they ask amiss, and they have no warrant from Scripture to expect that their prayers will be answered. But if this be not the case, if we ask for the glory of God, then we do not ask amiss. Now, this seems the first and primary point with regard to prayer, and this should be always present to the minds of children of God with regard to prayer. Another deeply important point is that we put aside all

EXPECTATION

on the ground of our own merit and worthiness—that we plead the merit and worthiness of the Lord Jesus Christ as the ground to have our prayers answered. As the New Testament generally expresses it: "That we ask in the name of the Lord Jesus Christ." Now, just as the sinner cannot get to heaven on the ground of his own merit and worthiness, and just as the sinner simply on the ground of the merit and suffering of our precious adorable Lord Jesus Christ, by faith in his name, at last can expect to be admitted into the presence of God, so we, the children of God, in coming to God in prayer, have to put aside our merit and worthiness, have to disown ourselves, have to cling and cleave alone to Jesus Christ, have to appear before God as such who are united to the risen Lord Jesus Christ, who hide themselves in him, who, so to speak, put Christ forward and come hiding themselves in him and ask God that on the ground of the merits and worthiness of the Lord Jesus Christ God would be pleased to answer their prayers. Now, here is our comfort: The precious Lord Jesus Christ is worthy to receive everything at the hands of God his Father who is willing to give it to him on the ground of mediatorial work because of the perfection of his services, because of his spotless holiness. If thus we approach God in prayer, then we have the fullest reason, so far as that point is concerned, to expect an answer to our prayer. Another deeply important point is that we exercise faith in the power of God, faith in the willingness of God to answer our prayer. Very few of the children of God question the power of God; the temptation generally is more frequent with regard to questioning the willingness of God to answer our prayer. He can do it, we allow, but will he do it? Now, here we say to ourselves, God has given

THE CHOICEST GIFT

he had to give them, even his only begotten Son, and he has given us the promise that as he gave him in the way of grace so he will in the way of grace give us everything with him. He has declared it. Upon the word of promise we should rest, and we should therefore say, "not only can God give it, but will give it, as assuredly as I ask for the glory of his name, as surely as I plead the merit and worthiness of the Lord Jesus Christ, so assuredly will he give me for Christ's sake and with Christ that which I ask at his hands. I lay stress on this because I have seen, during the fifty-two years I have known the Lord Jesus Christ, that whenever I was able in prayer to believe that I would receive what I asked for, it was sure to come. Consider how it is with you when you pray, whether you believe that you will receive, whether you exercises faith in the power and willingness of God to answer prayer.

If you will believe so to do, you will receive. If this be wanting then you have to ask for faith first, to ask that God shall help you to believe. Now suppose all these three points be united; suppose we ask that which is for the glory of God; suppose that we plead the merits and worthiness of Christ; suppose we ask in faith—then comes another deeply important point: God has given us no promise with regard to the time when our prayers will be answered. We have just quietly to continue in prayer until God gives the answer. Here is the secret. Thousands and tens of thousands of prayers I have had answered during the fifty-two years I have known the Lord. But, you ask me, when were they answered? Thousands upon thousands of prayers answered immediately, but very many after days and weeks only—others after months only—still others after years only. Here God works in his own way because he is God and he will ever and ever let us see that he is God and we are his creatures and that he acts as he pleases. Thousands upon thousands of prayers I have had answered immediately, often before I left my bedroom in the morning; sometimes two or three or four answers to prayer while I was dressing; in the course of the day other answers. But this has not always been so. Sometimes I have had, as I say, to wait for days and weeks and months; at other times I have had to wait four, five, eight, ten, twelve, fifteen, twenty years, and more years even, before answer came. Now the point is whether we are willing just quietly to wait until God's time has come. He has promised that he will answer if the requests are according to his mind, and the answer will assuredly come.

A LONG PRAYER.

I am praying now for two individuals for thirty-three years next November. I began in 1844, and now we are in the year 1877, and yet while I have tens of thousands of answers to prayers, yet in one instance I am praying for the conversion of these two persons, and they are not yet converted. Therefore, you see, while God answers prayer, he tries the faith greatly. With regard to the orphan work, I have had to wait four years sometimes before the full answer came—six years in another instance before the full answer came—eleven years in another instance. These things were to the glory of God. I asked in the name of the Lord Jesus, entirely hiding myself in his own merit and worthiness, and I asked in the fullest assurance of faith, and I was as certain of receiving it as if I had it already, and yet four years in one instance, and six in another, and eleven in another, I had to wait. All this I relate for the encouragement of my beloved brethren and sisters in Christ, that if they patiently wait on God, the blessing will come. And oh! when the blessing comes it is all the sweeter, all the more precious the longer we have had to wait. While on the one hand, God is ready notwithstanding our infirmities, our wickedness, our failing to answer our prayers, yet he does expect from us honesty, sincerity, and uprightness of heart, and he does not answer our prayers while we live in sin. We must be upright and sincere. The warfare against the natural evil tendencies must be carried on and we must not allow ourselves to live in sin. Should the latter be the case we have no warrant to expect answers to our prayers. What we have to do is to wait on God. Therefore be encouraged to wait on God and expect great things from him, and you will find that neither your waiting on him nor your exercise of faith will be in vain, but God will in the end give far more abundantly than you expected; beyond our largest expectations we shall receive.—*N. Y. Witness.*

Reform News.

FROM MARION COUNTY, IOWA.

PELLA, Iowa.

EDITORS CYNOSURE:—We have had no lectures for over a year, except one from Bro. Bufkin. His was the preface of Masonry. Bro. Bufkin showed that Masonry and Romanism have one root, that both teach salvation without Christ. He also showed how inconsistent it was for a minister of the Gospel to seek light in a Masonic lodge, to preach Christ on the Sabbath and on the next lodge night deny him. There were none of the craft out. I trust some good was done.

Not long since I came across a Master Mason who, after due examination, invited me to visit their lodge. He said I need not be afraid, he would help me through. He had such confidence in me that he would answer any question I asked him about their working. Another Mason belonging to the same lodge who had lately been duped, gave me a sign and told me to visit the lodge. "I see," he said, "you work upon the square."

I afterward gave him and another Mason some tracts, "Young Men of America." One of them said it was a lie, and that I was breaking my oath. I told him that I had never taken an oath to keep secret what had been published for over sixty years, and that there were no secrets in Masonry, since they had been revealed time and again. He said that was the only way I could get out of it; thus acknowledging that it is revealed.

Lately I went to a Mr. Phelps' to look at a horse for which he asked eighty dollars. While talking, I gave him a sign, but he did not answer. When I was going away I asked him where a certain man belonged. He said, "I don't know what you mean." I then asked where that man worked on the square. "Oh," said he, "he belongs at New Sharon (Mahaska □ No. 336). He asked then if I worked on the square. I told him I thought everybody ought to work on the square. He said: "I thought you gave me a sign out there, but I wasn't sure." I asked him if he ever saw any expose. He said he had seen "a pamphlet; I got it of this fellow's father, [referring to Mr. Hull's son standing near by]. He is a strong 'anti,' he is always peddling books and tracts." I asked him then if these exposes are true. "Yes," he said, "but we mustn't tell them so." After he found me to be a Mason (as he thought), he told me I could have the horse for seventy-five dollars if I wanted it. When we parted we gave each other the grip, although I was told that he was never known to shake hands with a stranger. Now I hope and pray that Mr. Phelps may leave the lodge never to return.

HENRY F. JOHNSTON.

A MASON'S COW GETS THE DEGREES.

SECOR, Ill., May 18, 1880.

DEAR CYNOSURE:—Bro. H. H. Hinman was with us March 22 and 24, and worked the first and third degrees of Masonry. His effort seems to give general satisfaction except to the "favored few." Among the fraternity I hear much grumbling because their "pet institution" has been given away.

I have had poor success canvassing for the *Cynosure*, but expect to get some subscribers by and by. I loaned E. Ronayne's Handbook of Masonry to a Mason of my neighborhood, and when I sent for it, he said the *cows had eaten it up*, etc.

A few weeks ago I gave a copy of "Masonic Mob Violence in Boston,"

to the *Home Journal* editor of El Paso, Ill., to publish. He said he would if it did not, or would not, engender corrosive feelings between neighbors.

In his issue of May 15th he gives me an editorial, thus:

DECLINED.—The communication of Mr. J. I. Potter is declined, because it tends to excite personalities and because it is not original.

I am sure there is nothing in the article above referred to to excite any personality, at least in the mind of an honest, intelligent and civilized community.

I hope to be able to have Mr. Ronayne come and lecture here this coming fall. Thanks to Mr. H. H. Hinman, he has done well here; has opened the eyes and ears of some to the investigation of the truth. I neglected to state that while Mr. H. was here at work the Masonic jacks stole his mallets, candles, and a book, which I cannot find.

As soon as the election campaign opens I will send for some tracts, which I can use to good advantage, and will endeavor to secure some subscribers to the *Cynosure*, which I would not do without if it cost four dollars per year. Yours for the right,

J. I. POTTER.

PROGRESS AMID DISCOURAGEMENTS.

CANAL DOVER, O., May 17, '80.

BRO. KELLOGG:—In order that it may not be thought that I have grown cold in the anti-secrecy struggle, I want to pen a few lines for the *Cynosure*. Although crowded with business and working hard in the prohibition reform movement, as well as giving all attention possible to the anti-tobacco reform, I still find some time to work for this most needed reform.

While many things discourage me here, as the apathy and indifference of the church in general, and the disloyalty of the U. B. church in particular, there are still many things to encourage us. I find the anti-secret sentiment growing in this vicinity. Men who a few years ago feared to be known as anti-secretists are now publicly known as such, and glory in it.

Long since, I obtained consent of Past Master Ronayne to work the degrees here, and since it is known that he is coming, great anxiety prevails regarding the matter. I am asked daily by some one, anxious to see the bugbear of the lodge, when he will be here. One prominent Mason is quite anxious to have him come and proposes to help support him, and has already subscribed toward that end. I have reason to believe that this Mason can be reclaimed from the lodge. Let us pray that such may be the result.

One of the members of the Knights of Honor has taken quite a liking to the *Cynosure* and I lend him all mine. He reads them carefully and begins to think something can be known of Masonry.

C. W. CORE.

Correspondence.

ECHOES FROM THE LATE ANNUAL CONVENTION.

The reverberations from the Boston meeting continue to roll through New England, and they are heard at divers points. It will be long before we shall hear the last of them. The letters of Wendell Phillips and Charles Francis Adams, wisely published in tract form, are making their mark. We are permitted also to publish the following addressed to the president of the late convention, Rev. Henry T. Cheever of Worcester:

MAINE, April, 1880.

DEAR SIR:—I notice a mention, in the Boston *Advertiser* of the 29th March, of the meeting of the N. C. Association, with your and Mr. J. P. Stoddard's letter respecting the conduct of some of the audience and the action of the police on that occasion; together with the strictures of the editor upon the subject.

I have not any doubt, with hundreds of others, who are not within the pale of the dark, sworn circle, that every word you have uttered or written about the institution of Freemasonry is true. If you can further investigate the motives of these policemen and their outspoken sympathizers (Freemason editors and all) you will find most of them degreed and agreed members of this mysterious fellowship.

Freemasonry in its operations, is the most insidious and dangerous foe to the perpetuity of a free government and the growth and usefulness of the churches. Very few people are aware of the secret, undermining influence the members of this institution are gaining in the control of political matters, in this supposed-to-be free country; and many would be utterly astonished to know how many political offices are held and controlled by Freemasons who care nothing about church, but are secretly attempting to control the State or U. S.

Any careful observer can in his own community see selfish Masonic preferences and influences operating in business, political and social relations. Every Mason expects the exclusive patronage of every other Mason; and of late years their hand has almost literally been against every other man's hand that knows not the mysterious grip. In almost all of the relations of life, Freemasonry, more than any other secret institution, has the advantage over all others in doing more secret mischief than all others together.

It is high time that the uninitiated public should be awakened from its indifference and apathy to the real danger of the growing strength of an institution that seeks such subtle power over their outside fellow citizens.

A stranger to you, but a friend who may make himself known at some future time. J. S.

PROHIBITIONISTS AND AMERICANS.

A SUGGESTION FOR AMERICAN VOTERS.

WILLIMANTIC, Conn., May 18.

At a prohibition convention held a few days since in Hartford, Conn., for the purpose of nominating State officers and appointing delegates to the National Prohibition Convention to be held in Cleveland, June 17th, the following resolution was handed to the committee on resolutions by its author, J. A. Lewis, Esq., of Willimantic.

"RESOLVED, That our infallible Pattern for destroying the works of the devil spake openly to the world and in secret said nothing, so we his followers can more surely destroy Satan's chief weapon, the liquor traffic, by having no fellowship with the works of darkness and secret orders, and by manifesting the truth of our cause to the judgment of men by coming to the light and walking honestly as the day."

The committee failed to report the resolution or any other like sentiment.

Mr. Lewis was prepared for such a contingency with a duplicate which at a proper time he presented to the convention with a few remarks advocating its passage. The friends of secrecy were awake and ready to oppose any measure that looked like a blow at their pet institution. A lively discussion ensued in which Mr. Lewis ably defended the resolution, and held up to public gaze some of the shams of the "old handmaid's" children, viz., secret temperance societies.

Now, Mr. Editor, how about the

AMERICAN PARTY.

Is it not time for the National Committee to call a convention for nominating for President and Vice-president men who represent our principles, viz: Prohibition of the manufacture and traffic in intoxicating beverages; a proper observance of the Sabbath; the withdrawal of Masonic charters and prohibition of Masonic oaths; arbitration better than war; the Bible in schools; etc., etc., and thus make an effort to keep the nation united for God and humanity.

Do the committee fear that if such a meeting is called it will prove a failure from a lack of representation from the various States, because of the expense attending such a gathering and the poverty of the advocates of the righteous cause? Then please allow your humble correspondent to make a suggestion, viz:

Let every adult reader of the *Cynosure* who is in full sympathy with the principles it advocates, both male and female, express through the columns of the *Cynosure* their choice of men for candidates for the office of President and Vice-president; then let the men who have the most votes be declared as the nominees of the American party.

In order to set the ball rolling I will here cast my vote for President: Charles A. Blanchard of Illinois; for Vice-president: Henry T. Cheever of Mass., who, if elected, the writer believes would honor the positions fully equal to any who have preceeded them from Washington to the present administration. Three cheers and a tiger for Blanchard and Cheever. J. A. CONANT.

ONE VOTE AGAINST THE LODGE.

221 W. MADISON ST.,
CHICAGO, May 14th.

A brief call from my old friend, Hon. Joseph Roe, Mansfield, Ohio, this morning, was a very pleasant incident. I hope other friends passing through the city will do likewise. Elder Roe was at the national meeting in Oberlin, 1872, and has been an indefatigable and fearless worker against the lodge from the first. It is not strange, since in connection with Father John Finney he kept a well known under ground railroad depot in the early days of abolitionism.

From him I learned of the decease of our friend Hon. E. Booth, M. D., U. S. Medical Examiner and some time mayor of Crestline, Ohio. Mr. Roe favors political action and says unless he can vote for an outspoken opponent of secret lodges he does not care to vote at all. He related several incidents, both interesting and amusing, in his recent trip through Iowa, and thinks decent men in the lodges are sick of the miserable sham, and that a spirit of inquiry is becoming quite general. God speed the day.

J. P. STODDARD.

THE REPUBLICAN CANDIDATE.

SPARTA CENTER, Mich.,
May 12th, 1880.

EDITOR CHRISTIAN CYNOSURE:—Who will be nominated for President at the Chicago Convention in June?

This question will soon be answered and lest we be severely shocked by the answer, we may as well begin to make up our minds that we be not taken by surprise. I was talking with a Mason on the subject, a few days since, and he frankly told me that the nominee would be U. S. Grant. "For," said he, "he will receive the votes of nearly all secret society men; while Blaine, not being a secret society man, will be left out in the cold."

As to the character of his administration look at the following:

I was in conversation with a high Mason a few days since, in regard to the character and standing of certain Masons with whom we were acquainted. He frankly said they were unworthy Masons, and that to get into the lodge they had to commit perjury. I told him I was aware that if a man joined the lodge out of mercenary motives he Masonically perjured himself. His reply was, that there was no doubt but a majority of them joined through mercenary motives, and were, therefore, perjured. Now, if a majority of the Masons have committed perjury to become Masons for the sake of becoming eligible to place and power, what will be the character of an administration es-

tablished by such a cabal or clique? Buchanan's administration ought to be a warning to all true patriots. It will be a stench in the nostrils of such men for all time.

Yours for the war,

WILLIAM H. TAYLOR.

A LEADING QUESTION—WHO WILL ANSWER?

HINSDALE, Mass., May 13, 1880.

EDITOR CYNOSURE: In the *Watchword* of this month, under the head of "Illustrations of Grace," and under the words, "If sinners entice thee, consent thou not," I find the following, which occasions some thoughts and inquiry:

Dr. Tyng tells of a dissolute young man converted in the Moody meetings in New York, and united to his church. He had been very intemperate, and some months after his change he met one of his former associates. His old companion was overjoyed to see him, and asked him to go with him to a neighboring bar-room. But the young man refused, saying:

"I have a Friend with me."

"I don't see any one with you."

"You can't see Him, but he is here."

"Bring him in with you."

"No. He never goes into bar-rooms."

"Then let him wait outside."

"No, no," was the firm answer. "My friend is Jesus Christ, and if I go with you he'll not wait."

Noble answer was this, and, like his Lord, he was delivered by it from the power of evil. Remember, this best Friend "will not wait" outside places of sin. Who can take his place if he leaves you?

Thus much I have quoted with pleasure, hoping the number of such conversions may greatly increase. And now, it strikes me that the duty of resistance would be none the less binding if we substitute the Masonic lodge-room in the place of the bar-room. Doubtless both are supplied with enticing agencies. Evidently the young man referred to was right in concluding that Jesus would not attend him in the midst of the hilarity, profanity, and general wickedness of the bar-room. But is Christ more likely to attend in the midst of formalized profanity where oaths are taken of the most horrible character? Does the constitution of the drinking-room, or the organized liquor traffic more effectually exclude Christ than does the Masonic organization? If I understand the testimony of professedly competent expositors of Masonry, it is, that Jesus is excluded by the very constitution of the order. If this be so, can any of its members be expected to invite him, or be accompanied by him?

In the days of Morgan's exposition, abduction and murder, I was old enough to read and think and feel, and I got the impression that what he exposed was an institution too vile to be worthy of Christian toleration, and too anti-republican to survive the shock it then received in this country of boasted freedom and civilization.

And though it has seemed too much like that apocalyptic "beast whose deadly wound was healed," putting forth its unscriptural claims and wearing its unscriptural titles, and though many in my day have been enticed into it—and among them too many professed Christians—I have never been in the lodge and do not know from personal experience, whether Christians can take Christ into such a Christless organization or not, and I certainly am not inclined to test it by any such experience.

Still, there are doubtless many Anti-masons like myself who are destitute of the experience indicated and would like to have some of the writers for the *Cynosure* who have had experience in the matter, give us some light on the subject. Perhaps some ministering brother, whose work has been to preach Christ, and have so much needed his constant presence, can tell us whether his best Friend went into the lodge-room with him when initiated or advanced; or whether there was any sense of his presence and approbation, while the terrible oaths and imprecations were formalized.

If, in the thoughts herein marked, I have suggested any unjust comparison between the bar-room and the lodge-room, let me be corrected by those who have all necessary experience. Surely, some of you earnest and conscientious seceders, who have been high up in the "degrees" of Masonry, can tell us whether you really did "Take the name of Jesus with you," when you went into the guarded lodge-room, or whether you "left him outside" while you were participating in the "unfruitful works of darkness," and if so, whether he waited for your return, greeted you with a smile of approbation and accompanied you in the performance of resumed labors for him.

So much from the pen of one who has not walked a step in thirteen years, but can pray for the triumph of Gospel truth.

J. M. WHIPPLE.

FROM THE POCKET OF INDIANA.

EDITOR CHRISTIAN CYNOSURE:—I wish to say that Oakland City is a very desirable point to establish a newspaper that will have, besides the local and general news, a department in which the reform we advocate may be discussed, and its claims and aims properly presented to the people. Understand, it is not the design that the editor give a majority of his time and space to the discussion of the secrecy question. He must be in sympathy with the movement arrayed against organizied secrecy to the extent that those wishing to present their convictions would find, in his journal, the proper medium. It has been so, and is now in most sections of the country, that if any thing was said through the public prints against Freemasonry or any of her numerous progeny, it had to be paid for as advertised matter. The press is under the yoke of the lodge to the extent that "contumacy or disobedience" would result in financial disaster; at least, this is what too many secular (and some religious) papers fear. Now we want a paper that will be manly and honorable. Such a one would receive a living support from the intelligent and industrious people of our town and county.

Oakland City is at the crossing of the Louisville, New Albany and St. Louis and the Indianapolis and Evansville railroads, the former road completed to this place, the latter will be by December next. We are surrounded by a very rich agricultural region, and in the very heart of the coal fields. We are a town of a thousand inhabitants, support a first class normal school, and with indications that our population will be doubled in twelve months.

Any one fully competent, with small capital, and so wishing, may write, with stamp, to box 47, Oakland City, Indiana. A Republican preferred, but of any Christian order.

L.

ILLUSTRATIONS OF THE MASONIC SPIRIT.

EDITOR CYNOSURE: I was much surprised on looking over the article of Bro. Shelton on secret societies, to find such a remark as the following: "The Spirit of Masonry is the Spirit of the Good Samaritan—the essence of common manhood."

We are aware that Masonry makes great pretensions to benevolence, but it is that benevolence (?) which says: "You comb my hair and I will scratch your elbow," which is certainly very far from true benevolence. Its favors are all reserved for the fraternity, and are often bestowed at the expense of the most sacred rights of those who are outside of the brotherhood.

Take a case in the experience of Eld. D. P. Rathbun while connected with the fraternity. Some of your readers have heard the same from Bro. Rathbun himself. We give it from memory, and may differ from him in some unimportant particulars.

A blustering, braggadocio Irishman belonging to the same lodge with Bro. Rathbun purchased a span of young horses, with the view of going into the woods to do some lumbering. Soon after making the purchase, he one day fell into conversation with an old lumberman who had a very strong team that could draw a tremendous load. As the old lumberman was discanting on the strength of his team the Irishman laid a wager that his newly purchased team could draw as heavy a load as the other. When they went into the woods to test the matter, the old man first put on a very heavy load, and his heavy, experienced team drew it out at once. Now came the Irishman's turn, when he put on fully as heavy a load, possibly a little heavier, and his young, inexperienced team could not stir it. When he saw that he was likely to lose the wager, he seized a handspike and fell to mauling and pounding his team in the most shocking manner, beating one of them to death on the spot. When his frenzy was over he found himself minus a horse.

In his trouble he goes to his Masonic brethren and tells them his grievances. They with true Masonic benevolence put their heads together to see what can be done for their afflicted brother. They decide to throw the loss of the horse if possible upon the man from whom the team was purchased. He is advised to commence legal proceedings against the man for selling him a worthless team. They on their part are to help in any way they can.

Accordingly one of them goes to brother Rathbun as a member of the same lodge and begs him to go to the man from whom the team was purchased and sit down by him, talk with him about the team and the purchase and get all he can out of him; "For" said he, "we must stand by this brother, we must not see him hurt."

Bro. R., shocked at the proposal, replied, "Do you suppose I am going to do that! Why, he killed his horse."

"Well, however," said he, "we must stand by him."

Bro. Rathbun replied, "I shall do no such thing."

"Then," said he, "you are not a good Mason."

Now mark the reply, as it involves a Masonic principle. You are not a good Mason unless you help this brother, though it involves gross injustice to another who is not a Mason. Where then does the "Good Samaritan, the essense of common manhood," come in this case?

We will mention but one more case, though like cases might be multiplied indefinitely. An uncle of the writer (my mother's brother) who was a prominent and influential Baptist minister in the days of William Morgan, was also a member of a Masonic lodge. He heard before Morgan's book was published that he was writing with the view of publishing. He one day met Eld. David Bernard, another Baptist minister, who was also a Mason, (since, the author of Light on Masonry) and said to him, "They say that one William Morgan of Batavia is writing out the secrets of Masonry with the view of publishing. It is one of the greatest pieces of depravity that I ever witnessed. This thing must be stopped. Morgan must be put out of the way: must be hung up to dry. I would be willing to be one of a number to do it. Why, God looks upon Freemasonry with so much complacency that he never would bring the perpetrators to light!"

We think no one will fancy that he sees anything of the spirit of the "Good Samaritan" here. Yet this same man was naturally so tenderhearted that he used sometimes (we have heard our mother say) to take a drowning fly from a dish of milk and place it where it could dry itself and live. But his Masonic oath made him a murderer. Such is their pernicious influence upon the conscience.

E. C. A.

Our Mail.

Mrs. Louisa H. Hull, Perry, Wyoming county, N. Y., writes:

"I bless God that the sick secretist has life and consciousness enough to feel his danger. Not that I bless God for his vain efforts to murder those who in so Christlike a manner dared their fury to open their eyes to a sense of their danger, but rather that God so abundantly overruled this wrath to his glory and the awakening of other lethargic souls.

'When you strike a bell,
Its ringing will tell you've hit it,
But when you strike a wooden bowl
No echoing sound bespeaks a soul within it.'

The Boston meeting cannot be a failure since God was there, even if the devil was too. Anything but an indifferent listlessness or idiocy.

I must work diligently as I have a painful difficulty in the spine and side that may release me from work ere long."

Curtis Cogswell, Deer Lick, Ohio, writes:

"I feel a great interest in the cause which the paper advocates, because I joined the Masons the year after they killed Morgan. I left them forthwith after I had taken three degrees. I know your paper tells the truth. I hate Freemasonry just as I hate the father of it, the devil. I shall fight the institution as long as God spares my life."

A. C. Pratt, Winfield, Iowa, writes:

"My faith is that in the near future a man can stand up even in Boston and oppose and expose the workings of the lodge without a police force. And may God grant to bring about great good out of the means used by the lodge to defeat the work done by the N. C. A. in Boston."

Edwin Dodge, Spencer, Tioga county, N. Y., writes:

"It is hard rowing against the tide. It looks as if the whole world prefer to float down the stream, ministers and all, without one thought of the consequence."

A. S. and G. W. Waterbury, Prairie du Sac, Sauk county, Wis., writes:

"We cannot do without the Cynosure. We read it with great interest."

Thomas C. Haines, Portland, Oregon, writes:

"My interest is genuine. I love the cause and my prayers are for those who are in the front of the battle. I would choose to be one with them. In this place the lodges have been unmolested."

D. B. Heckert, Ogden Center, Mich., writes:

"We need the advice we get in the paper constantly, and must work for the cause."

S. M. Doane, Granger, N. Y., writes:

"I think the Boston meeting a success. The Masons by their own acts prove that what Mr. Ronayne was doing was true."

O. P. Liston sends for a copy of "The Knights of Pythias Illustrated," and writes:

"I received the following from a brother Knight this morning, viz.: 'If you want the most complete thing on earth send 25 cents to E. A. Cook & Co. for the book, 'Knights of Pythias Illustrated.' "

Sabbath School.

LESSON X.—June 6, 1880.—THE CRUCIFIXION.

SCRIPTURE.—Mat. 27: 35-50.

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36. And sitting down they watched him there:

37. And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38. Then were there two thieves crucified with him; one on the right hand and another on the left.

39. And they that passed by reviled him, wagging their heads,

40. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41. Likewise also the chief priests mocking him, with the scribes and elders, said,

42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God.

44. The thieves also, which were crucified with him, cast the same in his teeth.

45. Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

48. And straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink.

49. The rest said, Let be, let us see whether Elias will come to save him.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

GOLDEN TEXT.—Who his own self bare our sins in his own body on the tree. —1 Pet. 2: 24.

[From The Teacher's Quarterly.]

HOME READINGS.

Luke 23: 1-25. Christ before Pilate.

Mark 15: 33-47. His suffering and death.

Mark 15: 15-32; Ps. 22. Reviled by wicked men.

1 Pet. 2: 20-25; 3: 14-22. Patience in suffering.

Isa. 53. Christ's death foretold.

Luke 23: 39-43. The penitent thief.

John 18: 33-40; 19: 1-22. The King of the Jews.

TOPICAL NOTES.

"And parted his garments, casting lots" —The clothes of those who are executed are the executioner's fee. Four soldiers were employed in crucifying Christ, and they must each of them have a share; his upper garment, if it were divided, would be of no use to any of them, and therefore they agreed to cast lots for it. (1) Some think the garment was so fine and rich that it was worth contending for; but that agreed not with the poverty Christ appeared in. (2) Perhaps they had heard of those who had been cured by touching the hem of his garment, and they thought it valuable for some magic virtue in it. Or, (3) They hoped to get money of his friends for such a sacred relic. Or, (4) They would seem in derision to put a value on it, as a royal clothing. Or, (5) It was for diversion; to pass away the time while they waited for his death; but, whatever they designed, the Word of God is herein accomplished: "They parted my garments among them, and cast lots upon my vesture."—Henry.

"Sitting down they watched"—The four Roman soldiers, who were the proper executioners, sat down to witness and secure the process of death. They witnessed the passing revilers, the sorrowing friends, the darkness, the confession of the thief, the draught given to drink, and the dying cry of the Lamb of God.—Whedon.

"Set up over his head his accusation"—It was customary to write in black letters on a whitened tablet, the crime for which the person suffered. This tablet was fastened to the cross, probably just above the sufferer's head. The inscription on the cross of Jesus was prepared according to the direction of Pilate, and was expressed in Hebrew, in Greek, and in Latin, so that all who should go to the place might be able to read.—Ripley.

"Come down from the Cross"—All his miracles, his lessons, and the perfection of his character, go for nothing unless he perform this test miracle. Let him show his superiority over his enemies, assert his power, and save his own life. If he does not, then he is so far from being the Messiah that he is justly crucified for maintaining himself to be so. And if he should come down from the cross, what then? What hope of mercy for his enemies? What would be the fate of men who say to him, the test of your Messiahship is to overcome our purpose of murdering you? And still worse, if he should come down from the cross, and leave the great work of the atonement unfinished, what redemption for you miserable sinners?—Whedon.

"He saved others"—They take it for granted he could not save himself, and therefore had not the power he pretended to, when really he would not save himself, because he would die to save us. They should have argued, "He saved others, therefore he could save himself, and if he do not, it is for some good reason."—Henry.

"From the sixth hour there was darkness"—The darkness here mentioned could not have been an eclipse of the sun, because it was the time of full moon when the passover occurred; and such is the position of the moon at that time that an eclipse of the sun cannot take place. Besides, the duration of this darkness altogether opposes the thought of its having been what we call an eclipse. Undoubtedly it was a supernatural darkness, caused by the Author of nature, as being harmonious with the events then passing on Golgotha.—Ripley.

"My God, my God, why hast thou forsaken me?"—Many of his followers have suffered sharper and more lingering bodily torture, ending in death, without thinking themselves on that account forsaken of God; on the contrary they both felt and expressed raptures of joy under the bitterest torments. Why, then, should Jesus have complained and been dejected under sufferings, if there were nothing in them but the pains of crucifixion? The truth is, he endured in his mind distresses inexpressible, in consequence of the withdrawing of his Heavenly Father's presence, and a sense of the wrath due to the sins of mankind, which he was now suffering.—Macknight.

"Darkness over all the land"—Of this darkness early Christian writers speak. It was not caused by an eclipse, for the moon was full, hence the impossibility of such an event. Neither could it have been the darkness which sometimes accompanies an earthquake, for this continued for three hours. It could only have been of supernatural occurrence, testifying to the divine nature of the Redeemer.

"Golgotha"—The original word signifies "a skull," as does Calvary. Many have held that Golgotha was the place of public execution, and that hence it was termed "the place of a skull." Another opinion is that the place took its name from its shape, being a hillock of a form like a human skull. The place was one around which many persons could assemble, near which wayfarers were passing, and the sufferers in which could be seen or addressed by persons who were both near and remote; all which concurs in showing that the spot was one of some elevation, and equally proves that "this thing was not done in a corner," but at a place and under circumstances likely to make Calvary well known and well remembered alike by the foes and the friends of our Lord. The traditionary recollection of this remarkable spot must have been greatly strengthened by the erection of the Temple of Venus on the place after the capture of Jerusalem by the Romans. The temple thus takes up the tradition and transmits it in stone and marble to coming ages. Early in the fourth century Eusebius and Jerome write down the tradition and fix the locality of Calvary in their writings. Pilgrims now streamed to Jerusalem from all parts of the world, and that site was fixed for Golgotha which has remained to the present hour. On the site was erected, whether by Constantine or Helena—certainly by Roman influence and treasure—a splendid and extensive Christian temple. This church was completed and dedicated A. D. 335.—Kitto's Cyclopedia.

Review of Christian Work.

BY REV. H S. LIMBOCKER.

I am in the 74th year of age and 52d in the ministry, 31 years of that time having been spent in Michigan. I have assisted in organizing 12 churches, one Y. M. and five Q. Ms. and in ordaining 14 ministers, have baptised 1,000 and witnessed the hopeful conversion of about 1,600 persons. In looking over the field I think I can say a few things positively. (a) I have not lacked zeal, if it has not always been according to knowledge. (b) I have not shuned or feared physical labor or bodily exposure, even if it has not been directed the most wisely. (c) My zeal and courage did not fail when destitution and poverty beset me, as was the case for the first fifteen years of my labor in this State, and my wife cheerfully and faithfully shared with me in labor and endurance until her health failed, seventeen years ago. During all my "labor and travail night and day" Jesus, the blessed Saviour, has been my friend and I have never regretted for an hour that I entered the ministry or the denomination that I did. I have often regretted my unworthiness and unlikeness to Christ, and I think I can truthfully say the great desire of my heart has been and still is, "Nearer my God to thee." I am fully satisfied that the real success of a minister depends upon his acquaintance with God, both as to Bible knowledge and power of the Holy Ghost. I have had very many precious seosons "in his temple" and with the dear brethren and friends with whom I have mingled, and from whom I have received so much kindness and friendship. Thank God for the blessings of this life and the promise of the future. I have been deeply interested in the success and prosperity of the F. B. church, and to it I have given the energies of my life, because I believed the general principles of the denomination were Scriptural. I have found a few in each place where I have labored who complained of my anti-tobacco, rum, slavery and Masonry, and withdrawn their support and prophesied my destitution and downfall, and some of them have tried to to fulfill their propbecy, but, thank God, I am standing straight up with a comfortable supply. * * I wish to say to you, my dear brethren and beloved denomination, that after fifty years' observation and careful examination with favorable opportunities, that Freemasonry is a system that ought not to exist on earth, it cannot exist in heaven, and no Christian should give it sanction in any way.—*Morning Star.*

H. W. Marshall, Shields, O., inquires:

"Can any reader of the Cynosure give me the address of A. P. Graves, the evangelist?"

He writes:

"I will do all I can for the cause."

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 27, 1880.

Our Politics.

The emphatic letters of several well-known and influential friends of our reform show that the true American spirit is not dead. The National Convention, at which measures have generally been taken to promote Anti-masonry in national politics, was this year so located and so pre-occupied that a lateral meeting was impracticable. For the present, therefore, we cannot see but that Bro. Conant's suggestion is the best one. We will therefore have a space allotted to correspondence on this subject; only suggesting that unless there is something valuable to be said, a postal card ought to hold each letter. Let all be addressed to the publisher of the *Cynosure*, Ezra A. Cook, who acted as chairman of the National Committee four years ago. In a few weeks, if best, a meeting can be called in connection with the seceders' convention. Now let us have a thousand or two votes every week with Bro. Conant's hurrah for every one.

The Cincinnati Conference.

This quadriennial meeting of the Methodist Episcopal churches has had more sensations than ordinarily falls to the lot of ecclesiastical meetings. Its numerous elective general offices have generated a semi-political character in a portion of the proceedings hostile at once to harmony and spirituality. This was notoriously manifest in the election of bishops, and in subsequent efforts last week for a colored bishop a majority report was presented in favor of one, but the opposition was bitter and prevented final action. So far did the temper of some speakers carry them that even the separation of the colored churches was suggested. On Saturday the question of the consolidation of two Southern papers aroused even greater confusion and excitement.

Miss F. E. Willard in her efforts to get a word before the meeting for her temperance work, asked for the privilege of a ten minutes' speech. The conference fought over the proposition as making a precedent for two hours. Miss Willard was voted her time, but refused, under the circumstances to use it.

But the most interesting action of the conference was in respect to lodge fellowship. At its last meeting Thos. H. Lynch, a prominent Freemason was appointed fraternal delegate to the Wesleyan General Conference which met at Pittsford, Mich., last year. The record of this delegate is given in the *Anti-Masonic Christian Herald* of Nov. 26, 1874, thus:

"Thomas H. Lynch, a preacher of the Methodist Episcopal church, stationed at Indianapolis, is Grand Chaplain of Freemasons of Indiana. He is popular among his 'brethren of the mystic tie;' so much so that a commandery or lodge of Knights Templar, of this State was named after him. The governing body has, however, ordered this name to be dropped, in compliance with a law recently enacted which forbids commanderies being called after living members. Their wisdom in this matter is apparent, because they have learned by painful experience that the Gospel still has power to emancipate men from bondage to the lodge—not even the imprecations of double damnation uttered by every Knight Templar being sufficient to deter converts from discharging their duty by confessing the wickedness of Freemasonry.

Not many months ago, as the writer was conversing at the corner of Washington and Pennsylvania streets, Indianapolis, with Thomas Evans, a presiding elder of the United Brethren church, Thomas H. Lynch walked up and took part in the conversation. Mr. Evans said to him: 'We were just talking about Freemasonry; but you do not belong to that class of Masons who believe it to be a saving institution?'

Mr. Lynch deliberately replied: 'I do; because Masonry teaches that the Bible is God's most inestimable gift to man.'

When reminded of the practice of excluding Christ's name from the texts employed in the lodge, the Masonic chaplain was silent."

The reception at Pittsford of this Masonic delegate, whose hypocrisy toward Christ has been manifested on more than one occasion, will be remembered. President Wardner met the devil disguised as an angel of light unflinchingly and, sustained by the Wesleyan brethren, sent back the messenger of discord and darkness. The report of the delegate at Cincinnati is thus heralded in the Indianapolis daily *Sentinel* of May 6th:

"Some considerable merriment was created by the reading of a report presented by Rev. George L. Curtiss, of Fletcher Place, Indianapolis, from Rev. Thomas H. Lynch, who had been appointed to represent the General Conference at the Wesleyan Conference of America, at Pittsford, Mich., in 1879. The report set forth that Mr. Lynch duly presented himself at the appointed place, but was met at the threshold of the door with the query, 'Are you a member of any secret society?' and on giving an affirmative reply was told, 'You can not enter here.' The unanimity with which this conference voted to close all communication with the Wesleyan is indicative of the fate which is destined to be meted out to a resolution subsequently offered by some mistaken fanatic, that 'this conference advise all Methodists to abstain from connection with secret societies, and to discountenance them.'"

The *Sentinel* is run by Freemasons and its special correspondent at the conference is a man devoted to the lodge and theater. The "meriment" caused by the report was not universal for a nnmber of the members assured Bro. Wardner that the Wesleyans were right in this matter; while Dr. Monroe, one of the secretaries and J. M. Buckley, editor elect of the New York *Advocate*, made an ignominious display of their Masonry. What became of the resolution referred to does not yet appear, but the conference has been compelled again to take action on this topic, to them so unwelcome, though we must say in a manner to provoke the judgment of God.

—The unexplained and unusual action of the Fox River Association of Illinois churches as seen in Father Preston's letter indicates the power held by the lodge over the Congregational denomination.

The Keys of Sect.

This book, by ex-President Julian M. Sturtevant, which has been laid upon our table, is one of the signs of the times. It is an outbreathing of a longing for catholicity that will find an earnest response and a hearty God-speed in thousands of hearts which long for Christian unity and are disgusted with the lying pretences and hypocrisies of sect. In its spirit it seems earnest, honest and devout; in its method, clear; and in its argumentation, generally sound and conclusive. The author in the preface says that he has not selected the subject because he desired to write a book, but has written a book because for years he has groaned in spirit over the desolations wrought by the power of the keys. This common statement which is often false, seems in this case to be literally true.

The work is divided into three books; the first treating of the Apostolic church, the second of the Transition church, and the third of the churches of modern Christendom. He endeavors to show that the Bible contains a full and perfect statement of the principles on which the kingdom of God on earth is constructed; that the early Christian churches were organized and conducted in accord with those principles; that very soon after the Apostolic age men departed from these principles, corrupted the church, and made it a human rather than a divine contrivance for promoting the knowledge of the truth; and that the sects of modern Christendom are now wandering in the wilderness, searching for that promised land of peace and unity which Christ prayed for and promised to his followers.

The author thinks that the disintegration and corruption of the church was and is owing to the doctrine of the "Power of the Keys." This doctrine he states thus: that no man is authorized to administer the ordinances of baptism and the Lord's Supper who has not been ordained to that work by some other ordained men, and that no church has a right to allow persons to participate in these rites until it (the church) is satisfied that they have a right to do so. This doctrine the author thinks culminated logically and necessarily in the Romish anti-Christ, and is now the bane of Protestant Christendom, each sect arrogating to itself in its weakness and insignificance the power that Rome wielded with such terrible effect through the long period of a thousand years.

The legitimate inference from the arguments of the author (though he does not state it) would seem to be about this: Ministers should neither be licensed nor ordained by men, but should enter upon their work whenever they feel called upon to do so, without consultation with, or reference to, any human organization whatever; the rites of baptism and the Lord's Supper may be properly administered by any Christian, to any person desiring to receive them, whether the person administering, or the persons receiving them are, or intend to be, ministers (in the ordinary sense of the word) or members of any church whatever; church discipline in the sense of exclusion from the ordinances of the church is unscriptural and wrong, an unwarranted exercise of "the Power of the Keys," that can only injure the cause of Christ, the only proper discipline being that withdrawal of confidence and co-operation which necessarily follows the commission of flagrant acts of wickedness. These conclusions are not clearly stated, but seem inevitably to follow from the author's reasoning, and we hazard nothing in saying that they will be admitted by few Christians at the present time.

There are another class of statements in this work which will, among intelligent Christian, command almost universal assent. When the author declares that modern sects divide and disgrace the Christian catholic church; that they are based on nothing but rival governments and names; that the more compact and powerful they are the more they hinder and damage the cause of Christ; that the church of the future will be either the perfection of the papacy or the independence and unity of the apostolic age; when he gets on to this ground he stands where an immense number of Christians are in heart to-day.

It could have been wished that the writer had more clearly outlined the method by which the church of the present is to escape from its present anti-Christian and demoralized condition. If he had decidedly and earnestly advocated an abrupt and final abolition of sect names it seems to us that he would have perhaps done more to accomplish his purpose than by all else. Men are at present Congregationalists, Presbyterians, Methodists, Episcopalians, Baptists, etc., etc., *ad nauseam*, not because they know or care anything about the principles supposed to be represented by these human designations of "the Bride, the Lamb's Wife," but because they were born into these little sectarian pens which men have built for God's sheep and don't know how to get out. Take down the sectarian signboards and the concern would close out at bankrupt sale in a year.

It is not necessary to go farther in the analysis of this book. It is a great step in advance to have the sins of sectism so fully stated and so soundly denounced. We wish that every Christian in the world might read, mark and inwardly digest this book. The evil which it rebukes is a colossal one; is entrenched behind centuries of custom and mountains of ignorance of God's Word. It will die hard; die fighting, but it will die for all that, and this book is one of the means which God will use to bring about this consummation.

—Brethren Browne and Lowe were speaking at Tonica, Ill., on Friday and Saturday last. They are expected at Wheaton next week.

—Bro. J. McCleery, late of Marshalltown, Iowa, has lately removed to Ford, Holt county, Nebraska, where correspondents may address him. The Nebraska brethren will welcome this tried and true worker to their number.

—Elder Halleck Floyd of Dublin, Ind., president of the Indiana State Association has been nominated by the Republicans for the State Legislature. It is a cheering sign when men of God who are not afraid of their convictions are nominated for responsible offices. The Republicans of Wayne county, Ind., have recommended their good sense to all the world by the act. Let such men everywhere be elected as our rulers and legislators.

—The third degree exposition at Carpenter Hall in this city on Monday night of last week was one of the most effective meetings ever held in this city. The hall was crowded and the interest intense. The lodgemen who had formerly come in to taunt were, if present, under conviction, or were absent for fear that they might come to such a hopeful state. Without disturbance the lecture proceeded to the end, and every word had its effect upon the candid, intelligent audience. The continuation of these meetings in other parts of the city is now receiving the attention of brethren Stoddard and Ronayne.

—We clip an item from the correspondence of the *Evangelist*, the Disciple paper lately removed to this city from Iowa. The editor replies, and while maintaining that "the tendency of the various secret societies is to wean away the affections of their members from the society of which Christ is the founder," and that men who "unite with these societies, finding in them a certain degree of goodness, and some religious rites, are satisfied with the privileges afforded, and are prevented from seeking membership in the church of Christ;" yet objects to going to the extremity of church discipline, against the lodge. We are glad to note the discussion of this great question in the *Evangelist*, for there is no doubt that the spirit of honest inquiry will lead the editor to see that the idolatrous ceremonies of the secret lodge worship are no more to be compared with the singing of psalms or instrumental music in church worship than is Mormonism or a powwow in an African jungle.

—The citizens of Louisville, Kentucky, were lately mystified by the appearance in their midst of a body of men claiming to come from fourteen States and calling themselves the "Supreme Conclave of Heptasiphs," or "Seven Wise Men." It is believed they added nothing to the local stock of common sense or acquired intelligence.

The Masonic Obligation and the Oberlin Case.

CHICAGO, May 20, 1880.

On the 30th of December last I wrote briefly stating, on what seemed good authority, that the First church of Oberlin had received a Freemason to its fellowship. The announcement was received with surprise and led to investigation and discussions more fully revealing the facts. Thinking it proper that men of greater experience should first be heard, and hoping such action would be taken as to render further reference to the matter unnecessary, I have said but very little.

In the absence of such action, so far as I know, and inasmuch as I am credited with lighting the "pyre" on which to immolate honorable Christian brethren, it is due to myself and others interested that I either confess or vindicate myself from the imputation of "having published erroneous statements." Were this a private matter, or a case from the remote past, or "a thing done in a corner," it might appropriately be passed without further comment; but since, as Bro. Dow says, "the Oberlin church is not a light put under a bushel, but a city set on a hill," with an influence as broad as the continent and as lasting in effects as eternity, it merits more than ordinary consideration.

The one question in this inquiry is, Did the First church of Oberlin receive an oath-bound Freemason to its fellowship and communion without his giving sufficient evidence that he had repented of and separated himself from his sin? The church and its pastor admit that "active connection" with Freemasonry is a sin worthy of special legislation and resolves by adopting a strong testimony against it. The difference between inactive and "active connection" with Masonry, is perhaps material but both are "connection," and I do not suppose the First church by putting such special stress on "active" membership means to be understood as approving inactive connection with the order. It may be necessary in future to inquire where the line of distinction runs, and by whom it is drawn, but for the present I shall assume that the First church and its pastor consider "connection" with a Masonic lodge a sin, whether that connection is "active" or inactive.

That the applicant in question once committed the sin against which the church strongly testifies is admitted. His declaration is, "I was made a Mason in Canada about twenty-five years ago." This fact suggests the inquiry how he became so. Was it the ceremonies he passed through or the obligation he took? When asked on the night of his admission, "What makes you a Mason?" he replied, "My obligation." Robert Morris, who is unquestioned as a Masonic author, says, (Freemason Monitor, page 240) "It is the covenant that makes the Mason," and to this all reputable Masonic authors agree. In Oberlin the man stated before the church, "I was made a Mason." In Canada before the assembled lodge when asked, "What makes you a Mason?" he replied, "My obligation."

This was then the exact state of the case as the applicant stood before the church. He had been made a member of an order which the church pronounced wicked and the oath he took at the time of his initiation made him a member. The proper question to ask was, "Are you a Mason now?" "Do you regard your covenant as valid and hence as binding you to any extent at this time?" All questions about how he liked the ceremonies, or his brothers in the lodge, or how often he had attended meetings of the order, or whether he would feel at liberty to join a lodge, etc, were irrelevant and simply diversions from the vital issue pending.

Rev. Mr. Burr, comprehending the case, asked, "Are you a Freemason?" He replied, "Yes and no." To a second inquiry, "Do you feel yourself bound by your Masonic obligation?" he responded, "Yes, and it would be better if men in general would regard their obligations more than they do."

The first reply is simply an evasion and so palpably Masonic as to leave no doubt of its origin. The attempts to parry a fair and proper question by such a crafty dodge, is itself an insult and wholly beneath a true gentleman or Christian. The second reply can not by any possibility be tortured into a confession of sin in taking the Masonic oath, or of the remotest purpose to abandon it. If such was his intention at the time the brother could hardly have been more unfortunate in his choice of words, for, to ordinary minds, they mean the exact opposite of repentance or Christian candor. Further consideration probably induced a modification, just as the secret craft is wont to shift its sails to catch the passing breeze; but this was the first impromptu response, and how any man or church could construe it otherwise than as a frank and bold confession of allegiance to the "obligation" that made him a Mason is more than I can understand. He said he was a Mason. He said his "obligation" made him a Mason, and that he considered that obligation binding. He virtually avowed his belief in the sanctity of the Masonic oath by putting it on a par with obligations which would be "better for men in general to regard," and if he was not a Mason he was certainly incompetent as a witness or grossly dishonest as a man, or else I am utterly incapable of understanding the most simple and common words in the English language.

In my next I propose to examine some of the collateral proofs that the man in question was accounted a brother by Masons themselves, and that they felt bound by the same "obligation" he classed with those that "men generally" had better keep, and which made him a Mason, to take vengeance on those who opposed his admission to the church on the ground that he was oath-bound. J. P. STODDARD.

OBITUARY.

JOHN R. WAINWRIGHT, the subject of this short sketch, was born in Dutchess county, New York. In 1842 he married Miss L. J. Strafford, and in 1845 they moved West and settled in McHenry county, Illinois. Since that time the family has resided in and near Woodstock. His wife and family of eight children, five sons and three daughters, survive him.

Mr. Wainwright was a Christian man and belonged to the Baptist church of Woodstock. He was a man of decided convictions and always lived up to them. Through the secret wire pulling of the lodge the so-called "Knights Templar," got permission to march into the Baptist church in their full regalia of the order on Easter Sunday and every one armed with a deadly weapon to go through with their military tactics in the church that had been solemnly dedicated to the service of God. The order went through the solemn mockery of repeating the creed and the Lord's prayer as if to atone for breaking the Sabbath and otherwise desecrating the house of God. Mr. Wainwright was so grieved and disgusted at the way the minister and the church (as he expressed it) had sold it to the lodge that he could not conscientiously attend upon the services of the church to which he belonged.

Mr. Wainwright was a strong temperance man for many years. He was also an old line Abolitionist, and when the Rebellion came on he worked with might and main in defense of the government and often said his prayers had been answered when the government was sustained and slavery abolished. He was an anti-secret man of a decided type and the writer of this article has often been aided and encouraged by his counsel and advice in his endeavors to spread light and truth against the darkness and falsehood of the secret lodges. He has left a good record behind him which his family and friends have just cause to be proud of.

LINUS CHITTENDEN.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, May 27.—So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.—1 Cor. 9:24, 25.

FRI., May 28.—Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10:31.

SAT., May 29.—Blessed are the pure in heart; for they shall see God.—Mat. 5:8.

SAB., May 30.—Not as I will but as thou wilt.—Mat. 26:39.

MON., May 31.—Who can understand his errors? Cleanse thou me from secret faults.—Psa. 19:12.

TUES., June 1.—Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.—1 Cor. 13:1.

WED., June 2.—Let all things be done decently and in order.—1 Cor. 14:40.

Home Circle.

Morning.

Night wanes—the vapors round the mountains curled
Melt into morn, and Light awakes the world.
—Lord Byron.

Now morn her rosy step in th' eastern clime
Advancing, sow'd the earth with orient pearl.
—John Milton.

Wake up! The sun presents an image in his rays,
How man can shine at morn to his Creator's praise.
—Ruckert.

Lo! on the eastern summit, clad in gray,
Morn, like a horseman girt for travel, comes,
And from his tower of mist,
Night's watchman hurries down.
—H. K. White.

See, the time for sleep nas run;
Rise before or with the sun,
Lift thy hands and humbly pray
The Author of eternal day,
That as the light, serenely fair,
Illumines all the tracts of air,
His sacred spirit so may rest,
With quick'ning beams upon thy breast,
And kindly cleanse it all within
From darker blemishes of sin;
And shine with grace until we view
The realm it gilds with glory too.
—Thos. Parnell.

War and Whisky.

We have often expressed our conviction that if we could have stopped the grog of whisky-drinking politicians, North and South, for six months, the war that deluged our land with blood would never have occurred. We have reasoned from analogy. Rum is producing fights every day in the year, and when a man is half drunk he has neither sense nor prudence, but is ready for fight, no matter if the odds are against him.

Curiously we have just met with a fact which confirms our opinion formed years ago. The Newark *Advertiser* relates the following:

"In his address before the Woman's Christian Temperance Union, Rev. Mr. Cronway related an incident which attracted great attention, and made a marked impression. In 1865 he took several thousand prisoners from Montgomery to Mobile, Alabama, among whom was Admiral Raphael Semmes, who commanded the celebrated privateer, Alabama. This distinguished officer related a little of the secret history touching the origin of the Rebellion.

"After the election of Lincoln, twelve of the leading men of the South, representing six States, assembled in the St. Charles hotel, New Orleans, and spent a whole evening in discussing the question as to what the South ought to do under the circumstances. For an hour and a half eleven of these statesmen were averse to war; one only being in favor of it; then, however, whisky was sent for, and all partook of it quite freely, becoming, before the expiration of the third hour, quite inebriated. While these distinguished Southerners remained sober, they were averse to war; but when they became intoxicated they were unanimously in favor of war; and it was the opinion of the admiral that if liquor had been let alone that night, the terrible war, which cost the North and South so many thousands of millions of dollars, and so many precious lives, and evil influences which we have still with us, would never have occurred."

Dram-shop demagogues and pot-house politicians North and South were ever ready for war; and drunken generals and tipsy surgeons took very poor care of precious lives confided to their charge. The whisky bottle is responsible for an amount of mishief and misery which only the Omniscient One can estimate. —*Safeguard.*

Love for the Sheep.

"Therefore doth my Father love me, because I lay down my life for the sheep."

There is a truth revealed in this passage which comes from the very depth of the infinite mind, a revelation of an intensity and infinity of love, on the part of God to believers, which God only is capable of exercising. We have all known that Christ is the "well loved" of the Father. "*Therefore* doth my Father love me, because I lay down my life for the sheep." If one reason why the Father so loves the Son is the love of the Son to believers, how infinite must be the love of the Father to "the sheep."

From eternity, Christ had dwelt in the bosom of the Father, the object of his infinite and eternal love. But there was one purpose eternally embodied in the heart of Christ, which ever rendered him the object of special endearment to the Father. It was the purpose which was consummated in the winding up of the mysteries of the incarnation. Truly may the Father say to every one of his people—"Yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." The truth here presented suggests two important reflections.

The first is, the infinite guilt in us of doubting the love of God to us. If one of the revealed reasons of the love of God to Christ is the love which he bears to us, well may eternal shame and confusion of face cover us, if for a moment we question the infinite love the Father hath for us.

The second is this. If we would be subjects of special endearment to the Father, we must "lay down our lives for the brethren," even as Christ "laid down his for the sheep." Then will the prayer of Christ in respect to his people, be fulfilled in our experience, "That the love wherewith thou hast loved me, may be in them, and I in them."—*Times of Refreshing.*

"*Pour Contempt on all my Pride.*"

Some people claim that, because all men have pride, therefore it is natural and right that we should have it. It is true that all have pride, and as a rule, those who have the least to be proud of are the most proud. The old adage is, that "Pride and poverty go together." Then, if this be true, that the less one has the prouder he is, it is a legitimate argument that pride is wrong in itself. Let us state the argument thus: Pride is the offspring of a lack of worth, the result and badge of unworthiness. As men become good and worthy, they get rid of their pride. On the other hand, as they lose their quality, their pride is fostered. It is, therefore, the fruit of an evil tree; but Jesus says that an evil tree can not produce good fruit. So pride is a concomitant of evil, and is evil itself, and should be repressed and cast out.

A cotemporary has aptly put together, with the different objects of pride, the expressions of Scripture concerning them, from which it plainly appears that the way of the pure religion of Christ is not the way of pride.

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of birth and rank—"Is not this the carpenter's son?"

Pride of wealth—"The son of man hath not where to lay his head."

Pride of respectability—"Can any good thing come out of Nazareth." "He shall be called a Nazarene."

Pride of personal appearance—"He hath no form nor comeliness."

Pride of reputation—"Behold, a man gluttonous and a wine-bibber, and a friend of publicans and sinners."

Pride of independence—"Many others who ministered to Him of their substance."

Pride of learning—"How knoweth this man letters, having never learned?"

Pride of superiority—"I am among you as he that serveth." "He humbleth himself." "Made a curse for us."

Pride of success—"He came unto his own, and his own received him not." "Neither did his brother believe on him." "He was despised and rejected of men."

Pride of self-reliance—"He went down to Nazereth and was subject unto them."

Pride of ability—"I can of mine own self do nothing."

Pride of self-will—"I seek not mine own will, but the will of him that sent me."

Pride of intellect—"As my Father hath taught me, I speak these things."

Pride of bigotry—"Forbid him not, for he that is not against us is on our part."

Pride of resentment—"Father, forgive them, for they know not what they do." "Friend, wherefore art thou come?"

Pride of reserve—"My soul is exceedingly sorrowful even unto death. Tarry ye here, and watch with me." "The son of man must suffer many things, and be rejected."

Pride of sanctity—"This man receiveth sinners and eateth with them."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).—*Selected.*

The Character of Christ.

"In my view of the life, the teachings, the laborings and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable, too warm, no gratitude too earnest and deep of which he is justly the object. It is with sorrow that I feel my love for him so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside any of his teachings as a delusion, to turn men's eyes from his example, to meet with doubt and denial the story of his life. For my part, if I thought the religion of skepticism were to gather strength, and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come."—*Wm. C. Bryant.*

Common Sense.—Old Dr. John Brown of Haddington, England, was in the habit of impressing his divinity students with the importance of common sense. He would say to them:

"Young gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but if ye have no brought common sense with ye, ye may go aboot your business."

—I think a poor invalid, looking unto Jesus, should not be cast down by the want of a happy frame. Knowing that in Christ all fullness dwells, let him strive to reach such a frame, but let him not make his hope dependent on reaching it. "Why art thou then cast down, O my soul? I shall yet praise Him." The infirmities of the body, and heavy cares pressing on an enfeebled mind, may for a long time cloud the believer's perception of his interest in Christ, but they cannot destroy its existence. The rule is, Continue looking unto Jesus; follow on to know the Lord.

—I seldom come to the conclusion of a week but my mind is struck with the rapidity with which it has flown. Quickly has it been told up, but it can never be told again. I am hastening toward eternity as fast as time can carry me. Oh! how foolish to be engrossed by the world when I have a precious soul so worthy of my deep regard! If the thought of dying were oftener before us, sinful things would lose their deceitful influence.—*Rowland Hill.*

Childrens' Corner.

Playing Robinson Crusoe.

I want to tell you about a school mate of mine named John Nevin, who read Robinson Crusoe, and was so pleased with the book that he went to the woods to live, but did not remain very long. Nearly a mile from John's father's house was a hilly, rocky piece of land, covered with dense woods; while through it there flowed a little creek, in which John often fished. He also knew the woods very well as he often went through them with his brothers, hunting squirrels and rabbits.

Near this little creek John had found a natural cave formed on the steep hillside by a huge rock which rested on other rocks making a kind of a cave under it about eight feet deep. John formed a wall along the front by setting sticks and brush up against this rock. When completed he had a little room under the rock about six by eight feet in size. Between the cave and the creek was a nice spring and John felt he had a nice place to live, and had spent many pleasant days fixing up his camp; but he had always returned home before supper and slept in his own soft bed.

His older brother told him he could not play Robinson Crusoe unless he stayed in his cave all night, but as he feared it would be very lonely there all by himself, he always told them he would to-morrow night, but when to-morrow came he came home again.

At last, tired of their teasing, he determined to stay all night in his cave. So he took some supper with him, caught some fish, which he cooked in a a little tin pan on his fire, gathered a large pile of wood to use when it should grow dark, and it seemed to him that he could very easily stay all night in his cave.

But after a time it began to grow very dark, and he felt very lonely. He sat upon a stone between the fire and the door of his cave, and watched night coming on as he had never done before. He thought of his home, his nice, soft bed, and his mother, and felt very, very lonely. As it grew darker he placed more wood upon his fire, but the bright light shined upon the trees with a lonely glare that made the darkness beyond seem more dense.

Down the creek a little distance a screech-owl was uttering its mournful cry, while a whip-poor-will from a tree on the hillside gave out its lonely note. It seemed so very still, while occasionally he would hear something rustle the leaves away in the woods. He began to think it would be very lonely to stay all night there, and to wish we had not tried it; just then he saw a flash of lightning and heard the roll of distant thunder. That decided him; therefore closing the entrance to his cave he started for home on a brisk run.

As he approached his home he met his father hastening after him. His mother did not believe he would remain all night in his lonely cave, but when it had grown so dark and still he did not come, and there was the appearance of a thunder storm, she urged his father to go after him. After worship John went to his own little bed, and before his mother retired she looked into his room, he was still awake and said: "I cannot sleep, I just lie here listening to the thunder and the noise of the rain and feel how lonely I would have been out in the woods. I am so glad I came home, and I pity poor Robinson Crusoe as I never did before." So it is more pleasant to live in your own home with your kind parents, and so many nice and comfortable things around you than to camp out in the woods.

Last fall I was visiting at one of our ministers who has three stirring boys in his family. As I was walking with him in his orchard I noticed a very singular looking pen built near the back part of the orchard, and asked him why that had been built there. He replied: "That is our boys' work. They thought they would play Robinson Crusoe; so they built that for their camp, and the three of them camped out their one night, but that satisfied them that home was the best place after all, and have never asked to stay another night in their camp."

While there may be something nice and romantic about camp life, yet when we try it we find it is much nicer to sit in our houses and talk about it. God has formed us to live in the society of others, and no person that is sound in mind and has correct ideas about this life will find it pleasanter to live in solitude.—*Christian Instructor.*

The Children's Question.

Cora and Jim were talking earnestly about something; no one could tell just what.

"Are you sure, Cora?" Jim asked.

"Yes, I am sure," said Cora decidedly.

"But how are you sure, Cora?"

"Why, just as sure as that I am alive," replied Cora. But even this did not satisfy Jim.

"What are you two puzzled over?" asked Cousin Ray.

"Cora says there isn't a spot anywhere we can hide from God. Mind, Cousin Ray, we are not talking about a spot in this world, but anywhere! Now it seems to me if we could just get far away, off from the world, you know, there might be a place where one could be quite alone."

"Alone, without God, Jim? What does David say in that beautiful Psalm?"

Jim was not sure that he could say the Psalm.

"Do you mean the one where David speaks of going up to heaven, and flying to the uttermost parts of the earth?" he asked.

"Yes," said Cousin Ray. "If you like, I will repeat two or three verses, it is so beautiful. 'If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, but the night shineth as the day; the darkness and light are both alike to Thee.' It is the one hundred and thirty-ninth Psalm, children. I advise you to take it for your evening chapter."

"I am so glad it is that way," said Cora. "It would be dreadful to be in a place where God is not!"

"Yes, but when one has done wrong one feels like running away to hide," said Jim thoughtfully.

"That only makes the wrong worse," replied Cousin Ray. "Do you not know a better way?"

"Yes," said Jim, "I suppose we should go to our Heavenly Father and confess our sins; he will forgive us for Jesus' sake.

"But even if we do not think of God's eye when we sin, we are quite sure to hear a voice telling of our wrong deeds."

"A voice?" repeated Cora.

"Yes, the voice of conscience; and conscience seems to tell other folks too; at least it seems to us as though many people knew just the naughty things we have done. In old times there lived an old man named Bessus. He was rich, and among other things owned a large number of birds. They sang in every corner of his grounds; but their music almost set Bessus crazy. He endured it as long as possible, and then killed every bird."

"What harm had your birds done?" asked one.

"Ah!" exclaimed Bessus, "they were telling me all the time that I had killed my father. I could not got to a corner of the grounds that I did not hear the same story."

"True enough, Bessus had killed his father! His conscience troubled him so much, and he was so full of terror lest some one should suspect him, that he imagined that the birds knew his secret, and were telling it to the world. No, dear children, we cannot escape from God nor from conscience."

This is a blessed thought to those who really want to walk in the way of God's commandments; they feel glad that God sees down into the very depths of their hearts, and knows just how much they wish to please him, and how sorry they are when they do wrong. They know, too, that he is ready to forgive, and help them to begin all over again. Be glad then in the truth. "Thou, God, seest me."—*Child's World.*

Home and Farm.

Lightning Rods.

Some rods are insulated from the house by means of glass; these are dangerous. Others are attached directly to the house; only these are safe. There are two very simple principles of electricity upon which the true lightning rod depends for its value. (1) Electricity passes from points to points without explosion or violence of any kind, in a continous and unobserved stream. You may prove this by holding your knife blade to an electrical machine; the electricity will pass into it without a spark. You may prove that it has passed by putting yourself on an insulated stool and afterward letting others draw it off from you. (2) Electricity generated at one spot will generate the opposite kind of electricity in a neighboring reservoir; thus positive electricity in a cloud hanging over a house will generate negative electricity in the house. When these reservoirs are overcharged the two rush together; this produces the bolt. Ordinarily the lightning proceeds from the cloud to the earth, but sometimes from the earth to the cloud, and often from one cloud to another. The only safe rod covers the house with points; a single point is no protection; they must be on every chimney; perhaps more numerous. The rod is fastened directly into the house at every joint, and should be left unpainted, for the rust multiplies the points. These points keep a perfectly safe and harmless pathway between the sky and every part of the house; the positive electricity firing above is drawn off, like the electricity from the machine by the knife blade; no opportunity is given for the gathering of negative electricity in the house itself; a stream of electricity is passing continually between the house and the atmosphere; but there is no bolt. On the other hand, insulators prevent this free and silent flow until the accumulation is great enough to overcome the resistance, and the result is a bolt. If you have insulated rods on your house the sooner you get them off the safer your house will be.—*Christian Union.*

Mucilage.—Dissolve a teaspoonful of alum in a quart of water; when cold, stir in as much flour as will give it the consistency of cream, being particular to beat up all the lumps; stir in as much powdered rosin as will lay on a dime; also, six cloves; put in another vessel a teacupful of boiling water; set over the fire; pour the flour mixture into it, stirring well all the time; it will soon be like mush; when cool lay a cover on it; keep it cool. For use, soften it with warm water. It will keep twelve months, and will not color the paper.

Preparing Onions.—Few housekeepers can prepare onions for the table, without tears. Various expedients have been devised to prevent this. One writer asserts that peeling them under water is infallible, another is equally certain that holding them before an open fire will prove effectual; and recently a correspondent of the *Household* gives it as her experience, that holding a large needle between the teeth, prevents the usual flow of tears. We confess we cannot explain the philosophy of the latter.

—An English, writer describes in *Chamber's Journal* several cases of contagious disease in which the disease was transmitted in a manner which should excite a greater amount of carefulness to prevent the spread of such diseases as scarlet fever, small-pox, and cholera. In one case, a servant girl died of scarlet fever. Her clothing was sent back to her parents in a box. While the box was in the depot, the station master's children played about it. After it was opened, the garments were distributed among the neighbors. The children of the station master, and all who received the clothing, were stricken with scarlet fever. A man who was at work upon the roof of a wash-room while the clothing of a cholera patient was "in the wash," sickened and died of the same disease. In another case a retriever pup which had been reared in a house where scarlatina was present, carried the infection to another house in which two children sickened and died of the disease in consequence. Several cases were noted in which a very loathsome skin disease was communicated to children from cats which had in turn received it from infected mice.

Barrel Covering.—The American *Agriculturalist* for February gives a simple covering for a barrel. When a barrel of flour or sugar is opened, take the head out carefully, and hinge the parts together by means of strong linen glued on the edges, or strips of leather nailed on to form a hinge. The cover is then fixed to the barrel by tacking one of the end pieces to the chine of the barrel, and the other parts rest as they are lain down.

Book Notices.

The great work undertaken by the American Book Exchange of New York in the reproduction of Chamber's popular revised encyclopedia, is proceeding toward completion. The fifth and sixth volumes are issued bringing the work to "Georgetown," and the publishers hope to give their thousands of patrons the whole twenty-one volumes during this year. Twenty volumes was the original limit, but it is found necessary to add yet another; the price, however, has not been raised with this increase in the volume of the work. The wonderful diffusion of knowledge and especially the vast amount of newspaper reading among our American families, makes a general encyclopedia among the household necessities in every intelligent family. Those who possess a "Webster's Unabridged" have probably had a uniform experience respecting that truly great work. Its great weight and bulk prevented its use a thousand times when it would have been usefully consulted. This want has been met by small stands which hold nothing else—a very convenient article for the library of the wealthy, but in the way in every poor man's house. One great recommendation of this reprint of Chambers' Encyclopedia is that it is given us in small, handy volumes, readily taken from the shelf and conveniently referred to. Boys and girls who are ambitious to unite with their daily toil for the necessities of life that useful and general information, which will enlarge their influence, will find the purchase of this encyclopedia one of the best outlays of their slender funds.

The Standard Series has been increased by the addition of the sixth volume of Knight's justly celebrated and popular History of England, and a small volume by Canon Charles Kingsley on Town Geology. We have noticed with unqualified commendation the English History. The present volume leaves the reader amid the stirring scenes of the last decade of the eighteenth century, when Pitt and Fox and Lord North were leading characters in English politics. The value of this work will appear when it is understood that it is the only work which covers the whole period of English history from the earliest times to within a few years, and its easy style and descriptions of home life lend an attraction unknown to most other historians.

Canon Kingsley's work is an attempt to popularize the science of Geology by leading the inquiring mind into the investigation of such natural phenomena as appear in their own localities. The price placed on it, 15c., bears no comparison with the useful information to which it is both a key and an incentive. I. K. Funk & Co,, publishers, 10 Dey St., New York.

Mr. Ronayne has yet another book in press in which he shows that Freemasonry is self-convicted in the character of the oaths of the lodge. We shall soon have further notice of this book and give our readers a sample of its incisive argument.

Roberts Miscellany for May will delight the young people who receive it with its excellent contents and fine illustrations. This monthly will bring healthful reading to the household for a year for $1.50.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$147 40
Eli Tapley..... 78 74
C. C. Foote..... 25 00

Received at this office during the week without particular designation, $2.00 from K. A. Orvis of Indiana, $4.00 from Mrs. A. B. Kellogg of Wethersfield, Ill.; for Bro. Tapley $1.00 from Mrs. R. Dickinson of same place.

The Perry Baptist Church—Who will Help?

Dear Bro. K.—I learn through your paper and correspondence with Bro. J. Sleeper, that there is a small, struggling Baptist church in Perry, N. Y., which has separated from the old church in that place for conscience' sake, and in the interests of non-conformity to secretism and worldly policy; and they are in great need of a house of prayer, and are too weak to erect a suitable building among themselves. They need the sympathies, prayers and help of kind, Christian friends. Any sum remitted to J. Sleeper of Perry, N. Y., will be thankfully received and duly applied to the object in hand.

P. R. Russell.

Vineland, N. J.

—Bro. J. P. Stoddard spent the Sabbath at Wheaton, assisting in the services at the Chapel, and taking part with Mr. Ronayne in a temperance meeting in the afternoon.

—The address of Bro. Ronayne in the College Chapel in Wheaton last Sabbath evening was a masterly effort, and was heard with close attention by a large audience. Many of the Wesleyan brethren were present and numbers from other churches. The argument was clear and apparently unanswerable in its arraignment of Masonry as devil-worship. Mr. Ronayne's ability to contrast the two systems of Masonry and Romanism from actual experience in both adds greatly to the clearness and force with which he is able to fasten upon the lodge the fact of its idolatrous nature. It is probable that he will continue the discussion so well began.

—Bro. Tapley sends a list of colored ministers to whom he wishes the *Cynosure* might be sent. Who will subscribe to this object? The paper will be sent to each for $1 50.

—Captain Bundy, the sailor missionary of the lakes, has been at work through the winter visiting the sick in the hospital and occasionally preaching to them. During the fine weather of the spring he has held our-door meetings at the Lumber Market and near the new Custom House. His little ship the "Glad Tidings" was laid up at Cheboygan last winter. This season improvements have been made in the little craft. He expects to visit the north end of Lake Michigan again this summer, and good results are looked for. It is the expectation that three churches will be built on the Lake Michigan Islands the present season, the largest and most important of which will be on the South Manitou.

Congregational.

THE FOX RIVER ASSOCIATION.

Editor Cynosure:—In your paper of the 20th inst., I see a note signifying that you have not learned what was done at the late meeting of Fox River Association, but were expecting some word soon. I was not a delegate to that meeting though I attended all its sessions. The meeting was called for Tuesday evening, Wednesday and Thursday,—an excellent opening sermon by young Mr. Bascom; Wednesday morning devotional exercises, reports, etc., then history of Lisbon church was read, the pastor, Rev. J. C. Webster, being absent. In the afternoon "How to increase Sabbath-school attendance," by Mr. Stearn, and a paper on Home Missions then business, and for the evening, temperance. Thursday, review and reply to Ingersoll's lecture on "Ghosts and Hell," by Mr. Barnes of Ottawa, and discussion on resolutions in the morning and communion service in the afternoon.

At the opening of Wednesday evening service the chairman announced that the programme had been changed and that Mr. Barnes would review Ingersoll previous to the temperance exercise, and that the sacrament of the Lord's Supper would be celebrated in the morning, and the Association would adjourn in time for the members to take the 10:30 train for home. This announcement was a surprise to all whom I heard speak of it and I inquired of some half dozen or more of the members and not one had heard a word of the change until it was announced by the chairman. This change was made and carried out without any vote by, or consultation with the convention as such, and was a disappointment to all whom I heard speak of it, as it cut off the possibility of introducing the resolutions at all.

The exercises of the convention were interesting and profitable as far as they went. The temperance addresses were superior, and Mr. Barnes' reply to Ingersoll was a masterly effort. The resolutions I understood were on the subjects of dancing, card and billiard playing, theater-going, Sunday pleasure riding and visiting, and on secret oath-bound societies. This was distinctly understood by such members as I

spoke with on the subject and by others who were not members; for, in conversation with several gentlemen after adjournment it was remarked that there were resolutions to be considered on the last day, and the Master of our lodge who was present, replied: "I understand that secret societies were to be brought up."

We do not know that there was any other reason for changing the programme and adjourning in the morning but the desire of members to get home. But it did appear singular that no one could be found who had been consulted or knew anything of it until it was announced by the chairman.

The Association adjourned to meet at Lisbon in October next, when I think those resolutions may be considered. ISAAC PRESTON.

BAPTIST.

—The fifty colored theological students of the Richmond (Va.) Baptist Church Institute have decided, it is stated, to quit playing croquet and base ball, because some of the deacons of the colored churches felt aggrieved thereat. They said to the deacons: "We do not believe that there can be any sin in our taking such exercise; but if it hurts your conscience, we will play croquet and base ball no more while the world standeth."

—Bro. W. W. Ames now in Texas, wrote a while since to the *Standard* on the Obelisk business quoting Pike's estimate of their Masonic character, and adding: "The case reminds me of the expedition of Dr. Robert Morris to the East several years ago. He said that he found where Hiram floated out the timber for Solomon's Temple and named it 'Masonic Bay.'"

WESLEYAN.

—Bro. C. F. Hawley, the evangelist, preached in the College chappel at Wheaton last Sabbath morning.

—Elder Wardner, who looked after the Wesleyan interests in the preliminary Ecumenical Methodist conference at Cincinnati writes to the *Wesleyan* that freedom of discussion seems to be promised in that body, and he sees no objection to the Wesleyan churches being represented in the London meeting next year.

—Bro. E. Jones, long of Jamestown, N. Y., goes to Syracuse as pastor of the Wesleyan church there. He is one of the "called and chosen and faithful" among men.

CHURCH OF GOD.

—Bro. I. W. Lowman has resigned the editorship of the *Herald of Gospel Freedom*, and Bro. D. S. Warner is his successor. The *Herald* is the advocate of the Independent Eldership of the Church of God, and is published at Rome City, Ind. Elder Lowman has been nobly self-sacrificing in his work.

THE BRETHREN (DUNKER).

—The *Primitive Christian* places the institutions of the Brethren as opposed to the lodges. These are located at Huntington, Pa., Ashland, O., and Mt. Morris, Ill.

—The college at Ashland was partly unroofed by a recent storm.

—S. H. Bashor, editor of the *Gospel Preacher*, lately preached a sermon upon the man-made distinctions in the churches which arrange them in sectarian divisions.

GENERAL.

—The Christian converts of the Sandwich Islands sent the first thousand dollars for the building of the first evangelical church in Japan and the native converts of Japan upon the opening of the ports of Corea, recently, sent the first missionary to the millions of their next door neighbors.

—Lord Radstock, a pious Irish peer, who has been preaching evangelical doctrine for a long time with singular success to the aristocracy only of St. Petersburg, has converted General Pashkoff, who, in his turn, is now creating a sensation on the banks of the Neva by his sermons. The General is one of the wealthiest landowners in Russia, and possesses vast estates in the Ural mountains.

—Dr. Jessup, Presbyterian missionary, writing from Beyrout, Syria, says the government at Constantinople has given notice that hereafter any Moslem who becomes a Christian will be put to death, and that any foreigners subverting Moslemism by teaching Christianity shall be imprisoned without notification to their consuls. In Syria, however, intelligent Moslems condemn this action.

—The Rev. Dr. Ryle, well known as a writer of evangelical tracts and pamphlets, a few weeks ago was made Dean of the Salisbury cathedral and is now selected as incumbent of the new bishopric of Liverpool. The *Spectator* objects to the appointment, on the ground that Canon Ryle has been in the habit of calling Romanists "idolaters" and condemning Romish dogmas and practices in very plain terms.

—It is stated that in the Presbyterian church North only 2½ per cent. of the ministry are foreign missionaries. The Congregationalists send the largest per cent. of all branches of the American church —that is, 4.29. The Presbyterians South are next, with 1.33; the Baptists of the North have 1.01; the Episcopal church, .57. Southern Baptists, out of 9,145 ministers, send only six to foreign fields.

News of the Week.

—A grand reception was given to the old settlers of Chicago last week by the Calumet club. In the long list of those who came here from 1831 to '39, there are but six who antedate Philo Carpenter, the well-known patron of our reform.

—The great Exposition Building in this city has been fitted up for the accommodation of the Republican nominating convention which meets next Wednesday.

—The Illinois Republican convention held a stormy meeting at Springfield last week. The two delegations from this city which were Grant and anti-Grant were not admitted. Their case was referred to a committee in which Grant men were a majority. The result was of course the seating of a majority of Grant men in convention. Senator Logan got a seat also by proxy and led the Grant party with an inflexible hand. The opposition had no leader though Stephen A. Hurlbut was prominent. Thus one side was wholly, the other partly managed by Freemasons. In all the other States but one the nominations were made by Congressional districts and were about evenly divided between the two factions. This was voted down by the Logan party who allowed not a word of debate on any important question and the State was represented as unaminous by a desperate use of gag law. The fight will now be transferred to the National Convention where the admission of a divided delegation will make close fight.

—The Philadelphia and Reading Coal and Iron Co. and the Reading R. R. Co. suspended payments last week, and their stock ran down to 12¾. The amount of their indebtedness is some $6 000,000: their stock amounts to $175,000,000. Both companies will go on under the management of trustees.

—Judge Key was nominated on the 19th, for judge of the eastern district of Tennessee, Horace Maynard for postmaster general, and General Longstreet for the Turkish mission, to succeed Maynard. It is understood that the confirmation of Maynard and Longstreet will be opposed by the Democrats.

—A special, May 18, from Condersport, Potter county, Pa., says: "At 3 this afternoon fire broke out in the rear room of Stebbins Bros.' store, used for storing oil. By 5 o'clock every dwelling, store, and place of business in the town, except the court house, Baker's hotel, Mann's insurance hotel, and the *Journal* printing office, was laid in ashes. About forty buildings in all were destroyed. Loss probably $200,000; insurance, $75,000. No lives reported lost.

—The fire was still raging about Bricksburg, New Jersey, last week Monday, a dispatch from there states that the sun and sky is obscured and the air is stifling. The flames are fierce about Cedar Ridge and Kettle Creek. The Protestant churches had special prayers yesterday for rain. At Post's Station a house and barn and four cattle burned Saturday night. The devastation is great in Cumberland and Atlantic counties. Railroad men report great ravages by fire among the vineyards of the German population of the county. The loss is very heavy. Yesterday afternoon the residents of Asbury Park and Ocean Grove were startled by intelligence that the forest fire had reached the gates of these summer cities. Sparks and cinders, some very large, shot up from the burning woods. The fire departments of both places turned out and saved the houses from the flying sparks, while the citizens successfully fought the flames in the woods by back fires aided by a change of wind. It is reported the flames destroyed everything in and about Hammonton, Ellwood and Egg Harbor.

—The following dispatches show to what vast numbers our immigration is attaining, and suggests the necessity that is upon us to meet these people with the Word of God and Christian influences:

LONDON, May 13.—The volume of emigration promises to exceed that of April, when 29,401 persons left Liverpool, 25,587 for the United States. One steamship company will this week send out nearly four thousand passengers. Several lines are obliged to put on extra steamers. The demand for accommodation at Queenstown greatly exceeds the supply. Companies which sold tickets in advance are compelled to pay detention money to emigrants awaiting their turns. Twenty-two steamers have already sailed this week with passengers for the United States. Four more will follow, beside several freighters.

NEW YORK, May 13.—Nearly five thousand emigrants have arrived here within the past twenty-four hours, in five steamers.

—A telegram from Santa Fe says that on the 12th a band of Indians, numbering about 100, attacked Lunas' Ranch, about seventy-five miles from Rito Quorado, and killed seven —two men, three women, and two children. They also carried away two girls as captives. On the same day the band killed three of Placido Romero's herders. On the day previous the Indians are said to have had a fight with a party of Mormons near Lunas' Ranch, in the Sierra Los Escadalas, but the result of the meeting is not known.

—A Paris dispatch stating that France will take the initiative in demanding from the Porte acceptance of the international commission of supervision and administration for Turkey, says the intention seems to be to devote customs, port dues, tributes, and all that can be immediately controlled, to the normal administrative expenditure, thus saving it from the hands of the Pashas, for centuries the vampires of Mussulman countries.

A dispatch from Constantinople reports there is considerable anxiety at the palace and the Porte regarding the tenor of the instructions to Mr. Goschen, the English envoy. The creation of an internal financial commission is much dreaded, and the Sultan, with the fate of the ex-Khedive of Egypt before his eyes, will certainly resist energetically any attempt to take the financial control of the empire out of his hands.

—Persons who wrecked the train on the Andalusian railway, Spain, recently, have been court-martialed. Thirteen were sentenced to death and thirteen to imprisonment for twenty years.

—Fifty brigands have been killed near Saloncia, Turkey, others captured, and their prisoners secured. They were under the leadership of Niko, assisted by his brother Basil and his brother-in-law Kalesh, and all were armed with the best modern weapons.

—The famine in North Hungary is increasing. Fourteen hundred persons at Szinna, Comitat and Zemplin have no other food but grass, nettles and mushrooms. Troops of emigrants are leaving the country. The government has ordered the authorities to stop emigration, and the police have arrested some of the emigrants.

—A letter from Senator David Davis of Illinois, was published on Monday, and is evidently a bid for the Presidential nomination. This is not unexpected as it was believed that he left the Supreme bench four years ago with the White House in view. Supreme Justice Field has also expectations. His decisions favoring the State sovereignty doctrine are popular with the Democrats.

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Miscellany.

—The United States Consul General at Cairo reports, of the 1,460 vessels passing through the Suez canal in 1879, only one was an American, a man-of-war.

—The Consul at Hiago, Japan, reports 14,000,000 pounds of tea have been exported from Hiago during the year, over 11,000,000 being shipped to the United States and the rest to Canada.

—A house built in 1639 still stands in Dedham, Mass., and is the oldest in New England. It is beautifully situated under heavily branching elms, with a moss-covered roof. Much of the original furniture, 240 years of age, still remains, and has been in the possession of one family, named Fairbanks, during all of that time.

—It may not be generally known that we have n the nickel five-cent piece of our coinage, a key to the tables of linear measures and of weights. The diameter of this coin is 2 centimeters and its weight is five grammes. Five of them placed in a row will, of course, give length of the decimeter; and two of them will weigh a decagramme. As the kiloliter is a cubic meter, the key to the measure of the length is also the key to the measure of capacity. Any person, therefore, who is fortunate enough to own a five-cent nickel, may carry in his pocket the entire metric system of weights and measures.

—The east coast of Hudson's Bay is reported to be undergoing very considerable changes in its level. Since the posts of the Hudson's Bay Company were established at the mouths of the various rivers, there has been an increasing difficulty in approaching them with large craft, and this elevation is estimated to amount to between five feet and ten feet within the last one hundred years. The same changes have been observed on the west coast of the Bay, at the mouth of the Nelson and Hayes rivers, near which is an island called Mile Lands, now several feet above high water, which, within the memory of man was always submerged at flood time.

—The following pleasant thing in the way of definition once occurred in one of the public schools of a city in Massachusetts. A member of the committee, Captain X., was visiting the school, and, the class having read from Webster's address at Plymouth, the captain asked the class, "Who was Webster?" One boy said: "A statesman," another "an orator." "But what is a statesman?" asked the captain. "A man who goes around making speeches," answered a boy. "That is not quite right," replied the captain; "I go around sometimes making speeches, but I am not a statesman." A bright liitle fellow spoke up, "I know. It is a man who goes around making good speeches."

—The two towers of the Cologne cathedral which is now nearly completed after centuries of work, are the highest in the world. They are 524 feet 11 inches, and 515 feet 1 inch high respectively, while St. Peter's at Rome is but 469 feet 2 inches. The ridge tiles of the Cologne cathedral are 360 feet 3 inches from the ground, while the top of the dome of St. Paul's in London is only 4 feet 10 inches higher. This superb cathedral has been six hundred and thirty-two years in the hands of many generations of architects and builders. It was begun in 1248, under the Archbishop Conrad of Hochstaden, but its completion was postponed indefinitely during the Reformation. A medal will be struck in honor of this memorable event. On one side will be the profiles of Frederic-William IV. and of William I., with the years 1248, 1842 and 1880. The other side will show the facade of the cathedral.

NATIONAL CHRISTIAN ASSOCIATION.

PRESIDENT OF THE NATIONAL CONVENTION.—A. Milligan, D. D., Pittsburgh.

SECRETARIES.—Prof. R. Stewart, Philadelphia. H. L. Kellogg, Chicago.

PRES. CORPORATE BODY.—Philo Carpenter, Chicago

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REC. SEC'Y.—Thos. Hodge, Chicago, Ill.

COR. SEC. AND GENERAL AGENT.—J. P. Stoddard, 221 West Madison street, Chicago, Ill.

TREASURER.—E. Hildreth, 292 Randolph st., Chicago.

The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The aged mother of Secretary Stoddard has secured one subscription for a year.

Let us gather up the names of the pastors and people as rapidly as possible for the *Cynosure* mail list. Several write that they are at work.

Will those whose subscriptions expire in May who have not yet given us directions in regard to their copies of the *Cynosure* communicate with us promptly?

If your subscription expires in June will you secure a new subscription to forward with your renewal?

Books and Tracts sent during the week ending May 22, 1880.

By Express.

K A Orvis.

By Mail.

R M Hall, A N Woodruff, R B Robinson, C Werner, J R Smith, B A Root, A S Fernald, J Bell, J Lantz, B Cope, A E Hitchcock, G F Furrittin, J H Nicloy, J Ball, L L Coleman, W H Burbridge, G A Krenkel, B H Woodell, P A Parker, J W Green, J Esmay, J D Laflamme, M H Claron, J R Howells, J Hubner, A B Parker, C C Stollar, G W Miller, Mrs S B Allen, I McCluskey, L D Bryant, J Howard, H G Gates, G L Chapman, A Bradshaw, J E Crowther, J E Whitnack, D Henning, W D Baker, S S Tipton, I H Jones, T F Curry, G W Streit, J Simmons, R G Philpotts, C Jensen, C A Danals.

Donations to the Tract Fund.

Mrs Mary Fulton $1, D K Fulton $1, H S Limbocker 25 cents.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING May 22, 1880, from A Ashabranner, J M Allen, S B Allen, T C Appleton, J R Baxter, Jno Bell, J F Brown, J Ball, O Breed, J R Chambers, F W Capwell, G A Coleman, E C Carrington, J A Conant, B Chalfant, T F Curry, R Day, J O Doesbuag, A J Fourd, L D Felt, Z Fitch, D Fulton, C Goodfellow, C R Green, G Henry, J Lantz, H L Limbocker, J P Lytle, B Longhead, D Molyneux. M N Mills, S W Patterson, A M Paull, L Prindle, W D Pember, A L Post, Mrs S J M Robison, W Rhoads, Mrs I Stoddard, I Tripp, A Whitson, R Wait. H M Woodford, Rev. A Winsett.

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S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

MARKET REPORTS.

CHICAGO, May 24, 1880.

GRAIN—Wheat—No. 2		1 16
No. 3		92½
Rejected	80	85
Winter	1 04	1 07
Corn—No. 2		37½
Rejected		35½
Oats—No. 2		32½
Rye—No. 2		85
Bran per ton		15 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	14 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 67
Mess pork, per brl		10 10
Butter medium to best	16	21
Cheese	5	10½
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	3	9
Hides—Green to dry flint		9½
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 20	4 90
Good	4 00	4 15
Medium	3 60	3 90
Common	2 50	3 50
Hogs	3 90	4 30
Sheep	4 50	6 00

New York Market.

Flour	$4 00	8 50
Wheat—Spring	1 10	1 21
Winter	1 26	1 33
Corn	53½	56
Oats	46½	50
Lard		7 15
Mess pork		11 15
Butter	15	18
Cheese	11	14
Eggs	10	11½
Wool	18	57

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CHICAGO, THURSDAY, JUNE 3, 1880

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H. L. KELLOGG, MRS. E. A. COOK, } ASSOCIATE EDITORS.

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Notices.

THE N. C. A. ANNUAL MEETING will be held Thursday, June 17th next, in Carpenter Hall, 221 West Madison street, Chicago.

THE N. C. A. BOARD OF DIRECTORS will hold an adjourned meeting on Wednesday, June 9th, at 10 o'clock, A. M., at the N. C. A. building, 221 West Madison street, Chicago. A full attendance is desired at this last meeting of the year.

A MEETING of the Free Mission committee will be held in the President's office, Wheaton College, on Friday eve., June 4th, at 7:30 o'clock. By order of the secretary.

The following are Mr. Ronayne's appointments for June and July, so far as heard from:

West Salem, O., June 15th, 16th and 17th.

Wadsworth, June 18th and 19th.

Canal Dover, June 22d, 23d and 24th.

Shortsville and Rome, N. Y., the week following.

In West Barnet, Vt., with Rev. D. C. Faris about July 6th. Other points in New England to be visited from July 10th to August 1st inclusive.

Address, Rev. D. C. Faris, West Barnet, Vt.; Rev. D. S. Kinney, Wesleyan Office, Syracuse, or Edmund Ronayne, 104 Bremer street, Chicago.

—The monthly prayer meeting for the overthrow of the secret lodges will be held Tuesday evening, June 8th, at No. 100 Walton Place. All friends are invited. Secretary Stoddard and Past Master Ronayne both attended the last one, and the Spirit of God was present. Will friends who cannot attend remember the meeting in prayer?

Topics of the Time.

The *North American Review* has published few more instructive and useful articles during the past year than Minister Stoughton's defense of that Russia and exposure of the popular fallacies bred in this country by the malicious dispatches which reach us through Berlin or London dispatches. The uniform regard of that nation toward the United States in our times of extremity during the Revolution and the late Rebellion; the liberal tendency of the Czar in establishing a representative government on his borders out of his late victory over the Turk; the grand emancipation of forty-one million serfs without a drop of bloodshed and in the face of great opposition from the nobility; his further purpose to give to his people a constitutional government with large liberty in suffrage; the reluctance of Queen Catherine to join in the partition of Poland—these and other facts are ably set forth, and are in a large degree new to American readers. Mr. Stoughton has for some years been our representative at St. Petersburg, and writes from personal knowledge. His vindication of Russia is singularly confirmed in the dispatches of Monday, stating that the Czar had commuted the sentences of the Nihilists, mentioned in our news column, so that their punishment will be comparatively mild.

Before this paper reaches most of our readers the telegraph will have announced the decision of the Republican convention sitting in the Exposition building in this city this week. Probably no previous gathering of the kind has attracted so wide attention or been the provocation of so great political animosity. The great party begun in Worcester, Mass., by Charles Sumner and his collegues nearly thirty years ago, has fallen under the control of other leaders who have little of his integrity or his statemanship; and for want of an issue which can enlist the conscience of the people seems ready for disruption. The scandalous measures of nearly every faction represented here; the disregard of moral law; the ignoring of crying national sins; and the absorption of every interest in the avaricious grab for office, marks the decline of power, and the selection of a new agency which must maintain the true glory of the nation under future administrations.

The new administration in England finds new difficulties. Bradlaugh, the atheist, is one of the Liberal majority. In being sworn in he asked the privilege of making his affirmation. But an exception which is good for a Quaker is another thing for an atheist, and the Tory opposition backed by the established church party are fighting desperately against the admission of Bradlaugh at all. No doubt such a man is on general principles unsafe to trust in the legislature of a Christian people, and the precedent will be a good one if the opposition succeeds, although their reasons are more political than Christian. Another cloud arises about the appointments to India, the viceroy being Lord Ripon, Past Grand Master of English Masons, who seceded from the lodge and took up with Rome. An important under officer is also a Catholic. These appointments, after Gladstone's arraigment of "Vaticanism," cause natural surprise and have materially weakened the Liberal cause, so that Beaconsfield has determined to lead the Tory party in Parliament.

The long investigation at West Point has at length closed, and the final report of the members of the court of inquiry has been unanimously signed. The opinion of the court is thus summed up: "From the strong array of circumstantial evidence, from the testimony of experts in handwriting, and from conflicting statements of Cadet Whittake and the lack of veracity evinced by him in certain cases during the investigation, as shown by the evidence, the court is of opinion that the imputation upon the character of Cadet Whittaker referred to in the order convening the court and contained in the official reports of the commandant of cadets and post surgeon is fully sustained." On reading the decision Gen. Schofield, the West Point commandant, ordered Cadet Whittaker's arrest until orders came from Washington. Whittaker maintains his innocence in the face of the decision and the damaging evidence against him. In any ordinary case this evidence, as reported, would be sufficient for conviction. Whatever disposition may be made of the unhappy cadet, the character of our military academy has been open to public inspection as never before, and before the court of public opinion has also been on trial. It is true, also, that if Whittaker is guilty it only proves that West Point is to blame for his guilt, since it was the spirit of base caste and race prejudice which beset him and ultimately drove him to self-mutilation and perjury. It is a fair judgment of that institution to point to the outcome of this inquiry as its own work.

MASONIC OATHS NULL AND VOID:

AS SHOWN BY THE MASONIC RITUAL.

Masonic agents are unable to meet seceding Masons in fair discussion, because Freemasonry is incapable of being defended, and hence they must resort to the miserable subterfuge of trying to cast discredit upon the testimony of those who throw off the yoke of the lodge and who absolve themselves from its fierce oaths and ferocious penalties.

The so-called argument is everywhere heard, that a man, who has once "of his own free will and accord" assumed the Masonic obligations, has no right to violate his promise, and that he who does so becomes by that act an unreliable witness and ought not to be believed. The Masons, however, believe him themselves. They know that he is speaking the truth, but they want to throw dust in the eyes of the public, by making it appear that a man who has once voluntarily taken a solemn oath, so-called, and then breaks, it is unworthy of belief, and hence that his statements concerning Masonry must necessarily be false. Now this is no argument at all and would be altogether unworthy of notice only that some very good and honest people are sometimes carried away by its specious sophistry. Any impostor can and always does make the same defence. Those who conspire against the peace and welfare of society in any manner, as for instance, horse-thieves, house-breakers, gamblers, pick-pockets, etc., bind themselves under terrible oaths administered one to the other as in a Masonic lodge, and should any one of them secede from the conspiracy and reveal the wicked and nefarious plots of his companions in crime, the only defence they can make is that made now-a-days by the Freemasons. They will accuse him of violating his solemn oath. They will call him a "perjured villian," a "detestable wretch," "an apostate outcast," just as Freemasons call their seceding brethren, and this is the only argument that either party can use.

I am not now going to discuss this question in full, but merely wish to call attention to a most singular fact in relation to Masonic obligations and which it seems has utterly escaped the notice of all seceding Masons, even during the days of the great Anti-masonic excitement subsequent to the Morgan murder. If you look at the last line on page

127 of my "Hand-book" you will read these words:

Fifteen Fellow Crafts, seeing the temple about to be completed and being desirous of obtaining the secrets of a Master Mason or the Master's word whereby they might travel into foreign countries, work and receive Master's wages, entered into a horrid conspiracy to extort them from our Grand Master Hiram Abiff or take his life. But reflecting with horror upon the atrocity of the crime twelve of them recanted, the other three, however, persisted in their murderous design.

Now here we have, according to Masonry's own showing, "fifteen Fellow Crafts"—fifteen regular Masons, fifteen of the very first members of the craft, who entered into a solemn league and covenant together. They bound themselves, as all conspirators do, under a mighty oath administered one to the other. They pledged and promised and vowed in all the sincerity of their being that they would be true and faithful, and would "always conceal and never reveal any of the secret arts, parts or points" of that hidden mystery which existed among them and which constituted the very life soul of their secret organization. They were as sincere and firm in their purpose and determination as it was possible for men to be. They took their wicked oath, and gave their solemn promise, voluntarily and freely; and yet, strange as it may appear, the above Masonic ritual authoritatively assures us that *twelve of them recanted.* Twelve out of the fifteen seceded; twelve of them deliberately violated their solemn obligation and publicly revealed the secret which they had formerly pledged themselves "of their own free will and accord" never to divulge to any person or persons under the whole canopy of heaven.

And now the question arises, which of these two classes of men were the "perjured villians," the "detestable wretches," and the "apostate outcasts?" Those who seceded from the conspiracy, violated their oath and revealed the secret? or those other three men who stuck manfully by their oath, kept their sacred vow inviolate and murdered poor Hiram Abiff? In a subsequent part of the ritual we read; (Hand-book, page 129):

"About this time [that is the day following their recantation] the Fellow Crafts who recanted presented themselves before King Solomon, clad in white gloves and aprons, tokens of innocence, freely acknowledged their premeditated guilt and most humbly implored his pardon."

According to Masonic usage then, in fact according to the oldest of the old landmarks of the order, those men who broke their pledge and violated their solemn oath are honored and applauded with the highest marks of distinction and approval which Freemasonry could possibly bestow upon them, while the names of the three men who kept their oath and faithfully performed their part of the original contract are handed down to posterity in terms of detestation and loathing, and are every where spoken of throughout the ritual as "ruffians." Jubela, Jubelo and Jubelum, who kept their oath inviolate, are called *ruffians*, "perjured villians," while the twelve real purjurers, according to the modern Masonic argument, or those who willfully violated their oath are honored and exalted.

When the Masonic agents can answer this question, reconcile this contradiction and overcome this difficulty in the very heart of the system, in the very *sanctum sanctorum* of the Master's lodge, then it will be time enough for them to accuse seceding Masons with violating their so-called obligations. If the twelve Fellow Crafts in the days of Solomon according to Masonry's own version of the case, were not only justified but also honored and applauded for seceding from a wicked and foul conspiracy against Hiram, so I maintain and I am prepared to prove, that I myself, and every other seceding Mason in the land are much more justified in seceding from the foul conspiracy of Masonry, a conspiracy not only against one man, but against society at large; against all honest men; against all women, all young men, all old men; all deaf, dumb, blind and poor men; against the Bride the Lamb's wife; and above, and beyond all, against the Lord Jesus Christ. The Fellow Crafts formed a conspiracy of fifteen in Judea; Freemasonry has formed a conspiracy of 500,000 in North America. Twelve out of the fifteen seceded and revealed their wicked plot and are commended by Masonry itself for so doing, how comes it then that those who now follow the noble example of those twelve good and worthy Masons are "detestable wretches" and "perjured villains?" Will some bright Masonic Doctor of Divinity have the goodness to answer?

The violation of so-called Masonic covenants is the only charge which can be brought against seceding Masons by their adhering brethren, and this precedent in the Masonic system itself completely overthrows this fallacy, and furnishes an unanswerable refutation of the popular notion that because a man has once taken a wicked oath he ought to keep it right or wrong.

It is rather remarkable I think that no one has noticed this important precedent before, and I believe it will be well to study it out more fully and to use it as extensively as occasion may require.

E. RONAYNE,
Past Master Keystone □ No. 639.

KU-KLUXISM AT WEST POINT.

It must be pretty evident that the obdurate spirit of Freemasonry has at length penetrated West Point. It has penetrated and taken possession of almost every interest of the country.

But the object of the cadet Whittaker investigation is to ascertain facts with a view to justice. Now where Masonry exists, how can facts become disclosed? If Masons remain true to each other in not exposing each other's secrets, is it not likely that three cadet conspirators can do the same thing, and swear to it? If Cadet Whittaker is the guilty party, as charged, how can it be proved, if he chooses to deny it? Has he not as much right to his jewel as any Mason has to his?

The testimony of experts on chirography amounts to nothing if they should be Masons, or under Masonic influence, because they would be acting under a wrong bias. Their oaths would constrain them to divest the investigations of justice from the Masonic lodge as much as possible. There cannot possibly be any justice, or even any positive knowledge of criminal acts, where a man is permitted to take two oaths, and to observe whichever he may choose.

We do not know whether Gen. Schofield, superintendent at West Point, is a Mason, or not. It is very certain to our mind that if it had not been for negro troops at Nashville, he would not now be in command at West Point. Nashville was saved to the Union by negro troops. In Cadet Whittaker's case he had but one thing to do when Justice stepped in with her scales; and that was to retire, and give full scope to the law. West Point belongs to the people, not to the lodge; and the people care but very little about the opinions of the superintendent in Whittaker's case. What they want to know is the action of the court. It is well to know what bias, if any, it may be under.

We, as Anti-masons, maintain that the people have a right and an interest to know not only the disclosures that the Whittaker investigation may make; but they have also the right and the interest to probe this Ku-klux business to the bottom, wherever it shall shew itself. We, the people, ought not to be sent on fool's errands any longer by a few interested politicians who are running the government in the interest of Freemasonry. It is said of Patrick Henry that he declared himself to be not a Virginian but an American; while your member of the lodge is not an American but a Freemason.

Every American citizens, of any independence of character, ought to make a direct issue with the lodge and never vote for any of its candidates for office. It is the only way to free the country from the deadly gripe of this foreign institution. There is no American manliness in Freemasonry. No one who swears allegiance to it can serve the Republic except by accident. His speeches are parrot talk, void of all moral force.

The old proverb says that when rogues disagree, honest men come by their dues; but ought the American party to depend for its rights upon the disagreement of two roguish parties, both of which are resorting to Freemasonry to carry their ends? No; let us have candidates of our own, and assert the rights and the dignity of the American constitution over the Masonic lodge. Our only chance to have independent, American men in office, is to have an independent party, whose members have never bowed the knee to the idols of the lodge. If we have seven thousand such men in reserve or any other number, it is time to bring them forward *now.* If, on the contrary, there is a power above us of which the orator must not speak, nor the press publish, nor the courts take cognizance, and from which American citizens must shrink cowering into partisan insignificance, then let us honestly acknowledge that the Republic is a failure and vote for some secret society man for President.

AMERICAN.

FROM COLORADO.

Missouri and Kansas—Slave Curse and Drouth—Colorado Weather and Scenery—A Misnomer—"Up to Nature's God"—Rainless—Railway Experiences—"Sermons in Brooks"—Ute Pass.

[The treasurer of the National Christian Association, Mr. Hildreth, has been traveling in Colorado since early in May. The readers of the *Cynosure* will be interested in the following sketches kindly furnished for them from his home letters:]

DENVER, May 6, 1880.

Nothing remarkably worthy of note occurred until we reached Glasgow, Mo., where the railroad crosses the Missouri river at such an altitude as to give one the sensation of going through the air or among the clouds. I was heartily glad when we were safely over, though I suppose the bridge must be perfectly safe. I had never seen the Missouri before, but there could be no mistaking the big and yellow stream. The State is one of magnificent possibilities, but it does look as if the curse of a broken promise in the interest of man's inhumanity to man yet lingers about it.

Kansas is much newer, of course, but everything there is quite in contrast and betokens energy, industry and thrift. We were both surprised to see so few of the colored folks that have come in from the exodus of the South. But there is plenty of room for both white and colored, with still more to spare.

I write this of eastern Kansas, as of the western part we saw little, only of that portion which is near to Colorado, and which differs little from the bare though not altogether barren plains of the latter State. All day to-day we have been going through a country which, however attractive to the immense herds of buffalo that were wont to roam over it, the dusky red men that used to hunt them, or yet the seekers of gold whose way must needs lay through it as they journeyed to the Eldorado beyond; yet for the tiller of the ground, or the keepers of the flock it has so little that is inviting

that it has as yet attracted very few to itself. The doctor has a better opinion of its possibilities than I have; but so far as I can see, unless there should come a change in the amount of rainfall, etc., working an entire revolution in vegetation, only for the needs of the through travelers and traffic the iron rail and the screaming locomotive might be turned elsewhere, leaving the few mourning doves with uncounted prairie dogs to keep the unbroken Sabbath that must otherwise prevail.

The weather has favored us ever since we started; perhaps a little warm yesterday, but yet quite comfortable with the breeze, which today has so increased that here in Denver to-night it whistles like a regular north-easter, and renders an overcoat quite a luxury. It was somewhat smoky withal, so that although the mountains are but sixteen or eighteen miles away from Denver we could not catch sight of them until we were almost here.

FRIDAY MORNING, MAY 7TH.

Bright and beautiful it is, though cool. Last night there was a fall of snow to the depth of an inch or more, so that there was quite a rarity offered this morning in the line of snowballs, and I could not resist the impulse to make one, heartily wishing the boys were here to enjoy the fun. The sun however is a little too much for old Jack and he will soon have to get away as best he can without even taking along the blanket he spread out last night.

COLORADO SPRINGS, MAY 13, 1880.

To-day we have been to the "Garden of the gods." The name is a misnomer as well as heathen, but there are some very remarkable formations from the sandstone that a mind with half an imagination can scarcely other than invest with attributes only belonging to veritable life. It is perhaps hardly to be wondered at that the Indians should apply the term expressing their highest conception of the supernatural to this region of wonders, about the snow-crowned mountain with its hoary head among the clouds, the deep gorges or canons threading through the masses that tower on either hand, the springs to which they were wont to come for life and healing, and call it "Manitou," as if the Great Spirit alone could fill it with a presence worthy such a habitation.

Beyond the Garden of the gods—which by the way is really no garden at all, at least in the ordinary conception of a garden, the only vegetation at this season being stunted evergreens, the low sage, a kind of half brother to the "dusty miller" of the ribbon beds at home, white and yellow flowered currants, some scrub oaks and other "scrubs," with now and then a wild rose and a centauria, or possibly a cactus—beyond this so-called "garden" a mile or so to the northward, we found Glen Eyrie, a kind of wildly beautiful "happy hollow," the egress to which is only by way of the entrance to it. In the upper part of this glen or rather up a kind of microcosmic canon is a basin called the "Devil's Punch-bowl"—as every punch-bowl should be—though this one is evidently misclaimed, as it holds only God's own pure water undefiled, the element that he himself has made the emblem of his own cleansing power.

I do not know how these never-failing surprises that here meet one at every turn may affect other minds, but certainly they are calculated to send the beholder back with deep emotion as with reverent thought; and two somewhat different, though consonant sentiments will take deep hold upon him—"O Lord, how manifold are thy works;" "Is anything too hard for God?"

I do not know but you will count my letters pretty dry affairs, but if so, please remember that I am in a dry place where they are anxiously looking for rain. None has fallen, they tell us, since last August or September, and the usual quantity of snow that comes in early spring has this year failed to put in an appearance altogether. Hence stock is suffering and looking very poorly, while the stock men are fearful about being able to raise the lambs, many of which south of here and in new Mexico are dying already. I give the report as told to us, as personally I have seen nothing worse than very poor looking cattle, the wool of the sheep so completely covering them that I could not tel whether they were fat as porpoises or leaner than a shad.

I would like to have W. take a look at the railroad by which we went from Golden to Central City. I believe that with a single exception (and that another narrow guage railroad running through the mountains beyond and to the southward) it is the highest in altitude of any in the world. It is amazing how such a little thing on wheels can make the ascent of 700 or 800 feet, weaving up the mountain side (in a direct line of only about seven-eighths of a mile) going back and forth along the dizzy height, and crossing bridges seeming almost suspended between heaven and earth. At all events, once going over was quite sufficient for dwellers on the plains of Chicago, and we took the 'bus for the return trip downward to Black Hawk. The creek now is all that remains of the crystal stream that once poured its stemless flood through the canon, like a reputation that has long outlived untarnished character still bears the name with which it was christened. But, as in many other cases in which the greed of gold has corrupted the very springs of purest innocency, "Clear creek" now bears in its bosom its own pollution and in its babbling but brawls out its shame.

Quite in contrast with this is "La Fontaine qui Bouille" or Fountain creek," which, having its source in depths heaven-supplied, and fed by springs of the one Great Spirit, like the uncorrupted stream of Divine love and cleansing, breaks forth in the wilderness and hastens onward in its mission, every where sending out the invitation, "Ho, every one that thirsteth, come."

Along up into the Ute Pass, through which comes this beautifully clear and limpid stream, we day before yesterday made our way. Taktng an early breakfast we drove away from Colorado Springs and by 8 o'clock were well on our way to Manitou, just above which the pass narrows down to scarcely more than room for the creek and wagon road, the latter often compelled to crowd the steep and rocky side or make under the overhanging bluff by means of blasting out the sandstone which with sometimes a bed of gypsum or other lime rock, mainly makes up the lofty pile. Pushing along upward we passed the different springs and Rainbow Falls, until we reach a point two or three miles above Manitou, when a wide canon opens, or comes down, into the Ute Pass, and both sides of which thickly covered with balsam, spruce and pine, presented a scene most lovely and magnificent.

Our start was so early and well made that we easily got back to dinner, but we were glad enough to rest during the afternoon.

From the "Watchman," of Boston.

WHAT CAN BE IN MASSACHUSETTS.

A native of Massachusetts who had made his home in Pennsylvania found himself once in a company that was pretty unanimously disposed to decry his native commonwealth. He took their talk good-naturedly, and when there was a pause in the strain turned upon them with a question. "Do you think," he asked, "a man could travel through this State holding meetings, speaking against the dearest principles and sentiments of the people, without risk of being interfered with or interrupted?" No one ventured to answer in the affirmative, and one or two believed it was impossible. "Well," said our Yankee, "he could in Massachusetts." He was willing they should say their worst of his mother-State; it was enough that Massachusetts was the home of free thought and free speech. He had not forgotten that there was a time when abolitionists were mobbed in Boston, but that time was past; Boston was ashamed to have done it, and he felt that the future was secure.

That incident comes back into memory now with a feeling that is not all of gratulation. We are not as sure as our friend was that reverence for freedom pervades Massachusetts.

It is not that the people are less freedom-loving, or that any large number of them would do violence to the just liberty of the citizen. But with the growth of cities the protection of life and liberty is more and more committed to the official representatives of the popular will and to the agency of a hireling police. And magistrates and police may sacrifice our liberties when the body of the people never would do it or suffer it, were it left to their immediate decision. We have had examples of it in Boston.

While Father McNamara was lecturing here, a gentleman who was interested to observe the movement he seemed to have initiated, went one evening to hear him. To his surprise and indignation he found that the lecturer was disturbed and his auditors hindered from hearing him by the constant noise and tumult of a number of men and boys who had evidently come in for that purpose. There stood policemen looking on and not lifting a finger to preserve order or to expel the intruders. It was plain that they were in sympathy with the rioters, and rather enjoyed the confusion of these "reformed Catholics." This outrage on the freedom of speech was not the work of the people of Boston, but it was the work of their official servants, and if those servants are not made to feel that such conduct is not safe for themselves, it will become the responsible deed of Boston.

More recently the National Christian Association, organized to oppose on grounds of religious principle all secret societies, held its twelfth anniversary in this city. Delegates from many States were in attendance. Letters expressing sympathy with their aims were read from Hon. Charles Francis Adams, Wendell Phillips, and others. The meeting was religious, serious and began in quietness. But threats of violence were made. The city authorities required the Association to hire the services of twenty-one policemen for the evening sessions, and the owner of the hall compelled the taking of an entrance-fee to exclude the rabble. But a large company of men were present who carried on an organized riot of noisy demonstrations that reduced the proceedings to a dumb show. One speaker only was able for a few minutes to be heard. Others were prevented altogether. In effect these riotors were allowed to *suppress the meeting* in the presence of the police, who made no attempt to give the protection for which the society had been compelled to pay. And so savage were the threats of violence made by the mob at the close of the meeting that the officers of the society and the speakers were told by the police that it was not safe to leave the hall without an escort.

Theodore Parker, toward the close of his life, fondly exclaimed to Dr. Howe, "Dear old Boston! There never was such a city!" Did he mean to imply, There never will be again? Is the history of "*old* Boston" closed?

Was the Lodge Mistaken?

Chicago, May, 1880.

Bev. Mr. Burr, as will be remembered, was the chief actor in opposing the admission of one whom he believed to be a Freemason to membership in the First church of Oberlin. Others fully sympathized, but he led the van. Occupying such a position, he would inevitably be the "marked man" in case any resentment was to be expressed by "outsiders" who were gratified to have a Mason endorsed by an anti-secrecy church. He had dared to ask the question, "Are you a Freemason?" and to insist on a straight-forward answer before voting on the case. He had become the head and front of this offending, and a strong desire to express approval of the act and sympathy with the actors would assume a personal character. Slander and violence, the weapons familiar to vicious men, must have a personal victim, and hence leaders invariably become the object of special hate and resentment. What is done to the man is considered as done against the movement he leads, and in support of the measure he opposes.

This is a fact so patent to all observing men, that no well informed person will call it in question. Applying this test to the case at Oberlin there is reason to suppose that the lodgerists considered Bro. Burr as opposing, and a majority of the First church as voting in favor of Masonry. In proof I submit the following letter, dated February 2d, just twenty-nine days after the man was received, and addressed to Bro. Burr:

"Look here you Old Phenetic, I think you have showed yourself and got nothing for the sight, and now I, in behalf of the Fraternity ask a rest and warn you of it. Sich as you are ruining the church and making an ass of yourself. I am not alone in this matter and we are Legins this is a friendly warning and take heed you know nothing about Masonry and you better say nothing we trust this will be a timely warning if you do not want your nose Wring Keep cool. You old fenitic we are tired of Sich as you here in O, from a Brother.

Fraternal Brother Mason.

This threat was intensified and executed in part no doubt by the burning of Bro. Burr's barn on the night of the 11th of February, nine days after the letter above was dated. There was a cause for the letter and the act of incendiarism, and it is proper to inquire what that cause was. One has suggested that the man might have been an agent of the liquor dealers, and that Bro. Burr's opposition to license was at the bottom of the affair. But this does not seem probable. Bro. Burr has fought saloons and their keepers for years, in the courts and out of them, and have they ever before laid violent hands on either his person or his property? If this was intended as the "rummy's revenge" there is certainly a very remarkable coincidence between the Masonic threat and the whisky seller's revenge. But if it was designed as an endorsement of the action of the First church and a reproof to those who opposed that action it is perfectly consistent and natural.

The letter contains a notice and a threat, the burning of the barn is in accord with the notice and an execution in part of the threat. The letter contains also a complaint, not that Bro. Burr was "ruining" the saloons by opposing license and prosecuting rum sellers, but "the church," by opposing Freemasonry and not keeping silent or voting to receive one whom he believed to be a member of that fraternity.

I would not be understood as in the slightest degree intimating that those for whose approval the act in question was performed had the remotest knowledge of or the slightest sympathy with the crime or its perpetrators; for no one, not even the ruffians themselves, would presume such a sentiment. It was unquestionably purely voluntary, and the guilty fiend in human form would have as readily disclosed his purpose to Bro. Burr or Bro. Clark as to the pastor, or any member of the First church who is not connected with some secret society, and who is restrained from uttering the whole truth by an oath or covenant which he considers binding. I honestly believe the church and its pastor were snared by the "deceivableness of unrighteousness" (2 Thess. 2: 10), to the "bringing in of damnable heresies," in unwittingly endorsing an order that by constitution, legislation and uniform practice "denies the Lord that bought them," by admitting to their fellowship and communion a man who said he "was made a Mason," that his "obligation" made him a Mason, and that it would be better if men in general had greater respect for obligations, among which he classes the oath that he said made him a Mason. That those who desire to cover Masonic infidelity with the mantle of church sanctity consider the action of the minority a hindrance, and the vote of the majority a help to the accomplishment of their purpose, is evidenced to my mind by the threatening letter, the acts of incendiarism and others that I may hereafter mention. Was the course pursued by the First church in accord with the action of its former pastor, Mr. Finney? is an inquiry upon which I wish Prof. Morgan or some co-worker with Mr. Finney would give us light.

J. P. Stoddard.

Secretism—How Overthrown.

BY W. B. ROACH.

I hold that one of the greatest evils of our day, and the one that is wielding the mightiest influence and power both in church and state, and which is so destructive to social peace, national prosperity, and to the universal spread of the Gospel of our blessed Lord and Saviour Jesus Christ, is secretism in all its multitudinous and endless forms. It is sapping the foundations of social, civil and religious life; and every man who writes a paragraph or a sentence, makes a speech, preaches a sermon, defends it on the platform, in the pulpit, on the street, in public or in private, or lifts a hand in favor of oath-bound secretism, is striking at the center of social, national and spiritual life, and hurling javelins at the heart of Christ. He is supporting a system of organized evil that has the father of lies for its author. It sprang from the pit, and it is one of the most direct roads that leads to it, and must be uprooted.

Secretism in all its oath-bound forms must be cut down, overthrown, destroyed and cast out of the church of Christ. Do you ask how this is to be done? Agitate it. Discuss it. Preach against it. Lecture against it. Write against it. Print and circulate tracts against it. Let the pulpit and the press speak out in thundering tones against this hydra-headed, sweeping, devastating, destroying, damning mischief. Pray and fast over it. It may be that this kind goeth not out but by prayer and fasting. Let clergymen of every denomination, Christians of every church, Sunday school teachers, public lecturers, temperance reformers, editors, authors and authoresses,—let all good men and women lift up their united voices against it trumpet-tongued. Cry aloud and spare not, and this gigantic evil will be uprooted. "Every plant which my Heavenly Father hath not planted shall be rooted up."—Matt. 15:13.

Palmyra, Wis., May 27, 1880.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4: 4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1: 2.

Thursday, June 3.—O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.—1 Cor. 15: 55, 56.

Fri., June 4.—Let all your things be done with charity.—1 Cor. 14: 15.

Sat., June 5.—For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.—2 Cor. 1: 5.

Sab., June 6.—Who his own self bare our sins in his own body on the tree.—1 Peter 2: 24.

Mon., June 7.—Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. 15: 58.

Tues., June 8.—Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.—2 Cor. 4: 10.

Wed., June 9.—Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5: 20.

Severity of Scripture Language. — "Scribes and Pharisees, hypocrites." "Beware of dogs. Beware of evil workers." "I tell you even weeping, they are enemies of the Cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame." "That wicked . . . whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivableness of unrighteousness." "There are many unruly and vain talkers and deceivers . . . . always liars, evil beasts, ... abominable and disobedient and to every good work reprobate."

Reform News.

Browne and Lowe in Central Illinois.

Tonica, Ill., May 24, 1880.

Dear Bro. K.:—Bros. Browne and Lowe have been lecturing and exhibiting Masonry in this vicinity for the past week. On Monday and Tuesday evenings (17th and 18th), they were at Magnolia working the first and third degrees in Masonic Hall before fair audiences. On the 20th they were at Farm Ridge in Lasalle county, to which place they return this evening to work the third degree, and on Friday and Saturday, 21st and 22d, they met full audiences in the Congregational church in Tonica.

There was a bitter opposition at this place. Our bills were largely torn down or smeared with mud, but there was excellent order in our meetings and fixed attention. I think the faith of the friends of the reform has been strengthened and the opposition disarmed. Rev. Geo. Bascom was present the last evening and read the Scriptures and offered prayer. He preached twice for the Tonica church on Sabbath, and is believed to be in full accord with their views on the secrecy question.

Bro. Browne is a very able lecturer. I have heard most of our Anti-masonic lecturers and each has his peculiar merit; but I think I have never heard any one bring out the important facts and arguments with any more force and in fewer words. Bro. Lowe is thoroughly familiar with the lodge work, having had an experience of twenty years; and his manifest simplicity and sincerity make an excellent impression.

They expect to work the degrees of Masonry this week at Farm Ridge, Granville and New Rutland. The friends of reform feel strong and hopeful.

I see in the Congregational Yearbook for 1880, an alphabetical list of Congregational ministers compiled from statistics furnished by the State Associations and conferences. From this list I find that the name of Pres. Blanchard and my own have been dropped. Well, I am in excellent company; far better so than training under Dr. Alonzo H. Quint of the 32°. But how about a statistical clerk that drops a minister's name without cause or notification!

Yours, H. H. Hinman.

From the National Capital.

Washington, D. C., May 21.

Editors Christian Cynosure:—The spirit manifested by the Masons at the Boston Convention proves our cause true, noble, patriotic, grand! It proves that our God is

not their god; that our ways are not their ways, for "Why do the heathen rage and the people imagine a vain thing?" Is not their course vain, in attempting to suppress free speech by a Masonic mob? I think their acts in print, laid before the people, will do more than the arguments of all our competent lecturers, public and private, to answer the foolish argument always put forth—"My father was a Mason, it cannot be evil." "My brother was a Mason. He would not join a bad society." "My husband is a Mason. I know he would not be one if it was not a good society." Still another, "My minister belongs to it, therefore I know it is a good, religious organization, or he would not be among them."

On Monday evening, 6 P. M., May 17, 1880, at Col. M. Langhorne's office, 621 E street, N. W., an Anti-masonic meeting was held, and an Anti-masonic Association was organized for the District of Columbia. Dr. George Gross was elected president; Mrs. M. E. Johnson and Mrs. M. E. McPherson, secretaries; Dr. J. M. Ashfield, treasurer. They adjourned for one week, to meet at the residence of Dr. Gross. The work for the week intervening being a canvass by all present for Anti-masons, true and tried. It was the sense of this meeting, that work had to be done, and invitations should be extended only to those who were experimentally Anti-masons. Scar-worn veterans were the ones called for, who would not fly at the first beat of drum. Those who had been the special recipients of Masonic benevolence (?) formed the first meeting at the League rooms, and the decision was, only such should at present be solicited to co-operate in our corps.

The special object before the society is, to disseminate knowledge by the circulation of Anti-masonic literature, papers, books and tracts, and thus prepare to employ lecturers, and perhaps add another page to American history,—have the degrees given, with a grand finale—a Washington Masonic mob! Pardon the ambition of this infantile society, for the smallest seed grows to a tree.

We expect your prayers, your sympathy, your full co-operation, you representing the parent society.

In the pocket editions of the Boston Convention, which are issued to every "anti" hereabouts, the text is the N. C. A. Their hatred to this organization is the best index of the times. They must feel its power, and thanks to our heavenly Father for it. They see their sale of "secrets" is fast waning. Their occupations will be at an end in ten years, and no wonder there was an "uproar at Ephesus," for their household gods were marvelously depreciated at the Boston Convention.

Let the shout go from Boston to San Francisco, and to the isles of the sea! The Masonic god is not our God. Ours is mighty in battle, —"This King of glory." May he enter into the doors of thousands of American households, and the false gods, the graven images of Masonry, be cast out!

We have had fasting and prayer, let us now have a day of praise for the Boston Convention. Counted worthy to suffer for Christ's sake? Let us praise. Preserved from angry enemies? Let us sing praises to our God.

Our organizations are all that could be devised. The N. C. A. and the Church Mission reaching the family altars and the church altars; the Law League demanding and enforcing the legal rights and defending Anti-mason's. The American, the purest, noblest of political organizations, purifying the filthy pool of politics. What more can we ask, what more desire? We are organized to take the nation. May God speed the day. RUTH.

From Grant County, Indiana.

ROSEBURG, Ind., May 16, 1880.

DEAR CYNOSURE:—The friends of our anti-secret reform had a visit from our State lecturer, Dr. S. L. Cook, who spoke twice on Sabbath, the 16th, in the Wesleyan church of Roseburg, as usual causing no small stir. Some, like the Gadarenes demoniac cried out, "Why hast thou come hither to torment us before the time?" The lecturer being a physician, and knowing that the disease was a serious one, he applied a remedy from the Masonic *materia medica* made up from Albert G. Mackey, Webb and Sickels, and other able and ancient worthies. Some acted like men with frenzy, while in others the foul spirit made its appearance in rage and lying epithets.

The doctor is the right man in the right place. He proved himself equal to his task, and ready to put to shame the gainsayers, as he did in two instances on this occasion. We pray that the light our lecturer gave on this subject may lead Freemasons to forsake and eject from their hearts the old heathen sun-worship, and return to the Son of God.

Our staunch Wesleyans are much encouraged by the lectures and seem to take a firmer stand against this great enemy of God and man. The friends of reform claim a great victory. One whole-hearted sister was heard to say that they would have no secretist in their church. Upon such lodge intimidation has no effect. The Lord send us more with such holy zeal.

I have not learned how many were slain in the battle, but know many were badly wounded, and hope they will not recover until an application of God's grace be applied to their hearts and consciences. Our lecturer proved beyond cavil that no man can hold an intelligent affiliation with the lodge and follow Christ. So the division of old repeats itself, "Choose ye this day whom ye will serve." Pray for us, friends, that we fail not.

G. BOLANDER.

Correspondence.

From the Boston Agent.

BOSTON, May 19, 1880.

EDITOR CYNOSURE: Permit me to say to the readers of the *Cynosure* that the power of secrecy is far greater for evil than many people think. It works in the dark, among those men that love darkness; a place where Satan holds his seat with undisputed right. Here is the mischief plotted which when manifested astonishes us because executed by an invisible hand.

Rum is sold and all who are intelligent see its awful, disastrous effect, and acknowledge it. Good men and women labor in vain to stop the tide of intemperance that sweeps thousands of immortal souls before its awful current annually down to terrible destruction. All the efforts to make or enforce laws to prohibit this soul-destroying traffic are of no avail; and why? O did the good of our land know—could Mrs. Livermore, and many other noble women, who like her have given themselves up to the work of the Lord in opposing the monster, know the secret seat of power that baffles their every effort!

Is there not a power, invisible, yet felt in the halls of Congress and State legislation, and also in the courts of justice, which is detrimental to the impartial and wholesome action of the law, and does not that power have its birth in the midnight assembly of the secret lodge? Indeed it is too true, though the good men and women of America refuse to believe it; because, they say, many Christians and ministers belong to these orders. Very true. But the oaths and actions of these societies are so inconsistent and repulsive that these good people seldom ever go near the meetings of the lodge. A very large number of such have told me within the last few months that they have not been to a meeting of the fraternity for two, five, ten and twenty years; so the control of the secret chambers is left to the management of low, unprincipled and vicious men. How can anything but corruption emerge from such a place! Yet at the same time, the Christian's and minister's money and influence is sustaining these wicked, corrupt and hell-born institutions. How can their conscience endure or endorse such inconsistent and wicked conduct! May God speed the day when shame shall compel them to renounce forever the fellowship and support of such unfruitful works of darkness.

I am sorry to say that we had a rainy night again for our meeting and not as many present as at the one previous. We deferred organization for the present, but I have not given it up by any means. We have a constitution drawn up and several names, and I shall continue to secure all the names I can, and hope after Mr. Ronayne pays us another visit and arouses the friends of the cause, we shall be able to form an Association that will be a power in Boston. Thanking the New England friends for their patronage and encouragement, I remain truly yours,

J. TANNER.

The Seceders Convention.

DES MOINES, Iowa, May 20, 1880.

EDITOR CYNOSURE:—It seems to me that much valuable time is going to waste in regard to the seceders' convention. I think it might be decided soon, when and where the convention will be held, and who can be expected to be present and participate in the proceedings.

Only a few men can be particularly "bright" in several degrees of Masonry at the same time. I would suggest that it be understood as soon as possible what will be expected from each worker in the "vineyard" who designs being present, that each and all may come prepared for the work assigned to them. The spirit manifested at the convention should be fraternal and not big I and little U. Not one or two to do all the work and the rest acquiesce by only a nod or uttering the words, "So mote it be." I believe every seceder and every delegate should be encouraged and urged to participate in the proceedings. Every qualified worker of degrees should work at least one degree at the convention.

I would like to see the first degree worked by James Furguson; the second by S. E. Starry; the third by D. P. Rathbun. They would work the Iowa ritual. After which, let J. K. Glassford work the first degree, Missouri ritual; Thos. Lowe the second degree, Michigan ritual; Edmond Ronayne the third degree, Illinois ritual. Then if any of the first five mentioned are prepared, let him, or them, work one of the Chapter degrees or some higher degrees, and let Ronayne work the Royal Arch degree.

Should all decline working any degrees above Master Mason, I could, if desired, work one Chapter degree or one Council degree. I do not want to work more than one degree, and I would like to know soon, which one will be expected from me.

Every seceder should present a paper explaining why he seceded and how he became convinced that the Masonic lodge leads to eternal perdition. The papers of all delegates should be short, concentrated, boiled down, because if each member tells all the good things, he may think of or dream about, the proceedings when published will cost too much for the masses to buy.

I am in favor of postponing the convention to Feb. 22, 1881.

S. M. GOOD,
Past High Priest, Corinthian Chapter No. 14, R. A. M.

T. H. Lynch, Fraternal Delegate.

An Indiana correspondent who knows whereof he affirms, writes of the delegate of the M. E. to the Wesleyan General Conference, thus:

"It is probable that the appointmen of such a prominent Freemason as Thomas H. Lynch as a fraternal delegate to the Wesleyan Conference was a deliberate insult, and so intended; and Lynch, if he were a man of honor, would not have accepted the appointment.

"The world of profane people must be prepared to receive our principles," said the *Masonic World* in its issue for October, 5866. Fraternal delegate Lynch understands this. He does not seek, however, to pervert men to the lodge by direct means. He is a plausible fellow. He will cultivate when he can, the society of anti-secret churches, andby a suavity of manner and a profession of religion, is likely to make a favorable impression, especially upon the simple minded ignorant.

"I first met Mr. Lynch at the dedicatory services of a United Presbyterian church, where, unbidden and even unknown to the pastor and officers, he was permitted to address the congregation.

"The Wesleyan Conference was not deceived. They did right in refusing him admission. In vain was the net spread in their sight that time."

Elder Wardner writes to the *Wesleyan* of an incident which followed the report of Mr. Lynch to the Cincinnati conference:

I went early to the M. E. Book Room in search of information as to the time and place of the meeting of the committees on the proposed Methodist Ecumenical Council. I here met Dr. Monroe, one of the secretaries of the General Conference, and the conversation soon turned on Dr. Lynch, and our rejection of him as an adhering Freemason. Said Dr. Monroe, "I am a Freemason and know all about it, and you do not." I replied, "Sir, I know all about Freemasonry on evidence that would hang you and me as high as Haman, in spite of our ministerial reputations, if the same class of evidence was brought to bear against us on a capital offense. Do you not know that Rhode Island, Connecticut, Pennsylvania and other States once appointed State Investigation Committees on this question, and on legal evidence opened out the whole thing, Thad. Stevens being chairman of the Pennsylvania committee?" The Doctor replied, "I have read all that stuff, and there is not a word of truth in it." Oh, shame! where is thy blush to match this assertion? I confess that I have been prepared these years for almost any misrepresentation under the throat-cutting oath to "ever conceal;" but I was shocked beyond measure. I said, "Do you pretend to say, as a gentleman, that when you were initiated you did not consent, under certain conditions, to have your throat cut across, your heart torn out and your body severed in twain, etc." Not just ready to launch farther out into the whirlpool of obedience to his Masonic obligation in straight up and down falsification, the Doctor hesitated and made no reply.

"*Seeketh not its Own.*"

Chicago, May 19, 1880.

The Chicago *Inter-ocean*, that goes so far to pander for favor to secret clans, contains in one of its numbers for this month, a bit of poetry by a "night" Templar who lets off that the plumed feather fuss found a deceased Templar, and proceeds to prate of their chivalry in giving him funeral rites of the Masonic order, and winds up, "For it takes care of its own." It omits, however, to tell how much money and time had been abstracted from him and his family, whereby he paid dear for barbarian favors.

"Go ye into all the world" and do good as you have opportunity, is the correct doctrine. The man who quits the broad field of charity in the world to merge himself in a secret clan to advance his own selfish aims and ends, or to play the Hessian hireling to the clan to exalt its owners and leaders, at the expense and to the detriment of the rights of others, is a dangerous man in the nation, or a knave and robber in disguise.

To look after "its own" and especially to guard and care for those above the Royal Arch degree of Masonry, is the acme of its aspirations and generosity, and the greatest benevolence it desires, inculcated in its members—it must corrupt the base or the turret will totter to its fall. An unflinching, true, honest man is ever deemed an unwelcome acquisition to Masonry, as the most it can hope from him is the initiation fee and an overawed, silent tongue—he will not go again to wallow in the mire. He desires a lifetime outside to atone for the blasphemous vow choked down his throat and the horrid insult to his Creator, who has enjoined, Thou shalt do no murder.

The poetry seemed significant, puffing and blowing and strutting big as Goliath in a coat of mail and brazen front, feathers for the children, and swords and epaulettes to insult and intimidate the American citizen, and trappings and trinkets to attract silly women. The effusion breathed no missionary spirit for virtue, right or truth; only "its own." It broached rather the spirit of the brigand, bandit and pirate who so sweetly looks after "its own." The outlaw sitting in a jury box will look after his own, when a comrade is a culprit at the bar.

O. S. O.

If pride leads the van, poverty brings up the rear.

From an Old Congregational Minister.

Desmoines, Iowa.

I value the *Cynosure* very highly. I have taken it from the first and hope to do so while I live. My opposition to Masonry is a principle of the same nature as my hatred of crime and sin.

When Wm. Morgan was murdered I was a student in college; at just the age when startling events produce the deepest impressions. I began my professional life in Western New York, on the very ground where that terrible tragedy was enacted, and where society still rocked with its mighty throes, the lodge itself worst of all.

For years the courts were occupied with the trials of the murderers. But only to prove their utter impotence, where Masons and Masonry were on trial. They were abandoned when the Attorney General himself declared "it was impossible to convict a man however great his crime, if he were a Mason." And that fact made patent to every one at that time, has always seemed to me the most damaging count in the indictment against Masonry. When in Jo. Smith's days, the people of Hancock county, Ill., found it was impossible to convict a Mormon of a crime in their courts, then they resolved to extirpate the system, and justly.

Even Masonry could not endure the opprobrium of such a revelation. The Morgan murderers were acquitted, but Masonry was condemned. Their success was their ruin. The lodge was closed up, and "the idols were broke in the temple of Baal" as when, of old, a reforming prophet of God raised his voice against the idolatry of the people. The courts could not compel their witnesses to criminate themselves, as they were sure to do if Masons. And so the foulest murder went unavenged.

I have conversed with the men who knew all about those tragic scenes. Masons even, who knew every step taken with the doomed man from the hour he was kidnapped in Batavia, until with a weight tied to his feet he was pushed over the boat side at dead of night into the depths of the Niagara, beseeching them to spare him to his needy wife and children with a pathos and importunity that should have melted the heart of a Spanish inquisitor; but all in vain. This fanaticism of the lodge, more truculent and revengeful than the disciples of Loyola, could listen to no cry of an innocent man for mercy, but only to the stern decrees of their oath-pervading creed.

Masonry, as we all know, received thus a deadly wound, and the lodge was mainly closed in most of the northern States. But "its deadly wound was healed," according to the unerring word of prophecy, and now and again we see, as it were, "all the world wondering after the beast." Yes, and men now deny that Morgan was murdered by Masons! As well deny that Lincoln was assassinated by Booth, or that Jeff Davis was guilty of high treason.

And the saddest fact connected with all this prodigious wrong and crime is, that we have still among us this same institution hale and vigorous as ever, protected by such infernal panoply that no sword of civil justice can pierce its leviathan scales.

M. N. M.

A Word on the Boston Meeting.

Lockport, Ill.

How is it that the orthodox Christian press is entirely silent? A friend here who takes the *Congregationalist* says that paper has not made an allusion to it. Has the *Advance* spoken? [No!—Ed.] If a mob had been raised to break up a Methodist camp-meeting, or a company of Sandlot Kearneyites and communists had broken up and with brickbats, bad eggs and bludgeons dispersed a Congregational Association in San Francisco, would not those and other religious papers allude to it, and if not, why not?

The Christian press knows that the National Christian Association has been a regularly organized institution for the last dozen years; that it is composed of leading Christian men of the country, many of them among the most eminent in the country for learning and piety; that it is a legally incorporated body; that the great object is the suppression of a giant evil that overspreads the whole land and all Christendom; that annual meetings have been held every year in different States in the Union, and everywhere unmolested until their late meeting in Boston when the assembly was ruthlessly beset by a mob of Boston *gentlemen* of the ancient fraternity. The Christian press and clergy have just as good reasons for despising and persecuting Anti-masons now as they had fifty years ago for treating the anti-slavery men in the same way, and they did treat them the same way. I was there and well remember the process. "I know the road, I've trod it through."

Let us take courage and spread the light. The Boston meeting will pay. I hope our friends everywhere will continue the circulation of the little slip of "Important Facts" and "Phillips and Adams letters" in all places, public and private, in families and on the cars, in hotels and at public meetings; and let the public learn and know that Freemasonry, like slavery, will not bear examination and cannot endure the light, and that it can only be defended and sustained by such arguments as were used by the Boston mob.

It seems to me that the perusal of those "Important Facts" on that little slip must suggest the question to every thoughtful mind, Is such an institution a necessity in a re-

is it entitled to cognizance and fellowship by the Christian church?

Faithfully and fraternally yours,

ISAAC PRESTON.

Is Grant a Freemason?

Where men remain silent when arraigned before courts of justice, resort is had to circumstantial evidence. The lodge wants Grant.

We observe by the papers that Senator Conkling of New York, Senator Cameron of Pennsylvania, and Senator Logan of Illinois, have dictated to the delegations of their respective States to vote for Grant, and nobody else.

Now as these Senators are all secret society men, and hence represent the interests of the lodge, is it not circumstantially evident that General Grant is either a Freemason or in favor of Freemasons? Nothing short of Freemasonry could embolden United States Senators to be dictating to the American people for whom they must vote. No where else than in the Masonic lodge could they learn such presumption.

Are not all these Senators distinguished Masons? And would the Mason serve any other cause than that of the Secret Empire unless by accident?

It is time that these Freemasons who *dictate* to the American people should meet with some party that shall dictate to *them*.

Has not the Republican party been made to serve the lodge long enough; and is it not time that we should have a party that will thrust these Hiramites aside and serve the country? I, for one, will never vote for a Freemason.

CITIZEN.

Love him and keep him for thy friend, who, when all go away, will not forsake thee, nor suffer thee to perish in the end.

Our Mail.

Geo. Perry, Putnam, Windham county, Ct., requests us to re-publish an article entitled, "Were the Sts. John Masons? A conversation between a Mason and his wife," printed in 1877. Perhaps the author of those articles can give us something new on this subject, or possibly some one else may. We will, however, think about the request.

S. P. Poole, Bellevue, Mich., writes:

"Oh! how my heart bleeds when I look over the moral and political fields and see the wide spread desolation of the church of Christ, and our beloved country on account of lodge rule! And then to think how little is being done by the professed friends of reform to spread the light and stay the progress of Baal worship! It does seem as if every reader of the Cynosure could send one new name for that weekly advocate of the truth as it is in Christ."

J. A. Kirkpatrick, Lawrence, Kansas, writes:

"Masonry and other kindred societies have a strong hold in Lawrence, and although Prof. Blanchard gave them a severe wound * * they appear as well as ever standing behind their old fort Deception. I hope we shall soon be able to open on them with a long continued fire with our largest guns. Drive them to their last resort, (rotten eggs and brickbats) and the victory is ours."

E. Brooks, Villisca, Montgomery county, Iowa, writes:

"There are not near so many Freemasons among the business men as I supposed. Most all of the best men are Antimasons. I believe if some good lecturer should come to Villisca, he could get a good many subscribers for the Cynosure."

If we are faithful in educating public sentiment, God will do his part.

Dimock Archibald, Montreal, Canada, a newly found friend, orders the Cynosure, pamphlets and tracts and writes:

"For the first time, a few days since, my attention was called to the fact of the existence in good shape of the Anti-masonic war. For fifteen years I have opposed the devil's agents and arrangements of rum, tobacco and infant baptismal regeneration. Here goes a little [$3] help against the common foe of secretism."

Let us search for new friends without neglecting old ones.

I. S. Perham, Brookfield, Vt., writes:

"I shall continue to try for subscribers for the Cynosure. I pray often for you, for the lecturers, for the increased circulation of the Cynosure and for the cause in general. I pray also for the writers for the Cynosure that they may be guided by the spirit of wisdom from on high."

Let us all pray lifting up holy hands. 1 Tim. 2: 8.

W. T. Roney, Carl Junction, Mo., writes:

"I consider that even ministers of the M. E. church, who uphold the lodge and will not renounce it but claim it as an intelligent, moral and beneficial institution are not much better than its other members among whom are thieves, murderers, etc. I hope the time will soon come when these fearful institutions will be things of the past as they are fit only for the Dark Ages, and not for this more enlightened day."

Wm. Hazenberg, Passaic, N. J., writes:

"I am as busy exposing Masonry as if the whole work depended upon my efforts, though I rejoice that such is not the case."

B. Williams, Warren, Ill., writes:

"I am hopeful and joyful. Cheerfully doing all I can."

V. M. Thompson, Ventura, Mich., writes:

"I would like some more of your tracts. I find they are doing a destructive work in the enemy's camp."

Edward E. Willey, New Market, N. H. writes:

"The reports of the work [in the Cynosure] which is progressing in the various parts of the field of our reform are indispensable to me. They bring encouragement as they show weekly that there is a people who stand for right and truth. May God bless the Cynosure and its editors."

Sabbath School.

LESSON XI.—June 13, 1880.—AFTER THE RESURRECTION.

SCRIPTURE.—Mat. 28: 8-20.

8. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the governor's ears, we will persuade him and secure you.

15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17. And when they saw him, they worshiped him: but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

20. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

GOLDEN TEXT.—Lo, I am with you alway, even unto the end of the world. Amen.—Mat. 28: 20.

[From the Advanced Paper.]

BIBLE READINGS.

John 20: 1-18; Luke 24: 1-34; Ps. 2: 1-12; 1 Cor. 15: 1-14; John 20: 18-31; Mark 16: 1-20; John 14: 16-31.

POINTS FOR SPECIAL STUDY.

1. Ancient modes of sepulture.

2. Jesus' sepulchre, where and what it was.

3. Names of the women who first came to the sepulchre.

4. The eleven recorded appearances of the risen Saviour.

5. Names of the "eleven disciples." See Mat. 10: 2-4.

6. What had become of the twelfth.

7. The doubting disciple and how convinced.

8. The first great missionary sermon, when, where, and to whom preached.

PRACTICAL TEACHINGS.

1. Since Jesus rose, no believer need fear death. It is the door of life.

2. If you rejoice in this fact, tell others, that they may also rejoice.

3. The love of money is a root of every evil; it betrays Christ, it denies his resurrection.

4. Obey Christ, and he will show himself to you.

5. Go thou, and make disciples.

6. Christ is with us always, to punish sin, to bless obedience.

[From the Lesson Commentary.]

"Fear and great joy"—Fear at the sight joy at the word. The experience was a commingled one; the contradiction is one common in experience.—Abbott.

"Did run"—Those who are sent on God's errand must not loiter, or lose time; where the heart is enlarged with the glad tidings of the Gospel, the feet will run the way of God's commandments.—M. Henry.

The disciples of Christ should be forward to communicate to each other their experiences of sweet communion with heaven; should tell others what God has done for their souls, and spoken to them. Joy in Christ Jesus, like the ointment of the right hand, will betray itself, and fill all places within the lines of its communication with its odors.—M. Henry.

"Saying, All hail"—Words of exulting congratulation to mourners weeping for the dead. His work was done, a new era had begun; death was conquered in his person; life and immortality were brought to life for the world. But what will be his joy when he returns in glory to utter a last "All hail!" to sea and land, to the graveyard of the world, to the dust of every one which has been marked to his eye and precious to his heart!—N. Macleod.

"Some of the watch"—While the women were hastening to announce the Gospel of the resurrection to the disciples the soldiers were going to report it to the Pharisees; the one to publish it for the world's redemption, the other to conceal and counteract it. Satan was as quick to silence the Gospel as the disciples to proclaim it.—Abbott.

The priests were unworthy to hear of it by an angel; they shall hear of it, therefore, by the profane soldiers who came in to them much affrighted and thunderstruck, as it were, and told them all. Now the confession of an adversary is held in law to be a most certain demonstration of the truth that can be.—Trapp.

"They gave large money"—Here was large money given for the advancing of that which they knew to be a lie, yet many grudge a little money for the advancement of that which they know to be the truth, though they have a promise of being reimbursed in the resurrection of the just. Let us never starve a good cause when we see a bad one so liberally supported.—M. Henry.

"We will persuade him"—By the strict discipline of the Roman army it was ordained that if a soldier slept while on guard, or permitted his prisoner to escape, he should answer for his negligence with his life. But the Jewish leaders promise that if the report that the body of Jesus was stolen while the watch were sleeping should reach Pilate, in case he should be disposed to enforce the law they would protect the lives of the soldiers.

„They saw him"—When he stood amid them once more, after he had risen, a sudden and strange revolution took place in their minds. They saw before them him whom they had revered as the Messiah while clothed in human weakness, now raised to an unimaginable glory which at once confirmed and sublimed their former faith. They saw him victorious over the grave, and clothed with the attributes of the eternal Word. In a moment the whole sweep of the truth respecting him, hitherto only half realized, had become a radiant fact, even to their senses. The hesitating and imperfect belief in his heavenly dignity and power to fulfill all he had promised here and hereafter, which had slowly rooted itself in their hearts while he still lived, had seemed, after all, from the catastrophe of these last disastrous three days, a fond and beautiful delusion.—Geikie.

"All power"—With the resurrection and ascension Christ took full possession, as the God-man, of that glory and power which, according to his eternal divine nature he had before the foundation of the world.—Schaff.

"Teach"—"Make disciples of." More than "teach." It includes the two means which follow: "baptizing," "teaching," (verse 20;) probably referring to the whole process of Christianizing from beginning to end, because Christ rules, verse 18. Go, not to conquer men by force, but to work on their hearts, make them disciples, docile pupils in the school of Christ.—Schaff.

"All nations"—It marks a contrast between the new religion and the Jewish, which was intolerant of all other religions and made no effort at extension among the Gentiles; and the Roman religion, which was tolerant of all other religions, because indifferent, and therefore made no effort to supplant them. Whenever the church sits down content with past conquests and becomes simply conservative, employing all its energies to preserve and strengthen within its own communion what is already gained, it violates the spirit of this institution.—Abbott.

Observe that the command to make disciples of all nations implies, 1. That Christianity is a universal religion; not merely one of the religions of the world from which, with others, we in this later day are to select an eclectic and universal religion. 2. That it is adapted to all nations and all classes, (Romans 1: 16,) a claim which history abundantly justified, but which was urged by early opponents as a conclusive objection to it. 3. That not a natural development, but obedience to the principles inculcated by Jesus Christ, constitutes the secret of true civilization among all nations, and thus that Christian missions are the mother of civilization. 4. That from all nations the members of Christ's church triumphant are to be gathered to God by obedience to this commission. Rom. 10: 11-13; Rev. 7: 9.—Abbott.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 3, 1880.

PRESIDENT-MAKING.—An Oberlin friend writes that an acquaintance positively assures him that General Grant is a Freemason. The evidence is that a Masonic relative in Washington has written that he has met Gen. Grant at a lodge meeting on two occasions. Nevertheless, we incline to think that the other side have the better authority for denying such degradation to so distinguished a man. The question in our correspondence refers only to the three leading supporters of the third term nomination, two of whom are known to be leading and arrogant Masons. The lodge influence for the other candidates is not so public, but it is there doubtless and enough of it. The advertisement of the "Ancient and Accepted Scottish Rite" for a reunion "in the valley of Chicago" this week when the politicians can be put through the twenty-nine degrees, from the third to the thirty-second for $100 a head ($25 reduction for those outside the county,)—this is notice enough of the Masonic character of the Republican National Convention.

ANOTHER TIMELY BOOK.—The article in this number by Mr. Ronayne gives a fair idea of the convincing style of argument used in his new work, which came from the press last week. In this straightforward manner the author deals with the obligations of the lodge, exposing them as baseless, having neither authority from time, place or other circumstance, nugatory from their horrid imprecations, from their blasphemy, from their impossible and illegal conditions. To the one hundred and fifty thousand Masons who have dropped out of the lodge Mr. Ronayne is like a high priest of liberty, granting them absolution and pointing the way from bondage and desert. To these friends such a pamphlet is a timely help, showing how their false oath, "more honored in the breach than in the observance," may forever be put away and leave the conscience clear.

DESECRATORS of the Sabbath are in a hundred ways pushing themselves into notice. Barnum's show is making a regular business of Sabbath violation. The trains ran last Sabbath full of delegates and visitors to the great Republican convention here this week; while those on the ground were so intensely active that one of the morning papers claims that if Gen. Grant is nominated it will be due to the incessant labors of his friends on the Lord's day; and as much may be said of Senator Blaine. Last Sabbath one of our city railways opened a new line, in the northwestern part of the city, largely occupied by Germans. Extra cars were run to take these poor people to the beer gardens near the terminus. We have hope that as matters get worse they may at the same time get better. The Christian people of America are largely responsible for this evil, and have its control and suppression in their power. Let them begin as did the Sabbath Alliance of Philadelphia lately in protesting against the violation of the Lord's day by the First Pennsylvania regiment who were about to leave for New York to take part in decorating soldiers' graves; or, as the sixty prominent ladies of Newark, Ohio, who refused to assist in any way if that ceremony were undertaken on the Sabbath day. An honest and uniform course in this matter would soon remedy this abounding evil.

UNSECTARIAN principles are uniformly and surely progressing. Friends who are not prepared to adopt fully all that has been said in these columns, will yet be glad to learn that the number who are gratified with these sentiments is increating. At the Boston convention the hearty endorsement of them from several influential brethren was marked and cheering. The *Christian Standard* of Cincinnati, organ of the Disciples, has this plank in its platform: "An earnest pleader for the union of the people of God, and an unyielding foe to sectarianism and denominationalism." The *Bible Banner* of Philadelphia has also been doing great service in this Christian reform—and not without severe criticism. The last number debates the subject at length between Bro. Phelps, the editor, and a contributor. The unhappy but steady progress of the Congregational churches toward the cheerless regions of sectarianism has kept pace with their deliverance over to the power of the lodge. The work of President Sturtevant, reviewed last week, and the occasional letters of Leonard Bacon seem to be only a temporary check to a career which can only end in disaster. Notwithstanding all depressing influences, Christ's prayer for the unity of his people is being answered.

THE GREAT QUESTION RENEWED.

The General Synod of the Reformed churches, before which the subject of Freemasonry was introduced more than ten years ago, will resume that discussion this year after long silence. The report of the classis of Holland, Mich., which was widely circulated has had a good effect, one of which is to bring out the deceivableness of the lodge in the circular published on the 12th page. Without reviewing this singular document at length, it is enough to call attention to the fact that most of the different statements are so devoid of truth that only a follower of the lodge deity could have invented them, and that they argue with one voice in favor of the lodge.

The General Synod, a body professing to oppose Satan and all his works, is asked in conclusion to shut its eyes when the iniquities of the lodge are displayed and by silence—not ignore them, that it cannot do in the circumstances—but if silent it must approve them.

The *Intelligencer* finds that it will be necessary to again open its columns to this topic, and does so in a late issue, acknowledging that the overtures of the classis of Holland and Illinois will introduce an immediate interest and extended debate. In a spirit of commendable fairness it suggests that members of the lodge abstain from voting on the question, while urging that there be a free and full debate of the question from every standpoint. It hopes for a final decision; that the topic which has for some time agitated the lower church courts shall not be dismissed without "a deliverance which shall be as final as it is wise and holy." As we interpret these words there can be no "final" decision which shall not be a reflection both of the wisdom and holiness of God. Of this there can be no doubt, whatever may be the vote this year. So long as the conflict between Christ and Satan is maintained, moral questions will be irrepressible until the devil is cast out of them.

Had the *Intelligencer* not continued in a strain which argued little for its wisdom, and had not its Boston correspondent been permitted lately to defend the lodge against the National Convention meeting in Boston and to attack Mr. Ronayne with insinuations, a wise, holy and final decision might be expected. But impartiality toward the lodge, which the editor desires to exercise, is not as we judge, finding a line of compromise between it and the Christian church: and the brethren who take up this question in General Synod, overlooking the fact of the sinful character of Freemasonry and that there is no impartiality toward evil which stops short of its extinction, will find that work founded on such fallacy, cannot stand.

While they are deliberating, it behooves those churches which have already gone through this struggle, and to whom the Holy Ghost has given light, to cry unto God that his truth may prevail in the Reformed Synod and the powers of darkness and death be signally overthrown.

DO THEY INCREASE?

The loss of one hundred and fifty thousand Masons to the lodge during the past ten years, as reported by so eminent an authority as J. H. Drummond, of Portland, Me., last year, was largely attributed to the "hard times." But, since this excuse has been removed for some two years, have the Freemasons or any other order a right to plead it for the losses which continue to make wide gaps in their membership?

The Grand Lodge of Freemasons in Indiana met a short time since. The Grand Master's report shows but four dispensations issued for lodges in Spencerville, Binghurst, Sylvania and New Goshen. Immediately following the W. M. of Lewisville Lodge sends word that his lodge has unanimously surrendered its charter, because of financial embarrassment "and a want of interest in Masonry." At the same time the lodge, according to the Grand Master's statement, had no debts, property in abundance and money in the treasury. Other lodges which died a natural death were Xenia No. 267, Springport No. 544, Rice No. 400, Silver Lake No. 499, Wooster No. 176, and Holton No. 497. The Grand Master besides suspended seven lodges, which it is not necessary to name, because, of the forty-nine lodges which were in arrears to the Grand Lodge, these failed to respond when called upon for payment. Thus in Indiana fourteen lodges are practically wiped out, while but four new ones were established. The Grand Master does not attempt any explanation of this ruinous state of his jurisdiction.

The Odd-fellows of the same State have to lament the net loss in their Grand Encampment of 251 in a total membership of 7,238, of whom 2,125 are classed as "*dormant.*" In Connecticut, however, this order is more prosperous as it has gaind 296 in the membership of its subordinate lodges.

These reports will be continued from time to time, and they must be accepted as a measure of the efficiency of the opposition to the lodges.

—Ex-Bishop William Hanby of the United Brethren in Christ died at Westerville, Ohio, May 17th. He was from 1837 to 1853 chosen by the General Conference to fill several of the most important offices of the church, of which the editorial care of the *Telescope* was not the least.

—Brethren Browne and Lowe are in Wheaton and Chicago this week. It is hoped that the way will be opened for work in Aurora and St. Charles.

—The new Reform Song Book promised us by Geo. W. Clarke, has been much delayed by the failure of the printers to meet their engagements. Mr. Clarke has finally been compelled to have the work finished in Philadelphia and hopes in a few weeks to fill the numerous orders already waiting.

—Secretary Stoddard went to Ligonier, Ind., a day or two last week. He found Father Leuty mourning the death of his loved wife, whose obituary appears in another column.

—Mr. Ronayne is expecting soon to start for the East, as see his no-

tice. He is this week at Wheaton assisting brethren Lowe and Browne.

—Look out for the political letters next week. We must warn correspondents against the habit of speech-making when political questions are in hand. Say what you feel prompted to, but say it very quick. Every man, and woman too, may have a vote in this informal ballot. Let every Anti-mason speak his mind.

Commencements.

Commencement week of *Westfield College* begins with examination of classes June 4th, and closes with the exercises of commencement day, Thursday, the 10th. The week is occupied with anniversaries, lectures, Baccalaureate by Pres. Allen, session of the Board, etc., etc. The friends of the institution and general public are cordially invited to be with us.

Lewis Bookwalter,
Sec'y of Faculty.

At *Wheaton* the term examinations take place next week. Baccalaureate sermon on Sabbath morning, June 13th. Annual Address before the Society of Inquiry, on the evening of the same day, by Rev. L N. Stratton, of Syracuse, N. Y. Graduation exercises of the Preparatory school on Monday evening. Alumni meeting Tuesday evening; address by Judge Harvey Potter, of Jefferson, Iowa. Commencement exercises on Wednesday. In connection with the latter an address by A. M. Milligan, D. D., of Pittsburgh, is expected; and in the evening a grand concert is in preparation.

What Next?

Bishop Fallows of the Reformed Episcopal church has made arrangement with preachers of different denominations to have them present in his church in this city their respective reasons for their different tenets.

The first came off last Sabbath evening, and being delivered by the Baptist orator, Rev. Dr. Lorimer, drew a full house. Dr. L. stood up manfully for Baptist principles, and when he alluded to the ordinance of baptism said it was but a symbol of the burial and resurrection of Christ and their own.

He illustrated this point by alluding kindly to Freemasons, "of whom there were many in Chicago," (here an echo of approval was heard) as bearing the square and compass as their symbols of duty, justice and light.

He] did not, however, indicate that by their so adding these symbols to the Bible they should be condemned.

It is true that the Masons have planned to prepare the Chicago mind for the August display by having favorable allusions to the lodge made in the different churches? Why should one say that the great Mason of the universe would finish the pyramid when he had placed the last soul on its top. Why should another tell of the symbols of the square and compass representing truth, justice, etc.

The Southern Tour.

It has been proposed to raise $1,000 as a special fund to aid four missionaries in a tour through the Southern States to be commenced just after the next Presidential election. Fifty-two dollars have been subscribed or contributed to this fund, and several persons have expressed their willingness to engage in this work. Shall we have the amount secured? Let all who are favorable to this work send their contributions or pledges to H. L. Kellogg, *Cynosure* office, 13 Wabash avenue, Chicago, Ill.

H. H. Hinman, *Sec'y.*

Death of Mrs. Leuty.

Ligonier, Ind., May 27, '80.

One more of the faithful has passed from toil on to victory. On the early morning of May 12th, without a moan, a sigh, or a struggle, sister Chloe Leuty completed her earthly pilgrimage of 87 years, 1 month and 27 days. She had been unusually well until two or three days previous to her decease, and retired the evening before feeling very comfortable. Bro. Leuty occupied another room, leaving his companion in care of Miss Mary Kent, who had been employed in the family for some eight months. About two o'clock Mrs. Leuty called for and received some attention from Miss K, and then lay quietly down. In about an hour her attendant went again to her bedside, placed her hand on sister L.'s forehead, and finding her quiet she passed out into the next room, when the impression came to her that sister Leuty was dead. She called friends who were near, who approached her bed to find her sleeping the untroubled sleep of death. Thus with "Jesus and his holy angels" alone to attend she entered within the vale. Her pastor, Rev. A. Worth, conducted the funeral services on the following day in a devout and simple manner which accorded with the active but unobtrusive life of the deceased. Sympathizing friends gathered to express respect for the departed, and bestowed kindly ministrations upon the bereaved husband, who is firmly clasping the outstretched hand that is leading him on to join the triumphant host.

J. P. Stoddard.

—The legislature of the State of Maryland recently enacted a law requiring all "co-operative and mortality assessment insurance companies and mutual aid societies of other States, "except secret societies," to quit the State or to deposit $100,000 with the insurance commissioner. So long as Freemasons and Odd fellows are elected to offices, will unjust discrimination go forward.—*Christian Radical.*

—Let it no longer be said that Freemasonry is not a religious institution; while we claim that it inculcates a system of religion. We are ready to affirm that it is not the religion of Jesus. Any system which professes to teach a way to heaven is a system of religion; but that which points out a path without a crucified Saviour, and the sanctifying influence of the Holy Comforter, is not only false, but in direct hostility to the true God and the souls of men. Such a religious system is that of Freemasonry.—*C. R. S., in the Christian Worker.*

—It is a Romish maxim that "ignorance is the mother of devotion," and one reason for the adoption of this no doubt is the necessities of the case. It is a curious question, and one which will probably never be solved, how far the educated, and in some respects intelligent, popish priesthood believe the *feticism* which they inculcate and foster among the people. That at the close of the nineteenth century, and in the heart of the free and enlightened American republic, we should find a superstition as base and degrading as that which enslaves the savage tribes of Africa is strange indeed! Any country, or community, which contains any considerable per cent. of this element, has within it a danger of no mean magnitude. John Knox is reported as having said that he feared the saying of one popish mass in Scotland more than the landing of a French army.—*J. P. Lytle, in United Pres.*

How Shall we Vote?

Pres. C. G. Finney's book on Freemasonry, page 95, has this startling declaration: "It is presumption and foolhardiness to ignore the plain revelation of their design to control the government, secure the offices, and have everything their own way. If the public cannot be aroused to look this conspiracy in the face, and rise up and put it down in time they will surely find too late, that their hands are tied, and that virtual slavery or a bloody revolution awaits us."

News of the Week.

—Congress is nearly at a standstill, waiting for the Chicago convention to adjourn, so many members have left their places for that meeting. It has been agreed by the Republicans who remain that if any important business is brought forward during the time that they will fillibuster and put it off. From the Senate Conkling, Logan, Carpenter, Hamlin, Cameron, Hoar, and several others are gone; and prominent absentees from the House are Garfield, Keifer, Conger, Frye and some forty others.

—A terrible cyclone visited Savoy, on the Texas Pacific railway, last Friday night totally destroying the town and killing nine persons and wounding sixty, some of whom will die. Nineteen business houses, the railroad depot, and twenty dwellings were destroyed. Only five houses in the place not damaged.

—The House commerce committee has decided adversely on the project for a bridge across the river at Detroit. The result of a long and thorough investigation was that the bridge proposed would be very damaging to lake commerce. The water is thirty-five feet deep and running at the rate of three and one-half miles an hour where it is proposed to make the draw.

—The Supreme Court in Illinois has decided in favor of reading the Bible in public schools. The issue was raised by a Roman Catholic who instructed his son to disobey the rules of the school. He was expelled and both the lower und upper courts sustained the school directors The decision will be grateful to all who believe in a Bible basis of education.

—On Friday the heaviest and most disastrous rainstorm ever known at Brackett, Texas, inundated the town. A dispatch on that day says: In the main street the water is from five feet to eight feet deep, rushing down the street with almost incredible rapidity. The floor of every business house is from one to five feet under water. Several men, at the mercy of the waters, went down, all efforts to save them being of no avail. Great anxiety is felt for the safety of families along Los Moras Creek. More than twenty people were drowned.

—The agitation in England over the claim of Bradlaugh to his seat in the House of Commons upon making affirmation merely, is on the increase. The excitement has even run so high that three members, suspected of inclining to his side, have been recipients of anonymous letters, threatening them with assassination in case they vote for his admission.

—One of the severest blows yet dealt the religious educational system in France was the passage, by the Chamber of Deputies, of a bill abolishing teachers' certificates issued by the bishops to monks and nuns. The effect will, of course, be to exclude them for some time at least from teaching.

—A St. Petersburg dispatch says: "The government is making every preparation in view of the possibility of a rupture with China. Very large orders for war material have been given to various contractors."

—The conclusion of the trial of the Nihilist prisoners at St. Petersburg was reached last week. But one of the prisoners was sentenced to death. Of the rest, one was doomed to twenty years' hard labor and others to ten and eight years respectively. Three of the women were sentenced to fifteen years' imprisonment, and two others of them were banished to Siberia.

—The *Herald* St. Petersburg correspondent telegraphs that Prince Gortschakoff has bid farewell to the inhabitants of St. Petersburg in the following terms: "It is impossible on the eve of my departure in search of rest and health abroad, to respond to the marks of sympathy which I have received from every quarter during my illness. I cannot, however, leave St. Petersburg without telling all who have given me these proofs of their affectionate interest how much and how deeply I have been touched by them, and without expressing my cordial gratitude."

Home Circle.

The Old Fair Story—A Song.

A mother kissed her baby,
Rocking it to rest,
And gently clasped within her arms,
It nestled in her breast.
The old fair story,
Set round in glory,
Wherever life is found;
For oh! it's love, it's love, they say,
That makes the world go round.

A fair-faced boy and maiden
Passed through the yellow wheat;
And their hands were clasped together,
And the flowers grew at their feet.
The old fair story,
Set round in glory,
Wherever life is found;
For oh! it's love, it's love, they say,
That makes the world go round.

An old man and a wrinkled wife,
Amid the fair spring weather;
"We shared our sorrows and our joys,
God grant we die together."
The old fair story,
Set round in glory,
Wherever life is found;
For oh! it's love, it's love, they say,
That makes the world go round.

—Cassell's Magazine.

George Whitefield's Reminder.

George Whitefield stopped one time in a certain town in the house of a general who treated him very kindly. Whitefield, as his custom was, intended to speak to the family individually about the Gospel of Christ, but Satan said, "Now, George, don't say a word to those good people, it will grieve them; they have been so kind to you. Why you cannot tell the general, 'except a man be born again, he cannot see the kingdom of God;' they would be too harsh words to address to such a man as that. And you cannot speak to the wife and daughters concerning things of the kingdom. See how kind they have been to you! The warning will not come well from one who has been so much obliged to them as you." And no doubt the flesh a little aided the temptation, so that when Whitefield retired to rest that night he had not spoken to any of the persons of the house according to his usual wont. This troubled him. The Lord visited him by night, and said to him, "Thou art my servant, and yet thou hast not done my work," and conscience whispered, "These people have been kind to you; is it not great unkindness not to warn them of the wrath to come?" And then the spirit said, "You dare not leave this place until you have addressed to them a word that might be blessed to their souls." But still the flesh was strong, and George did not dare say a word. However, when the flesh failed, God came in and directed his servant's mind. Whitefield happened to have a diamond ring in his possession at the time, with which he wrote upon the window pane, "But one thing thou lackest," and, having prayed much about it, he went his way. No sooner had he gone than the master of the house entered the room where the good man had slept. The first thing that struck the general's eye was the writing on the window pane—"But one thing thou lackest." The thought flashed across his mind—"Then this holy man loves my soul; I thought he did not love it, for he said not a word to me about it. It appears that he does. Wife," said he, "come here and see what is on that window." "Yes," said she, "depend upon it, he has been unhappy in our house. We have done the best we could to make him comfortable, but because we don't love the Lord, he was disturbed and unhappy." They both stood, the Spirit of God was at work in their hearts; they were convinced of the truth of that sentence, "One thing thou lackest." "Call up the children," said the father. And the son and three daughters came, and, strange to tell, the whole of them were brought to contrition of heart for sin at the sight of that text. Round the bed the whole family knelt—six of them—and bowed their knees confessing their sins, and rose up believing in the Lord Jesus Christ. A member of the church at present under the care of Dr. Thomas Armitage of New York, has now in her possession the very pane of glass on which Whitefield wrote the words, and she tells the story of how her mother was one of those daughters who were thus converted to the Saviour.—*Methodist.*

"*My Boy.*"

A THRILLING INCIDENT.

When addressing an audience in Connecticut, I related the following incident:

Mrs. Falkener, who lives a little way out from here, gave me some interesting incidents with regard to her son.

"My boy," she said, "was a drunkard; but he signed the pledge, and said, 'Mother, I will go away from home, away from the midst of temptation, but I will keep this pledge.'"

By-and-by, after he had been gone a little over two years, a letter came, saying:

"Mother, I am coming home to spend Thanksgiving with you."

And he came by the stage into the town, which stopped at the door of Solomon Parsons' tavern. It was just after dusk. Some young men were in the bar.

"Holloa, Fred; and how are you? What will you have to drink?"

"Nothing."

"Haven't seen you this long time. But you're looking well and hearty. What will you have?"

"Nothing."

"Not on Thanksgiving? Come, take a little."

"No, I'd rather not. I've come home to see my mother. She hardly expects me to-night. I thought I'd wait till dark and go in and surprise the old lady."

By-and-by, Solomon Parsons, who was leaning his elbow on the counter, looked at him and said:

"Fred Falkener, if I were six foot tall, and broad in proportion, as you are, and yet was afraid of a paltry glass of ale, by George! I'd go to the woods and hang myself."

"But I am not afraid."

"Oh, yes you are—ha! ha! ha! I say, boys, here's a big fellow afraid of a glass of liquor. I suppose he's afraid of his mother."

"Well," he said, "I'm going to mother; and I may as well show you that I'm not afraid to drink it."

He drank it; then came another glass; and they plied him with more. Twelve o'clock that night he went into a barn, and was found in the morning—dead!

They brought him to his mother stretched on a plank with a buffalo robe thrown over the body.

She said to me:

"Parsons came, and I said, 'You tempted my boy.'

"'Well, I didn't know it was your son.'

"'You did! You called him by name; you knew it was Frederick Falkener, the only son of his poor crippled mother; and you have killed him.'

"'Mrs. Falkener, I am not used to have such language applied to me.'

"God forgive me if I have sinned," said the poor woman, "but I put my hand on the face of my dead boy, and I lifted up my finger, and I cursed him. He went out with a face as white as chalk."

Then I said, "Ladies and gentlemen, Solomon Parsons, the man who tempted Frederick Falkener to his ruin, is in this hall, and he sits right *there;* and this same Solomon Parsons keeps a grog-shop on the bridge of your city, licensed by the State. Connecticut! Rout him out!" And before twenty-four hours had elapsed, bag and baggage, bottles and demijohns of liquors, furniture, licenses, and all, were carted out of the city.

They violated no law. They laid no hand upon him; but they made him go out himself. They helped him not to pack up a single article of his furniture; but they went to him in a body, and declared that such a man should not be tolerated in the city, and he was obliged to leave.—*J. B. Gough.*

No Compromise.

As I grow older as a parent my views are changing fast as to the degree of conformity to the world which we should allow our children. I am horror-struck to count up the profligate children of pious persons, and even of ministers. The door at which these influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, amusement, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind of determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not that way of self-denial and sacrifice and cross-bearing that the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us.—*Rev. J. W. Alexander, D.D.*

Short Rules for Long Comfort at Home.

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When any good happens to any one, rejoice.

When others are suffering, drop a word of sympathy.

Tell of your own faults rather than those of others.

A place for everything and everything in its place.

Hide your own little troubles but watch to help others in theirs.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything and take a cheerful view of every event.

Carefully clean the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When inclined to give an angry answer, press your lips together and say the alphabet.

Always speak politely and kindly to your help, if you would have them do the same to you.

When pained by an unkind word or act, ask ourselves, "Have I not done as badly and desired forgiveness?"—*Canada Presbyterian.*

A minister was soliciting aid to foreign missions, and applied to a gentleman, who refused him, with the reply, "I don't believe in foreign missions. I want what I give to benefit my neighbors."

"Well," replied he, "whom do you regard as your neighbors?"

"Why, those around me."

"Do you mean those whose land joins yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it republican government like ours; and

fore, but I suppose I own about half way through."

"Exactly," said the clergyman; "I suppose you do, and I want this money for the New Zealanders—the men whose lands joins yours on the bottom."

Childrens' Corner.

Robin Redbreast.

My old Welsh neighbor over the way
Crept slowly out in the sun of spring,
Pushed from her ears the locks of gray
And listened to hear the robin sing.

Her grandson, playing at marbles, stopped,
And cruel in sport as boys will be,
Tossed a stone at the bird, who hopped
From bough to bough in the apple tree.

"Nay," said the grandmother, have you not heard,
My poor bad boy! of the fiery pit,
And how drop by drop this merciful bird
Carries the water that quenches it?"

He brings cold dew in his little bill
And lets it fall on the souls of sin—
You can see the mark on the redbreast still
Of fires that scorch as he drops it in.

My poor Bron'rhuddyn! my breast-burned bird!
Singing so sweetly from limb to limb,
Very dear to the heart of our Lord
Is he who pities the lost like him.

"Amen," I said to the beautiful myth,
Sing, bird, of God, in my heart as well,
Each good thought is a drop wherewith
To cool and lessen the fires of hell.

Prayers of love like raindrops fall,
Tears of pity are cooling dew,
And dear to the heart of our Lord are all
Who suffer like him in the good they do.

—John G. Whittier.

Patrick Hamilton.

On the first of March, 1828, some eight years before Tyndal, the subject of our last sketch, was betrayed by a Romish spy Archbishop Beaton condemned Patrick Hamilton to be burned because he advocated the doctrines of the Reformation, and exposed the errors of popery. How he came to embrace these doctrines, then so much opposed by the church, and for which he was sent home to heaven in a chariot of fire, will appear as we proceed with our sketch. The light of divine truth had never been wholly obliterated in Scotland. The doctrines of the Culdees, in spite of all the efforts of Romanism, could not be uprooted, and by and by their holy teachings were rendered luminous by the martyr fires of such men as Hamilton.

Patrick Hamilton was born at Stonehouse. near Glasgow, Scotland, in the year 1504; and, in accordance with the custom of those days, while still a child he was presented to the Abbacy of Ferne, and known thereafter as the abbot of Ferne. Having gained some knowledge of the old Culdee doctrine, or of the doctrine of Luther, which was the same thing, he desired sired to obtain a fuller knowledge of it, and sought it by leaving his native land for France and Germany. Some writers, however, claim that he was, at this early period of his life, suspected by Archbishop Beaton of heresy, and that this had something to do with his departure to places where more liberty could be allowed in investigating the truth. Finally reaching Wittenberg, and listening to the expositions of Luther and Melancthon, he afterwards went to Marburg, where Francis Lambert became interested in him, and where he was put forward, notwithstanding his youth, as a teacher in the University, and where he maintained with more than ordinary power the doctrines of the Reformers. Here, also, he wrote a treatise, afterward known by the name of "Patrick's Places." But it was with him as it was with St. Patrick; he continually heard a voice calling him from his native land: "Come back, we are perishing for lack of knowledge." It was the Spirit of God leading him to his field of labor and suffering, before he obtained his crown. Accordingly he left his many friends and the privileges of the Marburg University, and returned to his native land. Arriving in Scotland he repaired to the family residence of Kincavel, for Hamilton belonged to the nobility; indeed, royal blood coursed through his veins, he being a great grandson, on his mother's side, of James II., of Scotland.

He commenced with renewed zeal the work of preaching the Gospel and of exposing the errors of Rome. His great desire appears to have been to reform the church, not to destroy it, and he began his work by taking to himself a wife from a noble family; her name, however, seems to have been lost to the historian. But his active work was not long to be continued. Popery had too strong a hold, especially among the ruling powers of the nation, to allow itself to be uprooted without a determined defense. Accordingly he is summoned to St. Andrews by Archbishop Beaton, and although he felt that bonds and imprisonment awaited him, he nevertheless determined to go, that even there he might witness for Christ. Here he was given the opportunity to dispute with friars, and to advocate his opinions concerning reforms in his judgment necessary to be carried out in the church. But it was done for the purpose of securing charges against him, and as soon as they were formulated he was put upon his trial, the charges being preferred by a Dominican friar named Campbell. The principal ones were that he taught that it was proper for the people to read God's Word, and that it was vain to sing soul masses. He admitted the truth of these charges, and boldly defended the doctrine. This the minions of Rome could not endure. Let the people have an open Bible, and very soon they will use it in testing the character of the church and her ministry. If masses are worthless, their chief source of revenue will be taken away! Teachers of such doctrines must be put down. Hamilton was condemned, and in a few hours afterward the stake was prepared before the gate of St. Salvador College.

When the martyr was brought to the stake, he removed his outer garments and gave them to his servant, with the words, "These will not profit in the fire, but they will profit thee. Hereafter, thou canst have no profit from me except the example of my death, which I pray thee keep in memory, for, though bitter to flesh and fearful before man, it is the door of eternal life which none will attain who denies Christ Jesus before this ungodly generation."

His agony was prolonged by a slow fire, so that his execution lasted some six hours; but, through it all he manifested true heroism and unshaken faith in the truth of the doctrines which he preached. His last words were, "How long, O Lord, shall darkness brood over this realm? How long wilt thou suffer this tyranny of man? Lord Jesus, receive my spirit." Thus died Scotland's first Reformation martyr, and his death was not in vain. A Papist afterward said, "The smoke of Patrick Hamilton infected all that it blew upon." His mouth was closed but the story of his death was repeated by a thousand tongues, and emboldened others to seek a martyr's crown, and many more to defend the truths for which he died, and still others to repudiate the hierarchy which found it necessary to defend itself by such means. "Humanly speaking," says the author of "The Champions of the Reformation," to whom we are chiefly indebted for the facts of our sketch, "could there have been found a fitter apostle for ignorant, benighted Scotland, than this eloquent, fervent, pious man? Endowed with all those gifts that sway the heads of the masses, a zealous, pious laborer in season and out of season, what herculean labors might he not have accomplished? What signal triumphs might he not have achieved? So men may reason, but God judged otherwise. A short trial, a brief essay in the work he loved and longed for, was permitted to him, and then the goodly vessel still in sight of land was broken to pieces."—*Christian Press.*

Play Gently, Boys.

While waiting for a lady on whom I called the other day to come in, I looked through a photograph-album which was lying upon the table.

The face of a young lad was so bright and happy, I looked at it a long time. The eye was large and very clear, the brow broad and smooth. It was just one of those faces that go with a pleasant manner and a voice with a cheery ring in it. When the lady came in I turned back to it and asked if it were her son. The quick tears and the trembling of her lip gave me the sad answer before she spoke a word.

At length she told me all about it, and I will write it for you:

He was a bright and a good boy, always cheerful, pleasant and obedient, and so was very happy himself and made his parents very happy.

One bright summer day, he, with some mates, was playing croquet under the trees, when the first school bell rang. The mother was sitting by the window, and saw them quickly put away the mallets and hasten to school. Willie looked up and gave her a smile and nod as he passed the window. And she wondered within herself if it were a mother's love that made him look so handsome and so noble to her, or if he were really the finest-looking boy of all. And then she thought of all his goodness and love, and what a blessing he was now to his parents, and what a staff and comfort he would be in the old age that was creeping on them.

She did not see him again until he came to tea. He did not eat much—indeed there is not much to eat in a country tea, only bread in some form, butter, some little relish, and a bit of cake. He went out after it and lay down in the hammock under a tree, and it was nearly dark before he came in; then he said:

"Somehow, I feel very tired, and my head aches. I'll go to bed."

"You have played too hard this hot day, haven't you?"

"I expect so. When I came out of school, some of the fellows were playing toss and pitch, and a little stone one of them threw hit my head, and it made me blind a minute; then it didn't hurt any, but it aches worse and worse."

The mother examined the head, but could find no bump, so bathed it all. He smiled wearily, kissed her, and went to sleep. How little, rather how not at all, she dreamed it was her darling boy's last—last kiss.

She told his father and he went up. He was tossing and turning, and rocking his head, with a low moan, moan, moan. As she looked a light spasm passed over his face. She sent at once for a physician. Soon the dear child was in fearful spasms, and before midnight he was dead.

The bone back of and near the ear was fractured by that tiny stone.

I was told this more than a year ago, and last week a lady from another town told me of two brothers playing snowball, and one threw a bit of ice that struck the other behind the ear, and he lived but twelve hours.

So I write in warning to happy, playful boys, and close as I began—Play Gently.—*New York Observer.*

Jesus Never Spoke So.

Here is a lesson that should be firmly stamped upon every heart:

"O Annie! I have got a splinter in my thumb, and it pains me very much. Please, sister, pick it out."

"Just go away, child," answered Annie. "Don't interrupt me when I am so busy sewing. I am in a hurry and have no time to attend to it."

Tears filled her eyes as she looked up in her sister's face and said, "Jesus never spoke so; he always had time."

Ah, how true this is! and what a lesson for us all to learn in the few words uttered by this little girl! Jesus is always kind and full of love. He has had time to attend to the wants of the smallest child who comes to him. His ear is ever open to hear their weakest prayer, and he will love to keep you, and keep you securely, under his wings of love. Then go to Jesus. He is your best friend.—*Children at Work.*

It is Written.

A–bstain from all appearance of of evil.—1 Thess. 5:22

B–e not among wine-bibbers.—Prov. 23:20.

S–trong drink is raging, and whosoever is deceived thereby is not wise.—Prov. 20:1.

T–he priest and the prophet have erred through strong drink.—Isa. 28:7.

A–t the last it biteth like a serpent, and stingeth like an adder.—Prov. 28:22.

I–t is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

N–o drunkard shall inherit the kingdom of God.—1 Cor. 6:10.

The power of plants to force their way through a resisting medium is very remarkable. A writer in a foreign journal asserts that he knows a dandelion to grow through two inches of asphalt which had been spread over it.

The honey bird of South Africa is about the size of a sparrow, and possesses a remarkable intelligence. Being unable by its unaided efforts, to procure its favorite food, it attracts the attention of men by its shrill cries and conducts them to trees, often miles away, where the wild honey is stored. The bird then await a share of the spoils.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$147 40
Eli Tapley	78 74
C. C. Foote	25 00

Reported during the week: Contributions of Congregational church, College Springs, Iowa, to Bro. Tapley, $48.00. Paid to Bro. Hinman, $6.00 from this office, being funds sent by K. A. Orvis and Mrs. A. B. Kellogg.

—Mr. Needham preached an able discourse on Christian brotherhood last Sabbath in which he clearly pointed out the falsehoods attempted by the man-devised organizations such as the lodge and the social club.

--Prof. Blanchard discoursed on politics on Sabbath morning and the duty of Christians therein. Calls from a number of New York pastors, and also of the president of the Woman's Christian Temperance Union for prayer for the nominating conventions were read.

DEDICATION.—Arrangements are being made to dedicate the new Bible Christian church, Ottawa, on Palmyra Circuit, Wis., on Sunday and Monday, June 20th and 21st. Three sermons on Sabbath. Sermon on Monday at 2 P. M. Tea from four to seven o'clock, followed by a platform meeting. Speeches by several clergymen. For full particulars see *Christian Cynosure*, *Bible Christian Observer* and *Enterprize* next week.

W. R. ROACH.

Palmyra, May 27, 1880.

TO THE SUBSCRIBERS TO THE FREE MISSION FUND.—Since last fall I have solicited subscriptions to this fund, the payment of which was conditioned on $1,000 being pledged. Nearly the entire amount has been thus pledged and a portion of it paid. Some of those who are engaged in this work as missionaries are needing aid in obtaining the common comforts of life; and subscribers are desired as soon as convenient to send the amount of their several pledges, either directly or through H. L. Kellogg, *Cynosure* Office, 13 Wabash avenue, Chicago, Ill. The sub committee will see that no missionary receives a disproportionate share of such contributions as are under their control, or that the agent and secretary receives more than two dollars a day for actual work as a missionary, besides traveling expenses.

H. H. HINMAN,
Sec'y.

REFORMED CHURCH.

THE TRAIL OF THE SERPENT.

A delegate of the General Synod sends us the following circular. Disregarding the wishes of the author we desire to make it as public as possible, that all who love the Kingdom and look for the coming of our Lord Jesus Christ may know the wiles of those devils which make the lodge system their care:

[PRIVATE.]

TO THE MEMBER OF THE GENERAL SYNOD FROM THE PARTICULAR SYNOD OF CHICAGO:

DEAR BROTHER:—You have been elected, for the year 1880, a member of the General Synod, the highest judicatory of our Reformed church. When you become enrolled as a member of that body, you will be no longer a partisan or attorney for anything that comes before it, but a judge to examine, weigh impartially, and decide, not what will please you or any individual, Classis, or Particular Synod, but what will be best for the whole church. As a conscientious man, you cannot do less.

A very important question that will come before you, by memorial from the Western Classes, is that connected with Masonry. Concerning this, one of three decisions must be reached: that Synod decide either I., in favor of Masonry—that it is a praiseworthy institution; or II., in favor of Anti-masonry—that Masonry is so evil that its members are amenable to church discipline; or III., in favor of those who are neither Masons nor Anti-masons—that it is a subject to be left to the conscience of the individual church-member, and therefore calling for no action for or against.

Of the 80,000 members of our church, say there are 1,000 Masons—a very large estimate—who will naturally favor No. I.; 9,000 Anti-masons, who will favor No. II.; and 70,000 who have not been, are not now, and probably never will be Masons, who are for No. III. As you are to be one of the judges, and have probably canvassed fully what can be said for the 1,000 and the 9,000, this paper respectfully asks you to be so kind as to read and consider what is to be said for the 70,000.

The 70,000 can see no reason why, even if it were asked, the General Synod should decide in favor of No. I. and Masonry. We would consider it a disastrous innovation were General Synod to do it.

The 70,000 see the following among other grave difficulties in the way of the General Synod deciding on the side of No. II., that the Masonic institution is such a wrong as to render the man who becomes or remains a member of it, amenable to a process of discipline by the individual church or classis. And they are difficulties that we consider very strong arguments in favor of No. III.

1. The 70,000 believe that a decision in favor of No. II. would not be in the interest of peace. That the peace of every church and classis would continually be at the mercy of every impulsive or violent tempered man or woman who became offended with a fellow church member. And that its tendency would naturally be to encourage and foment church litigation, which is the worst kind of litigation, and to embroil if not divide churches and classes.

2. The 70,000 can see no reason why a rumor, which has been publicly branded as a slander by some of the best men involved, and which we are totally unwilling to believe—the rumor of possible disloyalty by an esteemed portion of the church, should control the action of General Synod.

3. The 70,000 have generally found the members of their churches who were Masons, to be among the best and most efficient members of those churches.

4. The most that the 70,000 have seen of Masonry has been at the bedside of the sick and dying, at the coffins and graves of the dead, and at the homes of widows and orphans, in ministries of mercy.

5. The 70,000 cannot help knowing that the chief prosecutor of Masonry is the Roman Catholic church; and that if the General Synod decided in favor of No. II., our church must not only join the company but follow the lead of the "Man of Sin" in this matter.

6. The 70,000 cannot help knowing that the great bulk of the evangelical churches follow along the way of No. III., and that the decision of General Synod in favor of No. II. will force us out of this goodly companionship.

7. The 70,000 are aware that the testimony against Masonry necessarily comes from men who are self-confessed covenant-breakers—men who have not only left Masonry, as was their right to do, but who have violated their solemn pledges. And when a reputable and long-tried minister of our church, who was once a Mason, has arisen in his place in a western classis, and denounced the professed revelations of these confessed word-breakers embodied in the classical report on Masonry as "untrue," they beg you not to decide in favor of No. II., on such clouded testimony, but to decide in favor of No. III., and so please one and all of the

May, 1880. SEVENTY THOUSAND.

A few copies are enclosed for the use of friends.

METHODIST PROTESTANT.

—The General Conference of this church sitting at Pittsburgh last week has also had to face the irrepressible question of the lodge; and did it on Wednesday in the following disingenious report which verges on the ridiculous in its effort to dodge the issue:

The Committee on the subject of Freemasonry submitted the following report:

The petitioners do not state what are the oaths, obligations and principles which they allege are "repugnant and antagonistic to Christ and holiness;" and as the oaths, obligations and principles aforesaid are unknown to the General Conference; and as the fact is indisputable that many of the most exemplary members of the various Christian denominations are connected with Masonic institutions, therefore it is to be assumed that the petitioners are mistaken in their estimate of Freemasonry, while it is evident that the estimate is based upon mere guess, or conjecture, and the General Conference cannot consistently with its high and dignified character as a church legislature, undertake to work in the dark, especially if, in doing so, it would gravely pronounce many of our brethren in Christ to be antagonistic to him; therefore we recommend that the General Conference decline to take any action with reference to Freemasonry.

PRESBYTERIAN.

—The General Assembly is holding its annual session in Madison, Wis. Several cases of appeal will be settled.

—F. C. Eastman, pastor of the Presbyterian church, in Belvidere, Wis., has lately removed to Brooklyn, N. Y.

—The first item of business in the present General Assembly was offered by Howard Crosby of New York. He proposed a resolution that all honorary and academic titles should be omitted in writing and printing the minutes of the assembly. Thereupon there was a grand rally of the LL. D.'s, S. T. D.'s, Ph. D.'s, D. D.'s for the defense of their beloved handles, but the resolution was carried. Thereupon a D.D. turned the tables by moving that all academic and honorary titles shall be omitted in addressing or referring to any commissioner on the floor of the assembly. This was carried amid merriment.

—The Presbyterian churches at St. Louis, Mo., received large accessions at the May communion: Second church, 60; Walnut street, 45; and Lafayette Park, 40.

—Rev. A. E. Kittredge, D.D., of the Third Presbyterian church, Chicago, has had his salary raised from $7,000 to 8,000.

CONGREGATIONAL.

—The Michigan Congregational Association meeting in Detroit last week denounced polygamy, called on Michigan Congressmen to do their best to abolish it, and adopted a memorial calling on Congress not to admit Utah with it.

—It is reported that Charles Reade, the English novelist, has been converted and has joined a Congregational church.

—Bro. W. M. Ferris, who graduated at Wheaton last year, has been preaching at Wataga, Ill., for several months. He was ordained, May 18th, by a Congregational council composed of Pastors C. C. Harrah, H. M. Tupper, R. L. McCord, H. P. Roberts and H. M. Case.

—Geo. Thompson, the old abolitionist living at Oberlin, lately lectured on his missionary experiences in Western Africa to the church in Wellington, O.

LUTHERAN.

—The congregation at New Holland, Lancaster county, Pa., celebrates its 150th anniversary this year.

—The Ohio Synodical Printing House has issued a tract entitled "Methodism the Secret Ally of Rome."

BAPTIST.

—The Baptist State Convention has been in session in California. Resolutions were introduced expressing condemnation of the course pursued by the Rev. Kallochs, one of whom is the notorious mayor of San Francisco, and the other of whom lies in prison in the same city, for the murder of De Young. The convention tabled the resolutions by a vote of 46 to 36, thereby upholding the Kallochs.

MISSIONARY.

—The *Independent* says 148,000,000 copies of the Bible, translated into 226 different languages and dialects, and distributed in different parts of the world, is one of the achievements of foreign missions within the last hundred years.

—Connected with the American Board at the present time are sixteen missions. Five missionaries have recently been appointed for Africa. Seven go to China next September. Not long ago fifteen went out to Turkey. The present missionary force is 375, with more than 1,100 native helpers. There are not less than 1,500 members in the native churches established through the agency of the board, and more than 25,000 people are under Christian instruction.

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Animal Intelligence. Westminster Review.
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Rejected MSS. Belgravia.
The Late John Blackwood. Blackwood's Magazine.
The Functions of the Brain. Julius Althaus.
Buddha's First Sermon. T. W. Rhys Davids.
Burns and Beranger. Charles Mackay.
Cervantes' Voyage to Parnassus. James Mew.
The Manliness of Christ. Thomas Hughes.
The Cid. William E. A. Axon.
The Philosophy of Color. Edinburgh Review.
Colorado. J. W. Barclay.
Copyright. Matthew Arnold.
Daltonism. William Pole.
The Character and Writings of Cyrus the Great. Geo. Rawlinson.
The Perfect Death. Macmillan's Magazine.
The Deep Sea and its Contents. William B. Carpenter.
John Thadeus Delane. Macmillan's Magazine.
The Philosophy of Drawing Rooms. Cornhill Magazine.
Herbert Spencer on the Data of Ethics. H. Calderwood.
The New Fiction. Henry Holbeach.
Benjamin Franklin. Edinburgh Review.
Free Trade, Railways, and the Growth of Commerce. W. E Gladstone.
Old Fashioned Gardening. Margaret A. Paul.
The Pyramids of Ghizeh. Richard A. Proctor.
An Antiquary's Ghost Story. Augustus Jessop.
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A Sleepless Night. Alfred Austin.
The Outlook in Europe. Contemporary Review.
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We expect to receive some subscriptions from L. Ramo, Unionville, Mo., as a letter from him indicates efforts in the direction of canvassing for the *Cynosure*.

Books and Tracts sent during the week ending May 29, 1880.

By Express.

S M Good.

By Mail.

H Dawson, G C Hinsdale, S L Meddaugh, J T Ellyson, Rev L Raymo, C L Sherman, W T Roney, G W W Tanner, A R Simrell, D D Messerschmidt, A Gilfillen, Mrs E Foster, A J Stoughton, J M Ground, Mrs C C Fritz, D B Peabody, J Snayl, J D Hart, C P Dickinson, G A Northrop, W B Bush, W H Hubbard, A Cherry, J A Morrow, J P Currier, J T Miller, C Devonshire, E C Newell & Co, H Volkening, J Kinney, J M Nelson, J K Ray, S H Falley, A B Osborn, R B Carson, N C Moore, C L Phelps, C D Peterson, S F Phillips, A Bradshaw, J West, G B Swartz, R J Gage, E B Cunningham, I J Gilbert, W C Rogers, T Stevenson, G S Rollins, J W Hocker, P B Bowser, J Hyde, F DeBrunner, J Lenhard.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING May 29, 1880, from J L Burrell, S Bingham, T K Bufkin, C W Core, N Connet, Wm W Cromwell, J Christy, J W Dill, J Dunbar, A Foster, A S Fish, T S Grammar, A Gilfillan, J Grove, Mrs M A Gambly, G C Hinsdale, J F Hollister, I Hyatt, M W Holt, E Jones, W H James, I Jackson, J A Kirkpatrick, J King, C S Kennedy, D W Lawrence, E Lewis, G McElkeney, R Mansfield, D McKee, O B Mason, Wm R Morley, T R McCrea, J H Markey, N C Moore, J N Norris, Mrs C A Pardee, Rev C Powers, L Pedrick, P Sjoblom, W Sperry, J Stuffs, J L Snarely, D Stratton, A Small.

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MARKET REPORTS.

CHICAGO, May 31, 1880.

GRAIN—Wheat—No. 2		1 14
No. 3		89
Rejected	67	68
Winter		1 06
Corn—No. 2		37¾
Rejected		34
Oats—No. 2		31¾
Rye—No. 2		85
Bran per ton		15 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	14 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 67
Mess pork, per brl		10 10
Butter medium to best	11	19
Cheese	5	10½
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	3	9
Hides—Green to dry flint		9¼
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 00	4 40
Good	3 50	3 90
Medium	3 25	3 40
Common	2 25	3 00
Hogs	3 90	4 35
Sheep		5 50

New York Market.

Flour	$4 00	8 25
Wheat—Spring	1 10	1 21
Winter	1 21	1 42½
Corn	52½	58
Oats	42	48
Lard		6 90
Mess pork		11 15
Butter	7	16
Cheese	11	14
Eggs	10	11½
Wool	18	57

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Notices.

THE N. C. A. ANNUAL MEETING will be held Thursday, June 17th next, in Carpenter Hall, 221 West Madison street, Chicago.

ELDER BROWNE, lecturer for Illinois, will finish his work in this city this week and has no positive engagement beyond. Several friends have written wishing for lectures; let them engage a room and send for Bro. Browne immediately. He will give one or two of the most convincing lectures, but no degree work.

—Past Master Ronayne's appointments have been modified since last week, and are now arranged as follows:

Wadsworth, 14th, 15th, 16th.
West Salem, 17th, 18th, 19th.
Canal Dover, 22nd, 23rd, 24th.
Corry, 25th, 26th and 28th.
Seneca Falls, 29th, 30th, July 1st.

After which comes in Shortsville and Rome, New York, and then to Boston and to West Barnet, Vermont.

Topics of the Time.

The national Republican convention of 1880 has not yet, while we write, completed its work, and will certainly pass into the political history of the country as one of the most remarkable contests of its kind. The skillful caucusing of the Blaine leaders, together with their majority in the national Republican committee, which had supreme control until the convention was organized, gave them an advantage. They placed Senator Hoar in the chair, and he was unanimously continued there throughout, gaining the applause of every party. In all the preliminary business it seemed the effort of Conkling and Logan, the Grant leaders, to delay the nomination, trusting that their superior organization would win for them. The partisans of all the other candidates generally voted together, and by large majorities reaffirmed the American principle of the freedom of the ballot against the unit-rule. They also, by seating the contesting delegations from this State, confirmed the right of district representation. The policy of delay so far succeeded as to prevent any ballotting for candidates until Monday morning. The night sessions of Friday and Saturday were tumultuous and noisy to a shameful degree. The convention hall held some ten thousand people beside the delegates, who were all wrought up to the highest pitch by partisan feelings. At midnight on Friday over half an hour was spent by these thousands of people trying to outshout each other. A cheer for Blaine called out a response led by Conkling, and for nearly fifteen minutes there was nothing but a continuous yell of cheers, shouts, songs and screams. The Blaine faction then replied in manifestations of the same disgraceful sort and with a more stupendous din. The speeches attending the naming of different candidates on Saturday evening were received with the same outlandish demonstrations, and the convention would have thereafter been justified in closing the doors upon the general public.

The managers of the Exposition building where the convention was sitting, permitted a saloonist to open a bar adjoining the great hall. It was a significant and noble act in chairman Hoar to arrest the proceedings and ask for authority to drive out the nuisance. The consent was unanimous and the only insult Chicago allowed to stain her grand hospitality was quickly wiped out.

The convention did not pass without one of those exhibitions of manliness and noble independence of autocratic power that should ever distinguish Americans. Conkling and Cameron were troubled with the revolt of some twenty-three men each in the New York and Pennsylvania ranks. The former, in order to whip them in or drive them from the convention got an almost unanimous vote to stand by the nominee, whoever he might be. A faint "no" was heard and the call of States brought out three men from West Virginia, who refused to bind themselves with such a Masonic pledge, since some name then unmentioned might be decided on. Conkling moved to eject these stalwart representatives of true Americanism. But one of their number, a son of Alexander Campbell, defended their case with a record for the principles of Republicanism which might well put the Knight Templar nabob of New York to the blush, and he withdrew his motion before it should be overwhelmingly voted down.

There were four Kentuckians also who refused to vote as they were bidden by the party leaders. As these votes were contrary to the Grant interest, the lodge-subsidized press supporting him was swift in its denunciation of these men as traitors. The record of their chief speaker was painted in the darkest colors, and the black array of fraud and dishonor was fitly closed by the charge that he *was an expelled Mason!* Hesperia lodge No. 411, honored him by casting him out of its distinguished company. The man may be all the rascal claimed by the Masonic press, but expulsion from a lodge is a kind of bomerang proof, which does no honor to the cause of General Grant.

Not among the least of the labors for which the present administration deserves the gratitude of the country is the reduction of the public debt. Through the able management of Secretary Sherman $15,928,000 of it was cancelled last month, and during the past eleven months nearly $75,000,000. When we remember that it will take some twenty-seven years to cancel the whole at the same rate per annum, it is not difficult to measure one item of the cost of a great war. It is, nevertheless, one of the least evils attending war—only a foot hill by which we may gauge the stupendous accumulations of disaster and crime and wretchedness heaped up during the suspension of morality and virtue, when nations spring at each other's throats.

"THE LIGHT OF ASIA."

This poetic picture of the doctrines of Buddhists in India by E. Arnold, which has been recently published, is having a large sale, and is greatly praised. But we question the wisdom of the work and some of its claims; for example, when the founder of the system is placed before us as the "highest, gentlest, holiest, and most beneficent, with one exception, in the history of thought." This remark is made in the preface, and it is well that it was made there; otherwise the poem itself, containing as it does many passages which at once recall the language and the events in the life of the Lord Jesus Christ, might, on minds not Christianized, leave the impression that there was no exception to the greatness of Guatama, the illustrious prince, in his transmigrations through insects, animals, and human beings in eternal round to clod and gnat again. Many of the sentiments are identical with those of Christianity, and others are as perfectly in harmony with the doctrines of Freemasonry. In fact, the expressions which occur, naturally suggest the idea that the author, whose home is in the city of London, has had his mind so saturated with Christian and Masonic teachings that they have naturally been incorporated into his poem.

Assuming, however, that the poem is a true picture of Buddhism, or as true as poetic license will admit, then it would follow that by its nearer approach to the teaching of Christ than are the gross superstitions of Africa, there would be found but the greater difficulty in winning its four millions to Christianity; for any delusion is strengthened by its close resemblance to truth.

Unreflecting minds do not consider how much more deceitful is the false philosophy of man's wisdom, than are the positive vices which so often enslave men. For example, a drunkard or libertine has seldom any hesitation in confessing that his acts in these particulars are wrong; but the idolator, whether among the Chinese or among the Americans, whether worshipers of Buddha in India, or worshipers in the Christless lodges in these United States—the idolator is most deluded when his heart and mind have most nearly approached the truth, and yet have failed, of course, to find it. The better the counterfeit suggested by the

father of lies, the greater the danger to poor weak mortals, who are all "guilty before God."

Man needed a revelation and God has given it. Man did not find it out by searching for it in his own ways; all have gone astray, and "no other name is given" under heaven among men whereby they must be saved," but the name of the Lord Jesus Christ. Hence the need of zeal and wisdom and love in making known "to all the world" that Gospel which alone is the "power of God to salvation to every one who believes" and obeys.

In the year of our Lord 1880, popular preachers among us teach that all religions of the world are gradually moving on towards Christianity; and that even Christianity has been improved by advancing civilization! As if "the Christ" had not been perfect, and had not sent the Holy Spirit to guide the apostles into all truth!

Yes, says one, "In all these systems of religion we find....a large measure of truth....and those who bow at these altars are not far from God.....They each carry along some great truth and we may hope find the life of truth."...."The morals of all religions are much the same." The same preacher in another sermon says, "What God looks to in faith is the spirit of faith, the desire to know the truth....If one has this desire he is a believer [of what?] in the sight of God, even though he may have doubts of the existence of that Great Being."...."If he have the spirit of faith and the purpose of righteousness he will be saved ....whether he be Jew or Christian. Surely these are "strange doctrines" and "another gospel."

Akin to such preaching another pulpit quite as popular, sends forth the following: "If any mind desires an exact form of Gospel truth he must pass by the New Testament group and seek his prize from those centuries which succeed"....and gravely asserts that "we have the spirit of baptism but not the form," in the New Testament!

The gentleman first quoted is a Freemason and it may be imagined that "the religion of Masonry" has been influencing his religion of Christianity, for assuredly the Bible nowhere talks of idolatry as he does. Masonry, however, welcomes all into itself as "the center of union." But how does man with this invention, presume to usurp supreme power and reduce the Lord Jesus Christ to the level of any false prophet? How can this be? How can professed preachers of "Jesus and the resurrection" be found so easily "bewitched" by the gospel of Masonry? (Gal. 1: 6, 7 and 3: 1, 22)

The prince, "the Light of Asia," sets out "to find the truth." So good Masons do. But Masons do it for themselves while "Siddartha" seeks it "for all men's sake." He bravely enters upon "the strife for light," and goes forth "a seeker of the truth," which the poor Mason is never to find. Had he not, therefore, better follow Siddartha?

Another thought. Mr. Arnold's Christianity might in some way have brought into notice the claims of Christ over every race of men, and contrasted the glorious hope of the Father's house and its many mansions *prepared by our Lord*, with the miserable uncertainty of the heathen in his transmigrations until the uncertain absorption, "Unto Nirvada where the silence lives." Reader, mark "the silence." Silence and secrecy are the great virtues of the Masonic lodge.

SENEX.

Testimony of an Ancient Friend.

Moses Brown, who was for many years a prominent as well as a worthy member of the religious society of Friends, was born in Providence, Rhode Island, on the 23d of seventh month, 1738.

His parents were members of the Baptist society. From 1764 to 1771 he was a representative in the General Assembly of the colony of Rhode Island; to which position he was elected without opposition, notwithstanding the partizanship and political differences prevalent. In early life Moses Brown had been a member of a Freemasons' lodge, but left it soon after he was brought under serious conviction, and felt bound to walk consistently with the Gospel of Christ Jesus. He was admitted a member on the 4th of tenth month, 1758, was made secretary to the lodge in the twelfth month following, and continued to fill that appointment until the year 1768, when he withdrew from all attendance at their meetings. In his ninety-third year he wrote: "If any have the curiosity to inquire why I left the lodge, I may state that about that time I became more engaged after improvement in the Christian religion and its divine precepts, than for the social company, precepts or work of the lodge, as it used to be called; believing that the benevolence, the charity, the enjoyments and usefulness which Christianity affords to its votaries, are much more precious, valuable and worthy to be sought after and enjoyed, than all that attends the Masonic system. About five years after I left the attendance of the lodge I became a member of the society of Friends whose discipline was and is against the members of our religious society joining in the meetings or public entertainments of those called Freemasons. It has long been known that Friends have been opposed to all oaths, secret combinations and public parades—well knowing that the vanity and exaltation of the human heart are to be subdued or checked." — *Extract from "Biographical Sketches and Anecdotes of Friends," by Edwin P. Sellew.*

What is the Cause?

There is a general complaint of a low state of religious interest in all the larger denominations. This is especially true in cities and villages. The result is a low state of morals both in the church and outside. The moral sense of people at large is blunted, and shocking immoralities break out even among professed Christians and official members of the church. Professed Christians rob banks, forge notes, commit rape and murder, and the horrified public anxiously inquire, What is the cause? We suggest that secret societies have done much to weaken men's moral sense. When a class of laborers think they ought to have higher wages they propose to kill any man who is willing to work cheaper. Where do they learn that lesson of riot and murder? In the secret lodge when locomotive engineers think to quit work, they stop a hundred engines in country or desert, wherever they happen to be at midday; put out the engine fires; and thus expose thousands of innocent people to unspeakable inconvenience and loss. Where do they learn such morals? In the secret lodge. A certain member of a ministerial committee on learning that a relative was teaching his little daughter to pray, said: "I shut down on such d——d nonsense." He is an active and zealous Freemason. A member of the ministerial committee of a neighboring church left the house when a prayer-meeting was held there he being a Freemason. When such men employ the preachers, what can be expected but moral decay. It may seem to some a small thing for ministers, deacons and other professed Christians to perpetually deceive their wives, children and neighbors as to the pretended secrets of the lodges to which they belong. Deception or confession is absolutely necessary, since the secrets which they are sworn or pledged to conceal are published broadcast over the land. Is it any wonder piety declines under the care of men who practice deistic worship in secret, and have on their consciences oaths or obligations utterly inconsistent with both Christianity and morality? The common answer which candid Christian men make to these suggestions is, that Masonry is ancient and strong, and cannot to human view be successfully opposed. Granting that to be true, success belongs to God, to oppose all sin belongs to us. Jesus Christ says: "I have conquered the world." That is enough. Sin is a doomed enemy. Let the church lift up her banner against all sin and the gates of hell shall not prevail. Let us not like profane Esau, sell our birthright for a mess of pottage, but stand out boldly for the truth and heaven's choicest blessings shall be ours.—*Christian Witness.*

"Step by step," reads the French proverb, "one goes very far."

Secretism and Bribery in Turkey.

From a long article in the English *Contemporary Review* on the disastrous condition of Turkish affairs, the following is taken, showing to how great a degree secretism is responsible for the desperate condition of that government:

Official audiences are appointed for days and hours when there is not the slightest intention of their being granted, and at the last moment they are, on a most plausible excuse and with a profusion of apologies, postponed; official communications are left unanswered, or replied to with elaborate equivocation; distinct promises are made, and positive assurances given, but there the matter rests. Under no circumstances is a request or demand, whether made by a private individual or a foreign government, ever met with a direct refusal; on the contrary, it is always immediately verbally granted. But a secret system of evasion has been elaborated, by means of which the various ministers shift the responsibility of delay and of ultimate non-compliance from one to the other, until it is impossible to fix it definitely anywhere.

This is done by means of a private code in the official correspondence generally consisting of a secret sign in the mode of signature. Thus, a dragoman sees the prime minister or the minister of foreign affairs in regard to a demand of his government, referring possibly to the claim of some individual. The minister gives the most positive assurance that it shall be immediately attended to, and as an evidence of good faith, writes, in his presence, a letter to the minister in whose special department the matter lies, urging him in the strongest terms to take it up at once, but in the signature is the secret sign that it is one which the government desires to postpone as long as possible. The minister receives the applicant, who himself takes the letter, reads it in his presence, rings for his secretary, hands him the letter, orders him at once to have it dealt with in the manner desired, but makes the secret sign with his hand that nothing is to be done in the affair. The applicant goes away satisfied that it is progressing favorably, and waits for a communication which never arrives. His patience exhausted, he endeavors fruitlessly to get an audience with the minister. Failing in this, owing to an assumed indisposition or other plausible excuse, in despair he appeals to his ambassador. The whole process is gone through again, and then it is found, possibly, that it is also connected with another department which has to be consulted, or ministerial changes have taken place in the interval, and the new minister knows nothing about it, or it advances an infinitesimal stage, when the whole process of advancing it another stage has to be gone over again, un-

til the claimant and his ambassador are both wearied out, and the matter is abandoned in despair. Of course it is to be expedited by bribes, but here the affair becomes very complicated, as a great deal of money may be thrown away by bribing the wrong people who have no influence, and by not understanding the ministerial rivalries and jealousies which may be aroused at the last moment, and destroy the effect of the most lavish expenditure.

Let us suppose that a man desires a concession for the exploitation of a mine, the construction of a railway, or some other work of great public benefit and utility. His first step is to apply to the prime minister. By him he is referred to the department having to do with the branch of public affairs affecting his concession. Here it is taken into consideration by the minister, and a council who assist him. Of these the minister and one or two influential members have to be bribed. A favorable report having been secured, it is then referred to the section of the Council of State having cognizance of it. The Council of State consists of thirty members, who now never receive their salaries, and are dependent for their livelihood on bribes, unless they have private fortunes. In order to get a favorable report from the section, the influential members have again to be bribed. It is then referred from the section to a full council, where the opposition is certain to be fierce, for by this time blackmailers have sprung into existence, who having heard of the scheme, make counter proposals, which they have neither the capital nor intention of carrying out, simply for the purpose of being bought off.

They enlist several members of the Council of State in their speculation, and all these have to be dealt with. Thus the concessioner, so far, has had three separate bodies of men to bribe, and has been put to an interminable delay, before he has been able to get the matter advanced even to this point. From the Council of State it goes up to the Council of Ministers; and here it must be borne in mind, that as the Ministers, owing to the impecunious condition of the country, no longer get paid their salaries, except in very small percentages on the whole amount at long intervals, the pecuniary consideration is a very important one indeed, and a most bitter enemy may be made, if a functionary who is in a state bordering on destitution, and who thinks he has a claim, is overlooked. Even if they were not corrupt, it is to be observed that in addition to the artificial contrivances for producing delay, which must be overcome by bribery, the system itself is most admirably adapted for the purpose, and that even honest ministers, animated by the best will in the world, would be physically unable under it to accomplish the amount of business they are called on to perform. This arises from the fact that the heads of departments are not responsible for the business of their respective departments. Every minister has to bring up for discussion before the Council of Ministers all matters connected with his office. He has no power to settle them on his own responsibility. More than this—the Council of Ministers themselves have no power to settle anything definitely. Every measure after their decision has to go for final approval to the Palace. There are, as a rule, between three and four thousand questions, the accumulation of all the departments of state, waiting to be settled by the Council of Ministers. The whole business of the country is therefore hopelessly blocked, the most important questions of politics and of finance have to be postponed indefinitely, pressing problems of internal administration remain unsolved, urgent claims of foreign powers or their subjects unsatisfied, and most advantageous proposals for the development of the country unattended to; while the accumulation goes on increasing, and the legacy of this description which one cabinet leaves to another is so gigantic, that its successors abandon the task of grappling with it, and pursue the old system of trusting to the chapter of accidents, and hoping that the crash will not come at all events during their time, or that, if it does, they will be favorably placed for the general scramble. There have been attempts to reform this state of things, but they have always been met by the most violent opposition, for the simple reason that there is far more money to be made out of the system, than by the substitution for it of individual ministerial responsibility.

CHURCH AMUSEMENTS.—Now to show whereunto this thing may grow, I will relate what I saw and heard within a few weeks, when visiting a friend in a large city in the State of New York. The family and the church they belonged to were what is called Evangelical—which may mean anything you please. One evening one of the sons had said "good night." I would likely be in bed before he returned. He was going to a meeting of the Sunday school teachers. "Ah! to study the lesson, eh?" "No," rather confusedly; "they were going to dance." "Dance! Incredible! You must be joking," I said. "That's so. We meet once a week and have a real pleasant time." "But who meet?" I asked, utterly bewildered, "and how many?" "Well, the teachers and the Bible classes, perhaps fifty or sixty." I said nothing, but I felt I would not be guiltless if I did not write to the minister and solemnly protest against such a monstrous anomaly. But I never received a shadow of a reply.—*Witness.*

The very threatenings of Gospel, carry a design of mercy in them; damnation is threatened that it may be prevented.

THE SERMON.

DISCOURSE BY MR. MOODY.

There is a good deal of difference between the death of a sceptic and an infidel and the death of the righteous. "Their rock is not as our Rock, they themselves being judges." How often you have heard men say, "I wish I could believe as you do." What do they want to believe as we do for, if they are satisfied with their rock? "I wish I had your hope." What do you want our hope for if you are satisfied with your rock? "Oh, I wish I had the assurance you have." What do you want our assurance for if you are satisfied with your rock? The fact is "Their rock is not as our Rock, our enemies being judges." We will bring them in as witnesses and let them testify. Let us, my friends, hold on to the Word of God. When these sceptics and infidels talk against the Book let us love it all the more. Let it drive us to the Word. Let us say we will give up life rather than that Book. We will hold on to that, let it cost us what it will. The world may call us fanatics and fools, and all that; but they cannot give us any worse name than they gave the Master. They called him Beelzebub the prince of devils, and we can afford to be called fools for Christ's sake for a little while, and by and by we will be called home, and, if we will hold right on, the end will be glorious.

GLORIOUS DYING.

A soldier got up in one of our meetings in Chicago. He had just come from the battle of Perryville. He said his brother came home one day and said he had enlisted. He went down to the recruiting officer and put his name next to his brother's; there was no name between them; he said they had never been separated one day in their lives, and he said he did not mean to have his brother go into the army without him. He said they went into the army, and they went into a good many battles together. The terrible battle of Perryville came on. About ten o'clock in the morning his brother was mortally wounded. A minnie ball passed through his lungs. He fell by his side, put his knapsack under the head of his dying brother, pillowed his head and made him as comfortable as he could, bent over him and kissed him and started away. The dying man says, "Charley, come back here. Let me kiss you upon your lips." He came back and his brother kissed him on the lips and said, "There, take that home to my dear mother, and tell her that I died praying for her." And he said as he turned away, and his brother was wallowing in his blood, and the battle was raging all around him, he heard him say, "This is glorious." He turned around and went back, and said, "My brother, what is glorious?" "Oh," he said, "it is glorious to die looking up. I see Christ in heaven."

It is glorious to die looking up. But if we want to die looking up, we have got to live looking up. We have got to live trusting in the Lord Jesus Christ. Oh, in this dark day of infidelity, when it is coming up all around, let us hold on to the glorious old Bible and to the blessed teachings of the Lord Jesus Christ.

A HARD WAY.

"The way of the transgressor is hard." Blot it out if you can. Close up that book and you will see the evidence of that fact all around you. There is not a day passes but you can read in the pages of the daily papers, "The way of the transgressor is hard."

You go over to the Tombs in New York city and you will find a little iron bridge running from the police court where the men are tried right into the cell. I think the New York officials have not been noted for their piety in your time and mine; but they had put up there in iron letters on that bridge, "The way of the transgressor is hard." They know that is true. Blot it out if you can. God Almighty said it. It is true. "The way of the transgressor is hard." On the other side of that bridge they put these words: "A bridge of sighs." I said to one of the officers, "What did you put that up there for?" He said that most of the young men (for most of the criminals are young men, "The wicked don't live out their days"—put that in with it)—he said most of the young men as they passed over that iron bridge went over it weeping. So they called it the Bridge of Sighs. "What made you put that other there: 'The way of the transgressor is hard?'" "Well," he said, "it is hard, I think if you had any thing to do with this prison you would believe that text, 'The way of transgressor is hard.'"

SOWING AND REAPING.

There was a man I used to know in Chicago that I talked to a great many times about his drinking. He was a business man. He used to say: "I can't stop when I please." One night I went out, and my family heard a strange noise. We lived on the corner. They heard him coming down the side street and he made an unearthly noise, and my wife said to the servants, "Are the doors locked?" He came around to the front door and tried to burst it open. My wife says, "What do you want?" "Oh," he says, "I want to see your husband." "Well, he has gone down to the meeting." Away he started. I was walking down to the church and he went by me. He was running so fast he could not stop. He went on a rod or two and came back. The poor fellow was nearly frightened out of his life. He says, "I have got to die to-night." "Oh, no; you are not going to die." "I have got to die to-night." "Why," says I, "what is the trouble?" and I found that the man had drank so much that he was under the power of the enemy. I saw what his trouble was. "Why," he says, "Satan is coming to my house to-nigt to take me to hell," and says "I have got to go. I begged of him to let me stay till 1 o'clock. He will be back after me." I said, "He will not come after you." "He will; there is no chance of my getting away from him. He is coming!" Well, I couldn't convince that man. Poor man! he had been serving the god of this world, and now he was reaping what he had been sowing. On that night I had six men come to that man's house and at one o'clock those six men could not hold him. "Look there! There they are! They are after me! He is taking me! They are going to take me to hell! He is after me!" I thought that man would really die. Poor man! he is one of those men that thought God a hard master and the devil was one that was easy. That is the way the devil serves his subjects. Reaping time is coming. Poor man, he suffered untold agonies that night. Yet men, with all these witnesses around them, will go on drinking. A young man will go out of this Tabernacle to-night, and go down to a saloon and order a glass and drink, and go on drinking,

until by and by delirium siezes him and the snakes crawl around his body, and would seem as if death would lay right hold of him. I can't describe it. It would take some of these men that have been there to tell you about it. Oh, tell me that the devil is an easy master and that God is a hard one! Away with that lie; away with that excuse. My friends, never give it as long as you live. It is false.

THE ENDLESS CONTROVERSY.

There is no use talking about a remedy to people who believe they are not sick. Christ did not come to call the righteous, but sinners to repentance. To-night I want to hold up a remedy for men who have found out that they are sinners—that they are lost. You know there is a controversy going on in this world. The controversy of Eden is not settled yet. You know Satan accused God of being a liar, and they have taken up that lie of Satan's from Eden, and kept telling it out all these six thousand years. God said man is lost. Man says he is not. God says that man by nature is guilty. Man says he is not. God says man is alienated from him. Man says he is not. God says the heart is deceitful above all things and desperately wicked. Man says it is not; it is a good heart, after all. God says out of the heart proceed murders and fornications, and everything that is corrupt and vile. Man says it is a lie; the heart is very good after all. That is what man says. God says that it is evil only. Man says that it is pretty good after all. God says in another place it is evil continually. Man says it is pretty good. God says that they that are in the flesh cannot please him. Man says we please him; we don't want to be born of the Spirit; we can get on very well in the flesh. God says that a man cannot save himself. Man says he can; he will work his way up to heaven in spite of God; he will get into heaven whether God wants him there or not. Man says he can change himself. God says he cannot. God says the Ethiopian cannot change his skin nor the leopard change his spots, and these men that are all the time trying to make themselves better are just trying to do that very thing—like a black man trying to make himself white.

When the Jubilee Singers were in the north of England my little boy was very anxious to go and hear them, and his mother took him one day to hear them. When he got home he said, "Papa, why don't those black people wash themselves white?" "Why," I said, "because they were born black." They can't do it. But a man can make himself a Christian just as easy as a black man can make himself white, and no easier. He cannot do it.

WHAT WE WANT.

I have heard of reform until I am tired and sick of it. It don't amount to any thing. It is whitewashing, that is what it is. God don't reform, he regenerates. That is what we want. That is what the nation wants to-day more than any thing else. We want it in politics; we want it in the church and we want it every where—regeneration by the mighty power of God. That is the only thing that will straighten men out.

Here is an illustration. I think you will understand it. I buy a farm and on it there is a well and an old pump. Before drinking any of the water one of the neighbors comes along and says, "Mr. Moody, I want to tell you that the water on your farm is bad; that every man who has lived on this place and drank that water has died. It is sure death to every man that drinks it. The water is poisoned." I say, "Very well, I will fix that well." I go and get a lot of paint and putty, and putty up the cracks in the pump, and paint the pump, and I think the water is all right.

That is what men are doing now—painting up the old pump, when they have got a bad fountain. As long as your heart is sending forth vile stuff, you need not try to make your life better. What we want is to lay the ax at the root of the tree. It is a new foundation you want. Make the fountain right and the life will be right. There will be no trouble then. Christ's method was make the tree good and the fruit would be good. You need not try to get good fruit off of a bad tree. If you have a miserable, bitter, sour apple tree, you may dig around it, dig it and try to improve it all you can, but you will have bad apples all the while. What you have to do is to cut it off and graft it in. What we want to do is to cut off this old Adam nature and get Christ to give us a new nature; and when men learn this lesson then we are going to see a work.

A WORLDLING CURED.

There was a lady anxious for her soul when we were in Baltimore and she said, "Mr. Moody, I would like to become a Christian, but I move, you know, in a pretty worldly society, and if I become a Christian I must go to the theater." "Well," I said, "if you become a real Christian you may go to the theater all you want to." "What," she said, "you say if I become a Christian I may go to the theater?" "Yes," I said. "You don't mean that, do you?" "Certainly." "I thought you didn't believe in theaters?" "Well, have you ever heard me say anything about it?" "Well, no, I have not heard you say anything about it, but you never go." "Well," said I, "I have got something better, I don't want to go." "Well, but," she said, "it is different with you. I think if I should become a Christian I would want to go." "Well," I said, "you give your heart wholly to Christ and you can go to the theater all you want to." She came out and was converted. A few days after her husband or some friend was very anxious she should go to the theater. She went. When the curtain lifted the tears rolled down her cheeks, and she said: "This don't look as it used to look." She got up and left the theater. Ah, she had got some new eyes. She saw things in a new light. Things I used to love and think I could not get on without, I would just as soon go out in the street and eat dirt now as to go for them. I don't have any taste for them. I have got something better. The quickest way to get the church out of the world is to give them something better.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thursday, June 10.—Therefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. 6: 17, 18.

Fri., June 11.—Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

Sat., June 12.—For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Cor. 8: 9.

Sab., June 13.—Lo, I am with you alway even unto the end of the world. Amen.—Mat. 28: 20.

Mon., June 14.—He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.—2 Cor. 9: 6.

Tues., June 15.—For not he that commendeth himself is approved, but whom the Lord commendeth.—2 Cor. 10: 18.

Wed., June 16.—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—2 Cor. 12: 9.

An Experience in the Colorado Mountains.

[From another of Mr. Hildreth's home letters we have the pleasure of taking this vivid description of a wrestle with the trackless heights near Pike's Peak.]

Colorado Springs.

We are getting on in a quiet way this last week of our sojourn here with nothing that is particularly interesting to write about or yet exciting. Possibly from this latter should be in part excepted a little adventure among the mountains about Cheyenne canon, which latter we revisited yesterday.

Supposing I had full directions for reaching the pass above the noted falls, I left —— down at the entrance of the canon, and going on for half or three-quarters of a mile, I turned up another canon coming down into the main one at nearly right angles. Up, *up*, up, I went; some of the time in the very bed of the gulch, sometimes getting foothold in the coarse gravelly mass of disintegrated rock that frosts and heat of untold ages had thrown down from the storm-swept summits towering far above, sometimes scrambling along the almost perpendicular though uneven face of the granite ledges that stood out as strong barriers defying all further progress, now laying hold of bushes half fearful lest their roots give way, or with somewhat greater confidence grasping the outstretched limbs of some prostrate tree that the hurricane had hurled down the mountain side; on, on, and up, up, until one summit was gained only to find another almost or quite as far above and between me and the looked for point. From the height thus gained it took but a moment to convince me that I was wrong, and that as to the object sought the hours of toil had been fruitless.

But not longer did it take to discover it was not altogether labor lost, for the scene was one I shall not soon forget. Before me was what seemed scarcely else than desolation desolate. Rocks everywhere, for these stony piles are rightly named as chiefly characteristic of them, "Rocky" mountains. Down, down the intervening valley, if such a gorge-like depression may be so termed; and up the mountain rising higher yet beyond, pile on pile they rose, and still above them stood the rocky heights ungained by human strength or skill, a palace and a court admitting only such princes as the Ice-king and the Storm. Over their rocky summits and seemingly vexed that anything should dare interpose an obstacle to their impatient course, in rolling masses came the threatening clouds and all along to the south and south-westward they hung heavily and low about the mountains until the tops of the entire range in that direction were well-nigh covered. And as the storm swept by there came (as often in my experiences here it has come before), the thought of that Rock which as a refuge from the storm is like no other rock.

But quite in fullest contrast with this dark background was the scene presented on the still peaceful plain, as, taking in the other at a glance, I turned to the east and north-eastward. The morning had been pleasant save a little threatening mountainward and the heavy clouds that hung along the highlands served as a deep border for the still sunlit lowlands lying so peacefully in that direction. Looking down another canon from that up which I had come, though one that like it opened out into the valley and plain that, until the eye is weary, stretches so far away, before me lay a living picture, which, however vivid in the memory, as vivid it perhaps must always be, yet in the attempt to reproduce it there comes little else than a sense of pain in wanting a painter's skill. In the long distance, scarcely dim in the crystal medium of air at such an altitude, I could easily follow the pine covered ridge which from a rise of some 7500 feet at the foot of the mountains, about thirty miles northward, runs eastward, sloping away until after a descent greater than that of Mount Washington, it reaches the plains of Kansas, there as here the "Divide" between the Arkansas and Missouri valleys. And then southward from this line of evergreen or "timber belt" the great wide plains that lie spread out in such immensity. If you would have a realizing sense of nowhere, anywhere and everywhere, you will hardly be likely to find better surroundings for the study of your subject than at the top of one of these mountains that overlook the plains which lie along their eastern slope. But one soon tires of mere measuring, and whether on lofty mountain or on widespread plain looks longingly for some sign of human presence. House or hut it matters not—if only the sight of curling smoke that tells of human habitation, it is enough to dispel a feeling of loneliness that otherwise must come. I well remember how this all came to me as, (though in company about as agreeable as any that a young student could well crave,) looking upon that magnificent picture of Church's "Heart of the Andes," the littl

wreath of smoke or other indications of the location of the artist's own cabin, seemed to put the warmth of a human heart into what before, however, beautiful, magnificent and sublime, somehow was yet but cold. I suppose that it was something of this feeling that made me welcome the little dots that here and there told of the houses, that like the stars lit up the else lonely space; and then the larger grouping which I knew was the bright young city left only a little while before, but so far away that with its lines of trees half hiding its houses, it now looked only as a city in miniature or as a garden of which the streets seemed only walks. Coming up the valley along which like a silver thread winds Fountaine Creek I could just discern, though looking scarcely larger than a line of little ants, a train, whose course was traced by means of the long, low streak of smoke that followed in its way. From far to the southward I knew it had come, from the land of the Montezumas, where once centered the higher civilization that went down before both barbarism and the greed of gold—and who shall say that these dangers are less real in a Northern than in a Southern clime?

Though it has taken me some minutes to give in brief something of what passed without and within as I stood there, it took but a moment for this and much more to flash across the mind. Indeed there was no time for anything other than to determine how best to make my way back, for the coming storm was rapidly approaching. I had looked for rain, but instead there came the snow that the clouds shook out of their folds like feathers, and the sooner I could make my way to the main canon the safer would it be. "Anybody can go downwards." So it may be in morals, but let him try going down a mountain with neither path nor guide and he will not be sure it is quite so easy a matter. Going up one can see at least enough before him to determine which way the next effort shall be made, and in the event of failure has only to go back and try some other. But coming down the danger is that he may go over some precipice unseen, or by miscalculation of distances let himself down to where he cannot further descend without fearful risk, and at the same time be unable to regain without equal risk the higher point. But down I must go at some rate or other, and so asking the needful guidance, I at once set out. I had thought somewhat of these difficulties of the return upon the way up, and so the latter part of it had made use of various devices to mark the way. As to the remaining portion I found of not a little service my weakness—at which the Doctor has often laughed—of looking up the different flowers, so many of them strange to me, about these mountains. For I could easily recall the different ones and their surroundings, as I had seen them on the way up. In this way I managed with a good memory as to the many turnings to reach once more the main canon and the trail which I had left, by which I soon was able to reach the falls, and from far above them look down the fearful chasm along the bottom of which the beautifully clear and cold mountain stream finds its way out to the plain below.

We drove back as rapidly as might be to town, curiously enough without having, so far as we could discern, a drop of rain all the way of return. Nor did it storm here at the Springs at all until late in the afternoon or evening, though it continued to come in a light rain all night, while the mountains not more than five or six miles away, are white with their covering of snow.

Political.

M. LANGHORNE, WASHINGTON, D. C.

Dear Sir: Your call under the head of "Our Politics" meets my warmest approval. Let us have a Presidential ticket of our own and get people of our convictions to withdraw themselves from any connections with either Democrats or Republicans. Let our platform be justice in the court room; merit in business and politics instead of unjust discrimination. This is all embraced in one proposition, "the extirpation of secret oath-bound societies." In 1844 a skilfull use of the 70,000 voters of the anti-slavery party defeated Henry Clay. Why should not our 800,000 Anti-masonic voters enable us to perfect a combination which would demoralize and to some extent check white slavery to secret oath-bound despotism. Conant and "American" strike the "key notes" on the situation. I suggest for President, J. Blanchard, who first organized opposition to secret societies; and for Vice-president, Hon. Philo Carpenter, who first backed up that opposition with his capital. Then with "Business" stamped on our banners we may begin our march.

DR. S. L. COOK OF INDIANA.

I am for a ticket of our own and favor the last suggestion as to method of making the nomination. I am in favor of Gen. Phelps for President, and C. A. Blanchard for Vice-president.

P. H. WAGNER, ARROWSMITH, ILL.

Dear Sir:—We see in the last *Cynosure* a proposition to nominate candidates for President and Vice-president on an anti-secrecy platform. Whether this be wise just now is a little questionable. But should this be done, the candidates ought to be men of national character and influence. The candidates suggested in last week's *Cynosure* are not such men. If we are to have candidates, we would nominate for President, Hon. Charles Francis Adams; for Vice-president, ex-Senator Pomeroy of Kansas, both men of ability and national character, and who would give character and influence to our cause, and would tempt many to vote our ticket. If we make a race, let us by all means have a nominating convention, and give the move as much publicity and character possible.

GEO. W. HALSTEAD, VIENNA, N. Y.

I have this much to say in connection with Mr. Conant's suggestion: Let us go in for putting down Freemasonry, and not try to lug in too many things with it. Let us do something practical. Call a convention, make a nomination and vote it. He that cannot vote his principles cannot pray them. Let us endeavor to bring public opinion to bear upon this dangerous, murderous institution through the ballot-box.

F. M. WILSON (SECEDER).

Zanesville, Ind.

I must agree with Mr. J. A. Conant about the American party. It is time to call a convention for nominating for President and Vice-President men who represent our principles. I think it high time every man should take a stand against sin. I know God has shown me Masonry as a sin. I am a subscriber to the *Cynosure* and expect to be, and believe in the principles it advocates. I would be glad if every subscriber would read his paper and hand to his neighbors, ask them to read them and consider.

There is ample opportunity for reformation both in church and government affairs, in making and vending of that which destroys soul and body

I always have advocated the cause of abolitionism; have always voted the Republican ticket; served thirty-four months in the war of the Rebellion, and am now ready to serve the balance of my life, long or short, against the lodge. I publicly stated in open lodge that I thought Masonry wrong. I publicly stated to a crowded house of people that Mr. E. Ronayne exposed Masonry just as it was in the lodge, which every intelligent Mason knows is true.

I am ready to cast my vote for the man that will come out publicly and denounce the institution. There are plenty of Masons who will lend a helping hand when the issue is fairly started, otherwise they would remain silent. I will cast my vote, for President, Charles A. Blanchard of Illinois; Vice-President, Henry T. Cheever of Massachusetts.

E. J. CHALFANT, YORK, PA.

The Masonic leaders are the best organizers and the most skillful generals in the world. The outsiders are outflanked everywhere. If we attempt to cope with the Masonic machine we must first be sure that we are really wide awake, and then use our wisdom instead of our folly.

All anti-secret reformers should be able to see by this time that the lodge power and the money power are united. In Jackson's day it was a national bank ring, with $35,000,000 of capital. In 1880 it is a national bank combination, with $500,000,000 capital, with which to run the Democratic, the Republican, the Greenback, and all other parties which have richer men in the lead.

General Grant has a Masonic machine at work for him. Blaine has another of the same sort in operation; and the *New York Evening Post* says that Blaine's "machine" is no better than Grant's. And the truth is, Freemasonry has filled our country with all sorts of secret religious, social and political machines, all of which are working slyly in the interests of the lodge power.

General Phelps tells us an important fact when he says: "It is hardly possible that the party now in power should seek a candidate who is free from the trammels of the lodge. They must naturally seek either an out and out secret society man, or one who is willing to be a tool of secret societies." So it matters not who succeeds in packing the Republican convention at Chicago, on June 2d. The one who can give the slyest winks and hint at the most gold will no doubt get it. And he will stand like a rock by his secret boss, the lodge emperor.

From the standpoint of an American citizen, I am in favor of a legal day of rest, say the Sabbath day; but as I believe it wrong to put religious matters in political platforms, I am opposed to the Sabbath clause in our present platform. I, therefore, suggest a larger and better worded platform; and that one person in each State be immediately requested to draw up and forward to you a platform containing at least fifteen planks, to aid the convention committee on the platform to act wisely.

In conclusion, I must confess that I am sorry I cannot nominate and elect all our dear anti-secret friends to be President and Vice-president. I would expect good work and the right sort of talk from all of them. But as I am limited by the Constitution, that glorious American document, I name as my choice for President Gen. J. W. Phelps of Vermont, the man who has made the pen of the anti-secret reform mightier than all the swords of all the grand armies of the Secret Empire. For Vice-President I name S. M. Good of Iowa, who has renounced forty degrees of Masonic deviltry.

—Col. Ingersoll was lately in Canada on a lecturing tour. He applied for a hall in a certain town, to which the mayor made this reply: "May be there isn't any God for the United States, but there's one for Canada, and you can't have any hall in this town in which to defame him."

Correspondence.

An Error Corrected.

GENEVA, O., June 1.

MR. EDITOR: In the *Christian Cynosure* of May 13th, it is stated as having been learned "from the *Wesleyan*," that "Bishop Elijah Hedding and Edward T. Taylor" with John Newland Maffit, "practised the religious rites of Masonry and its god, T. G. A. O. T. U., in spite of a protest of their conference."

This statement, I am confident is, as far at least as it relates to Bishop Hedding, erroneous. I suppose it is true that Bishop Hedding when he was a young man joined the Freemasons. He attended lodge one night, and was made an Entered Apprentice, but he never attended lodge afterward. And I have good authority for saying, that after he became bishop he used to say occasionally in open conference: "Brethren, I would never advise you to join the Freemasons." Now, if abandoning the lodge after having been in it one evening, and virtually advising others not to join the Freemasons is Anti-masonry, Bishop Hedding should be classed among Anti-masons. H. HINSLEY.

A Penitent Confession.

BRIGHTON, Mich., June 1.

About seven or eight years ago I attended a camp-meeting, held by the Free Methodists in Monroe county, this State. There were several there whom I personally knew. The tide of religious feeling rose high. Conviction seemed to settle upon all minds. It was a time of heart-searching and close self-examination. The preaching was plain, pointed, evangelical and thoroughly radical.

My attention was attracted toward a man of middle age and of apparent intelligence, who approached one of my personal acquaintances and friends, and desired him to step one side with him as he wished a personal interview. His manner indicated the greatest earnestness and sincerity. I noticed them as they stood by themselves engaged in earnest conversation. My mind was so deeply impressed with this scene that, after the interview closed, I took the liberty to inquire of my friend concerning its nature. From him I learned the following facts:

Some time previous he had lent this man, who was at the time an adhering Freemason, Richardson's Monitor of Freemasonry, with the request that it be read carefully and returned, and that as he had been inside the lodge he should state upon honor whether or not the book was correct. He accordingly read and returned it to the owner, stating it was utterly false and unreliable, as there was nothing in Masonry to correspond with the representations of the Monitor.

At the time of the camp-meeting referred to this man had either experienced religion or was becoming seriously convicted, I have forgotten which, and his purpose in seeking this interview was to make a full and humble confession of his former falsehood, and confirm the truthfulness of the representations of the Monitor.

This illustrative incident which passed under my personal observation, has never before, to my knowledge, been given to the public and I deem it of sufficient importance to receive this brief notice.

It illustrates two facts.

1. Masons as a rule have no scruples whatever in resorting to falsehood to shield their foolish and iniquitous institution from the force of the just charges brought against it by an intelligent and an outraged people.

2. When they would become thoroughly and intelligently religious, their former falsehoods must be confessed and the vile character-destroying, soul-damning institution must be renounced.

JOEL MARTIN.

Encouraging—How Mason's Feel about it.

STANWOOD, Ia., May 25, 1880.

Two brethren of the mystic brotherhood being on the train and one passing to the other a Masonic book of instructions, slyly looking about to see if he was observed. When a man in a rear seat was seen looking on, his brother signaled his fellow to turn away so the stranger could not see, when the latter placed his hand to his chin and made a significant motion, upon which, Freemason said it was right and we might as well talk. He said he believed the thing was all out, for every one seemed to know it.

Again, a high Mason told me not but a few days since, that in two or three years at most, we could say what we pleased without opposition. They are leaving the lodge all the time, at almost every meeting demits are called for. "It's a going to play out." I was told that this man is a leading Mason. Again a Royal Arch Mason who has not yet made a public renunciation, but is sick of it, said that not many years since he visited a lodge and found them using Morgan's book as a guide.

JOEL H. AUSTIN.

Mrs. Stowe and Judge Tourgee.

Slavery degraded and disgraced the women, and Mrs. Stowe, a woman champion, rose against it.

Freemasonry degrades and disgraces the men of America, and a man—yea, every inch a man, Judge Tourgee, rises against it. It is very proper that a man bearing the title of *Judge* should rise against the lodge, which is a conspiracy against law and justice.

But what shall we say of our American clergymen, who remain silent, and see their religion desecrated? KITCHEN GARDENER.

The Spider did not Catch his Fly.

MARENGO, Iowa, May 31, 1880.

EDITOR CYNOSURE:—Your paper comes to me regularly and the reading of the able articles by those noble brethren who are zealously striving to open the ears and eyes of the public to the investigation of the truth, affords me great pleasure. I once had some idea of becoming a member of the Masonic lodge, thinking it to be a very charitable institution and also that the influence of its members would be a great benefit and doubtless insure my success in life, but after acquainting myself more with the order, through the expositions publicly made, every inclination became utterly dispelled from my mind.

The Creator doubtless knew what weak, unreasonable and inconsistent beings we should be when he made us; but if you and I had made a world full of people and set them at work with pledge of even pay and equal privilege in all essential good, and they had set themselves to establishing secret orders and erecting artificial gods (Paul says there shall be none other God but one, 1 Ch. 8: 4) and gone to winning over the parts we had assigned to them, we should be exceedingly disappointed, not to say disgusted. How much more, then, does God consider such workings. D. L. BRACE.

A Cheering Word from the Pacific Coast.

PORTLAND, Oregon, May 17, '80.

Editor of the Christian Cynosure:

DEAR SIR: My kinsman, Rev. Philip Phelps, of Holland, Mich., kindly sent me several copies of your *Christian Cynosure*, the first I ever saw or read; and, in the April 15th number of which appears an address of Gen. J. W. Phelps, delivered at the Boston Convention recently, which interested me much in its perusal; as also the one of the Hon. Samuel D. Greene, that old and worthy veteran of 93 years. Well do I remember the Morgan murder, and September 18, 19 and 20, 1826, being then only ten years old, and living only twelve miles west of the mouth of Niagara river, at Centreville on the Welland Canal, Grantham, Ontario, Canada, where Wm. Morgan was said to have been drowned, and the wild excitement consequent thereon.

My late father, Oliver Phelps, Esq., who by the way was deadly opposed to all secret societies, after he had finished his large contract at Lockport, on the Erie Canal in 1822 and '23, took another large contract on the Welland Canal in 1824, and removed his family thither in 1826. He had many men at work for him at the time. The night before Morgan was drowned several of his men absented themselves; and when the affair was made public the next day, several of these absent men, who were Masons, were accused of either having had something to do with Morgan, or of knowing something about it.

For one, sir, I am strongly opposed to all secret societies, and never belonged to any one, save the Oddfellows of St. Catherines, Ontario, for a time, when I quietly withdrew and never shall return, believing them to be wholly wrong. The Master of us all has left on record these six significant words: "In secret have I said nothing!" I heartily sympathize with you, Mr. Editor, and your co-laborers, in your great work; and bid the *Christian Cynosure* God speed and success. Yours,

O. S. PHELPS, J. P.

Honesty of Masonic Ministers.

EDITOR CYNOSURE:—Some months ago while calling upon a minister of the M. E. church in R., Ind., upon business, finding him a very intelligent and promising young man, I felt interested to know how he stood upon the great reform of the day. I asked him what relation he thought secret societies, and especially Freemasonry, sustained to Christianity in this country. He replied he presumed it was antagonistic, but that he had never read anything or thought much upon the subject. I told him I had given the subject considerable consideration the last few years and was convinced that it was one of the greatest hindrances Christianity has to contend with in our day, as it rules our churches, our politics and our courts of justice. I asked him if he was willing to read upon the subject, he said he should be happy to do so. I gave him a copy of the *Cynosure*, a supplement and several tracts that I thought would shed the necessaay light upon his mind. He seemed very glad to get them and said he should try and profit by it, which I hope he has. I left him feeling that I had done a little work for Christ and the cause of humanity, and as I took an interest in him I sent him from time to time such papers and tracts as I thought suited to his case.

In about three months afterwards I was in K., the place where the Rev. —— had last spent two years as pastor of the M. E. church. Judge of my surprise to learn there that while their pastor he had joined the Masons and not only taken the Master's degree, but had passed rapidly to the higher degrees and was counted there a very bright Mason. I very naturally expressed my surprise to friends, in a quiet way, but it soon got to the ears of the craft that I was circulating false reports about their former brother and pastor, while the fact was I was endeavoring to clear him of the

scandal of Masonry by his own words that he knew nothing and had never read anything upon the subject.

Some one of the fraternity wrote him for an explanation of the matter and the reply is amusing. He says, "Mr. O. asked me what relation I thought secret societies held to Christianity. I told him I had never read or thought anything upon the subject." Now the inference would naturally arise that he either knew nothing about Masonry or else he knew nothing about Christianity. The latter I was not prepared to accept, so I was driven to the conclusion that he was in the dark as to the former, and as he seemed to be in search of light I was glad to let it shine upon him as a light in a dark place.

I rejoice to read of the light that has been lately shed in the city of Boston. Such floods of light can not be covered under the "bushel" of the lodge or bound by the cable-tow of Satan; and the mob shed more light than all others combined to thinking minds. K. A. O.

Our Mail.

E. D. Tilson, Tilsonburg, Ont., writes:

"I think the lecture that Renayne gave us and working the degrees here a few years ago and the Cynosures that have been circulated here have done a great amount of good and I hope we may have a wide circulation of the paper."

E. Bascom, Greensburgh, Trumbull county, Ohio, recently called on the daughter of Morgan's printer (Wm. D. Miller) and was directed by her to an earnest Anti-mason six miles distant. This man said that his father was a Mason and kept the keys in Morgan's time and on his death-bed he said to his son: "William, I have one request to make of you, that you will promise never to join the Masons." This promise he was very willing to make.

James W. Robb, Republican City, Neb., writes:

"The leaven of reform is beginning to work here."

D. R. Bartlett, Greensburg, Trumbull county, Ohio, writes:

"I fear not the arm of flesh, I know in whom I trust, and whilst I retain the power of speech and can wield my pen, however feeble my utterances, my voice shall be heard in denouncing and exposing the corruptions of Freemasonry, an institution the most false, base and dangerous the devil ever invented."

G. J. Wilson, writes:

"Last Friday, (16 April) Mr. Austin delivered a lecture in West Branch. He was to have lectured in the Presbyterian church, but after the church was lighted up the people were ordered out and the doors locked. They went to the Friends' church where of course the devil does not hold the keys. Free speech is allowed there in a good cause. It takes a great deal to arouse stupid, sleepy professors. God's servants may be stoned, shot, dragged through mud, pelted with Masonic eggs, slandered, abused, robbed, swindled out of just dues, and the stupid professors say: 'These reformers must take the results if they will expose.' Oh! when will those lukewarm professors see the gulf near their own door? I do not want to rust or rot doing nothing, my trust is in God for help in all reform."

William Hazenberg, Passaic, N. J., writes:

"I will do all in my power to promote the good cause and sustain the Association which is accomplishing such a noble work. Money, time, ease and honor I am willing to sacrifice to the destruction of such a great evil. Your paper is excellent in many respects and I regret having lost so much by not knowing it earlier."

We welcome gladly this new recruit for the Anti-masonic campaign. Many more, we believe, are only waiting for information concerning this great reform to enter the ranks as workers and press the reform upon the attention of the American people. Circulate the Cynosure.

W. A. and S. Cardwell, Richland, Kan., write:

"No lodge of any kind, that I know of, meets less than ten miles from us now. We have had them all around us. We are working and praying for the downfall of every form of secrecy. The U. B. church stands firm in Kansas. No compromise, no letting alone of the works of darkness. That the Spirit of the Master may guide your pen and lead each reformer in this great work to certain victory is our sincere prayer."

John V. Baker, Leesville, Mo., writes:

"We are holding our ground and gaining some I think. Not a man has been initiated in the two lodges near here for more than two years; and public sentiment is against the craft. But the people are sadly lacking in courage."

Daniel Varney, Fond du Lac, Wis., writes:

"My prayer is that this good cause may prosper and my faith is strong that it will. I like to speak a word of encouragement to every one engaged in it. My time here has nearly expired. Although full of trials and troubles, nevertheless I feel thankful for the many blessings I have received. God is good."

A. C. Hall, Wakeman, Ohio, writes:

"There is such an indifference in regard to the secret orders that it is greatly discouraging to a worker in the cause. I think the indifference of Oberlin is felt here."

Charles R. Morsman, Dartford, Green Lake county, Wis., writes:

"I feel if any paper is sustained the Christian Cynosure ought to be. I would feel lost without it. I read it and lend it to my neighbors."

F. K. Robbins, Highland, Clayton county, Iowa, writes:

"May the Lord hasten the day when secrecy may fall to rise no more forever. Your cause is a good one, fight on till death and receive a crown of life."

W. S. Fulton, Dresden, Ohio, writes:

"I read with great interest the report of the Boston meeting. If the Masons are stirred up a few times more, people will find where the nest is. Truth must triumph."

J. Gray, Negaunee, Mich., writes:

"Dumb dogs are not apt to bark, yet I expect to hear them howl if you continue to poke around in their kennels. Persevere and time will enable you either to improve their condition or substitute a new or more useful breed."

D. Kirkpatrick, Syracuse, N. Y., writes:

"I am very glad to see that President Blanchard is improving, may he be spared many years."

Charles N. White, Kingsville, Essex county, Ont., writes:

"We need it [the Cynosure] here for the truth's sake. The churches are all run on secrecy principles."

S. Simpson, Pilot Rock, Umatilla county, Oreg., writes:

"This agitation must go on until the people are separated and the final conflict is inaugurated between Christ and anti-Christ. This conflict will result in the overthrow of the 'mother of harlots and abominations' with all her legitimate children. I love to read the Cynosure and have many good books revealing the secret works of darkness, but the best anti-secret book I own is the Bible. We find it all there in the words of divine inspiration. Hence we invite all to the law and to the testimony to decide this question. There are many lovers of a pure Gospel scattered over this country; but we are unorganized and comparatively without power. I wish you could send us a good lecturer who could work the degrees. I think we could organize and sustain such a man, making Walla Walla his head-quarters."

Sabbath School.

LESSON XII.—June 20, 1880.—QUARTERLY REVIEW.

SCRIPTURE.—Mat. 8: 13 to 28: 20.

GOLDEN TEXT.—This is Jesus the King of the Jews.—Mat. 27: 37.

CENTRAL TRUTH.—Jesus our Saviour.

[From the Advanced Paper.]

BIBLE READINGS.

Mat. 8: 13-34; Mat. 11: 20-30; Mat. 13: 24-43; Mat. 16: 13-28; Mat. 17: 1-13; Mat. 19: 13-26; Mat. 22: 1-14; Mat. 25: 31-46; Mat. 26: 36-50; Mat. 27: 35-50; Mat. 28: 8-20.

POINTS FOR SPECIAL REVIEW.

1. Places visited by Jesus.
2. Miracles performed.
3. Parables spoken.
4. Different opinions of Christ in his time and now.
5. Proofs of Christ's divinity.
6. Relation of the law and the prophets to Christ and Christianity.
7. Opposition to Christ, and excuses therefor, in his time and now.
8. Tests of faith.
9. Recorded prayers of Jesus.
10. The vicarious sacrifice of Christ.

[The lesson for the last Sabbath of the quarter being a select one we shall provide a special lesson upon a reform topic.]

Home and Farm.

Washington and his Horses.

Washington was very fond of his horses, and liked to see them thoroughly groomed. The manner in which his white horses were kept white is curious. George Washington Parke Curtis says that the night before the horses were to be used, they were entirely covered with a paste, the chief ingredient of which was whiting, and were then completely clothed, and left for the night to sleep on clean straw. By the morning this coating was hard and dry, and it was then brushed and curried off, leaving the hair beneath white and glossy. After this the hoofs were blackened and polished. To complete this curious toilet, the horses' mouths were washed, and their teeth picked and washed, when they were considered to be groomed and ready for work.

—A French scientist has examined the effects produced by cold on cow's milk, and finds that the nearer the temperature of the milk is kept to the freezing point for twenty-hours or more after being drawn the more rapid the collection of cream and the larger is the quantity, more butter being produced, while the skimmed milk, the butter and the cheese are of a better quality. He thinks that the freezing arrests the evolution of the living organisms which set up fermentation and hinders the changes which are due to their growth. These facts indicate room for great improvement in the methods of storing and preserving milk, showing as they do the necessity of extreme cleanliness and low temperature.

Sickness in the Farm House.

Dr. Goddar, of Massachusetts, was once asked, and answered, the following questions:

"Have you seen sickness produced by decaying vegetables in the cellars of farm houses?"

"I think I have. For instance, the case of a farmer of means, his wife and five children. Four sickened in September of typhoid fever, and three died. In the cellar were found half decayed cabbages and other vegetables, half a barrel of old fish brine, and filth generally, so that the smell was noticeable rods from the house, when cleared out by the doctor's direction."

Through that cellar, typhoid fever sneaked into the house. A writer in the New York *Times* says: "Miasm is the most subtle foe of the farmer's home. It is generated in his barn yard, cess pool, cellar; soaks into his well, and appears on his table in the form of limpid water; enters his bed-room by night, and poisons the very air he breathes."

And all this from the want of a little intelligence and a little painstaking.

Necessity of Sunlight.—Instead of excluding the sunlight from our houses, lest it fade carpets, draw flies and bring freckles, we should open every door and window and bid it enter. It brings life and health and joy; there is healing in its beams; it drives away disease, dampness, mold and megrims. Instead of doing this, however, many careful housewives close the blinds, draw down the shades, lock the door, shut out the glorifying rays, and rejoice in the dim and musty coolness and twilight of their apartments. It is pleasant and not unwholesome, during the glare of the noontide, to subdue the light and exclude the air quivering with heat; but in the morning and in the evening we may indulge in the sun bath and let it flood all our rooms, and if at its very fiercest and brightest it has full entrance to our sleeping rooms, so much the better for us. Wire netting in doors and windows exclude not flies and mosquitoes only, but all other insects; and those who have once used it will continue to do so. With this as a protection from intrusive winged creatures, one may almost dispense with shades and shutters and enjoy all the benefits of an open house without any annoyances so frequent in warm weather. But better the annoyance with sunshine than the freedom without it. Statistics of epidemics have shown that if they rage in any part of a city they will prevail in houses which are exposed to the least sunshine, while those most exposed to it will not be at all or slightly affected. Even in the same house persons occupying rooms exposed to the sunlight will be healthier than those occupying rooms where no sunlight enters.—*Manufacturer and Builder.*

Tasteful ornaments may be made of natural leaves and sprays artificially frosted. This is done by means of powdered glass, which can easily be obtained by pounding some bits of glass with a heavy hammer, care being taken to protect the eyes against flying splinters. Dip the objects in thin gum water and shake the powdered glass over them, when handsome bouquets can be arranged. —*Druggists' Circular.*

To Relieve Hard Corns.—Bind them up at night with arnica, to relieve the pain. During the day, occasionally moisten the stocking over the corn with arnica, if the shoe is not large enough to allow the corn being bound up with a piece of linen rag.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 10, 1880.

The U. S. Government as a Patron of the Lodges.

Early in the spring Senator Logan, the Illinois member of the "State sovereignty" triumvirate in the Republican party, brought before the Senate the proposition to direct the government to give the Knight Templars, meeting in this city in August, the use of government tents and equipage. The bill passed Congress and property of the United States amounting to *two hundred and fifty thousand dollars*, as is claimed by the lodge according to the *Inter-ocean*, has been placed in the hands of this irresponsible, trained, secretly-sworn, conspiratorial and military order of the Knight Templars. Never, we believe, has the government allowed such a use of its property except during the awful visitations of the yellow fever in the South, when thousands were temporarily compelled to vacate their homes in the cities. In such a dire exigency no one could object to such use of public property. But what right have these pseudo-knights—these defenders of the Christian religion!—what right have they to ask the use of government property worth a quarter of a million? Why may not the Free Methodists and Wesleyans ask for a dozen tents for camp-meetings and the use of traveling evangelists? They also claim to be defenders of the Christian religion and are able to substantiate it—not with drawn swords, as do these strutting Freemasons, but by acts of love and duty, by lives of faith and upholding public morals and the ordinances of the Most High. Why may not these loyal and useful organizations also receive a little aid from the government, whose peaceful interests they do so much to subserve; as well as a set of boasters, Sabbath-breakers and pretended adorers of Christ.

Mr. Logan is an able manager in politics, but he cannot give so good a reason for refusing those favors to a body of real Christians which he asks for false ones, as he can why the Illinois Republicans should vote as he dictates.

Another case of the same description is given in the last *Telescope* under the title, "A Government Institution Sold to the Lodge," as follows:

> Last week the Knights of Pythias had a "big time" in this city. Their Grand Lodge held its meeting here, and many persons were brought here to see the National Soldiers' Home on excursions from all parts of the State. On Wednesday of last week the lodge had a band tournament and a prize drill on the grounds of the Soldiers' Home. A fee of twenty-five cents was charged for entrance to the grounds of this institution of our nation, largely for the benefit of the Knights of Pythias. This place, largely at the government expense, and under the special personal supervision of a Board of Managers, one of whom is the President of the United States, has been made one of great beauty and attractivness. In the name of all decency we ask what right the Knights of Pythias have that they should control this institution of the nation for a day, using its grounds for a species of gambling, and charging admittance to these National premises. Shame! What next?

The monstrous absurdity and imposition of these Masonic claims for government aid is so plain that the supine acquiescense of the public is simply amazing. Who can tell when they will stop asking favors? or whether they will not in time leave nothing more of our fair domain of liberty worth asking or fighting for?

The Wheaton Meetings.

Three years ago the lodge sympathizers in Wheaton began their effort to preserve the good name of the town from being smirched by Anti-masonry. They attacked the College with falsehood and slander and the most outrageous assumption. They were determined to clean out the reformers and have a town where lodges and saloons could find snug quarters in every block.

A public meeting called by Bro. Hinman in the court house to discuss the railroad riots was captured by the Masonic party, who were nagged out early by the busy anti-College leaders, and selected their speakers for the evening. They accomplished their purpose of suppressing any expression of opposition to the lodge and so began the grand work of saving the good repute of the town by a disgraceful trick.

The changed sentiment in Wheaton is one of the marks of God's providence. Three churches exclude Freemasonry and one is in a state of war because of it. Wheaton is more than ever a noted place because of the adherence of part of its people to God's truth, without heeding its unpopularity.

Three churches were opened to the meetings last week and two of them well filled. The lectures were held respectively in the Wesleyan and Baptist churches and the College chapel. A strong force of workmen were on hand, partly by invitation, but generally self-moved. They were brethren Stoddard, Hinman, Freeman, Ronayne, Browne, Lowe and C. A. Blanchard, and Bro. D. J. Ellsworth of Connecticut, who is on his first visit to our State, and assisted on the last evening.

Elders Browne and Hinman were left by the train seven miles away at six o'clock and footing it across muddy roads did not reach the place of meeting till nearly nine, just in time to say a few words to close. Mr. Ronayne, who came out from Chicago on the evening train, filled most of the time with an able argument against the false brotherhoods of secretism; and Bro. Stoddard was ready with a fund of rich experiences.

The Baptist church was well filled on the second evening when Mr. Lowe worked the Entered Apprentice's degree, upon which Elder Browne engrafted appropriate explanations. Mr. Ronayne endorsed the working of the degree in emphatic language at its close.

The third degree work and explanation in the College Chapel was the best conducted of any lecture of the kind we have witnessed. Past Master Ronayne conducted the lodge, assisted by Messrs. Lowe, Browne, Hinman, Stoddard and Ellsworth. Elder Browne has great proficiency in the Masonic ritual; he and Mr. Lowe were able to respond and the degree work was given in a superior manner. A significant fact, to which especial attention was called by Mr. Ronayne, was, that he and Bro. Lowe, though they had conversed freely about other matters had never exchanged a word of the ritual work together, until in the midst of this degree; and the facility of their work, although instructed under different Grand Lodges, proved that Masonry was the same all over the world.

Mr. Ronayne was never more clear in his explanation of the symbolism of this degree, uniting it undeniably with the pagan mysteries of Phœnicia, Egypt, Greece and Canaan; and the impress of the meeting will be ineffaceable.

A Court of "Justice."

The Pittsburg daily *Leader* of May 26 deserves the thanks of all Anti-masons for recording so fully a most remarkable and manly decision of Judge Kirkpatrick of the common pleas court in that city. The case was of Daniel Kelly against a lodge of the Ancient Order of Hibernians. (This order was the dreaded Mollie Maguires of the Pennsylvania coal regions). The circumstances of the suit are not given but as it is reported that the plaintiff got his case and a judgment of over $190, it is probable that the lodge was sued for non-fulfillment of its great promises.

The sentiments of the judge are sincere and manly, and we hope to hear them re-echoed from every court-room in the land in due time. They are the sentiments of every true American heart, because they reflect the noble character of the founders of our Republic. It is the debasing, stultifying, fawning habit fostered by the lodge that spoils American citizens of their manliness and independence and makes such exhibitions of Loganism as we have seen in Chicago durring the past fortnight. All honor to Judge Kirkpatrick of Pittsburgh, His charge is thus reported:

"His honor remarked that with the exception of building and loan associations, he did not know, in his judgment, greater frauds upon the community than those so-called 'Beneficial Associations.' And they were any thing else in nine cases out of ten than *beneficial*, and might and ought, with much more reason, be called *prejudicial* associations, as they certainly were to the best interests of the unfortunate dupes who composed their membership. That the only persons benefitted, so far as his observation went, were the secretaries and other officers of the organization, who lived upon the fees, made stirring speeches upon occasion, and who always, when there was a parade or any public demonstration, managed somehow to be marshals of the procession, and so rode on horseback, or lolled on soft-cushioned carriages with the 'orator of the day' and other great dignitaries of the occasion, whilstt he common membership, who were only useful to pay 'dues,' trudged along in the dust and heat, carried the banners and flags, and cheer and hurrah when the leaders tell them to do so. His honor confessed to pain and surprise to see how gullible and how easily imposed upon the great mass of the people were in regard to these associations.

"They would spend their nights in 'lodge' rooms that ought to be passed with their families, and pass in, in the shape of weekly or monthly 'dues,' money that they were utterly unable to spend and ought to be taken to feed and clothe their wives and children, in order that some time or other in the future when they fell sick that a 'sick committee' of the order might call on them and dole out 'sick benefits' so-called as if the recipients were paupers.

"His honor continued that a man's wife and children were the very best 'sick committee' any man could have, and that an honest, good wife was a far better and safer banker for a poor man than the treasurer or any other officer of any order that ever existed, or ever would exist. He advised them to try and try it at once, and see if his advice was not a correct one. He said that it used to be that men stood up alone in their manhood, and fought their grand battles of life and business with such facilities as God and nature gave them. Now everything is changed and everything was done by association. The great manufacturers have their association on glass, or iron, or nails, or what not. The great railroad magnates had their combinations and associations by which they put up freight and rates, and so for their own aggrandizement discriminated against the best interests of communities. In consequence of this and as a necessary and natural corollary, from it we had 'trades' unions' and 'labor associations' and combinations, and strikes from time to time in every branch of honest labor, and as a still further and inevitable result, idle and unemployed men upon the streets, families without bread, forges without fire, chimneys without smoke, and silent mills and stagnated business everywhere.

"His Honor congratulated himself on being able to say, as he could most truthfully, that he did not belong to any association of any kind that claimed to have an existence.

"He had like hundreds and thousands of others at some time or other in his life run through this gamut of folly, but certainly it was so long ago that he had no desire to revive it.

"He appealed to any working man who might be present and hearing him to follow his example and rely upon themselves and their own manhood, and not upon any combination or 'beneficial associations,' so called, to help them to become bread-winners for themselves and their families. That the case upon trial gave point to what he had said; that so far as the membership was concerned it was all paying out and nothing coming in, and as a result lawsuits such as this, in which costs and counsel fees took the little that might be left to the duped contributors."

—Mr. S. M. Good of DesMoines, "Past High Priest," etc., is announced to give the three degrees in Friend's church, Lynnville, Iowa, on the evenings of June 14, 15 and 16.

—Five thousand bills were circulated on the streets of Chicago during the Republican convention announcing public degree work in Carpenter Hall by Thos. Lowe assisted by Mr. Ronayne. These meetings were on Monday, Tuesday and Wednesday evenings. On the reverse side of these bills were some specimen "bricks for Masons to lay" from Webster, Adams, Sumner, etc.

—During last week also a tract prepared for the occasion was distributed by thousands. It contained the statement of the National Convention on the Boston mob, the letters of Phillips and Adams, and Sumner's testimony. The "visiting statesmen" seemed to be eager to read something solid in contrast with the profusion of political stuff which has been their staple pabulum for a fortnight.

—Father Foote wishes the following corrections made in his article on the lodge obligation in the *Cynosure* of May 27th: "Sacred silence" should read "scared;" "shake the web" should be "break;" in paragraph 4 "seal the lips" should be "unseal" and the missionary's name is Nassau and not Napan.

—H. J. Becker, former editor of the *Pacific Telescope*, has taken charge of the *Crucible* at Philomath, and salutes his readers with a desire not "in the least to lessen the sentiments of the 'loyal' conservatives who have avoided the extremes of fanaticism, and alike vetoed the 'disloyal' acts of the nullificationists." It would be a question worth considering by this brother where such "loyal conservatives" stood in Christ's day. It is a time for men to be "out and out for Christ," whether they be called fanatics or not.

—T. K. Bufkin of Lynnville, Iowa, wishes the photograph of every public speaker and seceder of the anti-secrecy reform sent to him at the above address, and he will return his likeness or the money, at the option of sender, as remuneration.

—A marked corroboration of Judge Kirkpatrick's charge against the lodges is transpiring in Newark, N. J., where the Jewish secret societies are much excited over a case of burial where the subject held a large lodge insurance. The societies claim fraud and are investigating.

—F. M. Wilson, a member of Zanesville Lodge, No. 517, Indiana, writes in favor of the seceders' convention, and expects to attend. This is a new name for our list.

—The Columbus, Miss., *Independent* lately published the following significant confession respecting the lodge:

"An Anti-masonic league has been organized. It has established newspapers and holds national conventions. Its lecturers are giving expositions of Masonry. We think Masonry has outlived its day, but we have no respect for the man who learns its secrets to expose it. A man cannot be a good Mason without being a good man. But there are so many bad Masons just like there are bad Christians that great injury has come to the organization."

—In an appeal for aid last fall, while Westfield College was making the final effort to throw off her debt, President Allen referred to the position of the institution towards the the lodge, and the antagonism of some prominent members of the Illinois conference and others because of that position. N. A. Walker, a presiding elder in the Illinois conference thought himself abused by the remark and has ever since been working up a case against President Allen in the *Telescope*. He proclaims himself in his last letter, "Secrecy or no secrecy in the church, I hold I am a United Brethren." This controversy is bringing out very clearly the shallow audacity and hypocritical pretension of the nullification party in the U. B. church.

—The question raised by Bro. Stoddard, in regard to the late action of the First church, Oberlin, and its agreement with the practice of President Finney, is discussed in an able article from members of that church received too late for the present issue.

—A note from Bro. L. P. Oldfield of Bay City, Mich., informs us of the death of his revered father, Rev. A. Oldfield, on the 19th of January last, of which we believe no notice has appeared. Bro. Oldfield was among the oldest and most respected preachers of the Wesleyan church, who failed not to stand for the truth whenever it was attacked. The thoroughness of his convictions is proved by the fact that his son is walking in his steps as a reformer.

—Bro. Tapley writes that a Cumberland Presbyterian minister, who is well known in Columbus, Miss., writes from Georgia that the Masons cannot get together enough members to bury their dead. As he is a Freemason himself his testimony is valuable.

—Bro. A. Musselman of Dixon, California, is in this city attending the Greenback convention as a delegate. His speech against secret orders gained him the honor. He says the California delegation is nearly all Anti-masonic.

—A correspondent of the *Interocean* not long since sent the following comment upon Ingersoll's claim that Benjamin Franklin was an infidel:

"As Colonel R. G. Ingersoll appears to be trying to appropriate our old and esteemed friend Benjamin Franklin, as a recruit for his infidel doctrine, let me call his attention, through your widely circulating journal to the following epitaph, for himself, written by himself:

The body of
Benjamin Franklin,
Printer,
Lies here, food for worms,
Like the cover of an old book,
Its contents torn out and stripped
Of its lettering and gilding,
But it will,
(As he believed)
Appear again, in a
New and more beautiful
Edition, corrected and
Amended by
THE AUTHOR.

—The Supreme Court of Indiana has decided that selling cigars at a hotel stand on Sunday is a "work of necessity," and hence that the seller cannot be indicted under the statute. The Court says that smoking a cigar is as much a necessity to those who have acquired the habit as drinking tea or coffee is; that there is as much necessity for continuing this habit on Sunday as any other day of the week, and that whatever is necessary and proper to do on Sunday to supply this constant daily need is a work of necessity within the meaning of the law.

—All this is worse than the fury of the hottest days of ancient persecution. All lines of distinction mingle into rainbow hues of smiling worldliness. The devil has ceased to fight, and begun to do the work of the church himself. He is willing to manage the affairs of Christ's kingdom after his own methods, raise the funds, administer them, and control the whole movement. *Judgment must begin at the house of God!* The devil and his beguiling, blinding, destructive policy must be cast out of the churches. The primitive principles of the spiritual kingdom, which is not of the world, must be revived and employed. The old Bible, with its uncompromising spirit and saving truth, must be re-enthroned on the pulpits and in the hearts of the churches.—*J. P. Lytle in United Presbyterian.*

The soul may be compared to a field of battle where the armies are ready at every moment to encounter. Not a single vice but has a more powerful opponent, and not one virtue but may be overborne by a combination of vices.

BOOK NOTICES.

—The Northwestern Railway Company have issued their annual directory of summer resorts in the Northwest, containing much valuable information for those turning thitherward. Copies furnished by W. H. Stennet, General Passenger Agent in this city.

—The June number of the *North American Review* contains "Popular Fallacies about Russia," by E. W. Stoughton, ex-Minister to Russia; "Divorces in New England," by Dr. Nathan Allen; "McClellan's Last Service to the Republic," by George Ticknor Curtis; "Has the Southern Pulpit Failed?" by Rev. Dr. F. A. Shoup; "Caste at West Point," by P. S. Michie, Professor of Philosophy at West Point, and "Some Interesting Publications," by M. W. Hazeltine. This number closes the 130th volume and 65th year of the *Review*. During the last few years this magazine has had a most remarkable advance in popular favor. Many of its numbers have passed through several editions, and its permanent circulation has increased more than sixfold.

The June number of *Vick's Monthly* is rich with floral tributes. Good articles appear on seeds—how to make them grow, which being a little late for this year will do for next. Among the other good articles are: Other People's Gardens, A few Small Flowers, Melon Culture, Gold-fish Aquarium, and Botany for Little Folks. James Vick, Rochester, N. Y.

—A Catholic merchant in Australia died some time ago, leaving seven thousand dollars to the church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

ADDRESS OF ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Tonica, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street, Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

Home Circle.

Prayer.

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.
—Coleridge.

Glimpse of a Prayer Meeting in Chicago.

"Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another." Heb. 10: 25.

The Friday evening prayer-meeting of the Chicago avenue church is a hallowed place to those who attend it for the purpose of communing with Christ. Last week the subject of the meeting was Christ in Gethsemane. Pastor Needham remarked that this topic was one which appealed more to the heart than to the brain. For an hour we sat contemplating Christ's suffering and death as one after another in prayer, song or remarks directed the current of the meeting. Christ in his Gethsemane agony, in laying down his life, reputation, ease, influence, as well as going about doing good, shows us how to follow him. "They will also persecute you." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The Lord's disciples caught this glorious idea of crucifixion to the world, this offering up our bodies a living sacrifice; and the beloved John puts the case with a force that should electrify us, by saying, "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." 1 John 3: 16.

Toward the close of the meeting the thought was brought out that by tasting the cup of death for every man, Christ made our cup of blessing overflow, as expressed in the twenty-third Psalm. The words "my cup runneth over," were placed in sweet contrast with the words in the eleventh Psalm: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." v. 6. Any who had not yet taken the cup of blessing were invited to make known their wish to receive it by rising for prayer.

And since we have in spirit lingered near this prayer-meeting in which Christ was revealing his work and will to his waiting children, does not the question arise in each of our hearts, What is the portion of my cup? Is it now empty, to be filled when the storm of wrath descends upon the wicked, or does it overflow with the unmerited blessings that Christ gives to those who lay down their lives in grateful obedience to his command, "Follow me?"

Things Found.

Among prominent professors of holiness I find the following:

1. Those who are indulging in the use of that filthy, poisonous weed, tobacco. They talk about "entire sanctification" and "the cleansing blood," while their stained mouths, smoked skin, and poisoned breath expose a slavish indulgence, that should not be "once named among us, as becometh saints." All in the face of such passages as Ezek. 36:25; Rom. 12:1; 2 Cor. 7:1; Col. 2:21; 1 Thess. 4:7; Heb. 12:1.

2. Those who are "yoked together with unbelievers," in the form of secret societies, and are faithful in their attendance at the lodge. Although unwilling to assume much responsibility in promoting the work of God, they show a remarkable devotion to the worship of the lodge. All in perfect disregard for such divine precepts as Lev. 5:4; 2 Cor. 6: 14, 18; Eph. 5: 11, 12; and the example of the Saviour, John 18:20.

3. Those who appear before the public in worldly attire, such as bonnets decked with feathers and artificials, gold rings in their ears and on their fingers, crisped hair (known as crazy locks) hanging in their eyes, together with flounces too numerous to mention. All in open violation of such passages as Rom. 12:2; 1 Tim. 2:9, 10; 1 Peter 3: 3, 4, and others. Read Isa. 3.

Queries: Will not "true holiness" save a person from such practices, if, perchance, it is not done at conversion? Can a Gospel minister discharge his whole duty without rebuking such flagrant evils? Is he not a blind leader of the blind when, by silence or otherwise, he gives his endorsement to such things, and urges people to believe they are sanctified wholly while they are unwilling to renounce them?

Let us determine the moral quality of the above practices by applying the following rule: Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Is God glorified in your self indulgence, your pride, your fellowship with unbelievers?

No marvel that, as Bro. Watson observes, "Multitudes of the professors of holiness are waxing cold and indifferent." There is too much superficial work that is palmed off as sanctification. And evangelists and teachers are largely responsible. There are many who will "wash their hands" from holiness organizations unless the trumpets give a more certain sound.

When people engage in such wholesale worldliness, using "Holiness to the Lord" as a trade mark, it is time to rebuke sharply.—*B. R. Jones in Christian Harvester.*

Mr. Moody and the Infidel.

Mr. Moody, in one of his recent sermons at Cleveland, gave a most interesting account of the conversion of a sceptic to Christianity. He was in a little town in Illinois, a number of years ago, and had just commenced the grand work which has since swelled into such glorious volume. "I could not preach," he modestly said, "but could get up little meetings and talk. At the close of one of these meetings, a lady came to me and said, 'Mr. Moody, I wish you would come and see my husband, and talk with him about his soul. I consented, for she seemed greatly burdened, and asked for his name. When I heard it, I said, 'you must excuse me; I can't go to see that man, he is a booked infidel, a graduate of the Eastern colleges, and I am a mere strippling I can't go and meet him.' 'I would like you to go, Mr. Moody,' she replied, 'and talk to him about his soul.' 'You had better,' said I, 'have some one who is older; I can't meet him in argument.' 'It is not argument he wants,' said she earnestly; 'he has had enough of that; what he needs is some one to invite him to Christ.' She pleaded so hard that I went down to see him. I went to his office, and after shaking hands and introducing myself, told him my errand. He laughed at me, and said I had come on a foolish errand—that he did not believe in Christ or Christianity, or in the Bible. I talked with him for a while and brought out some of his infidel views. Finally I said, 'Judge, I will be honest with you; I can't meet you in argument, but there is one favor I would like to request of you.' 'What is that?' he asked. 'That when you are converted, you will let me know.' 'Well,' said he, 'I will grant you that request,' and with a good deal of sarcasm he repeated, 'I will let you know when I am converted.' As I went out of his office I heard the clerks snicker. They thought, no doubt, I had made a great fool of myself.

"A year and a half after that I went back to that city. I was the guest of a friend, and while one day in the sitting room, a servant came in and said there was a man in the parlor who wished to see me. It was the old Judge. 'When I saw you last,' he said, 'I told you that when I was converted I would let you know, and I have come to tell you that I am converted.' I said, 'Judge, I wish you would tell me the whole story.' He took his seat and said, 'Well, I will tell you. My wife and children had gone to meeting one night, and there was no one in the house but the servant and myself. I got to thinking, and said to myself, suppose my wife and my children are right and I am wrong. Suppose they are all on the way to heaven, as they profess to think, and I am on the way to hell. I just dismissed that thought at once. The next thought was, Judge, do you believe there is a God who created you? Yes, I believe that. This world never happened by chance. Then came the thought, if there is a Creator, and one that created you, the one that created you could teach you. Well, I said, that is so; the God who created me could teach me. And he smiled and said, 'The fact was, Mr. Moody, I thought nobody could teach me! I sat there by the fire; I was too proud to go down on my knees. I said, "O God, teach me!"' It was an honest prayer. And if there is an honest infidel anywhere to-day who will make that prayer out of the depths of his heart, God will teach him more in five minutes than all infidels can teach him in twenty years.

"He said God began to teach him, and he began to see himself in a different light. He had been, in his own estimation, one of the best men that ever lived, but now, said he, 'I began to see myself a sinner.' That was something new. He felt a burden upon him, and things began to look dark. Fearful that his wife might return and see that something ailed him—that he was troubled, he went to bed and pretended to sleep. But he did not sleep a wink that night, and before morning he began to pray, 'O God save me! take away this burden—this load of sin!' But he said he didn't believe in Jesus Christ; he didn't want any daysman between him and God; he didn't want any mediator; he was going right straight to the Father; was going to settle the question without Christ. But the load grew heavier, and it grew darker.

"When morning came, he said to his wife he was not feeling very well, and would not stay to breakfast. He wanted to get away and went to his office. All the time he kept on crying, 'O God take away this burden.' At his office men came to see him on business, but he could not do any business. He tried to tell his clerks what to do, but could not tell them. He told them they might take a holiday. Then he locked the door, got down on his knees, and cried, 'For Jesus' sake take away this load of sin!' He said a bundle rolled off when he arose from his knees, and his heart was as light as air. Said he, 'I wonder if this is not what my wife has been praying for these years—if it is not what the Christians call conversion?' He started for home. His wife saw him coming, and thought he was coming home sick. She met him at the door, and said, 'My dear, are you sick?' He looked up and said: 'No, I have been converted!' 'Mr. Moody,' said the Judge, 'twenty-one long years that wife had prayed for me, and she could not believe her ears when I told her I was converted.' She said, 'Come into the drawing-room.' 'There I knelt down, and made my first prayer with my wife, and, Mr. Moody, I have had more enjoyment in the last three months, than in all the rest of my life put together.'"—*En.*

Childrens' Corner.

The Wolf.

You need never fear, dear children, to meet
A wolf in the garden, the wood, or the street,
Red Ridinghood's story is only a fable.
I'll give you the moral as well as I'm able;
Bad temper's the wolf which we meet everywhere—
Beware of the wolf, little children, beware!

I knew of a boy, neither gentle nor wise,
If you tell him a fault, he gives saucy replies;
If kept from his way in a fury he flies—
Ah! Passion's the wolf with very large eyes,
'Tis ready to snap, and to trample and tear—
Beware of the wolf, little children, beware!

I know of a girl always trying to learn
About things with which she should have no concern;
Such mean curiosity really appears
To me like the wolf with very large ears,
All pricked up to listen, each secret to share—
Beware of the wolf, little children, beware!

And Greediness, that's like the wolf in the wood
With the very large mouth ever prowling for food,
That eats so much more than for health can be good—
That would clear a whole pastry cook's shop, if it could,
That never a dainty to others would spare—
Beware of the wolf, little children, beware!

Passion, Prying and Greediness, each thus appears
As a wolf with fierce eyes, a large mouth, or big ears;
They bring to our nurseries fighting and fears,
They cause bitter quarreling, trouble and tears.
Oh! chase them and cudgel them back to their lair—
Beware the wolves! little children, beware.

—A. L. O. E.

A Bad Day's Work.

"Court sits to-morrow," said farmer Campbell, one pleasant evening in early spring, to his son Thomas, a bright, sturdy lad of fourteen. "I am on the jury, you know, and shall have to be away from home for a week at least. Henry Greaves is coming here to work while I am gone, and if he does well, I shall hire him for the season. I shall leave everything in your care, however, and I know I can trust you to have the pasture fences put thoroughly in order, and to turn out the cattle, sheep and colts as soon as there is sufficient feed for them. You understand all about the chores as well as I do myself; and I shall go away feeling thankful that I have a son who is trusty and capable of seeing to my affairs in my absence."

"The charge of this large farm, and all the little jobs to be done upon it at this time of year, seems a good deal to be put upon a lad like you," said Henry Greaves to Thomas Campbell, the next morning after Mr. Campbell's departure for the shire town. The two boys were walking up through the pleasant chestnut woods toward the mountain pastures to look after the fences there; Henry, a bold, dashing bushy-haired youth, carrying an ax and a gun, and Thomas stepping briskly along at his side, with an ax and a dinner pail.

"I suppose you are used to hard work," went on Henry, "I overheard your grandfather tell your father, night before last, not to forget that you was a boy."

"O, I have never had to work hard," said Thomas, laughing, and not knowing whether to be vexed or amused. "As farming is to be my business, father thinks I ought to know how and when to do things. He says there is just as much need of intelligent farmers as there is of intelligent lawyers and doctors; so he takes pains to have me understand all the 'whys and wherefores,' as he says. He leaves me in charge, to be sure, when he goes away, but I am not obliged to work hard enough to hurt me."

"Well, perhaps your grandfather thought the responsibility was too much for you; any way he said, 'remember what I tell you my son, a boy is a boy,' and your father laughed, and said he, 'I'll risk Tom.' It came across me as being just a little hard hearted. I shouldn't like it much, if I were you, to have him sitting in his cushioned arm chair, up there at the court house, and eating his nice hotel dinners, while you are here with this great farm on your hands to look after."

"I like the farm and all its machinery," replied Thomas, lightly, "and father would much rather be at home than to be where he is, but every citizen has duties, you know. I wonder what he would say to us taking a gun along when we are going to our work?"

"Ha! ha!" laughed Henry, "I reckon he wouldn't like it much, and I didn't know but your mother would object to it, so I put the gun out of the window upon the roof of the shed, and climbed up there and got it. It's lucky for me that my room opens upon that flat roof. I can go in and out there any time—when I want to be on the sly. I thought it was best to have a gun with us; we might have a chance to kill an Indian, or a bear, on the mountain."

"The woods here, and the mountains up yonder, remind me of a book I am reading—about two just such boys as you and I," said Henry, quickly turning the conversation away from the gun.

"Is that so? What did they do? Tell me all about them as we walk along," said Thomas, eagerly, with the average boy's love of a story.

"Oh, they got so tired of working and grubbing about on an old farm that they ran away from their home and had great fun living by themselves in a sort of cave up on the side of the mountain," replied Henry, casting occasional glances at his companion to see how he was affected by the narrative. "They used to roam about the country, with their guns and fishing rods, and when the girls in the farm houses caught glimpses of them in their scarlet shirts, with fox's tails and bright birds' wings in their hats, they always fell in love with them. The boys milked the cows in the pastures at the foot of the mountain, and when the dairy maids could get no milk they were frightened and said there were witches about. On moonlight nights these fellows had the greatest fun riding far and near over the country on unbroken colts which they took from the mountain pastures. They often got up splendid dinners of game and fish—halloa! There's a partridge! Hold my ax!" and quickly drawing his gun to his shoulder and firing, the pretty bird fell dead.

"*We* might have roast bird for dinner if we only had some salt," went on Henry, as he picked up his game.

"Oh, there's salt in the dinner pail that mother put in for us to eat on our boiled eggs, but we shall not have time to cook a game dinner, and mend our fences at the same time, replied Thomas, half regretfully.

"Oh, well; what of that? let the old fence go to-day; there's plenty more days coming. You have never had any fun in all your life, poor fellow! I intend to teach you how to enjoy life. How jolly it would be if there was only some place that seemed like a cave where we could go."

"There is," said Thomas. "I was thinking about it when you was telling about these boys in the book. We call it the 'Old Mine.' It's a place where a company once commenced working for iron ore, but there was not enough of it to pay expenses."

"Splendid!" exclaimed Henry. "Let's go and see it, and perhaps we can fix it up and come up here and camp out sometimes; at least we can have fun about it, and when we come up to salt the cattle we can go in and eat our dinners and pretend that we are the 'Boy Outlaws of Moose Mountain.' I have got that book in my hip pocket, and two or three other ones besides, and we can read after our fire is made and while our bird is cooking."

"All right," said Thomas, with a look on his face as if it was *not* all right, at all, but as if he lacked the will to say so to his older and more daring companion. "It is up here just a little way. This is the path, along by the brook," and sure enough, he soon ushered his companion into quite a pretty, romantic little room behind a big rock on the mountain side.

Henry fairly shouted with delight when he saw it. "It is better than anything I ever thought of finding," he said. "We will make us a bed of hemlock boughs over in that corner, and 'hook' some blankets down at the house, along with a good many other things—dishes, you know, and things that we shall need. We might manage to lose our dinner-pail to-day," he added with a laugh; "it would be just the thing to milk in, and Esquire Taylor's cows are near by. Now let us fly around and kindle a fire," and he began to hew chips from a fallen log, while Thomas scraped together dry pine cones and needles and carried them to a niche in the rock which Henry declared with much enthusiasm must have been intended for a fire-place; he knelt down beside it now, and taking a card of matches from his vest pocket, he lighted one after another, until the last one was gone, without succeeding in making a blaze among the accumulated kindlings.

Very angry at his non-success, he began to curse and to swear in a way that very much surprised and really frightened his companion.

"There are some sparks here among the leaves," said Thomas, kneeling down in the place which Henry had just left, "let me take your powder-flask."

Henry tossed it to him and ran out to look for some bits of birch bark. Just then there came a flash, then an explosion, and poor Thomas was rolling down the cliff, at the foot of which Henry picked him up for dead, and carried him a little distance to a rushing mountain brook.

An hour later, as pretty, gentle Mrs. Campbell was singing her baby to sleep, the kitchen door opened, soft footsteps rapidly crossed the floor, and a low, suppressed voice behind her easy-chair, said:

"Don't cry, mamma; I don't think I shall die."

Turning hastily, a sight confronted her vision that sent all the blood from her face to her heart, but the need for immediate action prevented her from yielding to the sensation of faintness that came over her.

Her idolized son stood shrinking before her, with a mere fragment of his pantaloons clinging to him, the only vestige of clothing on his poor burnt person. There were shreds of skin hanging from his blackened face, arms and hands; blood was running from his legs and feet, and he was writhing with pain.

Mrs. Campbell didn't stop to ask questions. She laid the baby on the bed, took a freshly-ironed sheet from the clothes-frame, shook it out and laid it in the large, broad old-fashioned cradle, which the hired girl had just made up ready for the sleeping infant. Then the quick minded, swift-handed mother poured a vesselful of pumpkin, which she had just prepared for pies, into the cradle, and tenderly laid her son down in the cool mass. She then completely covered him with molasses and lard, and white wheat flour from the baking table which stood just at hand, and wrapped him carefully with the linen sheet, thus effectually shutting out the air from the wounded parts.

There was quite a gathering in the big farm-house sitting-room that evening when Mr. Campbell, for whom a messenger was sent, arrived home.

"I advised you not to hire that Greaves fellow," said grandfather Campbell to his son. "I told you that he was poison—clear through—round all the time with his pocket full of dime novels and boys' trashy periodicals; and I told you that a 'boy was a boy,' but you wouldn't listen to me."

"I think that it was best for it all to happen just as it did," came in a plaintive voice from the mass of pumpkin, molasses, flour and linen in the cradle. "I don't know what I might have been led to do if it hadn't."

"That is it," said grandmother. "Well may we all pray, 'Lead us not into temptation;' and let us all pray, too, for strength to withstand temptation when it comes to us in any form."

Thomas recovered after a long time, but he will always carry on his hands and face the scars and powder-stains received that day in the cave on the mountain side. But he has over and over thanked God that his evil associations were so early and summarily cut off, else there would have been left ineffaceable scars and stains upon his heart.
—*Presbyterian Witness.*

Children's Prayers.

Little Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mother's knee. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking. "When I say my prayers God says, 'Hark angels, while I hear a little noise.'"

Her mother asked her what noise she meant.

"A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment), "till I say Amen."

I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands of angels praising him with their golden harps, and yet through all the music and all the praises he hears the child's prayer.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

Correction.—The contribution of the College Springs church to Bro. Tapley was incorrectly printed last week. The sum was $46 instead of $48.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$158 40
Eli Tapley	124 74
C. C. Foote	25 00

Sent to this office from J. W. Riner, Morrison, Ill., on pledge, $5; which has been paid to Bro. Hinman by order of the mission committee.

—A protest from Elder D. B. Turney of West Virginia against the late action of the Methodist Protestant conference at Pittsburgh, will appear next week.

—Bro. S. Y. Miller and his wife of Contreras, Ohio, were received into fellowship with the College church, Wheaton, last Sabbath. Bro. Miller is a local preacher of the United Brethren in Christ, and the circumstances of his leaving were briefly these: The quarterly conference with which he has been connected is unfortunately controlled in the interest of nullification. Bro. Miller and another local preacher who maintained the law of the church were not passed at the quarterly conference, though a majority endorsed them on appeal to the annual conference. Both felt, however, that they must either suspend their testimony against the lodge, or be subjected to continual persecution and possible eviction, or remove within the bounds of another conference, or be received into fellowship with another church. Bro. Miller, not wishing to sell out and remove preferred the latter, his companion removed to the Anglaize conference. The brethren at Wheaton having many of them passed through similar experiences in various denominations during the slavery times, or in the present conflict with the lodge, unanimously gave the right hand of fellowship. Bro. Miller in this change proposes to maintain the same course, which for years he has pursued, in opposing sin. He hopes only to have placed himself in firmer footing for the contest. One good deacon, for twenty years a member of the College church, put the matter in a clear light by his own experience in anti-slavery times, when for ten years he was outside any church fellowship because of persecution for conscience's sake. He would never again remain so but, would seek church relation where he could peaceably hold his convictions if he had to go five hundred miles for it. Bro. Miller's difficulty with the Brethren church extends only to the nullifiers who seem to be in control in his vicinity, and the preference, which this trouble has brought about in his views, for a relation where the government begins and ends with the local church.

The Southern Testifying Churches.

In reply to a recent letter aking for a word respecting the colored churches which have taken the pledge of opposition to the secret lodge worships, and also respecting the prejudice against Northern men and ideas so strong heretofore throughout the South, Bro. Tapley writes:

Dear Bro. Kellogg:—All those churches maintain their position against secret orders that I have heard from recently and I think all do. The prejudice against the Northern people and the freedmen is not at all what it once was here. I think Northern men can speak here upon secret orders if they will keep off the old tender sores of slavery, rebellion and politics. People around here say they will go out and hear them. I think it very probable that the Masonic stoning of my house, and threats, were in part to scare down the Southern tour. These things were done I suppose by order of the Grand Lodge as the officers engaged in the persecution are men who had nothing against me. It would be well for one or two Southern men to be in the company who understand the customs here and how to avoid unnecessary collisions, and thus the Southern people will feel that they have a part in it. I hope there may be sent those who will come in the name and for the sake of Christ and who will pay no attention to death till Christ's work is done.

Woman's Work.

The record of the benevolent work accomplished by the Woman's Christian Association of Chicago during the three years of its existence is gratifying in the extreme. Its work is divided into three departments: a free dispensary, an employment bureau, and a boarding house.

At the dispensary, No. 8 Farwell Hall building, six of the ablest lady physicians of the city spend daily a portion of their time administering to the wants of needy invalids. During the past year 538 patients were treated, and 1,919 visits made at the homes of the poor, sick and miserable. To many of them not only medicine, but food and clothing, must be given; and a small relief fund, voted each month, is distributed as directed by a committee of ladies who freely give their time to investigating the circumstances of those who apply for aid.

The employment bureau, No. 8 Farwell Hall, benefits a class for whom there is little assistance proffered save that given by the association. Governesses, seamstresses, teachers and saleswomen are invited to record, without money and without price, their application for employment. Employers desiring to secure the services of such are only met with the same requiremen at this free exchange; and thu hundreds find satisfactory home and other hundreds the assistanc they require. Its advantages are no limited to dwellers in the city, s each monthly record shows; and or ly a few weeks since, through it agency, a young lady obtained an gladly accepted a situation as seam stress in the Indian Territory.

The boarding house, Nos. 751 an 753 Wabash avenue, is a Christia home where young ladies can hav the advantages of a refined and or derly home at the lowest possib cost. Christian parents whose daugh ters must come to the great city fo employment dread, and not withou reason, the influences by which the daughters must be surrounded. Ho thankful are many of them for suc a home as this offered by the Chri tian Association, where a discrimin ating committee, chosen from th Board of Managers, receives non but those who come with good re ommendations, and where the refin ing influences of music, books, fam ily prayers, and Christian influenc are thrown around them. Wide the field and earnest are the worke of this association, and we are sur that every lover of humanity ca but heartily bid them God speed i their arduous labors of love.

United Brethren.

DEDICATION AT CHAMBERSBUR

The church at Chambersburg, Pa with whose history and struggl our readers were made familiar son three years ago, lately dedicate their new house of worship. Th daily press of that city contain in teresting reports of that occasio with other particulars respectin this church whose history will l long preserved in the annals of th United Brethren in Christ. Th *Herald* report contains the follow ing:

"The history of the origin of th congregation is well known in th community. A few years ago Cham bersburg had but one United Breth ren church, while now she clain two. From what we have learne it appears that according to the di cipline of said church no member a secret order can be a membe of, or connect himself with any U B. church. The antiquity of th clause dates back over fifty yea ago. Of late years efforts have bee made at the stated meetings of th General Conference to erase or mo ify the clause, which only had a ten dency to make it more severe. Th soon caused the bone of contentio to be manifested, and a conventio was held at Harrisburg at which it was agreed to set aside the claus while another was held at Sale church, in this county, where it wa agreed to sustain the clause. Persc cution became the order of the da and prosperity ceased to hover ov the United Brethren altars. Th church once noted for its religiou zeal, became a court of justice. Tria were held to test the validity of th accusations made about one anothe Thus time passed away, until th spring of 1878, when about one hun dred of the members of the Secon Street United Brethren church with drew from worshiping in that tabe nacle, and purchased the church o King street which was dedicate yesterday. Harmony now prevai once more. The only difference i the two churches is that one se aside the general law of the churc on secrecy, while the other mai

tains it. The one is governed by the Annual Conference, and the other refuses to be until after the meeting of the General Conference next year. Both congregations are in a flourishing condition."

The daily *Register* contains this notice of the dedication:

"Ever since the organization of the congregation, all the members have worked with a zeal and earnestness not to be excelled, and now have the reward of a handsome, convenient place of worship. We do not now think of any handsomer meeting house belonging to the denomination outside of the large cities. In their work the congregation has been much encouraged and aided by their faithful and beloved pastor. J. M. Bishop, who, ever since its organization, has served them without asking or receiving one cent of salary. The dedicatory sermon was preached by J. K. Nelson, presiding elder of the Virginia annual conference, and was a good sermon. Rev. J. C. Weidler followed by reading the prayer offerd at the dedication of Solomon's temple, and this was followed by the communion services. There was no appeal for money. In the afternoon the pulpit was occupied by Rev. Dr. Crawford, the able and liberal minded pastor of the Presbyterian Falling Spring congregation of this place, and in the evening Bro. Nelson preached again.

—Bro. I. L. Buchwalter of Western, Iowa, is now on a trip to Colorado, and will spend some time in and about Denver.

—W. J. Shuey, the publishing agent of the United Brethren appointed by the bishop as fraternal delegate, attended the M. E. General Conference at Cincinnati and made a brief address. The daily journal of the Conference in speaking of his visit says: "If the United Brethren were not so bitterly opposed to secret societies, and could consent to waive a few other extra-Scriptural points, there would seem to be great propriety in the organic union of this fraternal body with the Methodist Episcopal church." To this ungenerous speech the *Telescope* replies temperately but firmly, maintaining the Scriptural ground of the United Brethren rule.

—The fifth annual meeting of the Woman's Missionary Association connected with the United Brethren church at Fostoria, Ohio, met May 19th. The following is a brief summary of the work of this society in 1880:

Money collected	$3,691 84
No. of local societies	130
Members	2,500
Branch societies	30

THE BRETHREN (DUNKER).

—The great annual meeting convened at Lanark, Ill., last week.

—The brotherhood has been agitated more or less every year, upon the subject of feet-washing. The classes prominently brought forward in the controversy are,

1. Those who favor the single mode—to same person who washes to wipe.

2. Those who favor the double mode—two to engage at the same time, one to wash and another to follow and wipe.

3. A kind of middle class, who neither advocate one mode nor the other, but think either will do.

LUTHERAN.

—Some five years ago Rev. A. Bartholomew pastor of the Lutheran church, Lima, O., gave at length a statement of the Masonic attack upon himself as pastor which finally resulted in the seizure of the church by the Masonic party. The case was taken into the courts with unfavorable result at first. At the late term of the Supreme Court of Ohio this long-contested case was finally decided in favor of pastor Bartholomew and his congregation and the decision of the lower courts reversed.

—On the 24th of June will occur the 50th anniversary of the Theological Seminary of the "Joint Synod of Ohio." Arrangements have been made to celebrate this event in a public and becoming manner. The jubilee exercises will consist of four short addresses, two in German (Professor Lehmann and Rev. J. J. Sutter), and two in English (Professor Loy and Rev. G. Baughman), and a collection for the liquidation of the debt yet resting upon the college building.

—An asylum for old and infirm persons was lately opened in Philadelphia by the Lutherans. The ladies of the various churches furnished the rooms at a cost of $2,000. The whole building cost $22,000.

UNITED PRESBYTERIAN.

—The Board of Home Missions, (U. P. church) reports the following contributions for the past year. From Presbyteries $29,660.26; from Sabbath schools $906.12; from Ladies' Societies $866 54; from legacies $15,438 70; from miscellaneous sources $5,482 86; in all $51,519.78. Presbyteries asked aid for their Home Mission work for the coming year to the amount of $49,335. The amount received was the largest of any year since the organization of the church. The amount paid out for missionary labor for the past year was $44,317.21.

REFORMED PRESBYTERIAN.

—The Synod of the Reformed Presbyterian church assembled in the Second church, Philadelphia, May 27th, one hundred and thirty delegates in attendance—one minister and one elder from each session. The Synod consists of about 100 ministers and 10,000 to 15,000 communicants, and is a distinct body from the "Reformed Presbyterian General Synod" lately in session in Pittsburgh. The Synod was opened with prayer by the retiring moderator, the Rev. C. D. Trumbull, of Iowa. The Rev. David McAllister, of Walton, N. Y., was elected Moderator; the Rev. Dr. T. P. Stephenson, of the First Reformed Presbyterian church of Philadelphia, Clerk; and the Rev. D. B. Wilson, Professor in the Allegheny Theological Seminary, Assistant Clerk.

—The body known as "General Synod" consists of the small portion of the Covenanter church who separated several years ago on the question of political suffrage. Their session in Pittsburgh has been a stormy one, nearly the whole time being spent in quarreling over N. Woodside, the retiring moderator, who has had much difficulty in maintaining a good repute for Christian character. He came to Pittsburgh a few months ago, and immediately a Donnybrook fight took place. The General Synod has wisely cast him out at last from their communion.

GENERAL.

—All the Chinese and Hindoos, 600,000,000, all the Mohammedans, 160,000,000, all the remaining Pagans, 200,000,000, all the Jews, all the unbelievers, scoffers, hypocrites, all who are out of Christ, though in the world are "without God" and I have him. Then it is through no merit of mine but alone through His abundant grace. Then I must not sit still and let these men go out of the world "without God."

News of the Week.

—The Woman's Suffrage Association held a mass meeting in Farwell Hall in this city last week. The plan was to march in a body to the Republican convention and urge their cause; but the latter would not allow either performance, much to the disgust of Miss Anthony.

—Two Greenback conventions for nominating a candidate for the Presidency meet in this city this week, and will continue on a small scale the excitement of the past ten days. Some of the delegates began to arrive last Saturday. "Brick" Pomeroy still has great influence in the councils of this party.

—The Pullman Palace car company has sued the Wagner company for $1,000,000 damages for infringements of patents.

—The circulation of the Chicago daily *Tribune* during the past week varied from 47,000 to 67,000.

—Prince Leopold, youngest son of Queen Victoria, is visiting Chicago with his sister, the wife of the Governor-general of Canada. They attended the great convention during two sessions.

—District Attorney Townsend's report to the government on the Whittaker case contained no expression, one way or the other, regarding the guilt or innocence of Whittaker. It was more in the nature of a complaint against the officers of the court, and severe criticism of the manner in which the investigation was conducted.

—The first colored jury ever convened in Kentucky was called in Harrodsburg lately. The case in which it was summoned was that of Chapman Guthrie, a colored man, against the African Methodist church of that place.

—Senator Dawes, from the special committee, last week presented the report of the investigation into the removal of the Poncas from their reservation in Dakota to Indian Territory. The report is very voluminous and recommends the passage of a bill to restore the tribe to their lands and appropriate $50,000 to repair their houses and farms to as nearly as possible their former condition. The report also denounces Kemble, the Agent, for heartless villainies and incapacity, and censures the Interior Department in the most unequivocal terms.

—Admiral Ammen has a dispatch from Engineer Menocal, stating that the Nicaragua Congress has confirmed the concession recently made by the President of that Republic to the American company for the construction of the interoceanic ship canal across the Isthmus.

—A colored man presiding over a political national convention is a significant commentary upon human progress in this country. Senator Bruce, of Mississippi, was temporarily called to the chair in the convention here last Friday, by Mr. Hoar.

—The Grand Army of the Republic is holding its fourteenth annual encampment at the Soldiers' Home at Dayton, O., this week. The order will be in session for two days, and 1,000 members are expected to be present from all parts of the Union.

—An effort will be made to pass the Ute bill in the House this week. It provides that the Indians shall forfeit their lands in Colorado unless they deliver the murderers of the Meeker family and others during the late trouble within six weeks. It is not expected the Indians will do anything of the kind, but opportunity will be afforded to take the Indians out of the State and save trouble with the miners that will certainly invade their reservation this summer.

—A terrific windstorm visited the vicinity of Lima, O., about 11 o'clock on Sabbath morning, tearing down small houses and uprooting trees. A church at Mount Carey was completely wrecked. The roof was blown off, part of which fell on the congregation fatally injuring three persons and seriously wounding fifteen others.

—The Empress of Russia died last week. The funeral ceremonies took place on Monday.

—The Nihilist agitation is declining in Russia. The government measures have proved wise and effectual; and this secret lodge of conspirators is of much less consequence than has been reported through English and Prussian channels.

—Two Russian ironclads carrying 1,000 infantry soldiers will leave Cronstadt in a few days for China, without its being intended to put into any port on the way. Other important shipments of troops will follow. War with the Celestials is considered certain.

—A duel between Henri Rochefort, the Paris editor, and M. Koechlin, came off near the little village of Myes, in the Canton of Vaud, on the banks of Lake Geneva. The weapons used on the occasion were swords. Rochefort is reported mortally wounded.

—Forty thousand persons in Kurdistan, Armenia, and Western Persia must be fed for two months if they are to be kept alive. One hundred and thirty-eight persons have died of starvation at Rashaleh and 107 at Alashgerd.

—The captain of a vessel arrived at Queenstown from Demarara reports that on the 30th of April he passed a raft apparently made on board a man-of-war or first-class steamer, as it was bolted together, not lashed. In two days afterward saw several corpses, dressed in white. It is thought this may be part of the missing training ship Atalanta.

—The Porte is considering the terms of the circular to be addressed to the powers, promising to execute the reforms in Turkey demanded by the treaty of Berlin.

—In the House of Commons Sir Charles Dilke reports that Egypt was taking stringent measures for the suppression of the slave trade, and that Great Britain would do all in her power to see the anti-slave convention carried out.

—The second caravan of ninety slaves arrived at Scoot, Upper Egypt, and were liberated. Many slaves are still hidden in the Oasis El Keharagh.

—Among the other honors which President Hayes will enjoy in the future is that of the vice-presidency of the American Bible Society, to which he has just been called.

Temperance Items.

—The *Independent* has discovered a text that preaches its own sermon. Here it is: "Under the prohibitory law Maine had in 1870 one criminal to 2,022 of its population; in 1871, one to 2,052; in 1873, one to 2,299; in 1874, one to 2,333; in 1875, one to 2 305. Michigan has in 1871 one to 1,120 of its population; 1872, one to 1,088; in 1873, one to 1,034; in 1874, one to 934; in 1875, one to 840; in 1876, one to 790. Maine consumes less than one million dollars' worth of liquor in a year; Michigan as much as twenty-six million dollars' worth.

—There has been a great triumph for the Sabbath laws in Baltimore. Strong effort was made in the Legislature to pass a "Sunday Modification Bill," which would authorize the sale of ice cream, soda water, etc., and permit Sabbath excursions. But there was a grand unity of forces to preserve the sanctity of God's day, and it was successful.

—A few days since the newspaper-office corners bristled with the bulletins: "Human Sacrifices in Burmah." The startling lines were read with indignation and horror by the crowds. We all thought that day was passed. But here was a sensual old idolater, hopelessly diseased, appeasing his gods with human blood. How fearful, how strange it is, that we may read this of the country so near to British dominion, in the afternoon of the nineteenth century! But, have ye no thought, no tear, no sympathy, no work for the thousands and ten thousands immolated to the Moloch of greed, the Bacchus of appetite, the Pluto of darkness, beneath the Juggernaut of poverty, all for drink? A few hundreds in India thrill our hearts. Well is it for us if their very fibres are not torn by our very own!—*Our Union.*

How the Ancients Punished Drunkards.—The ancients were greatly perplexed in devising means to cure, or even to prevent, drunkenness. The Upas poison of the intoxicating cup is equally blasting to manhood, the family, society's best interests and national honor, in all countries and in all ages. Statesmen, and philosophers, and wise rulers of all past ages have found this to be the strongest enemy of the public good with which they had to contend. If success did not crown some of their efforts, it was because "the ax was not laid at the root of the tree." It was Pittacus of Mitylene who ordered that an offense committed in drunkenness should receive double punishment. Plato, Aristotle and Plutarch commended this law as the perfect wisdom of legislation.

Mohammed punished drunkenness with eighty blows. The Arabians, by law, fixed the number of glasses to be drank at any one time at twelve glasses; but unfortunately have not told us how large the glasses were. The Suevi prohibited wine from being imported. The Indians held it lawful to kill a king when he was drunk.

It is said the Spartans made drunkenness contemptible by making their slaves drunk once a year, so their children could see how foolish they acted. The Carthagenians prohibited magistrates and soldiers from drinking intoxicating liquors. Lycurgus of Thrace went to the root, and ordered the vines cut down.

Still the King of Vices rules in vast despotism. He is the most cruel of tyrants. He who serves him is the vilest of slaves. "Touch not, taste not, handle not," is the only safeguard against his power to destroy your soul and body, for time and eternity.—*Selected.*

—The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions, that we suffer more to be damned than to be saved.

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GRAIN—Wheat—No. 2	1 02½	1 03
No. 3	92	93
Rejected		70
Winter		1 06
Corn—No. 2		36½
Rejected		35
Oats—No. 2		31½
Rye—No. 2		75
Bran per ton		15 00
Flour—Winter	4 00	6 25
Spring	3 25	6 50
Hay—Timothy	10 50	14 00
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 67
Mess pork, per brl		10 10
Butter medium to best	11	19
Cheese	5	10½
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	3	9
Hides—Green to dry flint		9¼
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 40	4 85
Good	4 25	4 35
Medium	3 90	4 20
Common	2 50	3 75
Hogs	4 20	4 55
Sheep	2 75	4 50

New York Market.

Flour	$3 50	8 25
Wheat—Spring	1 16	1 20
Winter	1 20	1 30
Corn	52½	56
Oats	41	45½
Lard		6 90
Mess pork		11 15
Butter	8	20
Cheese	11	14
Eggs	10	11½
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Notices.

--Past Master Ronayne's appointments are now arranged as follows:

Wadsworth, 14th, 15th, 16th.
West Salem, 17th, 18th, 19th.
Canal Dover, 22nd, 23rd, 24th.
Corry, 25th, 26th and 28th.
Seneca Falls, 29th, 30th, July 1st.

After which comes in Shortsville and Rome, New York, and then to Boston and to West Barnet, Vermont.

Topics of the Time.

The Chicago aldermen at their meeting last week were for a time occupied with unusual business. It was a petition from over one hundred of the prominent business men of the city urging that the rate of saloon license be largely increased so as to reduce the number of these death-holes. They claim that the city is over-stocked with these places. The result is competition and the dragging in of thousands of young men, boys and even girls. An unknown lady also received permission to address the council and made a striking and touching plea for temperance. She plead with them for the love they bore their own children to stop the promiscuous sale of liquor. There were two hundred young men in the county jail, all through drink. In one concert saloon she had seen twenty young men and as many girls drinking themselves into lives of shame. The vile spirit who kept this den would not allow his own children in such a place, but he found it a good way to make money, and that was all. This movement against the saloons is a good one and if wisely continued cannot fail to bring forth the good fruit of temperance and chastity.

The platform adopted by the late Republican convention is so lengthy a document that the temptation is to think that it was purposely so to discourage voters from reading. It is largely historical, a symptom of decay. Few men will stand for a party whose past is brilliant but whose future is unpromising. National supremacy is one plank, popular education another, State legislation against sectarian schools a third. Anti-polygamy, anti-subsidy, our obligations to the Union soldiers, and protection of all citizens under the Constitution are reaffirmed. The unrestricted immigration of the Chinese is held to be a grave subject which demands further treaty. President Hayes administration is cordially endorsed for its purity and patriotism. Protection is demanded for votes and political opinions in the South. Lastly, civil service reform is well recommended. There may be more points of difference between the two leading parties this year than in 1876. But, if the Democrats do not agree with some of these propositions, it is no less true that the Republicans fail to practice them; and even this convention gave the Vice-presidency to the foes of civil service reform. The absence of any reference to the great moral evils which exist in the nation is what might have been expected. The salt that must preserve us as a people is tasteless in these great political bodies, but its valuable qualities are known and will be asserted by others.

Thd Greenback convention which took possession of the great Expositition Hall the day after its desertion by the Republicans, outnumbered the latter in its delegations, but was visited by small crowds of the curious or of sympathizers. A union was made of the two conventions met here, but for a time there seemed to be no interest to unite them. Ben. Butler had a small but persistent and noisy faction, and the admission of the Socialists to seats introduced another turbulent element. The convention was presided over temporarily by Congressman De La Martyr of Indiana, but Dennis Kearney was chief speaker from the first. In his objection to the admission of women to seats, the redoubtable leader was beaten by a Mrs. Spencer, who carried her point and added her friends to the convention, without, however, allaying by their presence the disorder and boisterous proceedings. The convention held all Thursday night till four in the morning, and nominated General Weaver, an Iowa Congressman, author of the bill for paying Union soldiers the difference between the price of gold now and during the war. The platform demands the abolition of national banks, money of all all kinds to be made and issued by the government, protection of labor, eight-hour law, exclusion of the Chinese, legislative control of lines of traffic. It denounces monopolies, restriction of suffrage, and the militia laws. In some other points it is a more positive and popular platform than the other, yet has weaknesses, and, above all advocates who are not trusted by the people.

The representative of the Gladstone ministry has made some impression on the Sultan in favor of reform and the enforcement of the Berlin treaty. Ambassadors from the British, French, Russian, Austrian and Italian governments meet at Berlin this week to consider what shall be authoritative interpretation of some disputed points in the Berlin treaty. European politicians are divided as to the practical value of these conferences, and not a few maintain the inefficacy of any intervention in Turkish affairs not backed up by actual or possible coercive influence.

—During the years of 1879 and 1880, up to Feb. 10, over 9,000,000 acres of land have been sold under the homestead laws. Kansas leads off with 2,677,623 acres sold; Dakota, 1,699,000 acres; Nebraska, 1,368,455 acres; Minnesota, 1,028,803 acres. All the Territories except Arizonia and Utah show large gains. The coming year will doubtless show the largest growth in the fertile regions of the great northwest ever yet seen.

THE PURITAN'S BATTLE HYMN.

BY ALEXANDER THOMSON.

Arise! arise! O, living God,
Thine own just cause maintain;
See Gog and Magog's battle spears,
Like corn upon the plain.
They trust in kings, and kings are vain,
With all their empty boasts;
But Jesus is our only King,
The Lord, the Lord of hosts.

They come! They come with sword and glove
And scarf of lady fair,
With silken banners dancing proud
Above their flowing hair,
With silver spurs and waving plumes
All prodigal of costs;
And we have but our battle-sword,
The Lord, the Lord of hosts.

Behold they make a king divine
And captain of the fold,
And lordly bishops bow the knee
In priestly garments rolled;
They hate thy saints, O, living God!
But when our swords have crossed,
Then shall those sons of Belial know
The Captain of the host.

Yon Ahab and his Jezebel
Would cause us bow the knee,
And drive the Holy Spirit out
That animates the free;
But we shall ground thy temple here
E'en to its very posts,
And honor in our life or death
The Lord, the Lord of hosts.

See Rupert's fiery squadrons wheel
And like the roaring tide,
With godless shouts and clamor loud
Dash on the ranks of pride.
Out with our swords—charge—thunder—charge!
We'll quell their haughty boasts;
The Lord, the Lord, the Lord our shield!
The Lord, the Lord of hosts!

TWO ELEMENTS IN THE CHURCHES.

BY P. R. RUSSELL.

There are manifestly two distinct, and often conflicting elements, in most if not all of our evangelical churches. Among the Baptists and some others, in theory the churches are composed of only the regenerate, but in practice the tares are found among the wheat. More or less spurious converts are introduced, and these and the backslidden in heart constitute often a large, troublesome, or even dangerous worldly element.

When a church has been long blessed with a spiritual and competent pastor, then we may expect to find the spiritual element largely in the ascendant, and the worldly element numerically small and quiet, accepting the situation, and taking it for granted that the church is to be run in the interests of a pure, spiritual worship of God; that the preaching is to be biblical, pure, spiritual, searching and direct; and that God is to be glorified, and the salvation of souls sought as the one great end of church life and work. In a church

where the spiritual is in the ascendant largely, a spiritual ministry is wanted and always sought, and instinctively appreciated; and no other can be relished. The more evangelical, self-denying and apostolic the pastor in purpose, temper and spirit, the more he is loved, and the more cheerfully and heartily sustained for Christ's sake. A spiritual, judicious and competent pastor and a spiritual church can, and generally do, work in harmony; and with the blessing of God on their joint labors, they enjoy "heavenly sittings together," and Zion prospers.

But in some churches the carnal element works to the front, and becomes ascendant and all-controlling. This is generally brought about as the result of a time-serving, worldly, scheming, self-seeking ministry. Where the preaching for a length of time is abstract, declamatory, rhetorical, or on sensational topics, the converts are "machine-made," and drawn into the church to swell the numbers and "spread abroad a sounding name," and the attractions of the sanctuary are made more and more to consist in literary Sunday entertainments, and nocturnal banquets, and frivolous and theatrical plays, there we may expect that the spiritual element will be choked off, and the worldly will become rampant and controlling, and the church and the world will come into carnal wedlock, and there will be more interest taken, both with the preacher and his admirers, in secret fraternities, fashionable amusements, and a frivolous popularity, than in the spiritual prosperity of Zion.

Where this state of things exists there will naturally be more or less of contention. "The flesh will lust against the spirit, and the spirit against the flesh, and these are contrary one to the other." "How can two walk together except they be agreed?" They are not and cannot well be agreed. Their tastes, sentiments and objects in church life are radically different, and even antagonistic; and jealousies and acrimonious conflicts are natural and spontaneous. They want a different type of pastors and a different kind of singing; their church policy will be different. Where the worldly element has become fully installed in power and are alive and vigilant in their pleasure-taking and amusement-running policy, the outlook for a good spiritual home among "the mourners in Zion" is dubious indeed.

When the worldly element has once obtained the ascendancy in a church, and has fully installed a carnal, worldly, pleasure-taking policy, and has active leaders, there is no hope for spiritual worship, unless, for some cause they become discouraged, and vacate the front. When this is the case a spiritual pastor may be settled, and if he is judicious, faithful, kind and courteous to all, and the worldly will endure his ministrations, there is hope that a gradual and salutary change may be brought about, and the Laodicean church may be saved before the Head of the church rises up in disgust and "spews her out of His mouth." Every unconverted person received into a church swells the carnal-policy element. Put a watch at this door, then. Every worldly, mercenary man ordained and set agoing among the churches is, as the Master says, a "*hireling*, and careth not for the sheep," and will be sure to diffuse a worldly spirit. Put a careful watch at this door, then.

President Finney's Practice.

How does the course of action in the First Church of Oberlin on the subject of Freemasonry under its present pastorate accord with that under the former pastorate of Mr. Finney?

Editor Cynosure: An article from the pen of Bro. J. P. Stoddard in the *Cynosure* of June 3d, calls for light on the above question, and it is in the interest of the cause of truth to respond.

It is confidently affirmed by those who sustain the present pastor in his course of action on this subject that it "has been in accordance with that of his honored predecessor;" while a portion (a minority) deny this. By comparing the facts which have occurred respecting this matter under each pastorate, it will be readily seen whether the two courses of action harmonize or not.

1st. Under Mr. Finney's pastorate, at a church meeting from which he was absent, two individuals who were Freemasons applied for membership and an objection was made to their admission. But, notwithstanding, a majority voted to propound them. At the next church meeting Mr. Finney ruled that these candidates were not properly propounded, nor could they be until the objection raised was disposed of. Then followed nearly a nine months' weekly discussion in the church on the question, whether the objection made was a valid one or not. Which resulted in the adoption of the following church rule:

I. "Believing that secret societies as permanent institutions, exert an unwholesome influence in the community; and especially regarding the "system" known as Freemasonry, to be utterly wrong and opposed to the spirit of the Gospel, by reason of its unlawful and unwarrantable oaths, its irreverent titles and ceremonies, as also its general influence as a secret combination; therefore,

"Resolved, That we earnestly advise any of our members who may have connection with the Masonic organization to withdraw from it; and any who may have felt inclined, or may be invited to enter into such connection to abstain from it. And further, in accordance with the above declaration,

"Resolved, That in receiving members if any candidate be connected with this secret organization, we will in the spirit of Christ use all hopeful endeavors to convince him of his error; but if after such labor, he shall decide to continue active connection with it, we will regret his decision, but cannot bid him God speed by giving him the right hand of fellowship and entering into covenant with him."

Under the present pastorate in two instances when objection has been made to the admission of a Mason the ruling has been, "that majorities rule in both church and state," and the candidate can be properly propounded without giving time to dispose of the objection and so he has been received.

In the first case the candidate stated that he was willing to leave the lodge, but could see nothing wrong in Masonry. In the second case the candidate had ceased his attendance upon the lodge, but held to the binding obligation of his oath. This kind of ruling and course of action has resulted in dividing the church in its covenant relation; for a part are in covenant relation and a part are not.

2d. Under Mr. Finney's pastorate while the objection to the admission of Freemasons was under discussion he preached two sermons on the subject in which he set forth the infamous character of the Masonic system substantially as he afterwards portrayed it more fully in his book against Masonry; and it was these sermons that induced the church to adopt its rule of excluding Masons, instead of such a noncommittal and powerless one as was adopted in the Second church.

But under the present pastorate no such instruction from the pulpit has been given to strengthen objections against the admission of Masons; but its silence has tended to weaken their force, and the general tone of opposition to Masonry in the church is now weaker than it was under its former pastorate.

3rd. Under Mr. Finney's pastorate those who voted for the adoption of the church rule had his sympathy and his whole-hearted co-operation as an advocate and supporter of their position. But under the present pastorate they have suffered the discouragement of being told by their pastor privately and publicly that he was opposed to the church rule; and, as a result of this discouraging influence the controlling power of the church has passed to the side of those who voted against the rule at its adoption; and the prominent leader of the opposition to the rule at that time was the same one who brought forward the resolutions passed by a majority of the church and published in the *Cynosure* which condemn Mr. Stoddard's letter and justify the course taken by the pastor.

4th. Under Mr. Finney's pastorate the chairman of the committee which drafted the church rule submitted it to him before it was acted upon, for his inspection and endorsment. He made one important addition to it, linking the preamble and the resolution of the rule together by inserting the following words: "Therefore in accordance with the above declaration, resolved etc." "This," said he, "binds the two parts of the rule together so that all that is expressed in the preamble is contained in the resolution of exclusion." This gives Mr. Finney's view of the rule, that it requires a renunciation of the Masonic oath as well as any other part of the system; for this is condemned in the preamble as being unlawful or sinful. But under the present pastorate the rule is not so interpreted, but it is held that its conditions are met if the candidate renounces his attendance upon the lodge though he holds to the binding obligation of his oath.

5th. Under Mr. Finney's pastorate no one who was known to hold to the binding obligation of his Masonic oath was received into the church under its rule. The two cases of admission claimed to be of this character by those who justify the recent act of admitting an oath-bound Mason are not parallel. No one, so far as we can learn, ever heard them say that they felt themselves bound by their Masonic obligation. Nor did they make any such confession on their examination for admission. It is true that in their examination this point was not distinctly inquired into. But they both professed to renounce Masonry and gave no evidence but what their renunciation included the Masonic oath as well as any other part of the system. But under the present pastorate a candidate has been received who confessed to the church on his examination, that he felt himself bound by his Masonic obligation, and intimated that it was on a par with any just obligation assumed between man and man. This was his known position at the time he was propounded for admission. And nothing that he may have said about his oath since can effect the fact of his position then.

It is not needful to extend the comparison between the course of action under the two pastorates further. Sufficient is presented to show how they accord. It is to be regretted that they are so widely apart, and also that those who claim that they agree cannot see and acknowledge this wide difference. But few have Mr. Finney's spiritual discernment to guide in church affairs. Had his ruling in the admission of members been followed under the present pastorate, the church would have been saved from the inconsistency and reproach of admitting an acknowledged oath-bound Mason. This ruling would have required a delay of church action upon his case until the objection to his admission was disposed of: and then time would have been given to come to a clear understanding of it, and bring about an amicable settlement. Had this been done all this public discussion and trouble which the case has occasioned would have been avoided. But this dear experience will doubtless be a useful lesson to us all, and it is hoped will lead us to pray for more of that heavenly wisdom to guide in our church affairs in the future which characterized Mr. Finney's pastorate.

The undersigned, among others, certify that the above statements contain the facts on the question above considered, as we understand them.

J. W. MERRILL,
WILLARD BURR,
GEO. CLARK,
O. M. BROWN.

(From the Christian Standard, June 5th.)

ALEXANDER CAMPBELL ON "THOSE HUMAN SOCIETIES."

DEAR BRO. ERRETT: Many are rejoiced by the fact that you are seriously and candidly considering the *right* and *propriety* of *Christians* identifying themselves with human associations, "with their mongrel or eclectic religious observances to do what, as Christians, they are bound to do in and through the church of God." Thus far, a truly thoughtful and Christian spirit has pervaded the discussion of this question; and so long as this continues, much good to the cause of Christ will be the result. Your views are so agreeable to those of A. Campbell, written over thirty years ago, that we ask space for a few extracts for the benefit of your readers, who do not have access to the *Millennial Harbinger*, in order that they may make a comparison. We ask for these extracts a serious and thoughtful reading:

"Odd-fellows and Freemasons."—*Mill. Harbinger*, p. 557, 1842: "Time was when it might have appeared highly expedient to Jews, Mohammedams, sceptics and various religionists, to form new leagues, offensive and defensive, for their own safety and aggrandizement; or to enter into pre-existent, secret, symbolic, or benevolent associations, for the promotion of their individual interest, honor, or happiness; but why Christians in the nineteenth century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission, through all the pledges, oaths, and obligations of secrecy, into the societies of 'Freemasons' and 'Odd-fellows,' is rather a difficult and perplexing problem." "Some there are of high intelligence and virtue amongst us that are compelled, in their own practical and direct modes of reasoning, to regard the mere fact of seeking admission into such a mongrel community of all sorts of faith and morality, as equivalent to a frank and explicit acknowledgement on the part of such applicants, that they have not found rest and satisfaction to their souls in the Messiah and his institutions; that they are disappointed in their union with the church; that they feel a vacuum of soul which craves the science, the rites, and ceremonies—the approbation and brotherhood of 'Odd-fellows and Freemasons.'"

Mill. Harbinger, 1845, p. 135: "This subject must be discussed. Thousands call for it. All these confederations among Christians with Turks, Jews, and atheists are, in our opinion, anathematized by heaven, and are just as useless to the church as to the state—fit only for darker times—for ages of knight-errantry, witchcraft, and the *Abracadabra*."

1845, p. 313: "Of the impropriety of Christian men joining any nominally moral society but the Christian church, we have many very instructive and alarming proofs. Their affections are very apt in all cases to be divided; and if the rival claims of the two associations happen to conflict, they are generally apt to cleave to the human rather than to the divine institution; or to show more respect for the brotherhood of the human than for the brotherhood of the divine fraternity."

Same, p. 317: "I am not, indeed, making any attack upon any one of these institutions, as such. I grant to them all whatever I ask from them all—the right to propagate their views and to increase their influence by reason and argument. I only say that Christians have no business in such associations." "As institutions, I wage no war against any of them. I contend, and will contend, that it dishonors a Christian man to desire any connection with any such association. He has a nobler, holier and more dignified alliance. A king might more honorably seek admission into the humblest caste of a village sporting club, than a Christian knock at the door of a Masonic or Odd-fellowship hall for the sake of admission into the secrets of their dark assemblies." "But what have the sons of God to do with the sons of men in such associations—bow the knee together—carry a Bible in concert—celebrate a *Saint* John's day—join in the chorus of a merry night—and shed a Masonic or Odd-fellow's tear over a brother Mason who died a Turk, a Jew, an infidel, or an apostate Christian of the mystic tie!! Tell it not in Siam! Publish it not in Memphis, lest the pagans rejoice and the idolaters triumph!"

Same, p. 452: "Nor can I well understand how any Christian man will answer Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ. But of one thing I am certain, that when any man amongst us does all the deeds of benevolence which the Lord expects of him, he will not have a dollar to spend in the name and to the honor of the seven mysteries of Freemasonry, or even Odd-fellowship."

"Moral Societies."—*Mill. Harbinger*, 1848, p. 350: "For if the Christian church require *auxiliaries* in works of humanity, benevolence and mercy she is, most unquestionably, a defective and imperfect institution; and on the assumption that her founder was, and is, the supreme *philanthropist*, how can this idea be entertained by any one believing in him? A person must become in fact, if not in theory, an infidel before he can entertain for a moment the opinion that the Christian church needs any auxiliary in any one of the objects or purposes for which she was instituted by her founder."

"But, in the second place, we say that you allege that 'the church has failed to discharge her duties.' Of course, then, whosoever from the church goes over to you, confirms this judgment by avowing the fact itself, that the church to which he belongs has failed to do her duty. His application to you, is, therefore, a direct impeachment of the church to which he belonged. For why add your institution to the church, or go over from the church to you, unless either the church was in its constitution radically deficient or had neglected her duty? In either case, he has rendered himself obnoxious to the censure of the church. He impeaches her constitution, or he impeaches her as an apostate."

"If, then, you, as our brethren, pleading for a return to primitive Christianity, do leave our community to join Odd-fellows, Sons of Temperance, or Freemasons, for the sake of doing a new species of good that we are neglecting to do, you are guilty—first, for not testifying to us that we are neglecting to do our duty in that particular; or if you have testified to us that we are neglecting to do our duty, and we will not do it, then you ought rather to leave us and join some other church doing its duty in those particulars, but by no means to complain of us should we withdraw our fellowship from you, since, on your own showing you ought not to continue with us. We conclude, then, that on any reasonable common-sense view of the premises, which either you or we can take, you are censurable for uniting with any one of these societies so long as you profess your faith and regard in the church of Jesus Christ as both a religious and moral institution. But you are censurable, in the second place, for continuing with us, and yet uniting with any of these institutions; because you are, in so doing, rendering it more difficult for us to honor our profession by that variety of doing good to which you now profess to have devoted yourself in joining such society. Instead of putting it in the church's power to do that good, you weaken her power just as much as you give of your time, your means, or your favor to these institutions." Vol. 1848 p. 409. "But 'the man of sin' and the spirit that inspires him, have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people. Hence the middle wall of partition being broken down, not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to intermarry, if not to commit adultery, with any institution that may be got up under the show of some public good that may do honor to them before the world. One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, 'We are of God, little children, and the whole world lieth under the devil.' All mixed communion in religion with the world, under any pretence whatever, is spiritual adultery or fornication, according to my Bible."

Same, p. 511: "The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God." Out of Christ's church 'the whole world lieth under the wicked one.'

"I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world, and the world heareth them.' Christians though *in* the world are not *of* it. Any union, then, for moral purposes with the world, that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ, and cannot be either favorable to the church or to the world."

Same, p. 689: "And that a Christian man could enter into, or seek membership in an institution intentionally and avowedly composed of everything in this world of a fair exterior, Turk, Jew, infidel or skeptic, in the hope of helping the cause of Christianity, or of building up the church, is one of the most palpable evidences of the bewildering influence of the present apostacy that has fallen under my observation." "Meantime we consider that enough, on our part, has been said to satisfy every uncommitted Christian man that he has neither Christian authority nor right to give his time or money to any other moral or reforming institution than Christ's own church. Let him attempt to prove, if he thinks he can, that every hour and cent so appropriated is not derogatory to the Lord's own great reforming institution."

Vol. 1849, p. 36: "I simply affirm that no Christian man is under any sort of obligation to join any of them; nay, that he cannot, as a Christian, become a member of any one of them without dishonoring the church of Jesus Christ, or himself and the founder of it; and that his connection with them, as such, in any act of Christian worship, is a departure from both the doctrine and practice of the first Christians."

Same, p. 116: "There seems to be a very general conviction that however useful some of these institutions may have been, or are, as *worldly* institutions for worldly men, Christians have no business with them as aids, or auxiliaries, or as means of their holiness, happiness or usefulness. Nay, indeed, the conviction grows deeper that Christians dishonor rather than honor the church and its founder by

accepting of membership in any one of the three fraternities" [Masonry, Odd-fellowship and Sons of Temperance].

These extracts from the *Millennial Harbinger* leave no doubt as to Bro. Campbell's views on the question now under discussion in the *Christian Standard*, and to them in connection with Bro. Errett's recent statements on the subject, we invite the serious and prayerful attention of Christians everywhere, especially of all disciples of Christ.

"Unto God be the glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

E. D. Barclay.

Reform News.

A Note to Friends in Michigan.

Bro. J. O. Doesburg of Holland, Mich., is engaged in a good work for the cause in Michigan. Read what he says:

"I have succeeded in raising about $50—on subscription for the benefit of Bro. Thomas Lowe, as lecturer and degree worker for the State of Michigan. Bro. Lowe intends to go to work soon, the Lord willing. My request to reformers in this State is to take hold in earnest. Pray and work! It will not do to wait with our reform work until some larger fund is subscribed, but to use the means the Lord has graciously given us, and trust in him for the future. Let all then march on boldly and he will cause the sea to divide. My subscription list is still open, and if there are any in this vicinity who wish to aid this cause to the honor and glory of our Saviour, let them come on with their contribution or forward it by mail."

Iowa.

Please say to the friends of reform that I am with S. M. Good of Des Moines and we are at present at Ridgedale, and working the degrees. Brother Good's whole heart seems to be in the work, and he appears to thoroughly understand the work. He should be kept in it all the time. I desire also to continue in the work. I have worked all along the line of the North-western railroad from Clarence to this place; and during the month of June I expect with the aid of brother Good, to have the degrees worked in Ames, Story Co., at State Center in Marshall Co. and at Mechanicsville. Let those in the vicinity be ready and have work, and other places also. Let letters for immediate work be addressed at once to me in care of S. M. Good, Des Moines, Iowa.

Now, friends of Jesus who desire that the anti-Christ of the lodge should be made manifest, I ask that without delay you secure a place for lectures on Masonry, and provide to bear our traveling expenses at least. Come up to the help of the Lord against the mighty. Don't forget that it costs money to travel and if you would have the work go on send money to me at Denmark, Lee Co., Iowa. Joel H. Austin.

Yolo County, Cal.

Grafton, Cal., May 29, 1880.

Editor Cynosure:—I wish to inform your readers that we have just a few days ago held our annual meeting near Black's Station in this county. The former appointed meeting, as published in the *Cynosure* to be held April 21st last, could not be held on account of the very severe storm and floods prevailing at that time. It was consequently postponed just one month. Sixteen of forty-seven members were present, besides quite a number of others. The president was not with us on account of sickness, so the vice-president, A. Musselman and sister L. M. Palmer, presided.

After prayer and other devotional exercises the minutes of the last meeting were read; then an hour was spent in speaking on the subject before the meeting and personal efforts and experience; R. McKinney, A. Musselman, P. Beck, D. Shuck, J. J. Gallaher taking prominent part in the discussion.

An interesting communication from a Congregational brother from Woodland was read, showing a determination for the future to keep anti-Christ out of the pulpit. To this we say a hearty amen.

A resolution was adopted to request the president of this Association to lay before our future meetings a general statement of the work, together with such suggestions and other matter as he may deem to be of importance to our work.

Officers elected for the coming year are: Otis Smith, president; Rev. A. Musselman and sister L. M. Palmer, vice-presidents; P. Beck, secretary; Geo. M. Palmer, urer.

Sister A. Merrill, D. S[illegible] Musselman, Ziba Finch, Finch, Rev. D. Hart and W. Burtner were appointed agency to canvass, solicit funds and do other work in and for the cause.

The executive committee was requested to correspond with parties East, in order to secure a degree worker for a few months. One business of the above agents is to especially solicit funds by subscription and otherwise to defray expenses of a degree worker and lecturer.

The lecture in the evening by Rev. D. Shuck, lasting about two hours, was very good, well attended by the people and listened to very attentively. Bro. Shuck knows just how to present the truth forcibly and convincingly. We all feel that though we are fighting a mighty host and powerful influence controlled by the arch enemy of Christianity and the human race, yet we are making some progress, and with God and truth on our side cannot fail to gain a final victory over the anti-Christ of secretism and wiles of the devil. Phil. Beck, *Sec.*

The Work in New Hampshire.

It cheers my heart to hear of reform work in other States, and so I judge a word from the Old Granite State may be acceptable to the readers of the *Cynosure*. Our State lecturer, Bro. L. D. Bryant, has recently spoken with good effect in Durham, Barrington and Rochester. As a lecturer, tract and book agent and general worker, he is a worthy follower of Eld. J. F. Browne, the fruit of whose self-denying work in New Hampshire we are now reaping. I recently met a lady whose husband is a Freemason, yet she is a zealous Anti-mason. She had never before heard of the *Cynosure* or our work, yet she was so interested in the Boston meeting that she pasted the *Herald's* garbled account in her scrap-book, and was overjoyed to hear a true account of the convention. She said she would pay five dollars for a revelation of Freemasonry. I supplied her a copy of Dr. Blanchard's book for forty-five cents. Thus new friends unexpectedly arise from every quarter.

The *Christian Witness* started with about 300 subscribers and now has over 800, having increased over 100 subscribers per month since its first issue. A cheap monthly paper can often be introduced into a family where a more valuable, but likewise more expensive paper would be refused. I think no friend of reform in New Hampshire doubts that our cause is spreading gradually but surely among the people. All our workers are in good heart. Bros. Willey and Bryant are special thorns to the disciples of Hiram. Rejoice with us and pray for us.

S. C. Kimball.

Newmarket, N. H.

[illegible] and New for Independence Day.

[illegible] meeting of the farmers of Putnam county, Mo., met at the Clark school-house, May 22d, 1880, to organize for 4th of July celebration. They proceeded to business by electing E. W. Burnes chairman, A. B. Lipp Secretary, G. W. Scobee, S. Pickett and A. B. Lipp, committee to draft resolutions. Their report was adopted as follows:

Whereas, Our forefathers did on July the 4th, 1776, declare the independence of the colonies of America, in view of which fact the day has been solemnly celebrated, but is now being made a day of frolic and speculation; therefore,

Resolved, 1. That as it has been proposed and agreed to in this neighborhood, to meet in the grove near the house of A. B. Lipp and celebrate the 4th day of July, 1880, as near in the old form as possible, except at the close of the old programme have S. E. Starry work the first and third degrees of Freemasonry publicly.

2. That we will not allow merchandise speculation of any kind, or dancing, or anything to disturb the quiet of a civil company.

It was then voted that we organize and prepare to carry this into effect in order, by appointing officers of the day and arranging and publishing the programme that all may properly understand; and because the 4th of July comes this year on the Sabbath we voted that we hold the celebration on Saturday, the 3d, commencing at 9 A. M., and have what is called a basket meeting and preaching on Sabbath, the 4th, at 9:30 A. M.

We appointed S. Pickett, I. D. Scobee and A. B. Lipp, committee to draft a programme. Their report was read and adopted:

Singing and prayer.

Reading Declaration of Independence.

Speech on true American Liberty.

S. E. Starry to work first degree of Freemasonry.

Dinner spread on table for all.

Singing and prayer.

Working third degree of Freemasonry.

Adjourn till 9:30 A. M. of the 4th.

Singing and prayer.

Preaching; subject, The Old and New Testament Scriptures the Revealed will of God.

Dinner for all.

Singing and prayer.

Preaching; subject, Have no fellowship with the unfruitful works of darkness. Eph. 5:10, 11.

All are invited, especially ladies and preachers.

Adjourned to meet the last Friday in June at the grove to prepare the stand. E.W. Burnes, *Ch'n.*

A. B. Lipp, *Sec'y.*

County Convention in Iowa.

The Cedar county Christian Association met at Clarence, Iowa, May 27 and 28, 1880. A resolution was passed (among others) ordering that a committee of three be appointed to report on the state of the reform work in the county; it recommends measures to the association for its adoption, for the more efficient carrying out the purposes of the organization. The Committee reported as follows:

1st. While the work has not been as thorough and efficient as we would have desired, nor is it at present in as prosperous condition as we think the importance of the object sought to be accomplished demands, yet we are satisfied that much good has been done, that by individual and organized effort on the part of those opposed to secret oath-bound associations much has been done to arouse the minds of the people on this subject and set them to thinking and investigating, and by the distribution of reading matter, by public lectures, etc., much has been done in the way of enlightening people who had heretofore been ignorant of the true nature and designs of these associations and to see what is the duty of every good citizen, and especially every Christian in reference to them.

2nd. For the more efficient carrying out of the purposes of this Association we would recommend

1. A more thorough organization and the encouragement of individual and local effort on the part of all the friends of the cause, also the distribution of tracts, papers, books, etc., that the masses of the people may become thoroughly enlightened on the subject of organized secrecy.

2. In order to meet the contingent expenses, carry on tract work and other similar enterprises, we recommend that every member of the organization be required to pay a quarterly fee of twenty-five cents.

3. That each vice-president of the Association be authorized to draw on the secretary for his quota of tracts and other publications for distribution in his township, to collect the quarterly dues in his township and report the same to the treasurer.

4. That there be appointed by this As-

sociation a standing committee on county political action, whose duty it shall be to collect information in regard to the views and standing of candidates for county offices with reference to secret oath-bound associations.

J. W. BEATTY,
A. C. STAPLES,
R. T. ANDERSON,
Committee.

The report of the Secretary being of more than usual interest, is herewith presented:

Since the last meeting of the Association there has been nothing done by it by way of employing lecturers to address the people, nor in distributing anti-secret literature. Members of the Association have been doing something in the interests of the reform as opportunity offered; and have thus kept up some interest. There are hundreds of non-Masons in this county, and a large number of professed anti-secretists; but there is a marked indifference on the part of the former in regard to the power of the lodge, believing, as many of them do, that the lodge is a harmless, innocent and even a good and benevolent institution. This conclusion is reached without investigation or examination into the principles of the different secret orders, for it ought to be known that most, if not all of them profess one thing while something else is the real object. It is not meant that every one who joins the different orders so understand it or so intends. Judge Whitney of Boone county, Ill., understood when he joined the lodge that it was for the promotion of good and lawful objects; and whatever its work, it was to proceed upon right principles, and not for the subversion of law if need be for the carrying out of its own selfish and wicked ends. But the Judge found that members of his lodge understood Masonry very differently, and brought charges against him before the Grand Lodge for unmasonic conduct because he would not assist in the escape of a murderer. (See his defense before the Grand Lodge of Illinois.)

Some say Masonry is good because it saved my life while in the army. Had it not been for Masonry I would have been a dead man; for on a certain occasion I was about to be stricken down by a rebel, when I had just time enough to give the grand hailing sign of distress and thus save my life. And then the question is asked, Don't you think such an institution is a good one? Well, to save life, abstractly considered, is a good thing; but let us turn the picture. Suppose an arch-traitor had fallen into the hands or under the power of a Union soldier. Suppose both are Masons as before. Here two oaths come in conflict, both cannot be obeyed. In the one the Union soldier is under obligation if need be to sacrifice not only his own life, but the lives of the enemies of his country in order that the best good of the country may be secured. It is expected of him. His own and his country's enemy is before him and where he may strike him the fatal blow, but just then this armed rebel gives the grand hailing sign of distress, and in plaintive tone, "O Lord, is there no help for the widow's son." Our hero just then remembers his Masonic obligation not only to warn a brother Mason of all approaching danger, but to extricate him from the same if in his power, murder and treason not excepted; and in connection with this the instructions given him by good Masonic authority that his Masonic obligation stands first in importance and that no oath of office, country, king or potentate is to be counted of any force when in conflict with his oath as a Mason—could a rebel die under such circumstances? Never! Hence the escape of Davis and others that deserved the traitor's doom.

Mr. president and members of the association, please bear with me in thus presenting this matter for your consideration. As the interests of our country stand next in importance to the salvation of our souls, it stands us in hand to look well to their interests and inquire into the causes that seek to undermine the great interests of this commonwealth and bring disaster and ruin upon us. And although our is but seemingly a small and insignificant organization yet it is the duty of each individual to look after the interests of this nation, for upon each rests his share of responsibility for the proper government of this great nation. It was but two votes that saved the great State of Indiana from becoming a slave State. Thus it can be seen in this and in numerous other instances how important it is for each individual to perform his duty and act well his part, regardless of the insignificance of the occasion and leave results with Him who ruleth over all.

It might be well to inquire into the cause of the escape from punishment of so many charged with high crimes. It is a fact well known to any man who will do his duty to himself and country, by informing himself on this subject that there are cases not a few in which transgressors of the law escape the punishment due to their crimes. Why is it? Can it be accounted for otherwise than by the fact that secret combinations are framed together to aid each other in their undertakings; thus defrauding the rights of the many and sustaining the combined few in wrong; in this way fostering crime, and encouraging criminals by giving them assurance that they shall go unpunished. Shall not this state of things awa[illegible] investigation by every citizen [illegible] not willing to be in complicity partake in their deeds? Now I ask is it wise to elect to office or even put in nomination those who are identified with and known to be in affiliation with secret organizations? Your attention is called to the third resolution adopted at the last annual meeting of this association, that it may be considered and carried out by the members; and the like con[illegible] is asked for the 1st and

Your attention is also called to the consideration of the other class named in the introduction of this report. That is the large number of professed anti-secretists who profess to be awake to the evils of secret organizations, yet when called upon to aid in the work of reform, or to take a part in opposing secret organizations many of them excuse themselves; some of them even finding fault with those who are doing what they can and often charging them with being too harsh and severe in the r denunciation of this great evil, thus rendering a negative influence to what good others do, and thereby render aid and comfort to the enemy. Some say, Don't show up Masonry in such hideous characters. Don't work the degrees publicly. You excite the public mind, and it has a tendency to drive men from the reform, and awaken a sympathy for the Masons and will have a tendency to induce men to join them. These men tell us we must not give offence, we must conciliate the Masons if we would save them. Thus we find such a diversity of sentiment as to the manner of work that it almost amounts to a division among ourselves and thus greatly weakens our efforts for good. It is discouraging to the more zealous thus to be found fault with about what they do, thus discouraging and neutralizing the work, those of a milder mood doing almost nothing except to profess their anti-secret principles and stand still in them, watching for and joining in the unhappy criticisms against those who are doing by their money, time and talent what they can to carry forward the work of reform until our land and nation shall be saved from the dangers of secretism which threaten the dearest liberties of this people.

Your attention is called to the desirableness of unity of effort in our work, and harmony in all our operations. Your attention is also called to the propriety of taking some measures by which the work may be successfully prosecuted. throughout the county during the coming year. It is encouraging to know that while this county organization has not accomplished all that could have been desired, yet the general work is going forward with evident approval of Almighty God, and according to the statistics of Grand Lod[illegible] reports themselves there is a [illegible]ed decline in the numeri[illegible]th of the order, which [illegible] number of thousands [illegible]ay.

And now I have only to say that in view of all these things we should feel encouraged to press on, knowing "that in due season we shall reap if we faint not." All of which is respectfully submitted.

JOHN DORCAS, *Sec'y.*

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURSDAY, June 17.—Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.—2 Cor. 13:11.

FRI., June 18.—O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. —Ps. 8:1.

SAT., June 19.—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—Ps. 19:14.

SAB., June 20.—Hereby we know that he abideth in us by the Spirit which he hath given us.—1 John 3:24.

MON., June 21.—So teach us to number our days, that we may apply our hearts unto wisdom.—Ps. 90:12.

TUES., June 22.—I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord.—Ps. 104:33, 34.

WED., June 23.—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. 133:1.

—The receipts of subscriptions will be acknowledged next week.

Correspondence.

A NAME FOR THE ROLL OF SECEDING MASONS.

WASHINGTON, D. C., May 29.

EDITORS CHRISTIAN CYNOSURE:—A succession of events for seven years past have deepened the conviction entertained for that number of years immediately preceeding them, which conviction is that the institution of Freemasonry is "the sum of all villainies." In memory of one of its victims who now rests in the grave, this article is written.

M. L. McPherson, attorney at-law of Winterset, Madison Co., Iowa, became a Freemason, taking the first degree. Much time elapsed before he could be persuaded to take the second and third degrees. Within two or three years, he had become a R. A. Mason.

On Dec. 29th, 1871, about five years after his first initiation, he lay on his death bed in St. Louis. I had been kept from him by delays in telegrams; but at last reached him in spite of all opposition, only two hours previous to his death.

Taking an attendant into an adjoining apartment, inquiries were made into his condition, care, etc. I was informed that he had been well cared for, as "the Masons had been there" and "would come again." I immediately inquired of my husband, if he desired me to send for the Masons, remarking, "You know I never liked the institution, but if you wish them, they shall be sent for at once, and all your wishes carried out."

He replied, "I am no Mason!"

I said, "You are not awake, are you? You are a Mason, you know, and have been for years."

He replied emphatically and vehemently, "I am no Mason! You

know I have not been in a lodge for over two years."

"No, I do not. Are you not feverish and forgetful ?"

"No indeed. My mind was never clearer. I repeat what I have said, I am no Mason, Mary—I have not been in a lodge for two years. I thought you knew it."

"No, I never suspected that you were not a regular attendant on lodge.

He continued, "I have not been in lodge for over two years and you don't know, Mary, what I have suffered for not going.

An expression of horror came over his countenance. "Yes, what I have suffered !—what we both have suffered !" he groaned out, "Oh Mary ! I hope you never will know !" Then, with groans, sobs and tears, he repeatedly implored, "Lord, protect my wife and children !"

Then again he entreated me "not to allow any parade made over him." "I desire a simple, quiet, Christian burial ; and see to it, Mary. *Don't allow* anything but such a burial."

His wishes were carried out and this conversation was communicated recently, in private to friends; and now, in honor to his memory, I publish his renunciation of Masonry. It was an act of free will, altogether unknown to me, and this statement was nearly his last words.

I have delayed placing this before the public. Even unto this day the memory of his sufferings named above is horrifying to me. Not until the present time could I write it; and now only in justice to his last will and testament. I first thought of taking this to a notary, but my friends will believe me without attestation. This is enough.

This statement "you do not know what I have suffered—what we both have suffered," was then true. The last three years experience has gradually removed the scales from my eyes. "I see men as trees walking," and my vision becomes each day more perfect.

To all my friends who may read this, it will be a key to my past fortunes, my condition when my husband became a Mason and the "now" with me.

Please add to your printed list of seceding Masons the name of M. L. McPherson of Iowa. Written on the anniversary of his fifty-eighth birthday.

MARY E. MCPHERSON,
Council Bluffs, Iowa.

Iowa papers please copy.

LETTER FROM TEXAS.

MY DEAR BRO. BLANCHARD:—I have thought of you a thousand times since I met you at the National Convention, held at Syracuse, N. Y., in 1874, and of the parting words. When I remarked that "I expected to meet you in heaven;" you replied, "I am going straight there." Your emphasis upon the *straight* was what burnt the thought upon my memory.

I am glad you are still left to lead on the faithful few to victory. God bless you in your work of holding up the light, and may God cause it to shine upon the thousands who have been led into the many secret, oath-bound rings. I suppose you are aware that the old "Handmaid," Masonry, claims to have founded this State and the Lone Star to be an emblem of the five points of fellowship. So you may depend that they are still very numerous here. This is a fact, and so much so that you can scarcely go into a community but you see the compass and square. But the most painful sight is to see the church and Masonic hall under the same roof. So you see Christ and Belial together,—the lodge above and meeting-house below. Of course here as elsewhere, the preachers are loud in extolling the benevolence of their order, and many declaring here as in old Pennsylvania and New York, "We would rather leave the church than the order."

A few weeks ago I was traveling through Navaro county and stopped at a Methodist brother's for dinner, near one of those mongrel buildings. I asked the old brother, "Are you a Mason?" The answer, "I am. Are you?" "*No, sir.*"

"Why," said a young man sitting by, "I never saw a Methodist preacher before that was not a Mason."

You can see by this where the M. E. church south is, as well as the M. E. church.

But I want to say to the friends of the Anti-masonic reform, that I have found a large number here in Texas who are as much opposed to secret clans of every kind as any one need to be; and a great many of them are Southern to the core; that is, they fought in the Southern army for slavery; but are now glad that they did not obtain their independence.

We are moving on to the ranks of the enemy steadily, fighting the institutions, as your dear son Charles said, "We are fighting the institution, and not the men in particular." I have a number of friends who are Masons, Odd-fellows, &c., and the Lord helps me to show them by his Holy Spirit that they have been imposed upon, &c. That all of their secrets are exposed, and that at best, they can only claim for their institution an insurance society, and that it cost too much to run it, hence it is of no use. Hence it is common for me to receive men into our Free Methodist church (we take no secretist) who were, before being brought into the possession of holiness, Masons, Odd-fellows, &c. A man at Fort Worth a few weeks ago came among us, and renounced publicly the Royal Arch degree with all the rest. Hence the great destroyer of Masonry, etc., is *holiness.* I have never known a man who has been brought into this blessed experience that ever had any relish for a lodge afterward, at least while he remained in the experience ; therefore, beloved brethren, let us go up against this strongly entrenched foe in the name and power of Israel's God.

When I came to this State near three years ago I knew but one preacher in the whole State that dare say a word against Masonry in public, and he has since gone to Colorado. But we now have six preachers that dare in the strength of Jesus to preach a whole Gospel.

We are very poor in this world, and have not the means sometimes even to answer letters from our friends. But the Lord is our helper and does in a wonderful way provide for our wants.

I have felt as though the Lord wanted me to write a word to the *Christian Cynosure* for sometime. I used to be a subscriber for it, but for want of means I have not taken it for some time.

If any of the dear friends of the reform should feel free to send us anything to help on the work of God in this State, papers, tracts, or anything that could be used to God's glory we should feel glad and will use it with care.

Yours for the spread of the light of the Gospel of Christ,

G. R. HARVEY.

A WOMAN'S PLEA.

WEST TROY, Iowa, May 30, '80,

DEAR CYNOSURE:—Will you allow a stranger to your columns a little space that I may state my reasons for refusing longer to be a member of the Methodist Episcopal church, where for over forty years I have been a member, hoping that this may find its way to some, poor, grieved and struggling one like myself, and that they may not only feel justified, but hold it a duty to sever their connection with a church where so large a portion of its ministers and male members belong to the order of Freemasonry.

I knew but little of that order till quite recently. I at least knew nothing of its dreadful oaths and horrid penalties till two years ago. At that time I was in California; I there made the acquaintance of a Christian family, the head being a seceding Mason. I there for the first time saw the *Christian Cynosure* and read the first exposition of Freemasonry (Richardson's). I also read most of the works from your publishing house. To say that I was grieved when forced to believe that Freemasonry was upheld and defended by the ministers of the M. E. church, would not convey the half I then felt.

On my return to my home in Iowa I found the minister in charge of the church (my church, as I once called it) a Freemason. I embraced the first opportunity to converse with him on the subject that had for so many months disturbed my mind, and he defended the order with as much zeal as he could have defended the Bible from the assaults of an infidel. I then resolved never to give my letter of church membership into the hands of a minister who had disgraced his calling and dishonored God by taking the shameful oaths of that order. I waited hoping that conference at its next session would send us one who was true to his ministerial vows, but in that I was disappointed. I then felt as if I had been trying to compromise with the devil, (excuse the language); and I then resolved that my name should never again stand on the church records while that foul stain was upon her. Ministers that will stand up before their congregations and advise them to shun all places of amusement, such as the ball room and theatre, when only the night before they participated in the shameful farce of the death, burial and resurrection of their Hiram Abiff—how can they, after assisting in leading some poor, benighted, hood-winked and half-clad victim around the lodge at night, come to God's house the next morning with a clear conscience? How it may be in regard to their feelings I cannot say, but they do come with the odor of the lodge still on their garments and dare to administer in holy things. Think you that I could receive the emblems of Christ's broken body and shed blood from one whose hands are (dare I say) stained with the blood of Morgan? My very soul sickens at the thought. The M. E. church, how many tender recollections will ever linger around it! It was there while listening to the touching story of the Cross I resolved to enlist under its banner. It is the church where my parents worshiped for nearly fifty years. It was in a little M. E. church, while my sainted mother was addressing the throne of grace that God sent his messenger and bade her come up higher. There are many tender associations connected with that church that will live while memory lasts. The M. E. church—

"For her my tears shall fall,
For her my prayers ascend."

That God may wipe out this foul stain that is upon her is the prayer of

SARAH SMITH.

OUR MAIL.

D. W. Gilfillan, Trempealeau, Wis., writes:

"It must be sad to every lover of free speech and a free press to see both so subservient to the demands of secretists, who are comparatively so few throughout the country. The press and the pulpit, which should always be willing to lend their influence in the discussion of all questions that pertain to the well-being of society, lie, both of them, prostrate and powerless at the feet of these bands of secret foes of a pure Christianity and liberty —upon neither of them should the gag be allowed, when the rights and interests of humanity demand discussion. Knowing that truth will ultimately prevail, I am willing 'to labor and to wait.'"

John Lazenby, Jacksonville, Ill., writes: "I am still trying to destroy the works of the devil."

All who have this object in view may be sure that they will succeed if they present Christ to the people. For "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

A. Thompson Wolff, Sandy Lake, Mercer county, Pa., writes:

"My special work is and has been the national reform work, but I sift in much anti-secrecy, and feel a great interest in the cause. May God bless you in your noble work, and may the time come ere long when the dark stain of secretism shall be blotted out of our land and Jesus who is head over all things, be enthroned King of our nation as he is now King of saints."

E. Weyman, Studholm, writes:

"I made my protest against all secret sworn societies twenty years ago, in a resolution at a yearly conference. I have presented it to our ministry for the last two years but they are afraid of it. I expect to try them again this year."

Joseph Parker, Spafford, Wis., writes:

"I am not an idle spectator. While you and your compeers are fighting this battle against this terrible enemy of God and man, Masonry, I too preach against it, pray against it, and have some personal encounters with its victims. I hope the day is not far in the future when it will be a political matter as much on the part of Anti-masons as it is now among Masons. I also hope that the church of Christ will soon be free from the curse of secretism."

D. M. Sawyer, Creston, Union county, Iowa, writes:

"I prize you very highly for your fearless boldness in the great work in which you are engaged. God bless and speed you in your mission of reform till Masonry and its kindred secret societies shall no more lift their heads to curse our land."

Freeman Bunker, Royalton, O., writes:

"I once saw Masonry an issue in politics and I have longed to see that time again. I think it is coming fast. I think the people in Boston could not have taken a better way than they did to show to the world that Masonry was being revealed."

[Read that article you refer to again Bro. Bunker.—Ed.]

W. D. Anderson, Leon, Decatur county, Iowa, writes:

"The secretists have it about their own way here but the day of their doom is coming and no mortal hand can stay it. May God arm all his soldiers for the mighty conflict that is being waged against the powers of darkness."

Eliza Tuttle, Forest, Wis., writes:

"I wish and pray that all Christians that see the monster secrecy sweeping over the land would refuse to hear a minister preach who belongs to a secret society. I am rejoiced to find that there is here and there one who has taken this stand.

J. S. Ream, Green Ridge, Mo., writes:

"Secret societies are detrimental to a republican government and a violation of the laws of God. I never belonged to any secret society and never will. I consider myself a strictly loyal man and do not think the members of secret societies can say so much in truth."

W. F. Hillman, Mantorville, Minn., writes a careful, pleading letter to the editor of the Baptist Standard, urging him to devote at least a small space to the discussion of Freemasonry, stating that if it takes the manly course, that he would prefer to support it in preference to any other periodical. In closing he writes:

"But if the anti-secret reform must be wholly debarred from the Standard please stop sending it to me when my subscription expires."

Sabbath School.

Special Lesson.

CAIN'S OFFERING.

SCRIPTURE.—Gen. 4: 3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:

5. But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12. When thou tillest the gronnd, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the Lord, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass that every one that findeth me shall slay me.

15. And the Lord said unto him, therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.

GOLDEN TEXT.—Woe unto them! for they have gone in the way of Cain.—Jude 11.

HOME READINGS.

Jude 5-11; John 10: 1-18; Mat. 26: 26-29; Rom. 5: 10-19; Heb. 9 and 10: 1-18; Is. 52: 13 to 53: 12.

CAIN AND ABEL CONTRASTED.

[From notes on Genesis by C. H. M.]

We have, in the persons of Cain and Abel, the first examples of a religious man of the world, and of a genuine man of faith. Born, as they were outside of Eden, and being the sons of fallen Adam, they could have nothing natural to distinguish them one from the other. They were both sinners. Both had a fallen nature. Neither was innocent. It is well to be clear in reference to this, in order that the reality of divine grace, and the integrity of faith, may be fully and distinctly seen. If the distinction between Cain and Abel were founded in nature, then it follows as an inevitable conclusion, that they were not the partakers of the fallen nature of their father nor the participators in the circumstances of his fall; and, hence, there could be no room for the display of grace, and the exercise of faith.

Abel was not distinguished from his brother Cain by anything natural. The distinction between them was not grounded upon aught in their nature or circumstances, for, as to these, "there was no difference." What, therefore, made the vast difference? The answer is as simple as the Gospel of the grace of God can make it. The difference was not in themselves in their nature or their circumstances; it lay entirely in their sacrifices. This makes the matter most simple, for any truly convicted sinner—for any one who truly feels that he not only partakes of a fallen nature, but is himself, also, a sinner. The history of Abel opens, to such an one, the only true ground of his approach to, his standing before, and his relationship with, God. It teaches him, distinctly, that he cannot come to God on the ground of any thing in, of, or pertaining to, nature; and he must seek, outside himself, and in the person and work of another, the true and everlasting basis of his connection with the Holy, the Just, and only True God. The eleventh chapter of Hebrews sets the whole subject before us in the most distinct and comprehensive way. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God bearing witness to his gifts; and by it he being dead yet speaketh." Here we are taught that it was, in nowise, a question as to the men, but only as to their "sacrifice"—it was not a question as to the offerer, but as to his offering. Here lay the grand distinction between Cain and Abel. My reader cannot be too simple in his apprehension of this point, for therein lies involved the truth as to any sinner's standing before God.

And now let us inquire what the offerings were. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." (Gen. 4: 3-5). This passage sets the difference clearly before us: Cain offered to Jehovah the fruit of a cursed earth, and that, moreover, without any blood to remove the curse. He presented "an unbloody sacrifice," simply because he had no faith. Had he possessed that divine principle, it would have taught him, even at this early moment, that "without shedding of blood there is no remission." (Heb. 9). This is a great cardinal truth. The penalty of sin is death. Cain was a sinner, and, as such, death stood between him and Jehovah. But, in his offering, there was no recognition whatever of this fact. There was no presentation of a sacrificed life, to meet the claims of divine holiness, or to answer to his own true condition as a sinner. He treated Jehovah as though he were, altogether, such an one as himself, who could accept the sin-stained fruit of a cursed earth.

All this, and much more, lay involved in Cain's "unbloody sacrifice." He displayed entire ignorance in reference to divine requirements, in reference to his own character and condition as a lost and guilty sinner, and in reference to the true state of that ground, the fruit of which he presumed to offer. No doubt, reason might say, "What more acceptable offering could a man present, than that which he had produced by the labor of his hands and the sweat of his brow?" Reason, and even man's religious mind, may think thus; but God thinks quite differently; and faith is always sure to agree with God's thoughts. God teaches and faith believes, that there must be a sacrificed life, else there can be no approach to God.

Thus, when we look at the ministry of the Lord Jesus, we see, at once, that had he not died upon the cross, all his services would have proved utterly unavailing as regards the establishment of our relationship with God. True, "he went about doing good" all his life; but it was his death that rent the veil. (Mat. 27:51). Naught but his death could have done so. Had he continued to the present moment "going about doing good," the veil would have remained entire, to bar the worshiper's approach into "the holiest of all." Hence we can see the false ground on which Cain stood as an offerer and a worshiper. An unpardoned sinner coming into the presence of Jehovah, to present "an unbloody sacrifice," could only be regarded as guilty of the highest degree of presumption. True, he had toiled to produce this offering; but what of that. Could a sinner's toil remove the curse and stain of sin? Could it satisfy the claims of an infinitely holy God? Could it furnish a proper ground of acceptance for a sinner? Could it set aside the penalty which was due to sin? Could it rob death of its sting, or the grave of its victory? Could it do any or all of these things? Impossible. "Without shedding of blood is no remission." Cain's "unbloody sacrifice," like every other unbloody sacrifice, was not only worthless, but actually abominable, in the divine estimation. It not only demonstrated his entire ignorance of his own condition, but also of the divine character. "God is not worshiped with men's hands as though he needed anything." And yet Cain thought he could be thus approached. And every mere religionist thinks the same. Cain has had many millions of followers from age to age. Cain-worship has abounded all over the world. It is the worship of every unconverted soul, and is maintained by every false system of religion under the sun.

Adam by his sin died spiritually. The word of God was fulfilled in him: "For in the day that thou eatest thereof thou shalt surely die." Redemption from this bondage of death was promised, (ch. 3: 15) and through faith in this promise, joined to obedient worship, the race of Adam might be raised from their spiritual death and made to live to God. The time of this offering was probably on the Sabbath, Hebrew, "at the end of days." Both the young men manifested their faith in the being of God and his claims upon their reverential worship by the very fact of their bringing an offering. Had they been left to choose each brought what would have been most natural. The language of verse 7 implies plainly that a positive command had been previously given as to the mode of worship. The words "had respect to" in verse 4 signify in Hebrew to look with a keen, earnest glance, which has been translated "kindle into a fire," so that God's acceptance of Abel's offering was shown in its being consumed by fire (ch. 15: 17; Judges 13: 20).

"Sin lieth at the door," that is, says Jamieson, a sin offering, a common meaning of the word in Scripture, as in Hosea 4: 8; 2 Cor. 5: 21; Heb. 9: 28. The purport of the Divine rebuke to Cain was this, "Why art thou angry as if unjustly treated? If thou doest well, i. e., wert innocent and sinless, a thank offering would have been accepted as a token of thy dependence as a creature. But as thou doest not well, i. e. art a sinner, a sin offering is necessary, by bringing which thou wouldst have met with acceptance."

Cain went out from "the presence of the Lord," that is from the appointed place of worship in Eden. He thus not only severed himself from his relations but also forsook the ordinances of religion.

Thus we see Cain ignoring the word of God, which was afterward expressed by Paul—"Without shedding of blood there is no remission" of sin (Heb. 9: 22). He thus got out of that way in which we afterward find Jesus pointed out as "the Lamb of God," "slain from the foundation of the world" (John 1: 36; Rev. 4 and 14, and 13: 8), whose "blood cleanseth us from all sin" (1 John 1: 7). He thus became a rationalist and a representative of all false religions. He had no faith in God (Heb. 11: 4) and hence his works were evil (1 John 3: 12), yet he pretended to worship and was angry that he was not accepted.

PRACTICAL LESSONS.

We see from this lesson how the spirit of a false religion begets murder. The first murder was about a false religious ceremony.

It also begets falsehood (v. 9).

It springs from disobedience in one point and encourages disobedience in every other.

Cain received a mark to protect him. The lodge also uses marks and signs for protection of its secrets and the unjust advantage of its dupes.

False religious ceremonies separate a man from God, as Cain left the worship at Eden. Hence the danger in Christmas and Easter celebrations and the rites of Romanism.

As there is no remission of sin without shedding of blood, there must be in all acceptable offerings a sacrifice of life. The lodge and all false religions reject Christ, our great offering (Heb. 7: 26-28; 9: 24-28) while making a mockery of his sacrifice.

Wicked men may offer prayer, but God accepts none who come in any other way than that he has fixed, which is Christ, (John 14: 6).

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 17, 1880.

THE REFORMED CHURCH discussion upon the anti-lodge memorials from the classes of Holland, Wisconsin, Grand River and Michigan, took place in the General Synod last week Monday. The *Intelligencer* promises a report of the debate this week, with the final action of the Synod upon the report of the committee. Until we know this conclusion it is unnecessary ta comment upon the case, except so far as the report itself is concerned. This document, which is reprinted in our religious news, will not, we fear, be the final and satisfactery disposition of this question, since it affirms in general terms what is asked by the memoralists. They can quickly prove that the system of which they complain is wholly and purposely opposed to Christ, and must, therefore, under the terms of the report be rejected from the church fellowship. A tub is thrown to the lodge whale, however, in the clause respecting the tests of fellowship. If pushed Freemasons would not be slow to take advantage of this and balk every attempt to bring them to a decisive acceptance or rejection of Christ. We hope that this report was radically altered before adoption, since the church upon such a platform would but continue an equivocal position upon a great moral question.

There was one significant action of the General Synod which was certainly prejudicial to a candid consideration of the lodge issue. J. W. Beardsley, the pastor of the Constantine (Mich.) church, whose shameless defense of the lodge was the ground of the charge against him by Elder Keppel—this man was made adsessor (or vice-president) of the Synod. In view of the prominence of this gentleman on the wrong side of the question, it would have shown a respectful decency in him to have refused the honor.

THE N. C. A. BOARD held its last meeting for this year last week Wednesday. There were present Philo Carpenter, E. A. Cook, Thos. Hodge, H. L. Kellogg, C. R. Hagerty, and Edward Hildreth, also J. P. Stoddard, recording secretary of the Board.

The principal business was the revision of the annual reports. The tract committee reported 160,000 pages of tracts lately printed with several new plates and a small quantity of type, all at a cost of $69 and some cents.

The enlargement of the work of the Association in connection with its building in this city was discussed, and the decision reached that it was at present unadvisable to employ another agent for this work. The work of the past two months by lectures and tracts was reviewed with pleasure at the good results. It was hoped that the effort might be continued in other churches as they shall be opened. The distribution of tracts and bills to the crowds during the conventions here has accomplished a great work. An additional amount of $38 was voted to the sum allowed the General Agent for expenses during the year. The report of the Board for the year was read and referred to a committee for completion befere the annual meeting.

COMMENCEMENT AT WHEATON began on Sabbath with the Baccalaureate sermon and address before the Society of Inquiry. In the morning Prof. C. A. Blanchard preached from the text, "In the last days perilous times shall come," 2 Tim. 3: 1. The President not feeling equal to the task of giving the farewell words to the graduating class, the senior professor, O. F. Lumry, performed this duty. The evening address by Rev. L. N. Stratton of the *American Wesleyan*, Syracuse, N. Y., was one of the best efforts of that eloquent brother. Dr. J. B. Walker and Bro. C. F. Hawley assisted in both morning and evening services. The remaining exercises of the closing of the college year will be reported in our next.

INDEPENDENT LODGE No. 1.

The above very appropriate title was given by Mr. Ronayne to his open lodge on last Wednesday evening in Carpenter Hall. This lecture and exposition was a fitting terminus to a series of ten recently held in this city. As on the Monday evening previous, so on this evening the room was well filled by an intelligent audience of ladies and gentlemen, who evidently appreciated the masterly rendering of the third degree in Freemasonry. The services were opened with a brief Scripture reading by Secretary Stoddard, prayer by Rev. Bro. Shaw and two stanzas of the hymn "I Need Thee Every Hour."

Bro. E. Ronayne then took the platform and calling to his assistance five other seceding Master Masons proceeded to organize "Open Independent Lodge No. 1 in due and ancient form." The presence of six seceders in the chairs was a new feature in the exemplification work and as, in most instances, each officer performed his part promptly, it gave an additional zest to the affair.

It is hoped that these meetings where so much interest has been developed will prove a happy prelude to a grand convention of seceders, which shall take up the work so well begun and strike the keynote of emancipation from Masonic rule.

Bros. Browne and Lowe each bore honorable parts in the work, and proved themselves skilled craftsmen in the mystic rites. The rendering of the sad lamentations of the three penitents "Jubula, Jubulo and Jubulum," issuing from the clefts of an adjacent rock were specially impressive. The audience remained to a late hour for laboring people, but seemed interested to the last and retired in excellent order. Bro. Lowe returned to his family in Michigan last Friday and Bro. Ronayne started eastward on Monday, but their work here will long remain a blessing.

THE REPUBLICAN CANDIDATE.

The work of the Republican nominating convention was not done last week when the *Cynosure* was printed. Twenty-eight ballots had been counted, and served only to show that the different factions were determined to hold out to the last. Grant lacked 75 votes, Blaine 95, Sherman some 288, and the other nominees had only from 10 to 40 votes each.

An immense crowd was present Monday night, hoping that the expected "break" would come. Disappointment thinned the seats in the great hall on Tuesday, and probably two thousand more could have found room when Mr. Hoar rapped for silence. The galleries recognized Logan, Garfield and Conkling as they came in and greeted them with applause. The latter, imperious and graceful, every hair and every thread adjusted with scrupulous exactness, looked whitened and weary as if the struggle was wearing him or he had premonitions of defeat. The hum of the great crowd prevented a word of the opening prayer at a little distance, and only the strongest voices could be heard by one-half the great crowd.

The twenty-eighth ballot was taken and showed the Massachusetts men going from Edmunds to Sherman. No change then appeared of note while four more ballots dragged on. While the thirty-fourth was being taken Congressman Frye of Maine, the ablest backer of the Senator from that State, was seen conferring with the Wisconsin delegation, and in a minute their Washburne votes were announced for Garfield amid cheers—for the galleries were quick to applaud any indication of a break. Garfield got the floor for a modest protest against the use of his name, but the chairman got the applause when he ruled against the delegate from Ohio. He had received one and sometimes two votes on most of ballots, but his name had not been put in nomination. On the next ballot he received 50 votes and there arose the greatest excitement among the delegations, reflected from every part of the vast hall. With great difficulty the thirty-sixth ballot was called, and as the Blaine, Sherman and Edmunds votes were transferred to the new man the building re-echoed with cheers. Every delay was made by the Grant men by challenging the vote of States and more than half an hour had passed before Wisconsin, casting her vote for Garfield, gave him the requisite majority, and the pent up spirits of the crowd gave way to an enthusiasm seldom equalled upon this earth. For fifteen minutes the crowd cheered and yelled and and screamed and whistled and laughed. Men and women climbed upon chairs and tables and backs of seats and waved every thing available—coats, handkerchiefs, bonnets, hats, shawls, fans, papers fluttered and tossed in air. Cannon without began to boom, steam whistles to scream and the crowds to yell. The band struck up several patriotic airs but played in pantomime for several minutes. The strains of "Rally round the Flag" were at length discernible and the crowd catching the strain, thousands swelled the grand chorus with a precision born of the inspiration of the hour. Then there was a lull; but again the mighty chant began like the voice of many waters. Everybody seemed to be singing, though without willing it. The banners of the States were clustered over the head of Garfield, New York joining at the last.

The roll finally proceeded and the Ohio Congressman had 399 votes. Grant's friends held out to the last and polled 306 votes as his ship went down with the hopes of lesser men.

Of Mr. Garfield it must be said that his nomination is the people's choice against the "machine." His record is already being spread before friend and foe, and seems surely as fair as that of any other prominent man of the party. He is charged with "back pay grab" and "Credit Mobilier," and a correspondent claims him as a Freemason. Of the latter we hope to know more surely. He is a member of the Disciple church and a preacher not afraid of his profession. He went into the army from the president's chair of the little college at Hiram, O., and now lives when away from Washington, on a farm near Mentor, on the Lake Shore railway.

The nomination of Mr. Arthur as candidate for Vice President, of New York, was a concession to Conkling; and, however wise it may be to politicians, is to men of ordinary judgment the weakest place in the case of the Republican party.

JACKSON MADE PRESIDENT BY THE LODGE.

Among some carefully preserved documents of former years furnished by a friend is a copy of the *Northern Watchman*, published at Troy, N. Y., Nov. 9th, 1830, which contains the following from the Boston *Free Press*:

"It is a fixed opinion with many in this quarter, that the election of John Q. Adams was prevented by Masonic intrigue in the lodge. The change in the States of New York, Kentucky and Ohio was so sudden, so secret and so mysterious as to surprise every one. Gen. Jackson was

a Royal Arch Mason; Mr. Adams was not, never was and never would be a Mason. We have in our possession a number of striking facts on this subject which we shall hereafter give. Mr. Adams had nearly all the votes for President in the State, and if we can satisfy his former supporters that he was "stabbed under the fifth rib" by the secret dagger of Masonry, the eyes of many will be opened. We shall give our facts from time to time regularly numbered.

"FACT 1, from the Albany *Daily Journal* of Oct. 29, 1830:

" 'It is not unknown to political men, that the State of Ohio at the last Presidential election was carried for Jackson by the Masonic influence which was brought to bear in all its boasted power against Mr. Adams. James Ganson of the county of Genesee, visited every lodge and chapter in Ohio, and effected a secret, general, and as the result most unexpectedly proved, all powerful organization in favor of Gen. Jackson.' "

Such statements made by leading jouruals at a time when the public were awake and on the alert to watch the movements of the sly craft should be a warning to the people of our time and lead to the closest scrutiny in the approaching campaign. They give special significance to the three days' Masonic meeting in this city at the time of the Republican convention.

ANTI-MASONIC LIBRARIES.

Those who appreciate the great importance of getting our reform literature before the public will be delighted to learn that all of the sixty odd pamphlet rituals, sermons, addresses, tracts, etc., published by Ezra A. Cook & Co., have been combined in volumes averaging about 300 pages each and neatly bound in cloth. The rituals of Odd-fellowship, Knights of Pythias, Good Templarism, the Grand Army and Machinists' and Blacksmith's Union make a volume of 430 pages.

Governor Ritner's Vindication of Washington, Whitney's Defense, Semple's Narratives and Arguments, the Mystic Tie, the Anti-mason's Scrap Book and the History of the New Berlin Trials form a volume of 332 pages.

Morgan's Exposition of Masonry with the History of his Abduction and Murder, Valance's Confession, Bernard's Reminiscences of Morgan Times, and the oaths and penalties of thirty-three degrees of Masonry, make a book of 311 pages.

"Secret Societies, Ancient and Modern," by General Phelps, and "College Secret Societies," by H. L. Kellogg, make a volume of 328 pages.

Masonry a Work of Darkness, and the sermons of Messrs. Cross, Williams, McNary, Dow, Sarver, two addresses of Prest. Blanchard, and one of Prest. George, and the addresses of Prof. J. G. Carson and Rev. M. S. Drury, with "Thirteen Reasons Why a Christian cannot be a Freemason," Freemasonry Contrary to the Christian Religion, and Elder A. L. Post's Essay on Masonic Oaths, form a volume of 290 pages.

The History of the National Christian Association and Minutes and Adressess of the Syracuse and Pittsburg meetings, make a volume of 289 pages.

These books, with those previously published in cloth binding, and Elder Stearns' Inquiry Into Freemasonry, make a library of thirteen volumes and over 4,000 pages, which the publishers furnish at their office for $10.00, or delivered for $11.00. Can friends of reform invest a small sum of money in this reform to a better advantage than in putting one or more of these libraries into reading-rooms and public libraries?

—Past Master Ronayne started Monday morning for Wadsworth, Ohio, where he began a series of meetings on the same evening. West Salem, Canal Dover, Corry, Pa., and a county convention at Seneca Falls, N. Y., are the next meetings in order on his journey eastward.

—We were rejoiced to greet Bro. Nutting last week from the *American Freeman*, Albany, Mo. He is here to attend the annual meeting of the National Christian Association, and Commencemet at his Alma Mater, Wheaton. He reports a continual gain in every way in northwestern Missouri.

—Bro. J. L. Trauger of Petersburgh, Ohio, and pastor of the Lutheran church in that place, called last week. He reports great gratification at the result of the Lima difficulty as settled by the Supreme Court of the State against the Masonic attempt to steal the Lutheran church in that place.

—It has been suggested that a consultation of the friends who may be present at the annual meeting of the National Association this week, be held after the business meeting, if there is time, to recommend some line of political action. There have been numerous inquiries about Mr. Garfield's position on the lodge question. We hope by next week to know definitely.

—Bro. Turney's protest against the action of his General Conference is about as convincing a document as our readers have seen lately. The religious news columns are so full that reports of the Synodical meetings of the Reformed and United Presbyterians have been put over a week.

CORRECTION. — In second paragraph of "Senex" on "The Light of Asia" it was made to read "four millions" instead of four hundred millions, or, some estimate the followers of Siddartha at even fifty millions more, for all Asia has been influenced by that great teacher of morals and the transmigration of souls.

OTTERBEIN UNIVERSITY of Westerville, O., is the largest of the educational institutions of the United Brethren in Christ. The annual catalogue shows a flourishing condition, 75 students in the College classes and 95 in the preparatory department. The commencement occurred this year June 3. Roanoke Academy at Roanoke Ind., is a preparatory school under the control of the Otterbein trustees. Seventy-nine academical and musical students have been in attendance the past year.

CARD FROM BRO. LOWE.

CHICAGO, June 10, 1880.

TO THE FRIENDS OF REFORM IN NORTHERN ILLINOIS:—After spending several weeks among you in reform labors I wish to return my thanks for the uniformly kind reception and treatment which I have received at your hands. Labor in a reform movement so unpopular as that against secret societies is not in itself a pleasant occupation aside from the consciousness of approval by One who is higher than men; but by your kindness my stay among you has been made as pleasant as might be. For this, as well as for their material support, the friends of our cause with whom it has been my good fortune to meet will ever be held in kindest remembrance.

May God bless and strengthen us all in his service.

Very truly your fellow-laborer,

THOS. LOWE,

Past Master of Grand Haven Lodge, No. 139; Ottawa Lodge, No. 122; Jenison Lodge, No. 322—all of Ottawa county, Mich.

BOOK NOTICES.

Hopkins' Comic History of the United States is one of the works which have been given to the public for the first time by the American Book Exchange of New York. As a caricature and burlesque upon U. S. history, it probably stands alone. Strictly taken, it is seldom witty but is always droll and entertaining, a book to amuse and rest a weary mind. The book is printed in good style and is profusely embellished with abundance of illustrations, both these and the connecting story are the product of Mr. Hopkins' peculiar and prolific genius. The publishers have issued this book at their usual low and popular rates of 50 cts., postage 5 cts.

—Another work of more serious but no less entertaining character, is the reprint of modern classics in one neat volume, by the same publishers. The old English favorites, Goldsmith's "Vicar of Wakefield," and Johnson's "Rasselas," are included in one volume with "Paul and Virginia," "Picciola" and "Undine," stories from the French and Italian of a like charming style and instructive and moral in character. These stories are here put in neat form and are furnished for only 50 cts., postage added.

—The two new volumes of the Standard Series will not fail to be among the most entertaining of any yet issued. No. 26, "Outdoor Life in Europe" is an illustrated series of sketches of men and manners, people and places during two summers in Europe, by Prof. Thwing. Without the long and prosy interludes of royalty, this book has even more of the freshness of story-telling than Mrs. Stowe's "Sunny Memories of Foreign Lands," combined with a more extended knowledge of the people and scenes. These sketches will not fail to be one of the most popular books on European travel.

No. 28 is the third biography published in this series, and is a translation of the first part of "The Salon of Madame Necker." Necker was the great financier whom Louis XVI. made his minister hoping that his great abilities would find some way to tide over the financial distress which was already introducing the French Revolution. The effort to save the weak monarch was in vain and Necker sought his native Switzerland while the storm raged in Paris. Here Napoleon afterward met him with great consideration. Madame Necker was one of the most famous women of her age, and was the mother of one still more famous, Madame de Stael. While her husband was engaged in those political measures which preceded the Reign of Terror, her house was the resort of the most distinguished writers of the time. This volume is enriched with the conversations and correspondence of these men. The book has the interest of a thrilling novel yet is every word history. I. K. Funk & Co., publishers; price: No. 26, 20 cts.; No. 28, 15 cts.

—The manager of the Detroit *Evening News* excursions has issued his fourth annual circular. These popular trips from Detroit to the sea, via. Canada, and return. are made this year for only $20, Guide Books containing maps, etc., can be had of the manager, Mr. Briarly, of the *News*, for 15 cts.

—The *Library Magazine* for June presents the following articles selected from leading English magazines: Benjamin Franklin; Atheism and the Rights of Man: Recent Events in Arabia; The Pinch of Poverty; Animal Intelligence; What is a Bank? Variations in the Roman Church; Marcus Aurelius; Ernest Renan; Daltonism; The Old Part of Naples; The Horse and his Rider; an Allegory. Published by the Am. Book Exchange, N. Y., $1.00 per year.

HELP IN ACQUIRING KNOWLEDGE. —In acquiring a knowledge of the English language, and especially in learning the meaning of words, probably no other work, nor many other books altogether, can afford so much aid as Webster's Unabridged Dictionary, with its 3000 pictorial illustrations, its precise and full definitions, its careful discriminations of synonymous words, its many valuable tables, and above all with the recent additions to it of a supplement of over 4600 new words and meanings, such as have come into the language within the last few years, and a new biographical table of more than 9700 names of noted persons, giving in brief the name, pronunciation, nationality, profession, and date of each. It is, in itself, a whole library of the language. Let one family have a copy of this work, and use it faithfully, and another be without it—the difference in the progress of the two families in getting knowledge will be very great.

Home Circle.

It may be Your Turn Next.

Judge not too harshly, oh my friend,
Of him your fellow-man,
But draw the veil of charity
About him if you can.
He once was called an honest man,
Before sore trial vexed;
He stepped from out the narrow way—
It may be your turn next.

Fainting upon the great highway
A suffering soul doth lie;
Go staunch his wounds and quench his thirst,
Nor pass him idly by.
God will not brook the swift excuse,
The thoughtless, vain pretext;
A fellow mortal bites the dust—
It may be your turn next.

You heard one day a single word
Against a person's name;
Oh, bear it not from door to door,
To further hurt his fame.
If you're the man you claim to be,
Remember, then, the text,
To "Speak no evil" true or false—
It may be your turn next.

The world is bad enough, we own,
And many need more light;
Yet, with true love to all, may we
Help in the cause of Right;
Lift up the sinful and the weak,
The soul by care perplexed,
Well knowing that to drink the gall
It may be our turn next.

—Downsville News.

The Leadings of the Spirit.

BY MRS. H C. HAYDEN.

It is of the utmost importance, that every member of the church of Christ should understand how to be led by the Spirit. It is an easy lesson, and yet it seems hard for some to learn. If all God's children understood how to be led by the Spirit there would be wonderful order and harmony all through the army of the Lord. For a lack of this knowledge I have sometimes seen great confusion in the church. In this respect many of us are babes in Christ to-day, instead of being strong men and women.

We cannot fully understand how to be led by the Spirit, until we have sought and obtained the baptism of the Holy Ghost, as did the one hundred and twenty brethren and sisters on the day of Pentecost. When we look over the churches and see how few there are that are filled with the Spirit, it is deplorable. I venture to say not one tenth of those who are converted have obtained the baptism.

There are three ways in which we may be led by the Spirit: First, by the Spirit's power; second, by the Word; third, by impressions. When we have once been baptized with the Holy Ghost, we will understand perfectly how to be led by its power. The baptism is a felt power, and it is impossible for us to misunderstand its teaching.

A few years ago a young minister was boarding at my home and helping us in a protracted meeting. He said to me, "Sister Hayden, I don't know any thing about this power of the Spirit that you talk so much about. And he was honest and candid and frank. He told the truth. He knew nothing about the impelling power of the Holy Ghost to lead him in his special work. He was called of God to preach the Gospel, and the words that he uttered in the pulpit were good, but there was no power in them. When Joseph and Mary went into the temple to present the infant Jesus to the Lord it is written of the aged Simeon, "And he came by the Spirit into the temple." Luke 2: 27. He was led by the power of the Spirit into the temple in order that he might see Jesus. St. Matthew says, "There was Jesus led up of the Spirit into the wilderness." (Mat. 4: 1.) And St. Mark says of Jesus, "And immediately the Spirit driveth him into the wilderness." (Mark 1: 12.) Brethren and sisters, have you felt the Holy Spirit fairly driving you into the work that God has for you to do? No doubt you have if you have been sanctified and baptized with the Holy Ghost. Luke says: "And Jesus returned in the power of the Spirit into Galilee." (Luke 4: 14.) That is, he felt the Spirit's power resting upon him all the way from the wildnerness where he had been so terribly tempted, into Galilee.

John, the beloved, in writing of the baptism says: "The same annointing teacheth you all things, and ye need not that any man teach you." (1 John 2: 27.) Now how are we to understand this text. If I have once been baptized with the Holy Ghost, do I know all that I shall ever need to learn about the way of salvation? Have I arrived at a point of perfection in knowledge where no one can teach me any thing? No, by no means. Even a young convert may yet be able to teach me some things in reference to religious experience. The text means that when a fresh baptism rests upon me to sing, or pray, or talk for Jesus, that I shall understand perfectly my own work; and will not need any man to teach me. A sanctified sister once said to me, "When the baptism of power rests upon me, I always know whether I am to pray or talk." Of course she knew, just as well as though God spoke to her in an audible voice. St. Paul says, "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." (Eph. 4: 30.)

The baptism of the Spirit not only causes a thorough renovation and change in our natures, but the Spirit puts its mark or seal upon both soul and body. Its mark on the face is very perceptible. A heavenly sweetness now rests upon the countenance, which was not there before; and the text, "A man's wisdom maketh his face to shine," is verified.

Brethren and sisters, when the impelling power of the Spirit rests upon you, move promptly, and obey its dictates. Don't grieve the Spirit. If you do, you will be a block in the wheel of the car of salvation; so that for the time being nothing can be done. The Word of God teaches us many of our duties to God and man; and when we are led by the Word, if rightly understood, we are led by the Spirit. There are some portions of Scripture that we cannot understand without the illumination of the Spirit. Will the Lord give us the clearest light upon his blessed Word. If a text of Scripture is repeated in our ears, we are very apt to think it is of the Lord, and we must obey its teaching. It may be of the Lord, and it may be of Satan. Satan is no doubt one of the most intelligent of created beings. He knows the whole Bible by heart, and he may tempt us as he did Christ by repeating Scripture, and thus try to lead us out of the line of duty that God has marked out for us. Let us be careful to know God's will before we move.

The Lord sometimes teaches us by impressions; and Satan is permitted to try to teach us in the same way. In following a text of Scripture that is given to us, we must use our reason and judgment. For instance, if I am impressed to go and pray with a neighbor, it could not be of Satan. He would not lead me to try to convert my neighbor, and I ought to follow the impression. But, if after due study and reflection, we fail to decide to our satisfaction, let us look to the Lord and wait for the baptism to lead us. I have seen those who had received the baptism, so led by wrong impressions that their conduct tended to bring a reproach upon the cause. If we are very careful the Lord will not permit us to be led out of the way by Satan. In large meetings where there are many brethren and sisters at work, I always wait for the baptism to lead me, and then I am sure not to cause confusion. On such occasions I have often felt as Jeremiah did when he said: "But his word was in my heart, as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jer. 20: 9. I felt that I *must* talk for Jesus.

Cawker City, Kansas.

The Moral of the Story of Canossa.

BY WILLIAM HOWITT.

The Jesuits of the Vatican have decided to celebrate the octocentenary of the infamous treatment of Henry IV., of Germany, in 1077, by the notorious Hildebrand, Pope Gregory VII. They say that it is not intended as any insult to Germany, but merely as an act of befitting honor to one of their greatest popes. But if it be not an insult of the grossest kind not only to Germany, but to every crowned head and to every principle of monarchical government, which denies the right of the great apostate church to interfere in the concerns of the state, it is nothing. It is, in fact, intended as such insult. Prince Bismarck's pithy saying, that Germany was not going again to Canossa, seems to have rankled in the souls of the Jesuits, and in the spirit of indomitable defiance of all earthly power, which is the breath of their nostrils, they have resolved that not only Germany, but all the world shall hear of it; and not only hear of it, but have it thundered into its ears by a noisy and boastful exhibition wherever popery prevails. To any but Jesuits the great fact that the circumstances of the two parties are now reversed, that, instead of the papacy being able to dictate to Germany, Germany is become a great and commanding power, and the papacy is become just nothing at all, would have inculcated some modesty; but it is this very change which stings the Vatican to madness.

This commemoration of the most notorious and offensive display of the assumed right of the Romish church to depose kings, is an admirable answer to the positive denials of the Roman Catholic dignitaries in England, from Manning and Capel downwards, in the Gladstone controversy, that the Papal church any longer holds the doctrine of excommunicating and deposing sovereigns. This will be the act of the Roman church, by its Infallible Head, to celebrate the proclamation and practical enforcement of this dogma against one of the greatest monarchs of Europe by one of the most authoritative of Popes. It is to show to the world, with which the Papal church is everywhere at war, that not only does the church approve the dogma of Hildebrand, but that, after a lapse of eight hundred years, it glories in the most infamous transaction of the kind that ever took place, and is resolved to glory in it in the face of all knowledge of the nineteenth century, of every monarch, and every people. It is to say, with all the possible emphasis of words and acts, that, had the church power, it has still the will and the wish to treat Emperor William and Bismarck, Queen Victoria, Victor Emanuel, and the President of the French, exactly as Hildebrand treated Henry IV. at Canossa. As the Catholic Bishop Kenrick, of Philadelphia, candidly confesses, the church does not do these things, only because she cannot.

Henry IV., indeed, disheartened by the effect of Hildebrand's excommunication on his superstitious subjects, and by the attempts to which it emboldened his princely neighbors on his throne, in the frightful winter of 1077—such a winter as no man living had witnessed—crossed the Alps with his wife and family, through the most incredible sufferings, and arriving at the Castle of Canossa, whither Hildebrand had fled, supposing that Henry was coming with an army, and where he was feasting luxuriously with his paramour, the Countess Matilda, of Tuscany, presented himself in the castle court in sackcloth, with a rope round his neck, and with bare head and

feet. The outer gates were immediately closed upon him, and for three days and three nights he was kept standing there vainly imploring admission to the presence of the Pope. His limbs were rigid with cold, his beard and hair were clotted with ice; in his agonies he howled like a wild beast, and how he survived it is marvellous. The heart of the Pope, however, did not relent. It was not the heart of the diabolic Pontiff, in whom the Vatican glories, which relented, it was the heart of a woman. Giving way, at length, to the tears and entreaties of the Countess Matilda, Gregory VII., seizing his crucifix, exclaimed, "For thee, Jesus, I make this sacrifice!" Odious hypocrite! who dared to introduce the name of Christ into this drama of priestly arrogance and vengeance, and to pretend to sacrifice his envenomed passions to the meek Saviour. But he did nothing of the sort. Though he professed to forgive Henry, and took off the excommunication, he refused to restore him to his throne, and attempted to put Ruloff of Bavaria into it. This is what the present Pope and his advisers deem the proper model for the treatment of crowned heads by a Pope.

This is the transaction and the church doctrine which the Vatican now, after 800 years, is preparing to celebrate as still the doctrine and principles of the Infallible. But what were the consequences of this papal display? If God, according to the proverb, first drives mad those whom he means to destroy, the Jesuits should be profoundly silent on this affair, but it is precisely for this Divine driving to destruction that the Jesuits bring it forward in glorification. Henry IV., roused to action by the unexampled indignities which he had suffered, returned to Germany, raised an army, for now his people were aroused too, crossed the Alps, marched to Rome, deposed Gregory in full conclave, and set up Clement III. in his place.

Gregory, dastardly and weak, as he was overbearingly insolent, fled to the castle of St. Angelo, which was shut up three years. Thence he only escaped by calling in Robert Guiscard from Naples, with an army of Normans and Saracens, having been previously at enmity with Guiscard himself. As he passed through Rome to the Lateran, this ferocious Pope passed over the slaughtered bodies of his own subjects; over those of violated and murdered women, and amid the burning ruins of the city, but without a sign of pity. He had let loose the most horrible war and carnage, not only in that city but over all Italy and Germany. The discord which his audacious conduct at Canossa had stirred up tore to pieces the two desolated countries. Everywhere there were princes maddened by ambition, sacked cities, violated women, burnt villages, and people infuriated against each other. As for himself he was hurled from the papal throne and continued so. With a heart corroded by disappointment, by public contempt and by jealousy, he saw another Pope wearing the tiara, and lived and died miserably in exile at Salerno, in the Bay of Naples. Is that a story for a Pope in his senses to revive?

But the consequences to the church have been equally disastrous. This doctrine proclaimed by Hildebrand of supremacy over kings, and this first scandalous enforcement of it, struck the first blow against the church in the heart of the kings. Thenceforth it was the avowed enemy of the civil power which, as knowledge increased, was sure to become too much for it. In about 200 years the superstitious reverence for the papal tiara had so much decreased that when Boniface VIII. in 1303, fancying that he could repeat Hildebrand's experiment on Philip le Bel of France, declared his throne vacant, consigned him to the devil, and heaped the most horrible maledictions on him, giving, moreover, his kingdom to Austria, Philip sent to him the Duke Siarra Calonna with an armed band, who, in his house at Anaqui, where he stood in the midst of his council of cardinals with the keys in one hand and his crosier in the other, advanced to him, gave him a tremendous blow in the face with his iron gauntlet, causing the blood to stream forth in torrents, and dragged him out. In a few days Boniface died raving mad.

This was a wonderful change; but it is since the Jesuits have come into power, dating from the Council of Trent, that this war of the church on the states has gone on most determinedly, and ever to the damage of the church. All monarchies, especially since the Œcumenical Council, have come to regard the Vatican as their most open and also their most insidious enemy; all, even the most bigoted, except Spain, have broken off their concordats with Rome. Every step that the Jesuits, through their submissive tool, Pius IX, have of late years taken to maintain their fast failing prestige, the Syllabus, the Œcumenical Council, the dogma of infalibility, have only brought additional ruin on their heads. The Pope instead of being benefitted by the doctrines and deeds of Gregory VII., instead of ruling over and trampling on monarchs, is himself put down by a monarch, stripped of his temporal power, reduced to a mere householder, at the mercy of a government whom he contrives to menace and insult in a manner which may ere long lead to a crisis which will practically illustrate the axiom of "*Quem Deus vult perdere prius dementat.*" This is the real moral of the story of Canossa.—*Selected.*

—Blessed is he that understandeth what it is to love Jesus and to despise himself for Jesus sake.

Childrens' Corner.

The Lark's Foster Mother.

A partridge, roaming o'er a field,
Espied a nest but half concealed
By grasses overgrown,
And from within the moss-rimmed cup
A pretty speckled egg peeped up,
Looking forlorn, alone.

The timid creature, fearing ill
Might harm the egg, already chill,
By generous impulse stirred,
Slipped quietly upon the nest,
And folded close against her breast
The cradle of a bird.

She watched and fed the nestling small,
And blithely answered to its call,
As if it were her own;
From many of her ways beguiled
Because of this peculiar child
Upon her bounty thrown.

When she believed 'twould tip-toe out,
And roam the harvest fields about,
Or join the partridge throng,
Behold, it poised its wings, and flew
Up toward the heavens so bright and blue
In ecstacy of song.

The foster mother looked and heard
The carols of enfranchised bird,
And felt a blissful thrill,
That she, so humble and so plain,
Had helped another one to gain
The niche 'twas meant to fill.

And often may the lowly heart,
Performing well a noble part
To one amid life's throng,
Awaken with a glad surprise,
When, like a lark, the birdling flies,
And floods the world with song!

—Baldwin's Monthly.

On the Farm.

BY CARL TENOR.

When the spring term of school had closed at the academy, little Edwin and his older brother Hazen, went with their parents to their home on the farm. It is a very delightful place to spend the summer. About one half mile south of the farm is the Great Bay, an arm of the Atlantic ocean. The boys said they were glad that the Lord made a bay so near; for they should have a good time sailing and fishing and a fine opportunity to take a salt water bath. You know many people go a long way to the seashore to bathe in the salt water. Some people think the water of the ocean is more healthful than fresh water. However, fresh water is excellent and should be freely used for bathing. I have seen little folks' faces, and perhaps big ones' faces too, that looked very much as though a fresh water bath would be very agreeable to the outside if not to the heart. It makes some little ones feel very bad, and act very bad, too, sometimes, to be washed. But the boys of whom I am writing make it a practice to bathe their entire body once a week, and keep their faces clean every day. Do you not think this is wise? I do.

Well there are many other attractions about their farm home, such as shade trees, among the branches of which many different kinds of pretty, cheerful song birds build their nests and sing their morning songs, and indeed they seem to have a perpetual song. Then there are gentle cows, loved by all good children who love milk and know where it is obtained. I knew a little boy who refused to drink the milk that he saw a man milking from a nice cow. He said he wanted such milk as the milkman brought in the cans.

Then there are those playful, hopping, kicking calves. How they did run when first turned into the pasture! It seemed as if they had just discovered a new mode of using their legs, and were going to test them to see if they were good for that kind of work. After a while, finding them quietly resting under a shady tree, we concluded that they were quick to learn, for they had evidently found that they were not made for perpetual motion. There were four of those little runners together; and when day had gone you should have seen how they spent the first night in the pasture. When they had had a nice supper of milk, and it was growing dark, they all lay down so near that they could touch one another. They knew, perhaps that they would be unable to see very well in the dark, and they arranged their beds so that each should know that the others were near. Just think of those little cud-chewers cuddled together waiting impatiently for the dawn of the next day of frolic!

And then there is the noble horse whose name is "Jim." And the hens and the little downy chicks and many other things of which I shall be obliged to write in another letter. But I will say the boys seem very thankful for all these pleasant surroundings. And they pray each morning and evening that the good Lord may keep them from sin and cause them to be more thankful for his blessigns.

Swallows in the Chimney.

One of the novel sights in Montreal is the going to roost of chimney swallows, who all seem to sleep in one bedroom, like the Chinese. There is a very large, low chimney forty feet from the American Hotel, in the rear of the next building, and into that chimney at least a thousand swallows plunge every evening. They commence going down at 7:30, and keep it up, on a clear night, until 8. Their usual method of operations is to gather in squads of 50, 100, or 200 at a time; circle round the chimney a few times from thirty to sixty feet above it, and then drop down head foremost, entering the chimney like grain pouring into a hopper—100 or 200 in half a minute. Five minutes later or less another squad will have gathered, coming from all points of the compass, but largely from the river, where the flies are thickest. They will make a few gyrations, get up little snatches of music, and then down they will pour. Just before 8 o'clock a single bird will come darting through the air, as though conscious of being late to bed. He will halt directly over the chimney, and then, drop like an arrow. Not less than 1,000 swallows, and not unlikely 2,000, enter that chimney every evening. How they all find comfortable lodgings is a query to every one who sees them go down.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$158 40
Eli Tapley	124 74
C. C. Foote	25 00

Sent to this office from J. W. Riner, Morrison, Ill., on pledge, $5; which has been paid to Bro. Hinman by order of the mission committee.

METHODIST PROTESTANT.

A PROTEST.

To the General Conference of the Methodist Protestant church, of late in Session at Pittsburgh, Pa.

DEAR BRETHREN:—It becomes my painful duty to enter an earnest protest against your action in adopting the report presented by the Judiciary Committee in the interests of Freemasonry. The first part of that report, I must be permitted to say, is mere quibble, in that it asserts that "the oaths, obligations and principles" of that order, "are unknown to the General Conference." Brethren, many of you are Freemasons? And Freemasonry had representation on the very Judiciary Committee which submitted that report, its very chairman being a Freemason himself. How, then, in all candor, can this committee honestly and truthfully profess ignorance as to the "obligations and principles" of Freemasonry?

I desire to treat Freemasons with the utmost fairness and consistency and courtesy. It is their order, not themselves, that I would oppose. But, brethren, as our General Conference is largely—yea, predominantly—composed of members of the fraternity in question, its very President being a Freemason of many degrees, I cannot but protest with all the fullness of love for the truth as it is in Jesus, against its action in deliberately voting that the "obligations and principles aforesaid are unknown to the General Conference." I cannot understand, my beloved brethren, how you who are Freemasons could so vote. Have you voted to adopt a declaration which you know is untrue? Oh, my brethren, have you, have you? and was it love for Freemasonry which led you to thus dishonor—brethren, I mean no disrespect—to thus vote into a report as adopted a statement which not one of you as an individual would dare to pronounce a fact. Brethren, what have you done? Is truth to be disowned and trampled under foot, in the interests of an order so bad that its very members will enthusiastically vote that its obligations and principles "are unknown" to them? Brethren, you are not fools. To accuse you who have voted in favor of this report, of imbecility, would be doing you great injustice. I admit in this very protest that many of you are far superior to me in intellectual endowments; and how you can consent to remain in an order which, according to your voted declaration, has "obligations and principles" which "are unknown" to you, is far beyond my ken. I do not say that you have lied by voting to adopt this declaration; but I do most respectfully assert that if I had been in your places and had voted just as you did, I would have been guilty of falsehood in an aggravated form. But, brethren, I am not your judge. I am not trying to judge you; but I am trying to judge myself as *I* would be if occupying your standpoint. In point of fact, as you well know, the General Conference fully understands all that there is in Freemasonry, as is evident from the circumstance that it is predominantly composed of Freemasons.

This report also asserts that "the fact is indisputable that many of the most exemplary members of the various Christian denominations are connected with the Masonic institution." In my travels, brethren, I haven't found it so. I think that word "many" ought to have been stricken out, and the word "few" substituted in its place. I will admit, however, that several very exemplary Christians have renounced and denounced Freemasonry, and I know of instances in which men have renounced that order on their death-beds.

The institution has been correctly exposed by Edmond Ronayne and others, and no truthful man dare testify that the exposure is false in its statement of the obligations, ceremonies, etc. It is, therefore, very wrong in the honorable General Conference to assume that the petition of the Minnesota Conference betrays ignorance, or that the petitioners are mistaken in their estimate of Freemasonry." Honest, intelligent and capable men have stated in their petition which the General Conference has so insultingly disregarded, that the obligations and principles of Freemasonry are repugnant and antagonistic to Christ and holiness." This General Conference has voted that it is evident that their estimate is based, at best, upon a mere guess or conjecture." I would humbly protest against this assertion. No such thing is evident. Not a member of the General Conference candidly believes that their estimate is based on "mere guess or conjecture." It is based on facts which the Freemasons in the General Conference of the Methodist Protestant church have not dared manfully to deny; yea, on facts which cannot be denied, as every man of information is aware. I shall protest against calling undeniable facts "mere guess or conjecture." As the report which does this has been triumphantly and enthusiastically adopted' I shall give my protest to one paper, asking every honest paper to copy it, until millions have read it and filed it away for future reference. I shall protest if protesting should occasion my expulsion from the M. P. church; for, much as I love the church of my choice, I love truth much more than I do it. I protest, too, against the unjust insinuation in the adopted report that the petition from the Minnesota Conference wished the General Conference "to work in the dark," or to "gravely pronounce many of our brethren in Christ to be 'antagonistic' to him." These insinuations are not justified in form; they are not justified in fact; they are not justified in any way whatever. I protest against them as unwarranted and insulting. Moreover, I protest against the adopted recommendation "that the General Conference decline to take any action with reference to Freemasonry."

As the petition from the petitioners sets forth on the authority of facts which are not denied even by implication, that "the obligations and principles of Freemasonry are repugnant and antagonistic to Christ and holiness," to refuse to take "any action with reference to Freemasonry," looks to me like wilfully committing treason against the government of God.

I am afraid, dear brethren, that your course in adopting the report, is only another illustration of the fact that Freemasonry does not intend to allow its principles to be discussed, if it can hinder the discussion by any means, however base and dishonest, even at the sacrifice of that candor which ought to distinguish men who represent such a large and respectable constituency.

Brethren, you are aware of the illegal oaths and barbarous death-penalties of Freemasonry, and have no need that any man testify as to that matter; and you also know that Freemasonry affords shelter and protection for criminals of every kind. You are also acquainted with the instinctive decision of all intelligent men, that principles which cannot bear the light ought not to be tolerated in a free country; and so many of you as have been entered, passed and raised, do undoubtedly have a keen appreciation of the fact that Freemasonry, by indecent ceremonials, by extra-judicial oaths, by false representations of its purposes, age, origin and patrons, does notoriously and unmistakably corrupt public morals. You are also able to read, with your own eyes, on page 270 of the Text-book of Masonic Jurisprudence, this virtual admission of the fact that Freemasonry, through its admitted obligation to give aid to those who make its grand hailing sign of distress, is an obstacle in the way of an administration of justice, viz:

"We are to give aid in imminent peril when Masonically called upon, not lest injustice may done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been, and never can be cancelled."

And, brethren, notwithstanding the adoption of the report which you so zealously and energeticelly sustained in General Conference capacity, the intellinget world outside, as well as the fraternity inside the order, fully understand that Freemasonry tolerates crime, and is upheld by blasphemous oaths and fearful death-penaltics. And when honest, capable, intelligent Methodist Protestants in one of your own annual conferences, petition you to take some proper action with reference to this evil, you treat that respectable and worthy conference with great contempt, and help the towering iniquity against which they protest to take refuge in "the good man argument," in boasting of general respectability, and in the false insinuation that all those petitioners know nothing about the order which they oppose, but base all their opposition on "a mere guess or conjecture." I, therefore, do and will protest.

D. B. TURNEY.

REFORMED CHURCH.

—The General Synod met in Brooklyn, June 2nd, on the following Monday the memorials on Freemasonry were taken up.

The clerk read the communication from the Classis of Holland as follows;

"*To the General Synod of the Reformed Church in America:*

REVEREND FATHERS AND BRETHREN —The Classis of Holland received at its last regular Fall session memorials from some of its churches, requesting certain expression and action in regard to secret oath-bound societies, especially Freemasonry. The Classis then appointed a committee to submit a report to the Spring meeting of the Classis. This report was accepted and approved, and it was resolved to lay

the following overtures before the reverend Synod.

"Permit us, dear fathers and brethren, to remind you that this agitation against Freemasonry is not anything new, but an old, deep-rooted conviction. It is not a fruit of superstitiousness or narrowmindedness, but a rational conviction, in regard to the contradiction between the doctrines of the Bible and the secret societies. We can but act according to our honest convictions, which right we humbly claim, yet at the same time ever willing to be better informed if we err in our views. Permit us also to say that in this expression of our convictions we do not pass judgment on the moral or Christian character of any person connected with this order, but on organized institutions having their own doctrines laws and ceremonies by which they can be known and judged. What we, therefore, say of these institutions is founded on the teachings of their own books of the highest authority among them, and the certified testimony of credible converted men, who were formerly members of the order.

"On these grounds rests our conviction that Freemasonry and kindred societies are un-Christian, and in conflict with the doctrine of the Reformed church, and that, therefore no Christian ought to join them or support them negatively or positively, thus:

"WHEREAS, The purity of the church in doctrines and morals is at all times a matter of the greatest importance, demanding the most careful and earnest attention, and

"WHEREAS, We believe that Freemasonry and other oath-bound secret societies by their rituals and their doctrines seriously affect this purity, and

"WHEREAS, It is an acknowledged fact that Freemasons are among our ministers, office-bearers and members so that it is a practical question for our Synod to consider, therefore

"*Resolved*, That the General Synod be respectfully requested to give such consideration to the subject, and take such action as in its wisdom it may see fit. And may the Spirit of the Lord guide you in all your deliberations, that all your actions may further his glory and the precious interests of his kingdom."

The *Intelligencer*, from which the above is taken, does not inform us as to the final result, but publishes the report of the committee to which these memorials were referred which reads as follows:

"1. *Resolved*, That this General Synod, after deliberate consideration of the memorials of the Classes of Holland, Wisconsin, Grand River, and Illinois, do hereby recognize and appreciate, with those bodies and the churches which they represent, the practical difficulties and perplexities which are set forth in their respective papers.

"2 *Resolved*, That while, on the *ex parte* evidence of the memorials now before it, this Synod cannot properly give its official testimony for or against Freemasonry and other oath-bound secret societies; and while it holds as sacred the indefeasible rights of all its ministers and members to their individual conscientious convictions and liberty of speech and action, subject only to their prior loyalty to Christ and to his church, yet it hereby declares that no communicant member and no minister of the Reformed church in America ought to unite with, or remain in, any society or institution, whether secret or open, whose principles or practices are anti-Christian or contrary to the faith and practice of the church to which we belong.

"3. *Resolved*, That this Synod solemnly believes and declares that any system of religion or morals whose tendency is to hide our Saviour, or to supplant the religion of which he is the founder, should receive no countenance from his professed followers; and, furthermore, that no human, benevolent, or philanthropic, or reforming agency in this world can take the place of the church of our Lord and Saviour Jesus Christ, whose principle is to 'do good to all men, but especially to those that are of the household of faith;' and, therefore, that all who belong to this church are in duty bound to give it the pre-eminence over all inferior institutions, and to promote to the utmost of their power its unity, peace, and prosperity, and especially its great charities and philanthropies.

4. *Resolved*, That this Synod also advises Consistories and Classes of of the church to be very kind and forbearing and strictly constitutional in their dealings with individuals on this subject, and that they be and are hereby cautioned against setting up any new tests of communion in the Christian church.

GENERAL.

—Mr. Sharon Turner has prepared the following statement of the progress of Christianity. At the close of each century the number of believers is given: First century, about 500 000; second, 2 000 000; third, 5 000 000; fourth, 10 000 000; fifth, 15,000 000; sixth, 20,000 000; seventh, 24,000 000; eighth, 30 000,000; ninth, 40,000 000; tenth, 50,000,000; eleventh, 70,000,000; twelfth, 80,000 000; thirteenth, 75,000,000; fourteenth, 80,000,000; fifteenth, 100,000,000; sixteenth, 125,000,000; seventeenth, 155 000,000; eighteenth, 200 000,000. During the present century it is estimated that the church has doubled its communicants.

—The London Missionary Society has kept true to the principles on which it was founded in 1796, that it is possible for Christians of various denominations to unite in carrying the Gospel to the heathen. Last year its income was £102,162 16s 4d, and its total expenditure had been £1,546 15s 5d beyond its receipts. In common with other societies it had suffered from the prevailing depression of trade. The work in central Africa had been pursued under very mournful circumstances, one after another of the brethren sent out having succumbed to the climate, the greatest loss being that of Dr. Mullins, the Foreign Secretary, who had gone out to establish the mission on Lake Tanganyika. The mission, however, had been established at Ujiji, and the last accounts were hopeful. In other parts of Africa the missions were prospering.

—For sixty-two years the Moravian brethren have been nobly at work in Greenland, and their small annual meeting never fails to interest. Faithful men are laboring not only amid the snows of northern climes, but amidst the heat of the torrid zone, and year by year they fall at their arduous posts of duty. Last year the good little ship Harmony, of which all friends of Moravian brethren have heard, made her shortest voyage on record, having left the Thames on June 21, and entering the harbor of Hopedale July 21. Only a day before the mail steamer from St. John's which runs during the summer for persons engaged in cod-fishing off Labrador failed to penetrate the ice. At the close of 1878 70,646 members of the church had been gathered from the heathen.

News of the Week.

—Both houses of Congress have agreed to adjourn on Wednesday, the 16th.

—The Ute bill passed the House last week. The Indian will now have six weeks to think about it, and then the War Department will, no doubt, have the trouble turned over to them to settle in getting the Indians out of the State.

—Mr. Cox introduced a bill in the House last week which is likely to prove another stumbling-block to the scheme of De Lesseps. Mr. Cox's bill recites the statement that $60 000 000 is alleged to have been offered by United States citizens to foreign parties to assist them in carrying out the scheme of a ship canal across the Isthmus of Darien, and declares that any attempt on the part of such citizens to prejudge the question by extending the assistance of their capital to the foreign undertaking is unpatriotic and unwise.

—The House last Friday, by a strict party vote, passed the so-called marshals' bill, the object of which is to remove obstacles to frauds and bull-dozing. The bill as passed requires all deputy marshals for service at the polls to be appointed by the Federal courts from the respective parties equally, thus carrying party politics into the courts, as well as making provision for the nullification of the election laws. It is believed President Hayes will veto the bill. Williams of Wisconsin, characterized the measure as one providing for the organization of riot at the polls by giving to each side its commanders.

—A dispatch from Titusville, Pa., on Friday, says: "A most disastrous petroleum fire has been raging here all day, and has, perhaps, not yet reached its height. It started about seven A. M., one of the tanks of the Tidioute and Titusville Pipe Line Company being struck by lightning. Two other tanks of the same line also took fire and exploded. The oil run down in streams of fire to Oil Creek, the location being on the south side hill at the head of Perry street. The Acme Oil Company's refinery No. 2 followed, and has been burning all day. The loss is estimated at one hundred thousand barrels of crude and crude equivalent, besides the tier works. The flames spread all over the hill, reducing to ashes all the dwellings on Breed street."

—A report from White Ranche, Texas, says four men were hanged in the upper edge of Brown county yesterday by a mob, it is believed for crookedness with cattle.

—The bark Condor, on May 23, sighted a great number of icebergs, and next day a heavy fog settling down upon the sea, two men were stationed in the rigging. At 3 in the afternoon all hands were startled by a cry from the lookout: "Ice right ahead." All of the ship's crew and the captain rushed to the bow and saw a great dark wall loom out of the fog, towering high above the masts. The Condor answered the helm admirably, but as she turned her mizzen mast mashed against the ice, and the men on the lookout fell to the deck. The entire main rigging fell into the sea, and the ice crushed in a portion of the bulwarks. Captain Nyberg says that the washing of the waves against base of the berg produced sounds which he could only compare to the moaning heard in a hospital after a great battle.

—A terrible tornado swept through the southeastern part of Pottawattomie county, Iowa, last week. The track of the storm was about half a mile in width, and swept everything before it, demolishing farm-houses, barns, and other buildings, and carrying some of them bodily for hundreds of feet, and then dashing them to the ground in pieces. At one place a farmer's house surrounded by a frail fence was picked up, and then dashed to pieces in the yard, leaving every board of the fence remaining in its place. There were from fifteen to twenty persons killed outright, and many were wounded, while others cannot be found.

—The Sound steamer Stonington came in collision with her sister ship Narragansett, of the Stonington Line, near midnight on Friday night, on Long Island Sound, near by Comfield light, which is about 100 miles distant from New York. The Stonington struck her on the starboard quarter, just in front of the wheel. The shock was terrific. It shook the Stonington, which struck point on in such a way as to throw all her sleeping passengers out of their berths. It ripped open a great hole in her bow, almost down to the water's edge. If the sea had been heavy she must have gone down at the shock. The side of the Narragansetts was ripped open below the water's level, and she filled and sank immediately. A fire also broke forth, and so fiercely that in an hour and a half at farthest all the parts of the vessel remaining above water were destroyed. Fortunately, she sank in shallow water. Passengers who remained on board were saved. The saved number 361, the lost 48.

—It is also probable that a proposal will be made in the British Parliament to throw a portion of the cost of the Afghan war on the Imperial revenues It is understood Mr. Gladstone will address the House of Commons impugning the financial policy of the late government.

—A dispatch from Simla says orders have been sent General Sir Donald Stewart, at Cabul, to withdraw his forces with the least possible delay compatible with the health of the troops, as Cabul is to be evacuated by the end of October. It is believed that Gandamut and Shutargarden Pass will be the extreme points of British occupation.

—The Perfects of the departments in France in which the Jesuit establishments are situated have been instructed to make a clear distinction between the Jesuits and other unauthorized orders. The Jesuits are not to be invited, like others, to have themselves authorized, but are ordered to dissolve, and on the 30th of June the Jesuits must evacuate the establishments they now occupy. For teaching establishments, however, the respite is prolonged till the 31st of August. Other unauthorized orders will receive, before the 30th inst., official summons to declare whether they intend submitting to the decrees.

Home and Farm.

Perseverance and Health.

A man who inherits wealth may begin and worry through three-score and ten years without any definite object. In driving, in foreign travel, in hunting and fishing, in club-house society, he may manage to pass away his time; but he will hardly be happy. It seems to be necesssry to health that the powers of man may be trained upon some subject and steadily held there day after day, year after year, while vitality lasts. There may come a time in old age when the fund of vitality will have sunk so low that he can follow no consecutive labor without such a draft upon his forces that sleep cannot restore them. Then, and not before, he should stop work. But, so long as man has vitality to spare upon work, it must be used, or it will become a source of grievous, harassing discontent. The man will not know what to do with himself; and when he has reached such a point as that, he is unconsciously digging a grave for himself, and fashioning his own coffin. Life needs a steady channel to run in—regular habits of work and of sleep. It needs a steady, stimulating aim—a tend toward something. An aimless life can never be haypy, or, for a long period, healthy. Said a rich lady to a gentleman still laboring beyond his needs: "Don't stop; keep at it." The words that were in her heart were: "If my husband had not stopped he would be alive to-day." And what she thought was doubtless true. A greater shock can hardly befall a man who has been active than that which he experiencs when, having relinquished his pursuits, he finds unused time and unused vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies, or settled into a sluggish pool, and he begins to die.—*The Sanitarian.*

Jumping the Rope.

Dr. Peck, of the Surgical Institute, Indianapolis, recently performed a surgical operatian on the leg of a young girl sent there for treatment. The bones of both her legs will have to be partially removed, and the little sufferer will have to submit to two painful operations. The cause of her affection is from jumping the rope, a pastime engaged in generally by young girls, resulting in necrosis or death of the bone. The doctor stated to a reporter that similar cases were constantly occurring from this same cause, but more frequently resulting in necrosis of the spine, and that not a month passes but more or less cases of this character come to the Institute for treatment. He says that rope jumping produces continuous concussions on the joints which impinge upon the bone, causing at the first stage periostetis, and finally resulting in the death of the bone. He thinks that parents and teachers should be warned of this dangerous sport, and eradicate it entirely from the playgrounds of children, as it is ruinous in its effects, and is the prime cause of more cripples among the female portion of the community than probably any one cause. He also added, that during the practice of his profession deaths had been occurring coming under his observation, which were the result of this pernicious pastime. In conclusion he said: "I would warn children against rope jumping, and would advise parents and teachers to prohibit it under all circumstances.—*Indianapolis Sentinel.*

—The smoke from a candle-wick after the flame is extinguished, is poisonous, and breathing it in quantity would cause death. The composition of this smoke is carburetted hydrogen, carbonic oxide, and acrolein. When putting out a candle-light before going to bed, always do it so there shall be noburning wickleft.

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No. 3	84	85
Rejected		70
Winter		1 01
Corn—No. 2		34½
Rejected		32½
Oats—No. 2		28¾
Rye—No. 2		77
Bran per ton		15 00
Flour—Winter	5 75	5 75
Spring	5 50	5 50
Hay—Timothy	9 50	13 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 60
Mess pork, per brl		10 40
Butter medium to best	10½	18½
Cheese	5	10½
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	3	9
Hides—Green to dry flint		9½
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattle choice	4 20	5 05
Good	4 00	4 10
Medium	3 75	3 90
Common	2 25	3 50
Hogs	4 00	4 37
Sheep	2 75	4 50

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Flour	$3 80	8 25
Wheat—Spring	1 16	1 18
Winter	1 28	1 27
Corn	49	52
Oats	37	45
Lard		7 12
Mess pork		11 50
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Notices.

THE UNION CHRISTIAN ASSOCIATION will hold a meeting at Osgood's Hall, Lostant, Ill., on Wednesday, June 30th, at 2 o'clock P. M., for the purpose of selecting delegates to attend the convention for the nomination of candidates by the American party for president and vice-president. The matter of nominating a candidate for the 7th Congressional district will also be considered. Persons favorable to the movement throughout this district are invited to attend.

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S. E. STARRY.

NOTE FROM BRO. STODDARD.

I had anticipated visiting friends in Illinois, Wisconsin and Indiana, who have given obligations in aid of the publishing fund of the N. C. A., and upon which interest is due, soon after the annual meeting. I am, however, unexpectedly and suddenly called East to look after a liberal bequest by a deceased friend of our cause, and friends will render aid to the cause they have espoused and confer a special favor on me by sending remittances direct to the treasurer, E. Hildreth, 292 W. Randolph street, Chicago. I hope to return in a few days, but the matter which takes me East is of sufficient importance to receive all the time it may require. J. P. STODDARD.

Sec. N. C. A.

Topics of the Time.

Some idea may be gained of the expense of maintaining public works, and their magnitude from the annual report of the Commissioner of Public Works of Chicago. During the past year fifty-one miles of sidewalk were laid, twenty-seven and a half miles of sewer built, and thirteen and a half miles of water mains put down. During the same period, the city water supply of nearly nine and a half thousand millions of gallons was pumped, at a cost of $5.65 per million.

Congress adjourned last Wednesday without the excitement usually attending its disbursement, though much confusion was created by the movers of private bills who all wanted to be heard at once. This session has been long and of little profit. Nothing has been done except the passage of the usual appropriation bills and some private measures. No great national political question has been settled, and no new issue raised. The President in firmly vetoing the marshals' bill, has maintained the honor of the executive, while the Senate in refusing to open and read his message before adjournment has shown for the same office culpable disrespect. During the session 1,197 bills were introduced in the Senate and 4,288 in the House. During the extra session these figures were respectively 773 and 2,526; making a grand total of 8,784 bills and resolutions. Hundreds of these are private measures for which there should be some other method of settlement than to burden the business of legislation.

If the reports from England prove true the confidence in temperance men in the Scripture injunction, "Put not your trust in princes," will be increased. The local option resolution of Sir Wilfred Lawson was last week adopted by the Commons, though opposed by Gladstone and his cabinet. It is reported later that the government will introduce a bill regulating liquor licenses, with the object of practically nullifying the local option resolution, since the liquor interest is so strong as to compel such a measure from a cabinet whose election it everywhere zealously opposed. The brewers and other dealers in intoxicants were almost to a man represented to be opposed to the Liberal party in the election which overthrew Beaconsfield. The concessions of Mr. Gladstone to this ignoble power, that increases only upon the miseries and destruction of mankind, body and soul, is an apparent sinking of the Christian man and citizen in the scheming politician. We hope that further reports may clear away the unfavorable aspect of the case, and vindicate the integrity of the great man now for a second time at the head of affairs in England.

Our worshipping congregations may soon sing, "Daughter of Zion, awake from thy sadness" in the presence of Jerusalem actually redeemed from the bondage of the Moslem and the pagan. Persecuted Jews from Prussia and other countries with abundant means are seeking homes about the long-spoiled city of their traditions. Ruined houses are being rebuilt or restored. Companies or associations are doing part of this work and also constructing buildings on the Peabody plan of London. The streets are now lighted, and kept comparatively clean, exceptionally so for an Eastern city; and the aqueduct from the pools of Solomon has been restored and water brought into the city as of yore. Tanneries and slaughter-houses have been forceed outside the city, and the sanitary regulations are in charge of a German physician. Other towns associated with the history of our Saviour while upon the earth are emulating the progress of Jerusalem and introducing the improvements of modern homes. These signs of a new life in these long waste places are of more interest to the Christian than any other. Aside from the indications of fulfilling prophesies, they show the impulses of a new life amid those scenes where once the King of kings walked in his humiliation and where for ages the curse of God has rested heavy and dark as Egypt's plague.

The question of disarmament has reached the British Parliament in the shape of an address to the Queen, praying her to have communications made with other powers, with a view to mutual and simultaneous reduction of European armaments. A substitute was offered resolving that on all occasions where the circumstances will permit this subject be favorably recommended to foreign powers. The former passed with but one dissenting voice. Thus is the kingdom of the Prince of Peace advancing among the nations.

MASONRY IN RHODE ISLAND.—II.

It is a recognized fact by many lawyers in private conversation among themselves, that Freemasonry has a controlling influence in the courts of Rhode Island—an influence that must be suppressed if justice is to be a thing of the future. This influence will be plainly seen in the two cases following:

1. I am credibly informed that a lawyer friend of one of our prominent ministers told him that shortly after joining the Freemasons he was one day in the court room and saw the counsel for the prisoner plead for him privately with the judge, and heard him urge as a reason why favor should be shown the prisoner that he was a Freemason, the judge also being a Freemason as well as the counsel. The lawyer argued with himself, if this is the working of Freemasonry I want nothing more to do with it, and never entered the lodge-room again.

2. A well known lawyer also gave me a bit of his experience with Freemasonry, himself not being a Mason. Two or three years ago, the lessees of a certain building in Providence commenced action against the lessor for non-fulfillment of contract, and the lessor engaged this lawyer (who had frequently served him before) to conduct the defense. After hearing his statement, the lawyer asked him, "Is that all the case you have?" "Yes," said the lessor. "Then," said the lawyer, "you had better make a settlement at once on the best terms you can secure. You have no case at all, and if you allow it to go to the court the case will certainly go against you." But the lessor was confident of success, and let the case proceed.

When it was called up in court, the lawyer answered to the case and plead for the defense as well as he could under the circumstances, feeling all the time that it was a useless task. Afterwards, during a little intermission or stop in the proceedings, he saw his client once more, and tried to induce him to settle with the plaintiffs upon any terms, adding that he saw no possible chance of success. And now his client lost all hold of his Masonic jewel. Listen to his reply: "You go ahead," said he to his lawyer. "I tell you I shall not lose my case. *I have signed to my friends in the jury box that I am in distress*, and they will look out for me. I shall come out all right."

This reply placed the matter in a new light. It opened the eyes of the lawyer to a hidden power of which he was hitherto unconscious, acting in the interest of the accused regardless of right or wroug. His former indifference was now changed to intense interest, and he waited with impatience to see the result of this Masonic signaling. Yet, when the jury received the charge, so clear and explicit was it, he doubted if even a Freemason would dare go counter to it; and when the jury returned from their deliberations, and the chairman reported, "Not agreed," not only the lawyer but the whole audience was stupified with amazement, so unexpected was the report, and so strangely unaccountable to all but the now enlightened lawyer. The case was appealed, but the final ending was that the plaintiffs made a compromise for a small proportion of their just dues.

My informant called this a rank case. It is seldom such positive evidence is obtained of the secret workings of the lodge, though often the strange proceedings of the court room can be accounted for in no other way than by the presence and operation of that foe of all justice,—Freemasonry. Freemason Calder, the bank defaulter, who made full confession of his crime, is a case of this kind—the jury disagreeing on every count. Sometimes these Masonic criminals are not even arrested.

We will close our article by briefly referring to two recent cases of this kind.

Last January, Post Master Brayton, a Freemason, defrauded the government of about $15,000, i. e., his accounts here were that much behind, and a draft upon the government was dishonored. When the crisis came, Brayton left the city, but the government having been satisfied by his bondsmen, he soon returned, and has since walked our streets as free from arrest as any law-abiding citizen.

Wm. D. Hilton, another Mason, who forged notes to the amount of about $80 000, and confessed to the same last March, walks our streets to-day unmolested by the law.

Why are these men not arrested? * Ask this question of any other institution than Freemasonry and the answer comes: "They are criminals by their own confession, and should receive the penalty of their crimes." Ask it of Blue Lodge Masonry, and we get the reply: "We secretly conspire to assist our brother criminals to escape the hand of justice, murderers and traitors excepted." Upon the skirts of Freemasonry then, we pin the responsibility for this state of affairs. "The wicked walk on every side when the vilest men are exalted."—Ps. 12-8.

The young man placed under financial responsibility, if he has an observing eye, understands perfectly well that if he wishes to appropriate to his own use the funds entrusted to his care, and hopes to escape the penalty, he must first join the Masons. He can then smile at the futile attempts of non-Masons to regain their property, and laugh in the face of Justice.

In view of the above facts, is it not high time that Rhode Islanders aroused themselves to sweep this terrible evil from the midst of them? Shall Justice stand weeping while the lodge steals our substance? Are we always to be ruled by the unprincipled lodge? God forbid! Let every one who loves justice place himself in the line of reformers at once. RHODE ISLANDER.

*In this case it is claimed, no arrest can be made until a forged paper is presented upon which to base the charge. The endorsers to the genuine notes say that they cannot tell the forged from the genuine signatures. This is very singular. The broker who negotiated these notes at a ruinously high rate of interest, if he was not a party to the fraud, ought to have had his suspicions aroused. It is very hard to believe that he cannot fix upon a single forged note out of them all. Mr. Hilton surely can tell the forged notes, and having confessed to the crime should be made to point them out.

A Masonic Speech.

At the General Synod of the Reformed church in America, held in Brooklyn, N. Y., Mr. William Wood made a humorous speech in defence of Freemasonry. He interspersed his remarks with many bitter flings at the Anti-masonic movement and expressed his moral ideas in regular merchant-like language, declaring that eight per cent. of the Reformed church were interfering with the private judgment of the remaining ninety-two per cent.

The Synod knew nothing of Masonry, he said, except from renegades who had broken their oaths; and, (he continued in Latin) *Falsus in uno, falsus in omnibus.*

He hoped the Synod would put the last nail in the coffin of all this humbug about Masonry; that is, he wished Anti-masonry might be killed and buried away out of sight.

Now if Freemasonry is such a good thing as Mr. Wood and other members of the Synod seem to think it is, why not have its beauties pointed out to the American people? Mr. Wood is a Scotchman; has made an immense fortune in New York, it is said, and has held the presidency of the Board of Education of New York city for several years. This foreign gentleman helps to bring a secret, foreign institution into this country; becomes the head educator of the youth of our chief American emporium, and nevertheless objects to have his secret practices (called a religion) examined into!

More than this; he virtually claims that the Reformed church is infected to the degree of ninety-two per cent. with this secret foreign religion which we are forbidden to examine or question. That is, the old Reformed church of Holland, redolent with the memories of its opposition to the Jesuitical rule Spain, has fallen into another

cies of Jesuitry that must never be exposed; or, if a member exposes it, he must be regarded as a renegade and a perjured man. This foreign educator of American youth teaches us that a set of infidel mockers, assembled in a lodge, have a right to bind the consciences of American citizens with horrid oaths. To break this oath, Mr. Wood declares to be false, and that the man who is false in one thing is false in every thing. According to Mr. Wood's ideas, Herod would have been false if he had failed to murder John the Baptist, and would therefore have been a false character.

Now, nothing can be more false than Freemasonry; and hence, the Freemason being false in that respect, must be false in every other respect. Mr. Wood has perhaps never looked at the matter in this light. His leading thought seems to be that 92 per cent. should carry the day over 8 per cent. This is good Masonic logic, such as would overwhelm even St. Stephen himself and all the prophets. Nay, not even the Saviour of mankind could have resisted it. It would have nailed him to the cross.

If the issue against the Masonic lodge were to be carried by numbers, it would be Freemasonry that would be nailed into its coffin, and not Anti-masonry.

In concluding this notice of a Scotch Freemason, I would call the attention of American readers to a remarkable fact. At about the same time when the old Reformed Dutch church of most glorious memory, is trying to free itself from the snaky, slimy folds of Freemasonry, which is an infidel monstrosity of the most deadly poisonous breath to our American institutions, a convention of politicians in Chicago meet and nominate a Freemason for the presidency of the United States. That is, a man who is an admitted jobber, and as a Freemason, is not fit to approach the table of the Lord, is regarded as a suitable person to be at the head of a Christian people. And if the matter were thoroughly examined into, it would be found, probably, that less than eight per cent. of the American people, alone, that is, the Masonic part of it, have been the effective cause of his nomination. The Odd-fellow, Mr. Sherman, and the Freemason Mr. Edmunds, took away their support from Gen. Grant who is claimed not to be a Mason; took away their support from Mr. Blaine who has disavowed being a Mason, took away their support srom every non-Mason and anti-Mason of the land, and transferred it to a pronounced Freemason, the supporter of covert infidelity. Was this accident, or was it not less than 8 per cent. operating against the remaining 92 per cent. of the American people?

After the close of the war of Re- what do we find giving shape ion to our national desti- American law? Is it American religion? Is it American constitutional law? No; but it is these infidel institutions of foreign, aristocratic creation, Freemasonry and Odd-fellowship. It is the law of the secret lodge; the religion of the lodge; the constitution of the lodge which is giving tone and character to the second century of our national existence. Under the impure Masonic politics of Ohio, it is not foreign voters, but a foreign institution, of the most deliberate, obdurate viciousness that is supplanting the Constitution of the United States. AMERICAN.

Masonic Government.

"The system of Masonic law has little of the republican or democratic spirit about it."—Webb's Monitor of Freemasonry, page 195.

"We many not call in question the propriety of this organization; if we would be Masons we must yield private judgment. To the law and to the testimony,—if any man walk not by this rule, it is because there is no light in him."—Pierson's Tradition of Freemasonry, page 30.

"The power of a master in his lodge is absolute."—Mackey's Lexicon of Freemasonry, page 298.

"Hence we find that the master's authority in the lodge is despotic as the sun in the firmament, which was placed there by the Creator never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."—Dr. Oliver's Signs and Symbols, page 205, also Mackey's Lexicon of Freemasonry, page 333.

"He [the master] is to be treated with the utmost reverence and respect while in the chair, and his commands must be implicitly obeyed."—Mackey's Lexicon of Freemasonry, Art. Master of a Lodge.

"The master is responsible for his official acts, not to his lodge, but to the Grand Lodge, or [which is the same thing] to the Grand Master for the time being."—Webb's Monitor of Freemasonry, by Morris, page 271.

"He [the master] is amenable for his conduct to the Grand Lodge alone; and to that body must every complaint against him be made."—Mackey's Lexicon of Freemasonry, page 298.

"A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the supreme court of appeals in all Masonic cases, and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists its edicts must be respected and obeyed without examination by its subordinate lodges."—Mackey's Lexicon of Freemasonry, page 185.

"The first duty of the reader of this synopsis, is to obey the edicts of his Grand Lodge. Right or

wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion which as a Masonic death, ends all. The one unpardonable crime in a Mason is contumacy or disobedience."—Webb's Monitor of Freemasonry, by Morris, page 196.

"Treason and rebellion also because they are altogether political offences, cannot be inquired into by a lodge, and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished, and notwithstanding his treason or rebellion his relation to the lodge, to use the language of the old charges, remain indefeasible."—Mackey's Jurisprudence of Freemasonry, page 510.

"The covenant is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant. No law of the land can affect it. No anathema of the church can weaken it. It is irrevocable." — Webb's Monitor of Freemasonry, by Morris, page 240.

"The expulsion of the Mason, while it deprives him of every privilege with which his Masonic attachment endowed him, leaves him bound by every part and point of his Masonic covenant. Of this no act of his own or of his lodge can ever divest him. The tie of Masonry is perpetual."—*Ib.*, page 257.

"The difference between one Mason and another consists simply in the fact that one keeps his obligation better than another."—Morris's Dictionary of Freemasory, Art., Obligation.

"The obligations of Masonry are in the sense of the definition covenants." — Morris's Dictionary of Freemasonry, Art., Covenant.

"It is the obligation which makes the Mason."—*Ib.* STUDENT.

Avalon, Mo., June 1, 1880.

Reasons for Political Organization against Freemasonry.

BY H. H. HINMAN.

1st. Consistency. We ought to vote as we pray. To condemn Masonry as wrong, and then choose Masons to fill our public offices renders us justly liable to the charge of inconsistency.

2d. We need a political organization for the education of the people in the political features of this question. These have been overlooked not only by the mass of the people, but by many of the tried friends of the reform. If we would touch the popular heart we must show the people how secretism effects public ustice and popular rights.

3d. We need political action to advertise our reform. Vast numbers of the people are wholly unaware of the existence of our movement. The religious and secular press, almost with one consent, ignore us; but as a political party we would challenge recognition and discussion.

4th. We can never hope to achieve success unless we organize. We must have the nucleus of a party before we can add to it the majority of the people. To wait until we become powerful before we organize is just as absurd as the advice of the old lady to her boys, that "they must never go into the water until they had learned to swim." Without the old Liberty party we should never have had the Republican party, nor the overthrow of slavery. We must begin or never succeed.

5th. Five-sixths of all our offices of profit and trust are filled with Freemasons, who constitute only about one-seventeenth of the voters of the nation. They hold a monopoly most oppressive, and constitute an oligarchy whose political influence is most dangerous to true republicanism, most hostile to public justice, and most blighting to the moral sense of the people.

6th. This Masonic oligarchy have manifestly determined to perpetuate their power by forcing upon the American people the choice between different candidates, all of whom are either foresworn to the lodge, or are supple tools to obey its dictation. We can successfully withstand them only by lifting up a mightier standard around which shall gather the true friends of moral and political reform.

Ceremonies which are not of Christ.

[From an essay on Idolatry by J. T. Hamilton, read before the Ministerial Conference of the Seventh Day Baptist churches of South Wisconsin, held at Walworth, on Nov. 11, 1879, and published in the Sabbath Recorder, by vote of the Conference.]

The next very popular custom I shall notice, which I think is contrary to the second commandment, is that of adorning churches, dwellings, or persons, with an image of the cross. I think so because the cross, as it is used in that way, is a symbol or representation of Christianity and an object of veneration to a large class of people calling themselves Christians. All Protestants, certainly, do not tolerate having a crucifix in their churches or dwellings as an object of veneration, as the Greek and Roman churches do; then, can it be right to have an image of the mere instrument of wood to which Christ was nailed, and on which he died, to show that they are Christians? Will it make our churches any more sacred, to have such emblems and symbols in them? Will it make a man or woman any better Christian, to wear a cross of gold, or any other material, upon their persons, as a sign that they are Christians? That is certainly a very easy way to bear the cross of Christ, and to show faith in him; and I apprehend that it means vastly more than that to be a true and faithful follower of the Lord Jesus Christ. The Ephesians, no doubt, wore those little, silver shrines that were made by Demetrius, the silversmith, to show that they were worshipers of the goddess Diana; and shall Christians imitate the example of idolaters, in this respect?

The last thing that I shall notice is the idolatry of secretism; and this has got to be such a many headed idol that I cannot enter into a particular description of it; but I will simply say that it is pretty generally understood that in one of its organizations the Saviour is not permitted to enter, though his followers are admitted and associate with those who reject him as the Saviour of the world, and call them brethren; and it is boldly declared that if the principles of the order are faithfully followed, all will be well here and hereafter, thus setting aside the name given among men whereby, alone, we must be saved.

And in another of these secret orders, personations are made by some of the members, of the ancient goddesses of grain and fruit, Ceres and Pomona, thus incorporating something of an idolatrous character in its organization. And I have no doubt that multitudes substitute these things for the true worship of the living God, and exalt them so highly in their estimation, and place such a value upon them, while they think so little of the claims of the true God, that it becomes idolatry.

I will now quote a few verses from Ezek. 8, from which I conclude there were similar practices in the days of that prophet: "And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men, of the ancients of the house of Israel, with every man a censor in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? It is a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."

Then let all bear in mind that as God always protected and blessed his people when they worshiped him only, and walked in his ways, by obeying him and keeping his commandments, so now, all who will not be governed by such opinions, or conform to such wrong customs and practices, will reap a rich reward, which they will find in no other way; and let all heed the injunction given by the beloved disciple, John, "Little children, keep yourselves from idols."

P. S.—I wish to make an addition to what I have written in relation to the celebration of Christmas. Since I wrote the preceding essay, I have come to the conclusion, from what I have read in the *Recorder*, and in Johnson's Cyclopedia, that the observance of the 25th of the twelfth month, to commemorate the birth of Christ, has no better authority than the observance of the first day of the week to commemorate his resurrection, and that it is a mere human invention introduced into the church after it became corrupted, to supply the heathen converts with a festival to take the place of some one or more of the pagan festivals in honor of the gods which they were required to renounce when they embraced Christianity. There is certainly nothing said in the New Testament for any such observance, and I think it a mere institution of the church of Rome, just as much as all the other holidays and innovations which that church has imposed upon so large a portion of the Christian world. The fixing of the date was nothing but guess work on the part of the church when it was established some time in the fourth century. Previous to that it was a movable feast, sometimes kept on one day and sometimes on another. And now, inasmuch as there is no divine command for its observance, can Protestants, and especially Sabbath-keeping people, be consistent in making so much of this day as they do now, while they so strenuously discard all the other feast days which are held in such veneration by the Catholic and Episcopalian churches? I believe Paul alluded to customs of this kind when he wrote to the Galatians, "Ye observe days, and months, and times, and years," and calls them "the weak and beggarly elements, whereunto ye desire again to be in bondage," asking them so earnestly and solemnly how they could turn to such things again after having turned away from them when they embraced the true religion of the Gospel? I suppose that all the typical Jewish feast days were blotted

out and came to an end when Christ was nailed to the cross, and no others instituted in their place by divine authority, much less would heathen festivals be allowed to take their places.

Annual Meeting

of the National Christian Association, June 17th, 1880.

The annual gathering for the review of the financial and business relations of our reform movement was held, as usual, in Carpenter Hall, in this city, on Thursday last. The following members of the Association were present:

Rev. H. H. Hinman, Tonica, Ill.; Rev. A. Worth, Ligonier, Ind.; John Dorcas, Tipton, Iowa; A. M. Milligan, D.D., Pittsburgh, Pa.; Moses Pettengill, Peoria, Ill.; Rev. A. M. Freeman, Downers Grove, Ill.; M. R. Britten, Vienna, Wis.; Rev. J. L. Barlow, Menomonie, Wis.; Prof. O. F. Lumry, Pres. J. Blanchard, Prof. C. A. Blanchard, J. B. Walker, D.D., Wheaton; Philo Carpenter, C. R. Hagerty, Edward Hildreth, Rev. A. Waite, H. L. Kellogg, E. A. Cook, E. S. Cook, J. P. Stoddard, Thos. Hodge, Chicago.

Among the other friends present were Mr.s H. W. Pettengill of Peoria; Mrs. Edward Hildreth of this city; J. D. Nutting of Albany, Mo., editor of the *American Freeman*; Prof. E. D. Bailey of Wheaton College, Rev. E. L. Harris of Delavan, and Rev. W. W. Warner of Baraboo, Wis.

The president, Mr. Carpenter, called to order and at his request Dr. Milligan led in prayer. The minutes of the last annual meeting were read and approved after amendment, and the annual reports were then heard in order: report of Board of Directors, of the Corresponding Secretary and General Agent and of the Treasurer. These were all adopted without debate, the latter being referred to a committee to suggest to the Association any action that might be advisable on the finances. Pending the appointment of the committee, President Blanchard, who had with difficulty and much pain reached the meeting, asked the indulgence of the chair for a few remarks realizing that he might in the future as for the past ten months have little opportunity of meeting with the brethren whose prayers and struggles had been blessed of God in the present success of the reform. He wished that some one would propose a kind of jubilee motion, a hallelujah resolution for the results reported by the secretary and treasurer. They show such enlargement that every one should rejoice and be encouraged. The legacies reported, the contributions sent in show the confidence of the best men and women of the country, and the general harmony of the Board of Directors and of the Association is a matter of great thankfulness. He did not expect to attend the meetings of this body for as many years to come as he had in the past. At the first meeting of the National Association, which he traveled 3,000 miles at his own expense to get together, the original constitution which embodied the conception of this Association, was drawn in part by Professor Morgan of the Oberlin faculty. We have not realized all we hoped for in the National Christian Association. As the work proceeded there seemed to join in with it so great a variety of religious convictions, which though aiding to give character and influence to the movement yet circumscribed its operations as we had originally planned. My own conception of the work was that we should send out men filled with the love of the living God, and ordained by the prayers of the brethren. According to my idea of ordination we could kneel here on this floor and pray that the Holy Spirit of God might come upon a brother and send him out upon a mission of faith and power. Sectarian divisions are broken down by the power of this Spirit of God. I would as soon vote for a Methodist or any other, if the man is called of God, honest and upright. These divisions count for nothing. I would God we could get on our knees here on this floor and commune together on the broken body of Christ. We all need oftener to remember Christ in this ordinance—once a week as the early Christians did, and we must work together. We must allow no divisions to come among us. The devil is quick to take advantage of every quarrel and rend us from one another. He knows his advantatge; but God can give us power against him.

Our work must enlarge yet mightily and we will have to send out assistant lecturers. Bro. Stoddard cannot do all the work that will be demanded and there will have to be associates with him. We must learn wisdom from the anti-slavery work. Out of 2,000 abolition societies which were at one time organized by the efforts of lecturers and societies, the number fell away in a short time till but 300 were left. These societies are not like a church or a political party which is self-supporting. They have not in them that binding force which joins a company of believers in the body of Christ. This net work of lodge worships spreading over the land can never be removed but over the broken elements of Christ's body. It is the communion table which is the test of this and every other work upon this earth. We must have a stock of men who are willing to come right out and be separate for Christ, who will not touch the unclean thing, nor fellowship that which is unholy.

He referred to the case of Bro. Miller of Contreras, Ohio, who to be separate from the lodgery that had crept into his conference had taken his letter and gone hundreds of miles to Wheaton and joined there where he could believe there was a pure communion. We shall never exclude Freemasonry from the churches, legislatures and ballot-boxes so long as we sit at communion with the lodge. That table of the Lord must be pure if the great churches break for it. It will come to that. There will be little centers of holy communion, little churches springing up all over the country overcoming by the word of their testimony. Would that God would grant me two years more to go through the land again urging upon the thousands of candid, simple-hearted, God-fearing men and women in all our churches the need of a pure communion. If God shall bless us here as in the past, the work will increase upon us beyond our expectation, and we shall need a strong committee here with Bro. Carpenter at its head who shall send out men over this land setting the people in Christ's way, strengthening the churches which will not commune with a Freemason any more than they would with a horse-thief or a murderer. Thus we shall be getting ready to receive the Lord Jesus Christ again at his glorious coming.

The President thanked the brethren for their indulgence, and said he must be excused from sitting longer with them. His remarks were with unusual earnestness and feeling and called forth a response in every heart and eye.

The committee appointed, to which was referred the treasurer's report, were A. Worth, A. D. Freeman and E. S. Cook.

A committee was appointed to nominate officers for the ensuing year, although it was objected that the constitutional order was by ballot in order to have a free expression. The time required to ballot decided the question and the committee was thus appointed: Moses Pettengill, C. A. Blanchard, C. R. Hagerty, J. P. Stoddard and M. R. Britten. To this committee was also referred the presentation of new names for membership.

Committees were voted on publications composed of C. R. Hagerty, M. R. Britten, and J. P. Stoddard; and on resolutions for which were selected J. D. Nutting, O. F. Lumry and E. D. Bailey.

A letter from Father S. D. Greene of Chelsea, Mass., was read, asking for pecuniary aid, and referred to the committee on treasurer's report.

The Association then took a recess till two o'clock P. M.

Afternoon.

The forenoon session was quite exhaustive to Mr. Carpenter, who has been for some time in feeble health. He therefore asked to be excused and Elder A. D. Freeman was requested to preside. Rev. E. L. Harris offered prayer and the forenoon minutes were revised and approved.

The general agent announced that during the recess a check for $639 had been received from the executor of the estate of Azel Backus, of Michigan, being in payment of a note left by him after his death for the National Association.

The committee on treasurer's report presented their approval of that document, and recommended that the receipts and expenses of the Boston Convention be included in the financial summary for the year. They also recommended the Association assist Father Greene by individual donations rather than by an appropriation of funds.

The committee on nominations and membership reported as follows:

For President, Philo Carpenter.
Vice President, A. D. Freeman.
Corresponding Secretary and General Agent, J. P. Stoddard.
Recording Secretary, Thos. Hodge.
Treasurer, Edward Hildreth.
Auditors: J. H. Pearson, S. A. Kean and H. L. Kellogg.
Directors: Philo Carpenter, J. Blanchard, Archibald Wait, E. A. Cook, C. R. Hagerty, H. L. Kellogg, E. Hildreth, D. P. Baker, Thomas Hodge and A. G. McCoy.

Mr. Carpenter declined serving on account of his health and the name of Dr. Milligan of Pittsburgh was substituted by the committee and the report was adopted.

The committee also recommended several names for membership in their report, but as the list was not obtained from the secretary its publication will be postponed till next week.

The committee on tracts and publications reported. The committee of three chosen to act with the Directors in case it was deemed best to undertake the general publishing business, were J. L. Barlow, L. N. Stratton and Samuel Plumb.

The committee on resolutions reported the following, which were unanimously adopted:

Whereas, President J. Blanchard, who has been greatly afflicted by sickness for the past year, has, in the providence of God, sufficiently recovered to attend for a short time this annual meeting and address it briefly, therefore,

Resolved, That we express sincere gratitude to God for his partial recovery and presence, and we unitedly pray that he may be restored fully to health and permitted again to give to us the aid of his wisdom and experience.

Whereas, This Association has during the past year been the recipient of legacies as follows: From Henry F. Loomis of Worcester, Mass., $13,500; from James Laird of Wayne, Henry county, Iowa, $400, and as the Association has also received a donation of $800 from Mrs. S. Gilkey of Kansas Station, Ill.; therefore,

Resolved, 1. That we hereby acknowledge our gratitude to God for these signal evidences of his favor and blessing upon our work, and that we also express our high appreciation of the beneficence of the donors. And,

Resolved, 2. That in the opinion of this body the vital issue in this reform is that between Christ and anti-Christ—between the false worships of the lodge and the true worship of the Bible; and that this issue should be carried through in the churches of Christ to the extent that membership in the lodge, after due labor, should in all cases be sufficient to exclude the offender from fellowship as a brother in Christian churches. And,

Resolved, 3. That in view of the paramount importance of the press in reform work of all kinds, and also of the fact that the anti-secrecy press is relatively very much inferior, in point of the support given to it and consequently in the influence which it is enabled to exert, to that portion of the periodical press with which we have to contend, that this body and all friends of our cause should

exert every effort to extend the circulation of the Cynosure and also of all other periodicals issued in support of this reform. And furthermore that the book and tract work are worthy of especial attention and patronage as an important means of spreading the truth.

RESOLVED, 4. We view the work of the past year as indicating a growing interest in our reform and creating a new demand for more strenuous efforts. We commend the work of our General Secretary, Rev. J. P. Stoddard, in organizing and attending State conventions and promoting a more general inquiry for the truth. We also commend the labors of our State agents and sympathize with them in their self-sacrificing efforts.

The chairman announced that Bro. Hildreth had undertaken the collection of a fund for Father Greene and reported $34.30. It was voted that the list be published in the *Cynosure* and other friends be requested to add to the amount.

Letters were reported by the corresponding secretary from President S. B. Allen of Westfield College, M. S. Drury of Iowa, Samuel A. Pratt of Worcester, and S. A. Kean of Chicago. The secretary also said he had arranged a programme for twenty-one State conventions, beginning with Vermont. He asked permission of the Association to call to his aid such assistance as might be necessary, mentioning the name of Dr. Milligan as one who might be able to render valuable aid in State meetings. It was voted that the secretary should use his judgment in this matter.

Bro. J. D. Nutting presented a proposition from the editors of the *American Freeman* that Secretary Stoddard visit that State in August and raise a fund for the endowment of that paper of $2,000, there being some $720 already subscribed. The proposition was referred to the Directors for final action.

The hour for opening the annual meetings of the Association was fixed at 10:30 A. M. The meeting then adjourned after the benediction.

REPORT OF THE CORRESPONDING SECRETARY AND GENERAL AGENT.

As was anticipated, the past has been a year of toil and trial. It has also been a year in some respects of unprecedented success. Fear has given place to confidence with many who were once timid but now speak out boldly, and there has been a general forward movement all along the line. Differences have existed in some instances among earnest workers, as to methods and measures, but the whole body of anti-secretists throughout the country have been drawn into closer sympathy, and more firmly united for harmonious effort than ever before.

Quite a number of our veteran workers have ceased from their earthly labors, but others have come forward to take their places, showing that their labors have not been in vain in the Lord.

I have attended during the year State conventions in thirteen different States. The first was held in Evansville, Wisconsin, September 2–4. Among the friends present were Elders J. F. Browne, J. L. Barlow, D. P. Rathbun, E. Mathews and E. Collins. The interest was good and the degrees were worked.

The second was held at Morning Sun, Iowa, September 16–18. Elders Rathbun, Browne, Austin and Drury attended this meeting.

The third was held at Palo, Nebraska, September 31 and October 1–2. Brethren J. M. Snyder, Philo Elzea, S. Austin and others took part. No degree work.

The fourth was held at Avalon, Mo., Oct. 7-11. The effects of this meeting were excellent and the first degree was worked by H. H. Hinman.

The fifth was held at Winchester, Kansas, Oct. 14 16.

The sixth was held at Albion, Indiana, Oct. 21-23. Among the brethren present were D. P. Rathbun, Rev. H. Floyd, Rev. A. Worth, Dr. S. L Cook. The degrees were worked.

The seventh was held in Flint, Mich, Oct. 28–30.

The eighth convention, at Cedarville, Ohio, Nov. 4–6, was a strong meeting.

The ninth State meeting was held at Westfield, Illinois, November 11–13. The degrees were worked here by brethren Browne and Starry.

The tenth was held at Carbondale, Pennsylvania. The brethren here were of a good spirit, though comparatively few in number.

Rahway, New Jersey, had the honor of our eleventh convention. Here the attendance was also small as it was the first meeting of the kind in the State. This meeting was held December 3–5.

The twelfth convention met in Willimantic, Connecticut, December 9–11. The attendance was not so large as at the Western conventions and there was no degree work.

The thirteenth was at Farmington, New Hampshire, December 16–18. This was a good meeting of earnest men.

The fourteenth was at Providence, Rhode Island, the first State convention. It was held January 27–29, 1880. The degrees were worked by Elder Rathbun, and the attendance and effect was good. Several brethren from Boston and Worcester, Massachusetts, were present and assisted.

The National Convention was held in Boston in Horticultural and Music Halls, and in the Chambers Street Reformed Presbyterian church. The first and third degrees were worked by E. Ronayne, and with the effect and interest of the meeting all are so familiar that there is no need of repetition.

Aside from work done in conventions, I have delivered during the year sixty-three lectures and sermons and assisted in degree work or otherwise at seventeen meetings where I did not lecture.

I have collected for the Association to be used in its work either as permanent funds or for expenses: cash, $1,405 78; pledges, $200. There have been reported to me during the year bequests from deceased friends, $13,900 00.

The cost to the Association for the year for the salary of the secretary and agent as by vote of the Board of Directors, June 26, 1879, $800. Traveling and other expenses have been $400; postage and stationery, $34 92; allowed for expense of special work, $14.75; total, $1,249.67.

REPORT OF THE BOARD OF DIRECTORS.

At the annual meeting of the National Christian Association in Carpenter Hall, June 10th, 1879, Philo Carpenter, J. Blanchard, A. Wait, A. D. Freeman, C. R. Hagerty, T. Hodge, E. Hildreth, E. A. Cook, H. L. Kellogg, E. B. Thompson and J. M. Wallace were elected directors according to by-law No. 5.

Agreeably to by-law No. 12 a meeting of the directors was held in the office of the N. C. A. June 26th, and Philo Carpenter was chosen President, C. R. Hagerty, Vice-President and J. P. Stoddard, Secretary of the Board.

The records of the annual meeting and the correspondence referred to the Board were considered and instructions complied with.

The Treasurer elect gave bonds in the sum of $20,000 with Philo Carpenter and W. W. Strong as securities.

Eight hundred dollars was agreed upon as the salary of the Sec'y and Genl. Agent, with an addition of four hundred dollars for expenses.

Mr. F. G. Houck was continued superintendent of the reading room with care of the building on a salary of $6 00 per week.

The receipts from rents and expenditures upon the building will appear in the Treasurer's report.

476,600 pages of tracts have been issued during the year, and over 300,000 distributed through the mail and by volunteer agents and mostly gratuitously.

In addition to regular tract work over 50,000 special circulars have been distributed, mostly in Boston and Chicago.

The question of the publishing interests of the National Chistian Association which was discussed at the last annual meeting and referred to the Directors has been considered but no changes made.

The Board recommended Feb. 12 to be observed as a day of fasting and prayer for the blessing of God on our work and the workers. Services were held in Carpenter building, conducted by Rev. A. Wait and by many of the friends the day was devoted to religious exercises.

The Board have made an effort to secure a meeting of seceders, but have not succeeded in accomplishing their object as yet. The effort has not been abandoned and a committee of three appointed for that purpose are still at work. As required in by-law 4th, the directors provided for a national anniversary, which was held in Boston, March 24 26, and proved a marked event in our reform work. The expenses of the annual meeting were $651 34, and was met by contributions for that special purpose, with an excess of $41.36, which amount was appropriated to special tract work.

The Board have deemed it important to bring our work more prominently before the people and have secured the insertion of notices in papers friendly to the cause.

Donations have been received and important bequests reported during the year, which will be presented among other finances of the Association.

The Board have acted harmoniously in all matters coming before them, and have endeavored to husband the resources and extend the influence of the anti-secrecy reform in every way consistent with the means at their disposal and the opportunities presented.

Reform News.

IOWA—HEAR YE!

DEAR BRETHREN:—The time is drawing near for our annual meeting. No action has been taken in determining the place. Where shall it be held? Who will entertain it? We must know soon. Let those desiring us to meet in their midst make their requests known through the *Cynosure*, or write immediately to one or both of the State secretaries. Do not let this escape your notice. We wait for solicitations.

A. W. HALL, Rec. Sec.

Elgin, Iowa.

THE STATE CONVENTIONS.

To the officers of State Associations and friends in the several States.

DEAR BRETHREN:—I have made out a list by way of suggestion for annual meetings, which I had hoped to submit this week for your con-

(*Continued on 13th page.*)

Correspondence.

THE MASONIC MOB IN BOSTON.

AND THE INFLUENCE OF MASONRY IN NEW ENGLAND.

DETROIT, Mich., June 10, 1880.

EDITOR CYNOSURE,

Dear Sir:—I was conversing with a minister not long ago who attended the National convention of the Christian Association opposed to secret societies which was mobbed and outraged by the Masons last March. He declared it the most disgraceful affair he had ever witnessed—a scene that beggared all description!—such hooting, howling, yelling, screech-

ing, stamping, clapping and throwing missiles;—such confusion, such noises and outrages as would have put pandemonium itself to shame! And what was peculiarly aggravating as well as mortifying was that it was done in the boasted "Athens of America," and by well dressed, genteel, respectable looking men from whom better things would naturally have been expected, men whose culture and appearance should have been a guarantee to good behaviour and of respect for the common rights of manhood and the constitutional guarantees of free speech and free discussion.

It would seem as though Masons were not only "short-sighted" but "stone blind" to their own interests if they supposed they could help their "craft" by any such disgraceful assaults upon the rights of free citizens "peaceably to assemble" and consider questions of public interest and importance to the people. This Masonic demonstration was of the same spirit that murdered Captain William Morgan, and that cried out against the Saviour, "Away with him! crucify him!" But the murder of Morgan gave a stunning blow to Masonry and almost entirely overthrew it throughout the country! And the crucifixion of Christ gave new and deeper interest and vitality and ensured victory and universality to the cause of Christianity. So every demonstration of Masonic malignity and vengeance against the right of free and enlightened citizens to investigate and discuss the character and claims of Freemasonry will but deepen the conviction of the people as to its devilish nature and designs and intensify opposition, and greatly increase the determination to overthrow the dark and dangerous power of secret lodgery in this country where no such midnight, oath-bound cabals have any justification or legitimate right to exist, and where they should be—and will be— prohibited by law.

Another important fact this clergyman stated to me, illustrating the ascendancy and control which Masonry had stealthily obtained, not only over the political, but over the religious organizations of New England, holding them in servile fetters and using them for its own base ends. He stated that Masons had in many, if not most instances, secured the appointment and management of most of the officers of the churches, such as trustees, wardens, elders, deacons and committees on pulpit and other supplies, and thereby controlled and virtually dictated to the people what kind of Gospel they should have preached to them. As a general thing, a man who was known to be outspoken in opposition to lodgery, could not get a standing place to preach the pure Gospel in "Puritan New England!"

He mentioned as an instance the case of a young minister who wanted to locate in New England, but could not get a situation because he was known to be opposed to secret societies; and his old college classmate, who was himself a Mason, and was of course allowed to preach in that liberty-loving region, told his old friend his opposition to secret societies would be a bar to New England pulpits; but if he would come and "join the lodge," he could readily procure him a situation. The young man turned away sorrowful, "choosing rather to suffer reproach with the people of God than to enjoy the wages of sin for a season." Alas! may we not with Whittier, exclaim:

Is this the land our fathers loved—
The freedom which they toiled to win?
Is this the soil whereon they moved?
Are these the graves they slumber in?
Are we the sons by whom are borne
The mantles which the dead have worn?

And shall we crouch above these graves
With craven soul and fettered lips?
Yoked in with "cable-towed and hood-winked" slaves,
And tremble at the "Sir Knights" whips?
Bend to the earth our pliant knees,
And speak but as "Grand Masters" please?

Oh no—your fathers' bones
Would cry out from the ground!
Aye! e'en New England's stones
Would echo on the Sound;
Rouse then New England men!
Rally in Freedom's name!
In your bosoms once again
Light up the sleeping flame!

GEO. W. CLARK.

BRO. MICHAEL'S CASE.

PETROLEUM, W. Va.

Rev. J. T. Michael, the reformer in New Jersey has been kicked out of the ring-ruled M. E. church of that State, for his Christian courage in advocating true reform principles. His trial was a mere farce from beginning to end. Ten cents sent to him at Phillipsburg, N. J., will secure a copy of the "Report" of his "Trial" in pamphlet form, and will be money well spent. The facts in his case were these: He was assigned to Johnsontown where he could not get either house to live in or support to live on, in order to crush him, as a punishment for his reform principles. (Having had a similar experience of the workings of lodgery in my own case, I know just how to sympathize with this noble brother.) He made a plan of his own, *a la mode* John Wesley, and worked according to it, and frankly published some of the differences between the discipline and practice of the M. E. church, which ultimately brought about his "suspension from all ministerial services and church privileges," etc. The charge against him was "disloyalty to the forms and usages of the M. E. church;" but no sane man who is strictly honest will undertake to assert for a moment that the charge was sustained by the specifications, or that the specifications themselves were supported by adequate testimony. The prosecution by dishonestly converting the itinerant into a superclergian parish system, make it a crime on the part of Bro. Michael to preach the Gospel without getting leave from the preachers in charge, even in school houses where they did not claim to hold any services whatever.

But the real trouble was, that he had shown up Masonry in its true character as a corrupter of the church and an enemy to Christ, and had shown this by its own authorities. And the lodge power proceeded to make him suffer the penalty of its vengeance. It had him left virtually without work, while still an effective traveling elder. (The same process which the lodge men were trying to adopt in my case, when they had me sent to my present circuit.) His trial occurred August 12, 1879, and by the incompetency or the dishonesty of the committee, resulted in his suspension; but my case in the W. Virginia annual conference occupied the time between August 27th and September 2nd, and through the action and vote of that body, resulted in vindicating my right to be an Anti-mason without forfeiting my ministerial standing, as many of the readers of the *Cynosure* will recollect. However, I do not know but that I may yet have to bear Bro. Michael company, as the apron-wearers will not rest satisfied until they succeed in getting me out of the way.

I wish to encourage Bro. Michael to go on. His intelligence, discernment and determination to do right at all hazards, preserving his conscience soft and sensitive, ought to rally good men everywhere to his support. I honor this brother. He has true manhood. In the fear of God and with zeal according to knowledge, he has driven the spear of Ithuriel through the heart of the corruption which everywhere disgraces the M. E. church. He has dared to stem the tide, boldly facing the storms of raging waves that have mounted up against him. That Freemasons will abuse him and hypocrites hate him, is likely enough. A real man always incurs the ill-will of the enemies of truth and justice. I might say more, but I do not wish to take up too much space. I prefer to hear from others.

D. B. TURNEY.

TESTIMONIES FROM THE BATTLE-FIELD.

DONIPHAN, Neb.

EDITOR CYNOSURE:—I wish to throw in my mite on the Lord's side and against Masonry, and I will go back to October, 1862. Lieut. Beals of Co. M. 4th Mich. Cavalry, with seventeen men, myself included, were captured by the noted John Morgan while on courier post on Stone river, between Nashville and Silver Springs, Tenn. We were taken to Morgan's headquarters and paroled. After he had sworn us he turned to the lieutenant and said, "If it was not just as it is, I would hold you till my adjutant whom your regiment captured yesterday is released; but as it is I shall have to let you go;" and the lieutenant told us, after we had left the august presence of the noted bushwhacker, that they both belonged to the Masonic fraternity and that he was compelled to let him go.

There were other instances of favoritism in the army that I could mention. But let it suffice to say that if it had not been for that religious institution called Freemasonry, the arch traitor, Jefferson Davis, would long have been filling a traitor's grave. After his capture he was treated as one of America's greatest sons. He was sent to Fortress Monroe and lived in style, and to-day, for ought that I know, he is under bonds of $100,000 to appear before the courts and answer to that small crime known as high treason against his government.

A few days ago a gentleman drove up to my house and wanted to stop over night. I soon found that he was a Mason and he said that he had taken several degrees and acknowledged that Masonry had, like some of the churches, become very corrupt and that in many instances they do take justice away from our courts and turn criminals free, but he did not think it was right. He further said that he had a brother who was a captain in Mulligan's brigade from Chicago who told him that he had passed General Rosecrans through our lines three times during the war, and that he (Rosecrans) went into the rebel lines and stayed all night with Mosby who was his brother-in-law.

This Mason farther said that his brother was a Mason and that Rosecrans and Mosby were Masons, and that he had no doubt that the institution prolonged our war for one or two years. He farther said that the Masonic fraternity should have done as the Methodist church did and been known as the Masonic fraternity North and South and have shielded one another in high crime against the government.

The same Mason told me that he was acquainted with Charles Blanchard; that he had heard him lecture; that he was a gentleman in every respect, and was a conscientious, straight-forward, truthful man and told only the truth.

This Mason knew P. Elzea in Wisconsin, and they met together at my house and stayed all night and talked over old acquaintances.

W. S.

CHRISTIAN UNITY.

JUDA, Wis.

EDITORS CHRISTIAN CYNOSURE:—Being a constant reader of your excellent paper, and in full sympathy with its main objects and purposes, which I understand to be: the annihilation of oath-bound secrecy from our beloved country, the abolition of service to rum and tobacco, the promotion of truth and justice throughout the country, and chiefly, and above all, the exaltation and honor of Christ and his religion.

Within the last year the *Cynosure* seems to manifest a deeper inter-

est in the honor of Christ than before; at least it seems so to me. Several articles of late deplore the divided state of Christ's church; and some inquiry is made, How can a union be effected among the Lord's people?

Now for the sake of forwarding this holy cause, the following thoughts are respectfully submitted:

1st. Inasmuch as there is but one God; but one heaven; but one Lord Jesus Christ, who is the only mediator between God and man, Jesus established but one religion in this world.

2d. Christ's religion (like himself) is perfect.

3d. The cause of all our divisions springs from things *not* taught by Christ and his disciples.

4th. All that is necessary on our part, is simply to sit at the Master's feet and heed the words which fell from his mouth, "Go ye, therefore, (said he) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The apostles went every where preaching "The Word." They did not shun to declare the whole counsel of God. Therefore, if we confine ourselves simply to what they taught we shall soon be united.

GEO. ELEY.

A YOUNG CORRESPONDENT'S NOTES IN IDAHO.

SILVER CITY, Idaho, Ter.

DEAR CYNOSURE:—It is hard to reach people with reform papers while they are destitute of a good principle, this noble gift of God, an example that every parent should set before their children. Home education, many a bright intellect has come into existence and passed out unknown to the world for the want of home culture. I will tell you a boy's sad fate. I do not remember his name. He came from the States. Soon after reaching this coast, he went to work for a forehanded stockman, living one hundred miles from here on the Winemucca road. After working a few months he called for his wages. During his time herding, a stray horse came to the band. The boy thought he had as good as a divine right to it and when he left he rode it away. D— followed him, overtook him, shot him through the arm, brought him back to a poplar grove, beat his brains out with his revolver and left him dead. There was no notice taken of it, no law to reach oath-bound men.

I must tell you about several of our school boys. Last fall they formed a secret club. They broke into stores, stole provisions, revolvers, money and things too numerous to mention. At last they were arrested, brought before the judge, were proven guilty—and turned loose. Their fathers are all Masons eqcept one. His boys were small and he was the loser. The boys stole money out of his store. No law to reach them! What they will come to remains to be proved.

Yours for the truth,

ADA NORTON.

OUR MAIL.

Mrs. M. Hubbard, Philadelphia, Pa., writes:

"The clergy of every name are mostly in the lodge or sit to defend it by silence. Its power is in its hiding. But if this foe is mighty our Father is almighty and will surely prevail. I am sorry for the First church of Chicago where my husband once preached and for Oberlin once so beloved."

Joseph O. Risheil, Republican City, Harlan county, Neb., writes:

"We have had three lectures on Masonry in this township (Glenwood) lately. One at our school house. Rev. brother Robb of the Wesleyan church lectured."

R. R. Atkins, Petoskey, Mich., writes:

"We are in hopes soon to be able to secure the service of some thorough man like Bro. Rathbun to give some lectures and work the degrees here in this flourishing town. I find here as elsewhere the apron men are at the front, and what we need here is a thorough exposition. My prayer is that we may be successful in getting the Cynosure thoroughly circulated in this place, and that much may be done in this city for this glorious reform."

L. L. Coleman, Callao, Macon county, Mo., writes:

"My father was formerly from Aurora, a member of the New England Congregational church. Opposed to all secret societies and a personal friend of S. Town, Julius Warren, Philo Carpenter and other leading Anti-masons. The Freemasons of this section are at a standstill if not on the decline. The Odd-fellows are getting quite strong."

John Lautz, East Wheatland, Ill., writes:

"I am over threescore years old. I was opposed to secret societies and above all to Freemasonry. I remember the time when Morgan was killed and my blood chills now to think of it. It is my earnest prayer that Freemasonry may soon come to an end."

T. C. Appleton, Aurora, Ont., writes:

"The Cynosure is a welcome weekly visitor to me and has been a blessing to me in enabling me to maintain my position as an anti-secretist. Many of its selections have had the effect of confirming me in the full consecration to God. May God and his Holy Spirit bless us in our endeavors to advance his kingdom on earth, for I claim to be one of your party."

E. C. Carrington, Weymouth, Medina county, O., writes:

"I am scattering the truth far and near. Dr. Bingham is giving me his back numbers of the Cynosure and many who have never read the truth are receiving it. May the blessing of God rest upon you and all your co-laborers in this great work of reform."

Russell Wait, Lyons, Wis., writes:

"May the Cynosure succeed and secretism be banished from our land."

B. Longhead, Middlefield, Geanga county, O., writes:

"We need a good lecturer. I believe this Western Reserve would be a good field to cultivate. We have here in Middlefield a Wesleyan church that would be glad to have a good lecturer come over and help us. I think we are willing to do what we can. I believe there are many other places that could be had for lectures."

Joel R. Chambers, Ward, Wilson county, Kan., writes:

"I wish you additional success in exposing the evil works of darkness. How it ought to stir the blood of every American citizen to read the account of the Boston meeting. How it reminds one of the dark days of slavery and Southern mob rule. But it is now as it was then—men pretend not to believe these things. I fear they will wake up ere long to find the country drifting into the terrible vortex of anarchy and ruin or deluged in human blood. May the great Ruler of nations avert the calamity by driving the terrible curse of secret societies from the land."

S. B. Allen, Westfield, Ill., writes that Mrs. Sally Gilkey met with a dangerous accident whereby she is laid by with broken bones. We extend to her our sympathy, and trust the Lord will sustain her in her sore affliction. He adds:

"Yet she is cheerful and wants the Cynosure as usual. Hope the good cause is progressing. May God interpose to make the battle speedily victorious. Yet should he judge it best for his soldiers to stand long on the picket, in the rifle-pits and in battle line it is not ours to complain."

Sabbath School.

LESSON I.—July 4, 1880.—THE CREATION.

SCRIPTURE.—Gen. 1: 1-8; 2: 4-8.

1. In the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3. And God said, Let there be light: and there was light.
4. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,
5. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.
6. But there went up a mist from the earth, and watered the whole face of the ground.
7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

[From the Lesson Commentary.]

INTRODUCTORY.

The purpose of the sacred writer is to give a history of man, his fall, his promised recovery, then specially of the chosen seed, and of the rise of the theocracy. He therefore contents himself with declaring in one verse generally the creation of all things, and then in the next verse passes to the earth, man's place of abode, and to its preparation for the habitation of man.—E. H. Browne in Speaker's Commentary.

Holiness, sublimity, truthfulness—these are the impressions left upon the mind of the thoughtful reader of the first of Genesis. It is no invention. The one who first wrote it down, or first spoke it to human ears, had a perfect conscious conviction of the presence to his mind of the scenes so vividly described, whether given to him in vision or otherwise, and a firm belief in a great objective reality represented by them.—Schaff.

Whence did Moses obtain this account, so different from the puerile and absurd fictions of the heathen? Not from any human source, for man was not in existence; not from the light of nature or reason, for though they proclaimed the eternal power and Godhead by the things which are made, they cannot tell how they were made. None but the Creator himself could give this information, and, therefore, it is through faith that we understand that the worlds were framed by the word of God. (Heb. 11: 3.)—R. Jamieson.

"In the beginning"—This great introductory sentence of the Book of God is equal in weight to the whole of its subsequent communications concerning the kingdom of nature. It assumes the existence of God, for it is he who in the beginning creates. It assumes his eternity, for he is before all things, and as nothing comes from nothing, he himself must have always been. It implies his omnipotence, for he creates the universe of things. It implies his absolute freedom, for he begins a new course of action. This simple sentence denies atheism, for it assumes the being of God. It denies polytheism, and, among its various forms the doctrine of two eternal principles, the one good and the other evil, for it confesses the one eternal Creator. It denies materialism, for it asserts the creation of matter. It denies pantheism, for it assumes the existence of God above all things and apart from him. It denies fatalism, for it involves the freedom of the eternal Being.—J. G. Murphy.

Atheism is folly, and atheists are the greatest fools in nature; for they see there is a world that could not make itself, and yet they will not own there is a God that made it.—M. Henry.

"The deep"—The deep may mean either the confused mass itself, or, as more frequently, the abyss of waters and the clouds and mists with which the earth was surrounded.—E. H. Browne.

"The Spirit of God"—The Spirit of God appears to be represented as the great quickening principle, hovering or brooding over the earth and the ocean, and breathing forth upon them light and life.—E. H. Browne.

"Let there be light"—Light may, perhaps, have been created before the sun. Yet the statement that on the first day not only was there light, but the succession of day and night, seems to prove that the creation of the sun was "in the beginning," though its visible manifestation in the firmament was not till the fourth day.—E. H. Browne.

"Every plant"—The most distinguished modern Hebraists, such as Rosenmuller, Gesenius, etc., translate, Now, no plant of the field was yet in the earth, and no herb of the field and yet sprouted forth; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. The words rendered plant, field, and grew, never occur in the first chapter. They are terms expressive of the produce of labor and cultivation; so that the historian evidently means that no cultivated land and no vegetables fit for the use of man were yet in existence on the earth.—E. H. Browne.

"Formed man of the dust"—Science has proved that the substance of his flesh, sinews and bones consist of the very elements, as the soil which forms the crust of the earth, and the limestone that lies embedded in its bowels. But from that mean material what an admirable structure has been reared in the human body! Ps. 139: 14.—R. Jamieson.

"Breathed into his nostrils"—Not that the Creator literally performed this act; but respiration being the medium and sign of life, this phrase is used to show that man's life originated differently from his body, being implanted directly by God, (Eccles. 12: 7;) and hence in the new creation of the soul Christ breathed on his disciples. (John 20: 22.)—R. Jamieson.

"The breath of life."—The "breath of life" is peculiar to this passage. It expresses the spiritual and principal element in man, which is not formed, but breathed by the Creator into the bodily form of man. This rational part is that in which he bears the image of God, and is fitted to be his vicegerent on earth; as the earth was prepared to be the dwelling so was the body to be the organ of that breath of life which is his essence, himself.—Murphy.

The divine life seems included in this phraseology, just as Jesus is said to have given the Holy Ghost to his disciples in this manner: "he breathed on them and said, Receive ye the Holy Ghost." This moral image—the likensss of God—was certainly imparted to man, and Adam so lived the divine life until his temptation and fall. This breath of life was something not formed, (as the body,) but imparted—derived from God: part of his life—his very breath.—Jacobus.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 24, 1880.

AN IMPORTANT STEP was taken by the Trustees of Wheaton College last week. Rev. L. N. Stratton, a member of the Board, brought from the Wesleyan Education Society, of which he is also a member, a proposition for the College to furnish a room for the instruction of young Wesleyans intending to enter the ministry in a special course of theology. The plan was considered favorably by the trustees and will be put in execution as soon as possible. The Education Society or the General Conference will endow the chair and select the instructor, the College only taking the responsibility of furnishing a room. The proposition is hailed with delight by a number of young men now in the College classes and by several graduates who are now preaching in Wesleyan and Congregational churches. As the College is connected with no denomination there can be no grounds for a charge of proselyting, or for its attempt, and the mutual sympathy and cordial relations existing between the Wesleyan brethren and the institution would be strengthened.

GARFIELD AND MASONRY.—An esteemed contributor speaks with authority on Mr. Garfield's connection with Freemasonry, and a Washington paper publishes the different lodge organizations in that city to which he belongs. We take the statement with many doubts. It will be remembered that the lodge and date of initiation of Hon. Chas. Francis Adams were reported by the Masons after his nomination at Oberlin. We are not prepared to believe that these reports are to be credited. Hon. Samuel Plumb, an old friend and acquaintance of Mr. Garfield, says he has no connection with the lodge.

THE EXODUS.—The society in Kansas which has had charge of assisting the fleeing colored people reports $30,000 received and disbursed during the past six months. From the reports of last week the ability of this society to supply the demands for aid are likely to be fully taxed, since the tide has again set in from the South. Senator Windom in presenting the minority report of the exodus investigating committee last week concluded thus: "There is but one remedy for the exodus, and that is fair treatment for the negroes. If the better class of white men at the South would retain the colored laborer, they must recognize his manhood and his citizenship, and restrain the vicious and lawless elements in their midst. If Northern Democrats would check the threatened inundation of black labor into their States, they must recognize the facts which have produced the exodus, and unite with us in removing its causes."

OUR POLITICS.

There is not room this week for the numerous letters containing a nominating vote. They indicate most assuredly that more interest is being taken in a reform ticket this year than ever before. A summary of the letters shows the following preferences: For President, C. A. Blanchard, 18; Charles Francis Adams, 5; J. W. Phelps and J. Blanchard, 3 each; Philo Carpenter, D. B. Turney, J. P. Stoddard, ex-Senator S. C. Pomeroy, one each.

For Vice-President, H. T. Cheever, 19; C. A. Blanchard, 4; ex-Senator Pomeroy, 2; H. A. Thompson, J. W. Phelps, S. M. Good and Halleck Floyd, one each.

PHELPS AND POMEROY.

At the close of the annual business meeting on Thursday last, it was announced that all were invited to stop for a conference on the political issues of our reform. Elder J. L. Barlow, the second nominee for Vice-President by the Anti-masons of America was chosen chairman, and J. D. Nutting, editor of the *Freeman*, Albany, Mo., secretary. Bro. H. H. Hinman led in prayer.

The first question was the advisability of selecting candidates known to hold our principles. Bro. Britten of Wisconsin, who had to get his train, said he would give his vote for Jonathan Blanchard for President; and the proposition of a friend in central Illinois to employ a man to work in the State if this name should be selected, was mentioned by Prof. E. D. Bailey.

The arguments in brief were that Garfield was said to be a Christian and a temperance man. He was a man of the people and his nomination seemed to be in answer to the ten thousand prayers that went up to God that the schemes of ambitious and selfish men might be disappointed and one selected who would honor God. Would it not be well to vote for him if not a Mason, and select some other name than Arthur for second place?

Elder Barlow in reply read from a Washington paper the statement that "Bro. Garfield" was member of a certain blue lodge, chapter and council in the Capitol and that Arthur belonged to all the Masonic bodies he could get into. The former statement was doubted by several present, but the latter did not seem so incredulous.

It was also argued that voting for Garfield was no testimony against the lodge;that after all his good appearance he might be of lax principle. The Republican ticket was one and an indorsement of its head could not be grafted upon a protesting vote.

We must also maintain the principles of the American party, than which none better have ever been presented to American voters. God and righteousness and consistency called on us to go ahead. We must have nominations of our own if we hope to honor our former protestations. We must dare to do right. The lightness of the vote was no criterion to judge our influence by, as the Liberty party proved; and as the nomination of Garfield himself proved, since for over thirty ballots there were only one or two votes for him.

Another point to be considered was the loss of usefulness in local issues where temperance or Anti-masonry might carry the day if no issue was made in national politics. It was also urged that the local work was the most important and the most neglected. That should be pushed in every school district and corporation.

These were the views presented in a very free discussion. It was then voted that Hon. Samuel Plumb, H. L. Kellogg and E. A. Cook be a committee to correspond with the candidates of other parties and learn their standing on the lodge question. A ballot was also ordered to get an expresssion of preference from those present, which resulted: for President, Gen. J. W. Phelps eleven, scattering eight; for Vice-President, Sen. S. C. Pomeroy twelve, scattering seven. It was then voted that these names be the unanimous choice of the meeting, and that without the formality and expense of calling a convention, which could have little more representative influence than the company already gathered, the names of Phelps and Pomeroy be recommended to all Anti-masonic voters in the country. In concluding this work brethren Stoddard, Cook and Kellogg were requested, by vote, to act as a committee to appoint a national committee, consisting of one from each State, who should proceed to carry on the campaign as vigorously as they should be able.

—The Mr. Campbell, the West Virginia delegate to the Republican convention whose act of independence was noted in these columns, is a nephew, not son, of Alexander Campbell.

—Prof. C. A. Blanchard goes to Iowa this week to give the annual address at the Commencement of Western College.

—The Chicago *Inter-ocean* and Omaha *Daily News* copied in their Masonic intelligence the private circular sent to delegates to the General Synod of the Reformed church, and which we printed under the caption, "The trail of the Serpent." The lodge does not mistake in recognizing its friends. That circular was inspired by the devils that inhabit the secret system. Our reports of anniversaries prevent further reference to the action of the Synod at this time, except to say that the resolutions reported last week were adopted.

Are you doing your part in supporting the *Christian Cynosure?*

—Bro. Doesburg of Holland, Mich., wishes the friends in his vicinity to know that they can subscribe or renew their subscriptions with him, thus saving the expense of drafts and postage and getting the benefit of club rates. He also keeps or can order anything in the way of books on secret societies.

—The treasurer's report of the National Christian Association waits for convenience of publication till next week. The total receipts during the year were $5,903 24 of which $1,522 50 was cash received on former investments. The disbursements were $6,863 93, of which $4,400 were investments. The total resources of the Association are $56,605 48 and outstanding accounts are $1,685 93.

THE CONTRIBUTORS to the fund in aid of Father Greene appear below. Other friends who desire to add to this amount can send to the Treasurer, E. Hildreth, 292 W. Randolph St., Chicago. The amount desired immediately was $50.00.

Moses Pettengill	$5 00
C. A. Blanchard	1 00
O. F. Lumry	1 00
M. R Britten	5 00
Philo Carpenter	10 00
C. R. Hagerty	1 00
E. D. Bailey	1 00
J. L. Barlow	50
J. D. Nutting	50
Cash (four contributions)	1 80
J. P. Stoddard	1 00
H. L. Kellogg	1 00
John Dorcas	1 00
E. Hildreth	5 00
Total	$34 30

MARRIED.

PETTENGILL—WHITE.—On the 2d of June, at the residence of the bride's parents, 15 West Chester Park, Boston, Mass., by Rev. Mr. Warfield, Mr. Blanchard T. Pettengill of Peoria, Ill., and Miss Augusta C. White.

BARTON—BOURN.—On Monday, May 31st, at the residence of Judge Holt, Beloit, Kensas, the judge officiating, Rev. S. G. Barton, pastor of Laban Creek Cong. church, and Miss Kate Bourn, daughter of D. C. Bourne, Esq., of Beloit.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:3.

THURSDAY, June 24.—The Lord is good to all: and his tender mercies are over all his works.—Psa. 145:9.

FRI., June 25.—Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.—Psa. 146:5.

SAT., June 26.—The Lord taketh pleasure in them that fear him, in them that hope in his mercy.—Psa. 147:11.

SAB., June 27.—Be not drunk with wine but be filled with the Spirit.—Eph. 5:18.

MON., June 28.—So God created man in his own image, in the image of God created he him.—Gen. 1:27.

TUES., June 29.—Blessed are the peacemakers; for they shall be called the children of God.—Mat. 5:9.

WED., June 30.—Endure hardness as a good soldier of Jesus Christ.—2 Tim. 2:3.

—The through railroad lines running east and west of this city have been putting on fast trains, reducing the time from Omaha nearly two hours and to New York six hours.

COMMENCEMENTS.

At Wasioja.

The graduation exercises of the Wesleyan Methodist Seminary at Wasioja, Minnesota, took place on the evening of Wednesday, June 16th.

The exercises were an opening prayer; orations: "Ruins" by S. A. Manwell, "Our Nation" by McD. Williams, and "Soul Culture" by H. J. Orelup.

After presentation of the diplomas an address was delivered by the Principal E. J. Payne. Music was furnished by Willson's orchestra; and the interesting exercises, the fitting close of a successful year for this struggling institution, were ended by singing "Praise God from whom all blessings flow," and the benediction.

At Wheaton.

The exercises of the Sabbath and of Monday evening of last week have already been noticed. On Tuesday morning the Board of Trustees held their annual meeting, seventeen of the twenty members being present. Prof. C. A. Blanchard was elected trustee. The treasurer reported the total resources of the institution, $109,580.49; general assets $77.456.52; endowment fund, $32,123.97; receipts of the college during the past year $10,856.21. A total of 255 students have attended during the year.

The Alumni gathering on Tuesday afternoon and evening was one of the most enjoyable of their annual meetings. Above sixty of the old graduates and their friends were assembled at their reunion and supper, which was followed by brief speeches from L. N. Stratton, J. P. Stoddard, W. B. Lloyd and J. F. Snyder. In the evening before a fine and intelligent audience, Judge Harvey Potter, of the class of '60, delivered an address on "Equity," and Miss Emily D. Knight, class of '76, read an essay on "Impulses." Arrangements were also made by the alumni for a grand reunion on the twenty-fifth anniversary of the first commencement, in 1885. This year being the twentieth anniversary an effort, fairly successful, was made to secure the presence of all the surviving members of the first class, and of the graduates of several succeeding years. Of the class Harvey Potter, L. N. Stratton and J. P. Stoddard were present.

COMMENCEMENT EXERCISES

were held as usual in the Chapel on Wednesday. The day was beautiful and cool, refreshing instead of wilting the large audience, as is frequently their experience. The graduating class entered and took their places, and the exercises began with the inspiring strains of old "Coronation," as all joined in hymning the noble song, "All Hail the Power of Jesus Name," led by Prof. Baker and the orchestra.

Prof. C. A. Blanchard presided in the absence of the President, whose health would not permit his participation in the joyful and animating scenes of the day. He called upon Rev. Edward D. Eaton of the Oak Park Congregational church to lead in prayer.

Miss Orella Blake of Hennepin, Ill., was first of the class to appear. Her salutatory was of the brieftest and best, and her enunciation sweet and clear. The topic of her essay was, "The Gospel Work of Women." Woman's work was compared to the silent, gentle forces of nature. The saying that woman works in little things was shown to be untrue in religion where nothing is small or to be despised; where a simple anecdote, a childlike prayer may soften the heart of the most obdurate sceptic. We must not wait till the brook becomes the rampant, rushing river before attempting to guide its course. Woman's work is to speak the word of approval, to cheer the weary, encourage the feeble, check the unwary and headlong. Her work is to be a messenger of the Gospel. Woman's hand proffers the wine cup, let it also hold out the cup of salvation. Her attractions lure to the theater and the house of pleasure, let her beckon also to the house of God. From turning men to darker paths, let her point them to brighter.

C. E. Kirkland of Chicago. under the title "Reconstruction," delivered a vigorous phillipic against the crime of treason as developed in our own history, and the practical and evil effects of allowing it to be unpunished. The rebellions of Cataline, of Ireland, and of India were presented in favorable contrast with that of the South, where arrogance had been met by compromise and cowardice mingled with gross avarice. The present condition of our politics, which is a virtual surrender of great victories achieved by war, was lamentable and demanded a reopening of the reconstruction question in some form. The speaker's style was vigorous and confident, less pleasing than popular.

Miss F. S. Carothers of Guthrie Center, Iowa, also gave an oration, choosing this method of presenting her views of Solidarity, rather than the more modest style of her sister's essay.

The French idea of solidarity is all for the state; children, churches, schools must all be subsidized to the public interest. Our idea is a combination and harmony of interests which shall result in the greatest good to the greatest number. Thousands see no end in government but the aggrandizement of the few. The unity of all as fellow-citizens of the world can be reached only by the all-fusing power of the Divine Word. We need not fear reformation that leads us to this end.

C. W. Hiatt of Wheaton, delivered the closing oration and valedictory address. His effort was one of the finest of commencement speeches entitled "The Educated Man." Of all the bright zone of civilization from the Baltic to the Golden Gate the highest product is the educated man. His work as a reformer was depicted, crushing false creeds, a giant confronting the foes of mankind, an iconoclast breaking down the shrines of lust and superstition. He sees the people cursed by three plagues: "our denomination," "our party," and "our set." He sees that clannishness is a prime evil, a great devil fish which has thrown its tentacles about mankind. His work is to release his kin. Forty thousand church spire pointing heavenward, forty thousand bells calling to a universal Sabbath intimate that society is Christian; yet he sees crime licensed on every corner; he sees the banners of secretism flaunting from some rendezvous in every town, and its dreadful power developed in a Boston mob. He sees the Bible thrust out of our common schools. The paradox of a pagan body made up of Christian individuals astounds but not disheartens him. The address closed eloquently by pleading against sectarianism and caste. The farewell address to the class, the faculty and the trustees, was a continuation of the elevated sentiment and fine delivery of the oration, and was greeted with much applause.

The master's oration by W. R. Hench of the class of 1877 was a learned plea for the study of the ancient languages, a theme which would have been more popular in a class room, though very well presented.

The final address was a grand speech by a noble speaker—the headship of Christ in political affairs by A. M. Milligan, D.D. of the First Reformed Presbyterian church, Pittsburgh. The three ideas which are prominent as ruling elements in our country, the Vatican, the people, and the Lord of lords and King of kings. For an hour the audience listened with intense interest to the logical and eloquent plea for a change in our national Constitution which should properly acknowledge the authority upon which all our laws are founded.

By vote of the trustees Dr. J. B. Walker of the faculty the conferred degrees upon the class. Prof. O. F. Lumry, secretary of the Board, read the following resolutions of sympathy and respect to President Blanchard:

WHEREAS, Rev. Jonathan Blanchard, the esteemed President of Wheaton College, is detained from the fragrance and beauty, and the high and honorable tone of this annual Commencement, at which occasions for twenty years he has presided with such wisdom and dignity; therefore,

RESOLVED, That this Board of Trustees, in annual meeting assembled, hereby express our sympathies for our honored president, who is detained by infirmities and sickness from this annual Commencement; and we lift to heaven our humble but earnest prayers for his speedy restoration to health, and to the useful and important position which for twenty-one years he has occupied at the head of this institution.

RESOLVED, That this expression of sympathy be entered upon the minutes of this Board, and read to the audience during the exercises of Commencement.

Professor Blanchard spoke briefly and with all the warmth of filial affection of his father's enforced absence and his long career of toil and contumely and success as a supporter of unpopular reforms.

The benediction was then pronounced and the exercises closed.

An excellent orchestra from Chicago furnished the music for the occasion and gave a concert in the evening which was followed by a social reunion of students and friends of the College.

Westfield.

The year just closed at this institution has been one of marked success. Never has there been more earnest work, more hearty good will, more orderly conduct among the students; and never have the relations of students and faculty been more pleasant. Rowdyism never did flourish well here; and this year it has very nearly died out altogether. We call attention to these wholesome results as an indication of a firm and thorough college government, administered in the fear of God.

Space will not permit a detailed account of all the exercises of Commencement week. The first of these was a concert of instrumental music by Prof. E. M. Goldberg and his class, on Friday evening, June 4th, which showed a commendable interest and progress in this department. On the evening following the Philalethean (ladies') literary society held its anniversary. The performers all evinced an unusual carefulness of preparation and vigor of delivery. The theory of the mental inferiority of ladies received a decided shock upon this occasion.

The Baccalaureate discourse of Dr. Allen on Sabbath, was one of the best, if not the very best, we ever heard from him. And those who are well acquainted with him bear will testimony that this is saying not a little.

On Monday evening occurred the joint anniversary of the Letagathean and Colomentian literary societies. The ovations were generally entirely creditable to the speakers and the societies.

The annual lecture on Tuesday evening by Hon. B. C. Hobbs, the "Learned Quaker," of Indiana, though not a success as a popular effort, was full of interest for those for whom it was intended. The anniversary of the Alumnal Association, with a short though interesting programme, came the following evening.

Commencement exercises were held in the grove in the college campus, and were, in every way, most pleasant and interesting. The speakers were L. J. Freese, Wash-

(*Continued on 12th page.*)

Home Circle.

In the Long Run.

In the long run fame finds deserving man.
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretence, unnoticed, goes its way.
There is no Chance, no Destiny, no Fate,
But Fortune smiles on those who work and wait,
In the long run.

In the long run all goodly sorrow pays,
There is no better thing than righteous pain,
The sleepless nights, the awful thorn-crowned days,
Bring sure reward to tortured soul and brain.
Unmeaning joys enervate in the end,
But sorrow yields a glorious dividend
In the long run.

In the long run all hidden things are known,
The eye of Truth will penetrate the night,
And good or ill, thy secret shall be known,
However well 'tis guarded from the light.
All the unspoken motives of the breast
Are fathomed by the years and stand confessed
In the long run.

In the long run all love is paid by love,
Though undervalued by the hearts of earth;
The great eternal Government above
Keeps strict account and will redeem its work.
Give thy love freely; do not count the cost;
So beautiful a thing was never lost
In the long run.

—Selected.

The Marvel of the Ages.

The Bible is the oldest book upon the earth, still read among men; going back beyond the Roman or the Greek literature; going back farther than any other, in parts of it, toward the time when the waters of the deluge subsided from the hills of Western Asia; farther than any other toward the very morning of creation, when the sons of God shouted for joy. Yet its vitality continues, and its power over the human mind remains unwasting.

It is a large book. It sets its stately front for two millenniums along the lines of chronology, history, biography, philosophy, and human science. It challenges assault at ten thousand points. It says to science, "Search the strata beneath and the stars above, and find a God more equal to the problems of the universe than him whom I reveal!" It says to philosophy, "Find any thing in human nature, any power or any passion, any mean inclination or sublime possibility, of which I do not give the manifestation and the explanation!" Thus challenging assault, and opening its line along the whole extent of it to any endeavor to overthrow it, it remains the most remarkable of books.

How is it, then, that this book survives all changes in human civilization, and is as apt and powerful in its appeal to us to us as to those of any earliest time? The wonder grows, when we remember that it widens always in its appeal with the expansion of civilization, and is already in more than two hundred languages. It grows still further, when we remember that the best and noblest of the race are those who love it most, and search it most fondly and profoundly; who stand as humble scholars before this book of the centuries and of the earth. And the wonder comes to its very climax when we remember that this oldest, largest and most unworldly of books, is the source and spring of civilization everywhere. Before it inventions multiply. At its touch commerce extends. Beneath its influence, churches rise, and spires ascend as songs toward the heaven. It prints its story on blazoned windows. It carves its records in the delicate and enduring marbles. Art, invention, enterprise, liberal governments, human legislations, all come from this book. It is the Lord's doing; and so it is marvellous in our eyes.—*R. S. Storrs.*

"*Enter into thy Closet, and Shut to the Door.*"

(Matt. vi. 6.)

Communion with God is the highest, holiest, sweetest privilege of the Christian life. And as we advance in that blessed life it becomes more deep, more real, more precious! Prefererd above every other joy will be the joy of being alone with Jesus. Communion with the dear saints of God is delightful; but sweeter to our hearts even than that, if we are growing in grace, will be "the secret place of the Most High"—the closet with the door shut—the communion with him who is invisible.

To listen to those who have been taught of the Spirit is good indeed; we bless God for all such! But better it is to "sit at Jesus' feet and hear his word;" to enter into the King's chambers, led by the King's hand! It is then we can say, as at no other time, "We will be glad and rejoice in thee." The heart becomes engaged with Christ, for it is there he unfolds his glory most fully, and it is there we get to "know him."

Dear fellow-Christians. the way into the holiest is open. Oh, let nothing, and no one, rob you of the the glorious manifestations that are to be enjoyed there, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (1 Cor. 2: 9, 10.)

In Gen. 18: 22, "Abraham stood yet before the Lord." Even the angels must retire, that he who had the honor to be "the friend of God" might have close and uninterrupted dealings with himself.

In Exod. 33 and 34, Moses, in communion with God, had his heart so enlarged to ask "greater things, still greater;" and the Lord so wondrously met the desires of his servant, and so unfolded his glory to him, that Moses' face became too bright for the people to look upon.

In 2 Cor. 7, Paul speaks of revelations so glorious as to be unspeakable.

Beloved, is the Lord less gracious to his people now? Verily, no; therefore enter into thy closet, and shut the to door, and see if he that dwelleth between the cherubim do not shine forth on thee.

Will the soul who enjoys this communion, deeply and largely, be lacking in service? Nay, this is the very secret of true service, of abundant fruit-bearing. Such an one will be in sympathy with the Lord, and so have a good understanding and a quick perception of his mind and will, as well as the loving heart and the willing hand to perform it. Martha, in Luke 10: 40, complained of her who sat at Jesus' feet, that she left her to serve alone. But the time came when Mary had to "serve alone," because among all his servants there was not one so much in sympathy with the Lord. Tender, holy, acceptable service did she render (John 12: 3, 8). Beloved, let us press on!

"From glory unto glory! our faith hath seen the King—
We own His matchless beauty as adoringly we sing;
But he hath more to show us! O thought of untold bliss!
And we press on exultingly in certain hope to this—
To marvellous outpourings of His treasures new and old,
To the largess of his bounty, paid in the King's own gold,
To the glorious expansion of His mysteries of grace,
To radient unveilings of the brightness of His face."

—*The Christian* (*London*).

Union in Christ.

Nothing can be more certain than that the dying prayer of Christ that his people might "all be one," operates as a positive force for the unification of his faithful children. Sectarians part asunder — Christians cleave closer together. Self-seeking worldlings labor to up-build parties, but consecrated Christians strive to build up the children of God in unity and love. Men of narrow minds and scanty knowledge toil to erect line fences; but the nobler and grander men in the churches have given up that business and are laboring to sow good seed in every portion of the field. The men who lead the host of God heavenward, are the men who look above the middle walls and narrow partitions, and who see in every child of God a brother beloved, and who make the communion of saints a grand and glorious reality.

Dr. Henry H. Jessup, moderator of the Presbyterian General Assembly, at Saratoga, in response to an address, spoke as follows:

"Those little denominational badges and uniforms and standards, which distinguish us in our various churches and homes, seem dwarfed and dwindled into insignificance as we ascend nearer and nearer to the full realization of Christian fellowship on the heights of Christian love, in the presence of our incarnate and now glorified Saviour, Lord and King. The intellectual features of our theological and religious life are of minor importance as compared with the spiritual, which are supreme and abiding. The spiritual, which concern our common personal relations to Christ, are the deepest and strongest, and will survive all the rest.

And what should hinder the disciples of the Lord from dropping at once and forever their sectarian badges and banners, their memorials of by-gone strife and forgotten quarrels, and, coming even here, "in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ?"—*The Christian.*

Power of Silence.

What a strange power is silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, looking with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian angel, is very near to them in that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and a grief to them—those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.—*Emerson.*

"I noticed," said Dr. Franklin, "a mechanic among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor, who had a kind word and a cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the cause of his constant flow of spirits. 'No secret, Doctor,' he replied. 'I have got one of the best of wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready, and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anybody.'"

"Within half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead."—*Letter in Hygiene of the Brain, p. 206.*

Slavish Timorousness in Prayer.

A petitioner once approached Augustus with so much fear and trembling that the emperor cried, "What, man, do you think you are giving a sop to an elephant?" He did not care to be thought a hard and cruel ruler. Sometimes when men pray with a slavish bondage upon them, with cold, set phrases, and a crouching solemnity, the free Spirit of the Lord may well rebuke them. Art thou coming to a tyrant? Does he want slaves to grace his throne? Holy boldness, or at least a child-like hope, is more becoming in a Christian. The believer is not forever to be wailing out *misereres* but he may with delight draw near to him whose delight it is to draw near to his people.—*The Sword and the Trowel.*

Answered by Himself.

A Universalist asked the Rev. Mr. W. "if God was willing all men should be saved?" Mr. W. replied: "Do you believe God is willing all men should live moral and virtuous lives in this world?" The man answered: "Yes." Then Mr. W. said: "Do men live thus?" After a little hesitancy he was answered, "No." Mr. W. then proceeded: "According to your own reasoning the will of God is not accomplished."

Childrens' Corner.

Dare to Say "No."

Dare to say "no" when you're tempted to drink,
Pause for a moment, my brave boy, and think—
Think of the wrecks upon life's ocean tossed
For answering "yes," without counting the cost;
Think of the mother who bore you in pain;
Think of the tears that will fall like the rain;
Think of her heart, and how cruel the blow;
Think of her love and at once answer "no!"

Think of the hopes that are drowned in the bowl;
Think of the danger to body and soul;
Think of sad lives, once as pure as the snow;
Look at them now, and at once answer "no;"
Think of a manhood with rum-tainted breath;
Think of the homes that, now shadowed with woe,
Might have been heaven had the answer been "no."

Think of the lone graves, both unwept and unknown,
Hiding fond hopes that were fair as your own;
Think of proud forms, now forever laid low,
That still might be here had they learned to say "no."
Think of the demon that lurks in the bowl,
Driving to ruin both body and soul;
Think of all this as life's journey you go,
And when you're assailed by the tempter, say "no!"

—Selected.

Telling the Whole Truth.

While the *Cynosure* does not approve of the Christmas part of this story, the whole well illustrates a little sin common among all classes.

"And what did Mr. Jones give you, my dear?" asked Charlie Duke's mother one day, a few weeks ago.

Charlie Duke was the only child of a poor widow, who supported herself by washing and other hard work. She sent Charley to school regularly, and did her best to teach him to be a good and an industrious boy. Mr. Jones lived quite half a mile away, and as he always passed Charley's home as he went backwards and forwards to the railway-station, which was so close that Charley could hear the whistle of the engines quite distinctly as he lay in bed, and the bell that was rung for the early train was his signal for getting up. Now for a whole week before Christmas Mr. Jones had had quite a number of parcels to carry when he came home by the afternoon train, and seeing Charley by his mother's door he asked him to help carry the parcels home. "Help me every day this week, Charley," said Mr. Jones, "and on Saturday afternoon, when we take the last of them home, I will give you something."

Saturday came; the parcels were carried home as usual; and Charley had come back to his tea when his mother asked: "And how much did Mr. Jones give you, my dear?"

"Mr. Jones gave me a shilling, mother," said Charley, as he went on with his tea.

"Let me put it in your money-box at once."

"No, mother," said Charley, as he took the money from his pocket, "do you buy something nice for Christmas with it."

"No, Charley; thank God I can earn quite enough to keep us comfortably, and I can spare something for Christmas as well. So all the money you get shall go into your box, and if we can take care of it, you will have quite a nice little sum one day. It will be of use to you when you grow older."

Charley finished his tea, and then helped his mother with some work, for they always tried to have the house tidy and clean on Saturday night ready for Sunday.

On Monday morning Mrs. Duke went to wash at Mr. Jones's house, and when she had an opportunity of doing so, she thanked Mrs. Jones for the present that had been given to her son.

"It wasn't much to speak of," said the lady; "but Charley is a good boy, and I hope he takes home all he gets."

"Oh, yes, ma'am, I put it in his money box."

"Mr. Jones was going to give him a two-shilling piece," said the lady, "but I told him some of the parcels were for me, so I must bear half the expense, and that is how we came to give him a shilling each."

Mrs. Duke said nothing more, but when she went home at night she called Charley to her and asked, "How much did you say Mr. Jones gave to you, my dear?"

"He gave me a shilling, mother. Don't you remember, I gave it to you on Saturday to put in my box!"

"Oh, yes, dear, I remember that; but didn't Mrs. Jones give you something too?"

Charley hesitated and blushed; and presently said, looking down on the ground, "Yes, mother, Mrs. Jones gave me a shilling too, but I spent some of it to-day, and the rest I've got in my pocket; you can have it if you want it."

"No, Charley, I don't want it; but it makes me sad to think my little son should tell his mother a story."

"But it wasn't a story, mother," replied the boy quickly. "You asked me what Mr. Jones gave me, and I said 'a shilling;' and that was true; you didn't ask me if Mrs. Jones gave me anything."

"Yes, my dear, but you knew what I meant. And when you said 'a shilling,' you knew I understood that was all you got. It was not the whole truth you told me, and when any one tells only a part of the truth intending to deceive, what he says is a lie in the sight of God, although it is true as far as it goes."

I need not tell you how sorry Charley was to be thus reproved for his fault; but Mrs. Duke was a good woman, and she tried her best to show the boy what a sin he had been guilty of. Before they went to bed that night, she made him learn that text, "Behold thou desirest truth in the inward parts," and both mother and child knelt down to ask God's forgiveness for the wrong that had been done.

How and of what Paper is Made.

Paper is usually composed of vegtable fibers in a very minute state of divison, recombined in flat surfaces either by dry pressure or by some kind of adhesive material. The papyrus of the Egyptians was the first form of paper used for the purposes of writing. This was the pith of the papyrus plant, in layers, pressed and dried in the sun.

The Chinese are known to have been acquainted with the process of making paper as early as the Christian era, and are supposed to have early used various barks, the soft part of bamboo stems and cotton in the manufacture. From thence knowledge passed to the Arabians, and from them to the Moors in Spain, where hemp and flax were also used. Linen paper was first made in Europe about the twelfth century, and water-marks were invented as early as that time. The first patent taken out for paper making in England was 1665, showing that country to have been far behind in the introduction of the new material, though afterward the process was perfected until almost all the fibrous vegetables were used, and English papers were equal to those produced in other countries. The principal materials used now are cotton and linen rags, waste paper, straw, esparto grass, wood, cane, jute and manila.

In the manufacture of paper the first object is to prepare the materials for subsequent processes by their reduction to a pulpy condition. This is done in various ways by different machines for each kind of material used, the general plan in making rag paper being to reduce the articles to a state of fibre by separation and division. All impurities are then removed by long-continued washings and the addition of chemicals, after which a machine called the beater reduces the mass to a fine pulp. The size may be added at this stage of the operation, or later, in the paper-making machine, but the color, if any, is mixed and put in here. Within a few years clay has been used to give body to the manufactured article, the alumina adhering closely to the fiber; it is said that all kinds of paper will carry from 5 to 15 per cent. of this substance, with the effect of improving the quality if not used to excess, though too great an amount weakens the paper and renders it brittle.

The only difference between the foregoing process and that used where waste paper is the material used consists in the removal of ink by boiling with soda, which unites with the oil, thus removing the impurities. Straw is cut up in short lengths and boiled with caustic soda under high pressure to separate the fibers, after which it is reduced to pulp as rags are. Esparto grass is treated in the same way, though it makes a paper vastly superior to straw, owing to the toughness of its fibers.

The process of reducing poplar or whitewood to pulp is a very interesting one, the cord wood being fed to machine which slices it up into pieces about half an inch long across the grain at the rate of forty cords per day, when it is digested by the agencies of heat and caustic soda, after which it undergoes several processes, and is then mixed with rag pulp and made into paper. Cane is disintegrated by being heated by steam and then fired out of a steam gun against a solid target. Manila fiber makes a very strong, fibrous paper, very valuable when much wear is expected. The process of reduction to pulp is quite simple.

It would be impossible to give an account of the process of manufacture from the pulp to the finished product, as the machinery by which all paper is now made is very complicated, but the pulp is thinned with water; spread evenly on a wire frame of the proper size for the paper intended to be made; dried by an air pump; carried on a blanket to the press rolls, three sets of which reduce it to the proper thickness; carried thence to the drying rolls—a series of steam-heated cylinders, of which there are varying numbers, sometimes as many as 100 being used, though for ordinary work eight or ten are sufficient; after which it is received upon a reel. Fine papers are then calendered, or pressed, by powerful iron rollers.

Paper-making machinery is truly a triumph of mechanism, and is almost automatic in the long process through which the delicate sheet of pulp is carried until it emerges dried paper. The saving in labor by the invention of the process now in use is a very large item in the expense of production, as by the old hand process eight men and as many women were required to attend one vat capable of producing about 150 pounds of pulp before it was turned out as paper.—*Sel.*

Found Out.

On the top of a hill was an orchard, and in one of the trees was a boy stealing apples; another boy was at the bottom of the tree, on the watch to see that nobody found them out.

Nobody was near that they could see; but that did not prove that no one saw them; for seven miles off, Prof. Mitchell, the astronomer, was examining the setting sun with his telescope, and the hill happened to come within its range; the actions of the boys, the very tell-tale look on their faces, attracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater eye and a sharper eye, and the eye followed them. It was God's eye, and his eye is on us. It sees near, it see afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us, too, by name. Professor Mitchell did not know the boys. God knows.—*Sel.*

"Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

COMMENCEMENT.

(*From the 9th page*)

ington, Ill., on "Wholesale Emigration from Ireland;" W. H. Mason, Down's Station, Ill., on "Our Conception of Deity; What Matters It?" and J. H. Piper, Majority Point, Ill., on 'Our National Antagonists." These gentlemen all grappled with their subjects in a fearless, manly way, which indicated that they may be looked for hereafter in the ranks of those who are bearing the heat of the day in the stubborn moral and political battles.

An empty chair was draped and set in position in memory of P. W. Weller, who would have graduated in the classical course, but was called away by the Master about two months ago.

The friends of Westfield College never indulged higher hopes for its future than at the present. The catalogue shows a considerable increase in attendance; and the management has certainly been such as to command the confidence of all reasonable people. The Board of Trustees, without a dissenting vote, continued all the members of the faculty in their places.

C. V. C.

—The local option bill which last week passed in the House of Commons was at first voted down. The following is the comment of a temperence exchange upon that vote: The temperance people of Great Britain are lamenting over the defeat in Parliament of a resolution endorsing the local option movement, by a vote of 248 to 134 While the hope of its passage had not been entertained, the disappointment was great that the vote in its favor was not larger. One single memorial for it was sent in, signed by 13,000 clergymen of the Established Church, including fifteen bishops, with deans, arch deacons, canons and prebendaries. Sir Wilfred Lawson made a powerful appeal for its adoption. Mr. Gladstone, to the sore disappointment of the temperance party, opposed its passage John Bright was clear and brave and strong for it. The Chancellor of the Exchequer, followed by all the government officials who were present, voted for it. Political "inopportunity" seems to have guided much of the opposition. Politics or rather policy runs in like grooves in both countries, moral principle immolated on the altar of party ends. But this cannot always be so. Principle will break the trammels of party bounds.

—The soul by nature, is under the wrath of God; and under the power of sin and Satan, and under the curse of the law. Do thou as did David, beseech God to redeem thy soul: "The redemption of the soul is precious."

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$158 40
Eli Tapley..... 124 74
C. C. Foote..... 25 00

—Bro. Hinman reports the following sums received by him: John Morrison, Mt. Paiatine, Ill., $5.00; Peter Howe, Wenona, $2.50: Bro. Park, Lostant, and J. E. Countryman, $2 00 each; J. F. Browne, A friend, A. Osgood, Lostant, and Dr. Atwood, $1.00 each; collection at Tonica Congregational church, $4.72. Total, $20.22.

WESLEYAN.

—Rev. L N. Stratton, who attended the commencement exercises at Wheaton, was, on account of business connected with the Publishing House at Syracuse, unable to attend the annual meeting of the National Association on Thursday last.

—Bro. J. M. Snyder, the Nebraska home missionary, has established a new postoffice with the euphonious name of "Verdurett." Bro. S. is postmaster and his good wife assistant, and until Congress shall make an appropriation for a cut-stone building the office is kept in the sod house which is also Bro. Snyder's home. He reports that he is preaching every Sabbath, one of his appointments being forty miles away. He expects to begin a meeting soon in his own house, which will be transferred to the school-house when that is built.

—The meetings of the Wesleyan Boards were held during the second week in June. The Missionary Society has received during the year ending June 1, 1880, $2,512 69, and paid out during the same time $2,709 89. This, says the *Wesleyan*, is an improvement of more than 15 per cent over any year for seven years past. The receipts for the *American Wesleyan* during the year showed an increase of $1,301.30 over that of the year ending June 1, 1879. These are encouraging facts.

UNITED PRESBYTERIAN.

—The 22nd General Assembly of the United Presbyterian church met this year in Xenia, Ohio. It was composed of 225 delegates from 56 presbyteries. The Rev. E. T. Jeffer , D D., President of Westminster College, was chosen moderator.

The statistics of the year show a total of 9 Synods, 59 presbyteries, (a gain of 1,) 693 ministers, 813 congregations, of which 158 are vacant, 82,189 communicants, (an increase of 1,327.) 760 Sabbath-schools, of which 627 are open through the whole year, 83,126 Sabbath-school scholars and a total of contributions from Sabbath-schools of $20,660. The total contributions from the whole church, for all religious purposes was $826 794, or an average per member of $10.43. Out of the 813 congregations, 272 are reported as contributing to all the funds of the church.

The missions of this church are located in India and Egypt. In the former country four districts are occupied by 5 ordained missionaries and 4 teachers. 2 ordained native ministers and 37 teachers and helpers. There are 6 organized churches, 304 communicants, being an increase of 35 during the past year, and 1,426 pupils in schools. In Egypt there are 8 foreign missionaries, and 14 teachers, 6 ordained native ministers and 6 licentiates, 127 native teachers and helpers, 11 churches, 985 communicants, an increase of 37; 44 schools with 2,218 scholars. The contributions in the missions for religious purposes were $9.391, or an average of more than $7.20 for each communicant. During the past year an unusually large amount of money has come by bequests into the mission treasury, including about $21,000 from the estate of Archibald Stewart of Indiana, Pa., with about $20,000 more expected from the same source during the coming year. Other bequests will swell this amount to about $50,000.

The chief work of this church among the freedmen is in connection with the college at Knoxville, Tennessee, where in the collegiate and academic departments, 235 students are enrolled.

REFORMED PRESBYTERIAN.

—The Synod of the Covenanter church met this year in Philadelphia. This body represents the original, historical Covenanter church of Scotland. Various bodies have broken off from it from time to time. A portion of its members long ago united with the Associate Presbyterians, or Seceders, to form what was known as the Associate Reformed Presbyterian church, and which was one of the bodies which formed the present United Presbyterian church. The New School R. P. Synod, from which George H. Stuart was suspended some years ago, and which has recently been agitated by the Woodside case in Pittsburgh, is also a distinct body.

This church has a completely organized foreign mission, located in Syria, with four ordained missionaries, one of whom is also a physician and two lady teachers, and with eight or ten outlying stations where schools are taught by native Christians. A mission among the Freedmen at Selma, Alabama, is manned by two educated men of color; a mission has been begun among the Chinese in Oakland, California, where some thirteen converts have been baptized during the past year; and a work among the Chinamen in St. Louis, Cincinnati, Pittsburgh, Philadelphia and Boston is maintained by the churches of this body located in these cities. The Theological Seminary is conducted by three professors, and a new college is being erected at Beaver Falls, Pa.

—The work among the Freedmen at Selma, Alabama, was reported as prosperous. There are at present four teachers besides the Rev. G. M. Elliott; one hundred Sabbath-school scholars and 271 scholars in the day school. About six thousand dollars have just been subscribed for the erection of a school building. The salaries of the active professors, Sloane and Willson, of the Theological Seminary were increased $500 each. The standing committee on National Reform presented a full report recording the gratitude of the Synod for the prosperity of the movement and recommending the the *Christian Statesman* of Philadelphia. Two lay delegates were appointed to the Pan-Presbyterian council in addition to the ministers appointed last year. They were instructed to maintain in the council the principles of the church in respect to psalmody. The ministers were also directed to preach appropriate discourses on Sabbath, June 20, in commemoration of the bicentenary of the Sanquhar dec-

laration of the Scottish Covenanters. One hundred and fifty delegates were in attendance, and the next meeting is to be held in Pittsburgh in 1880.

BAPTIST.

—The anniversary of the American Baptist Publication Society at Saratoga, N. Y., reported the receipts of the business department to be $281 270, and of the missionary department $68 300: increase of the latter $11,240 over last year. All expenses have been met, and the missionary department has a balance of $5 687 in the treasury.

—Elder Barlow of the Menomonie, Wis., church, attended the annual N. C. A. meeting and Commencement at Wheaton. He is looking as hearty and strong as when he stood the storm with the rest of us at Boston. He is now preaching three times on the Sabbath and attending two Sabbath schools, one of which he superintends. This school is five miles in the country.

—The Menomonie church having been beset by the lodge on every side in its association, has withdrawn and taken an independent position, determined to stand for God and with him if it must stand alone. While sorry for the necessity, we are truly thankful to God for the grace given to these brethren, enabling them to take this position of protest, rebuke and separation from entangling alliances. May God richly bless this church and extend its labor and influence.

—A while since we commented upon the remarks of the *Central Baptist* of St. Louis which were quite severe in their criticism of the Boston meetings and manifested a strong sympathy for the lodge. It transpires that the editor is a Freemason and is an obedient dupe of the "high priests" of darkness.

—The *Jubilee Banner* published at 2225 Franklin street, Philadelphia, by Rev. E. C. Romine of the Fiftieth Baptist church, lately published in full Robert Armstrong's "Thirteen Reasons why a Christian should not be a Freemason."

REFORMED CHURCH.

—The minutes of the Particular Synods for 1880 give the following figures: Churches 510, ministers 544, families 43,289, communicants 30 208, received on confession 3,272, Sabbath-schools 645, Sabbath-school scholars 80,445, contributions for religious and benevolent purposes $173,978 97, for congregational purposes $849 224.86.

—The General Synod was held this year in Dr. Vanderveer's church in Brooklyn. One hundred and thirty members responded to the first roll call. The denomination numbers 1,500 churches, 80,000 church members and upward of 400,000 worshipers.

HOLINESS WORK.

—A State Holiness convention was held in Indianapolis, Indiana, and a permanent organization was formed a few weeks since. Rev. G. Haines of that city was elected president and his paper, *The Pilgrim*, adopted as the organ of the Association.

GENERAL.

—The M. E. General Conference declared that hereafter candidates for the ministry must take a pledge to abstain from the use of tobacco.

—Dr. John Hall says that the members of his church, whose edifice cost about a million dollars, have during the past five years given more than it cost to outside benevolent objets.

—It is estimated that 2,400 persons were converted at Moody and Sankey's meetings in St. Louis. Mr. Moody spoke 168 times, and addressed 197,000 people.

—Four hundred and eighteen persons were added to the Tabernacle church in Brooklyn (Dr. Talmage's) on Sabbath, June 6th, chiefly on profession of faith in Christ. One hundred and five persons were baptized. The total number of members in the Tabernacle now is 2,061.

—A Calcutta missionary declares that idolatry in that city is rapidly becoming an irksome thing. The recent frooja in honor of Sarasvati, the goddess of learning, was celebrated with much show but little heart. The number of images made for worship is constantly diminishing, and worshippers are growing indifferent. The census of missions is to be taken next year, and it is estimated that it will show an increase of 200,000 native Christians in India, Ceylon, and Burmah for the last ten years—500,000 in all. Where is the doubter in the success of Christian Missions?—*Heathen Woman's Friend.*

—Edward Kimball, the debt raiser, says that the three financial calamities of a church are: (1) A fund for the support of preaching, so that the people need not pay expenses for the house of God. (2) One or two rich men, on whom everybody leans, and whose property the church feels at liberty to appropriate at its pleasure. (3) A debt.

News of the Week.

—A Gold Hill, Nevada, dispatch says a terrible accident at the Yellow Jacket mine occurred on Friday, occasioned by a car load of tools falling from the surface to the bottom, where eight men were at work. Four were killed instantly and several injured.

—A blast exploding unexpectedly in an excavation on the river bank, between West Forty-fifth and West Forty-sixth streets, New York, Thursday afternoon, caused the death of three out of sixteen workmen employed there.

—The Prohibition National Convention was held in Cleveland last Thursday. One hundred and forty-two delegates were present, representing twelve States—Arkansas, Connecticut, Iowa, Massachusetts, Michigan, Minnesota, New Jersey, New York, Ohio, Pennsylvania, West Virginia and Wisconsin. The Rev. Dr. Minor of Boston, was made President. The principal speeches were by Dr. Minor and Judge Black. The candidate for President, Neal Dow of Maine, was nominated by acclamation, and for Vice President, H. A. Thompson of Westerville, O., president of Otterbein University.

—A gentleman just arrived in Chicago, says the *Inter-ocean*, from a tour through the tier of Southern States says: "I was everywhere met in the South with the remark that success to the Democratic party in 1880 meant a vindication of the cause of the Confederacy which was lost by the wager of battle. Time and again was I asked to answer why, if Confederate soldiers and officers were good enough to hold office and take part in the government, Confederate soldiers were not good enough to be allowed pensions?"

—During Tuesday, Wednesday and Thursday of last week the arrival in St. Louis of colored refugees was very large, and every available space in and about the relief headquarters was crowded with the immigrants of all ages, sexes and sizes. If the statements of the new-comers are to be believed, the exodus has only set in. The negroes of Mississippi and Louisiana, especially the latter State, fear a revival of the Kuklux and bulldozing rule, and they are all preparing to leave, in many instances sacrificing what little they possess for a sufficient sum to transport them to St. Louis. Numbers are now encamped on the river bank at various landings, awaiting the arrival of boats to convey them to that city. Nothing can be done to check the stampede, and it is thought that by November many counties will be entirely depopulated of colored people.

—The official statistics show that France has been enjoying great business enterprise. For the first five months of the year the imports increased over a hundred million francs, and the exports forty millions, as compared with the corresponding period in 1879.

—Dispatches from Constantinople state that constant additions are being made to the funds at the War Office, supposed to be in anticipation of war with Greece. It is believed Russia is secretly inspiring the Sultan with the idea of resistance. There can be no hope of Turkey accepting the advice of Europe while the influence of Osman Pasha and Said Pasha, who are simply Russian instruments, prevails.

—In the House of Commons last Friday, Sir Wilfred Lawson's local option resolution, giving to the inhabitants of any district the right of determining whether licences to public houses shall be renewed or not, and which has been rejected in several successive sessions, was adopted by 229 yeas to 203 nays. Gladstone and Lord Hartington voted against the bill, and Forster, Sir William Harcourt, Mr. Chamberlain, and some other members of the government voted for it.

—A motion will be introduced into the House of Commons to the effect that the erection of a national Napoleon memorial in Westminster Abbey would be inconsistent with the national character of the edifice, opposed to the sentiment of the English people, and calculated to impair the friendly relations with France.

—A Vienna correspondent says the Greek Minister of War has issued orders summoning all officers and soldiers on furlough to join their regiments immediately. The Greek Men of War are being armed, and torpedoes sunk at varions points on the coast.

—The Democratic National Convention is meeting in Cincinnati this week. Seymour and Tilden, who have been prominent as candidates have positively declined. Judge Field, Senator Davis, Gen. Hancock, Senator Bayard, Hendricks and Judge Pratt are prominent names.

—The one hundred and fifth anniversary of the battle of Bunker Hill was kept a high holiday in Boston and vicinity on the 17th.

—Waite, the President of the First National Bank of Brattleboro, Vt., was an accomplished forger. He is missing, and so is a quarter of million dollars. The First National Bank of Newark, N. J., likewise mourns the loss of a cashier, simultaneously with the discovery of a $300,000 deficit.

REFORM NEWS—Continued.

sideration. I find, however, in conference with brethren, that it will require revision and more time than I am able to give it at present. I will simply say that my general plan is to begin in the East, if satisfactory arrangements can be made, say Vermont, Aug. 31st, and move forward through consecutive States, holding our next annual convention west of the Mississppi, say in Des Moines or some other large city. I will report further as soon as practicable. J. P. STODDARD.

FRIENDS IN NEW HAMPSHIRE.

At this time the appeal is made to you in behalf of the Redeemer's cause in New Hampshire, not that you will do more than you are able, but we hope and pray that the Father of all, and the giver of every good gift, will make you abundantly willing by his grace, to do as much as possible now. We feel that many have, perhaps, done all they could so far; still, there are others who will do something now; and still others who have done nothing because they have not been asked, and have not realized the need. Will not all be making further efforts, distributing tracts and *Cynosure* supplements, and thus seeking to inform those who have not become aware of the dangerous character of the secret lodge? Excellent tracts may be had of Ezra A. Cook & Co., Chicago. Others as valuable may be had of the National Christian Association, 221 West Madison St., Chicago. These tracts are furnished at seventy-five cents per thousand pages direct from the publishers or through the agent of the New Hampshire Christian Association, New Market. Supplements containing the grips and signs, (with illustrations) of seven degrees of Masonry, Odd-fellowship and Knights of Pythias, are furnished at two dollars per hundred.

The agent will lecture anywhere that appointments are made when the friends will contribute enough to pay expenses, and one dollar per day when he is employed. Prof. S. C Kimball of New Market, will also lecture when called upon.

Cannot the friends in Strafford, Belknap, Carrol and Rockingham make preparations for lectures in various places within those counties, so that lectures may be given in regular order. Let us hear from every one by letter as to what he is able and willing to do. Whatever that work may be, if each of us take hold of the work he can do more earnestly than ever we shall soon see the triumph of the Lord Jesus, and the downfall of that system which is alike destructive of the rights of the citizen, the happiness of the family and the purity, nay, the very being of the church of Christ, in whose interest I am truly yours,

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Home and Farm.

Homely Plenty.

"Can you tell me," said my friend, "how to grow poor gracefully? I do not feel that we can sacrifice our pleasant home and go to a humbler one, because of associations with this which money cannot buy. But when I try to reduce our table expenditure the meal looks so stingy and the children are so dissatisfied I am sick at heart."

"There is only one way," I replied, "to reduce expenses in a satisfactory manner, and that is to keep in mind that there must always be a homely plenty. If one article of food is too dear do not stint it to a meager dish, but give it up altogether and descend to cheaper and plainer fare; always bearing in mind to have the food as nutritious as possible."

"Why, how do you do it?"

"I think if I had been living in a luxurious way, with my roasts and my game, my ice creams and puddings, my foreign fruits and rich cakes, I should at once sweep my board of these. Soups and stews flavored with a French delicacy, and a variety of vegetables nicely dressed, should still give abundance of good food. For dessert the great variety of prepared cereals offer us simple puddings, and for fruits our own apple orchards are not to be despised."

"But how if you must step a little lower down the hill?"

"Then I would discard meats altogether. Milk, at less price, used freely in the cooking and lavishly on the table should supply the nutriment. How good the fare seems where milk is plentiful! How nice the cracked or parched wheat, the oatmeal, the steam-cooked food with cream, or even plain milk! When I left off the use of meat, I would also lessen the quantity of vegetables and depend more on grain food. Vegetables have in themselves little nutriment and are only useful with concentrated food, like meat. At the same time I would change my white bread for brown for two reasons: one, its expensiveness, the other that white flour has been robbed of the very elements that make bone and muscle. Look at a family of children fed mainly on white bread and butter and their pale and flabby faces tell the story. To get the tough, hearty, rosy children of old time we must go back to old time fare. And here one is reminded how through Mrs. Stowe's New England stories shine the warmth and glow of this same homely plenty.

"The bread of our ancestors was made from the whole grain of rye, ground fine, mixed with one-third Indian meal and sweetened with molasses. It was then baked several hours in a moderate oven. We bake it too little. True, it had a crust almost needing an ax to part it, but keeping it a day or two in the cellar remedied that. These very crusts, how toothsome they were and grateful to the stomach! They were perfect anti-dyspeptics."

"Butter and sugar, I find, make enormous bills, yet I do not like to say continually, 'Spare the butter; stint the sugar.'"

"The way to manage the butter question is to leave the article off the table at some meals. By dressing the dishes with what is necessary beforehand it can be left off always at dinner and frequently at breakfast. And as for sugar, when you cease from rich desserts and from cake or pie, when you use baked apples or stewed prunes or dried peaches for sauce, you will find a vast difference in the amount consumed; and really, though sugar is a good thing, it in some measure hides the individual flavors of things. Plenty of fruit in its time. Plenty of milk at all times. Variety of breadstuffs well and plainly cooked; this is my outline of a homely abundance with which the heart may overflow with gratitude to the Giver of every good gift.—*Christian Union.*

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING June 12, 1880, from A Andre, S Avery, W Amidon, E Collins, J W Cain, N Callender, J L Davies, R Drinkwater, Mrs S F Durfee, W Evans, J Frazier, J Hepburn, P Harrington, T C Haines, B Harper, P P Jayne, J H Kingsley, J G Laughlin, T Lowe, S Y Miller, A W Murphy, Mrs U P Merrell, J N Norris, Rev S S Palmer, H Preston, J A Post, S S Robinson, H B Stiles, B Ulsh, W T Wilson, L C White.

Letters Received during week ending June 19.

R Armstrong, A E Alexander, R Agard, J H Austin, J Blount, J O Doesburg, Wm M Dean, A L Dearing, S Edwards, J M Frink, J Frazier, J A Gordon, E I Grinnell, A W Hall, D Koerner, H L Kellogg, O M Lewis, J W Margrave, F Morath, W H McChesney, J I Pierce, A J Phillips, J Prothero, J Phillips, M & M Roberts, B Smith, O B Scott, H Siemiller, T Walsh, A Wilson.

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No. 3	84	84½
Rejected		70
Winter		1 08
Corn—No. 2		35¾
Rejected		34
Oats—No. 2	27⅛	28¼
Rye—No. 2		75
Bran per ton		8 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	9 50	13 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 72
Mess pork, per brl		11 25
Butter medium to best	10½	18½
Cheese	4	9
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 00	2 10
Clover	3 90	4 00
Flax		1 35
Broom corn	3	9
Hides—Green to dry flint	6¼	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	55
Unwashed	18	38
LIVESTOCK—Cattlechoice	4 45	4 80
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
Hogs	4 15	4 65
Sheep	3 25	4 50

New York Market.

Flour	$3 50	8 25
Wheat—Spring	1 07	1 18
Winter	1 05	1 25
Corn	48	53
Oats	37	44
Lard		7 12
Mess pork		11 95
Butter	12	22
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Wool	15	56

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Topics of the Time.

Three boys, Ohr, Mann and Sammett, the oldest of them just eighteen, were hung at Canton, Ohio, last Friday, for the crime of murder. The two former were tramps from Chicago, and killed an aged companion for his money. The third killed a young man who was witness in a case in court against him, after threatening him in vain to falsify his testimony. In the case of at least two of these boys the inspiration for their dark deed came from the vile and trashy literature which is sold from all our city news stands. Father Yant, of Bolivia, an aged minister well known to the readers of this paper, visited them a few days before their execution and conversed with them on their sin and danger of banishment from the presence of God. He reports the sad interview in the *Young Reformer* of Chambersburg, Pa. Judge Meyer, on sentencing Sammet, referred to his pernicious training in these solemn words: "In the days of your youth you remembered not your Creator; you turned a deaf ear to the voice of his inspiration; you heeded not his unring entreaties—the utterances of his boundless love, which ever said, 'My son, give me thy heart.' Alas! that heart of yours was open to other less holy inspirations. It was full of the false notions and corrupting sentiments of our yellow-covered literature, which for the most part furnishes the intellectual food of young America. A scourge to our country, more infectious than direst contagion, against the contamination of which every household in the land should be vigilantly guarded, by a sanitary cordon and other defensive regulations, most rigidly enforced. For woe unto us as a people if the seed of evil, thus sown broadcast, be suffered to take root, grow up and bring forth its deadly fruit."

The Democratic National Convention met in Music Hall, Cincinnati, last week, and after a session of three days nominated on the second ballot General Winfield Scott Hancock, of the army, for President, and William H. English, of Indiana, for Vice-President, by acclamation. There seemed to be no division of sentiment between Northern and Southern delegates on any important question, and the long-standing feud between the Tammany and Tilden factions was healed, the delegation of the former having been excluded from the convention, and Mr. Tilden having withdrawn his name before balloting begun. Gen. Hancock is an untried man in civil life. As an officer his record is good, though as a leader he has here also been untried. After the death of of General Meade he was assigned to the department having its headquarters in New York. In 1866 he received the thanks of Congress for his services at Gettysburg, where he was wounded. His name was somewhat prominent before the Democratic conventions of 1868 and 1872, but in each case a man of experience in civil life was preferred. Mr. English was a member of Congress during the Kansas-Nebraska troubles before the war, and was persistently on the slavery side of that great debate which martyred Sumner and John Brown.

After all the pother that has been made over the Egyptain obelisk by Masons high and low, it will strike most people as amusing to learn the big stone is to be received with Masonic honors on its arrival in New York about the middle of July. The sachems of the lodge have decided by a large majority against the Masonry of the obelisk, but so long as there is an opportunity to display their white aprons and mysterious genuflections Freemasons don't ask anyone's opinion, good or bad, but carry through the farce with strumpet face; and they are going so far in this instance that even the lodges of Washington city are arranging to attend in force and with grand display. It is not to be regretted that this matter is in preparation. A general acceptance by the Freemasons of to-day of the religious symbolism of the obelisk is at least legitimate in the sense of recognizing the system itself as Masonic. More correctly, they should recognize their order as the modern and subordinate counterpart of the Osirian sun-worship, identical in spirit and theory, yet with the exterior adornings necessary to popularize a religion of Cain among a people who acknowledge the will of God made known through Christ as the only true worship. The oftener and more emphatically Freemasonry allies itself to the world-religions whose abominations are historical, the sooner will it appear to the people of God in its true character.

The Gladstone ministry in England is passing through a trial such as the National Reform Association for the religious amendments is endeavoring to prevent in this country. Bradlaugh, a notorious atheist, whose like we nearly have in Ingersoll, was elected to Parliament as a Liberal. He first refused to take the usual oath of office, since it recognized God, but later assayed to do so. The Tory opposition have made all the political capital out of this matter possible. Securing a majority vote they refused Bradlaugh the right to affirm, and imprisoned him for perjury because he took the oath. They finally must yield, since their method is making a popular martyr of an infamous man, and Bradlaugh is expected to take his seat this week. Not being familiar with the unwritten constitution of England, we can not so readily judge of this case as if it had transpired with us. We have nothing but public sentiment to prevent the nomination and election of Ingersoll to high and responsible office. As the story goes, the old lady was right when she said that was powerful enough to prevent Ingersoll being governor of Illinois; but it would not have prevented him had he been nominated and elected. What we need, and what England needs if she has it not, is such a provision as shall make it unconstitutional for such men to make laws for a nation whose entire legal system is based upon the precepts of that God, whose existence they proudly ignore and whose mandates they scoff.

"THAT SCOURGE OF SMALL CORDS."

I have taken up my pen with the hope of concluding the articles on this subject. It is not necessary to give the public the causes that have so long delayed it; they were unavoidable. The idea is, that the Temple was a type of the kingdom of Christ, the church: that this scourge is a type of the power Christ has bestowed upon his kingdom, the church, and put within her by his Word and Spirit; that as he then used his scourge to purge the Temple, so this power is now to be used to purge his church; to drive out of her will-worship, idolatry, the selfish, mercenary and worldly spirit; the mingling of his worship with the will-worship and idolatries of heathen secret orders, and the selfish, mercenary, worldly spirit of fairs, festivals, dances, bazaars, suppers, concerts, etc., as a means of securing support, financial and popular, for his cause. It is to establish the truth that the Lord demands that what is given for his cause shall be a direct gift of love and devotion to him, given willingly out of the abundance he has given them; not in a roundabout way of fairs, suppers, concerts, etc., for their own amusement and delight; that the man who worships and serves him is to do it singly, and with all his soul's powers and gifts through his kingdom, the church, not even partly through "human brotherhoods" and through the insulting heathen "auxiliaries and supplementals."

That grand old man, Alexander Campbell, truly said, "the Christian church needs no auxiliaries in any one of the objects or purposes for which she was founded. And any man who will do the deeds of benevolence his Lord requires, will not have a dollar (and he might have added a day or night) to spend on the seven mysteries of Freemasonry."

And whatever of benevolence or good he may do in there, as a Christian, is a reproach on the church of Christ, virtually saying he could not do them in the church, therefore his "auxiliary" or "supplement" is so much better than the church! And the man, the half or five-sixths of whose heart, days, nights and money are in other societies,—what right has he in the church?

One-half or one-sixth of his heart in the church! Will such devotion be acceptable, or extend the Lord's kingdom? So soon as the world is brought to know and believe that such is the doctrine and discipline

of the church of Christ; that the man who believes partly in Christ and partly in Baal; bows in the house of God and also with the Syrian king in the house of Rimmon; gives five-sixths of his time and money to other causes than the cause of Christ, and blends the customs of society, the laws of the world, and the law of Christ, to make the law of his life—that such a man can not remain in her, then will the world have a stronger and truer respect for her. And when men do *come into* her it will be known they have *come out* of the world.

But, one says, with this purging scourge you will drive some good men, some true believers out of the church! Well, I am not sure of that; neither are you. Be it so, in preaching the Lord's doctrine and using his given power of discipline, we are not responsible for consequences. That truth and power is to be used: first, for his honor; second, for the true and highest interests of men. If there was any true Messianic Jew engaged in mercantile business that day in the temple, I guess he would have had to march before the "scourge" until he learned better faith and manners in the house of God.

"But," says one, "by such doctrine and such discipline you will rend the church all to pieces!" If the teaching is Christ's, and the discipline required by him, you do your duty as Christ's followers and officers and leave the consequences with him. It may be he is able to take care of his own. My dear brother, did you never read the story of Uzzah and his new cart? Perhaps you had better read it in the 13th of 1st Chronicles. Perhaps, on account os the way, or use of the goad, the oxen stumbled. Uzzah put forth his hand to hold up the shaking ark. It cost him his life! You have got the ark on the "new cart" of Masonry, festivals, fairs, concerts, etc.; easy ways of carrying the burden of it. Now, when under doctrine or discipline, such oxen begin to stumble, beware how you offer to steady the shaking! Remember Uzzah! Brethren, had we not better, like the Levites, lay it upon the shoulders of our love, and with the firm step of faith, carry it? Then we will be safe.

Whether my pen shall ask a voice through your columns soon again I know not, but I know, with you and many others, I will labor, pray and wait for

DAYLIGHT.

JOHN C. SPENCER wrote under date July 15th, 1830:

"In one word, I consider Freemasonry in direct hostility to the government in all cases where it cannot control it; as producing an utter disregard of all civil duties where they come in collision with its interest; as demoralizing in its very nature, making bad men and citizens of all who adhere to its obligations; creating injurious distinctions in society; giving privileges and advantages to one set of men over others equally meritorious; exercising a most potent influence upon our elections by secret and I fear corrupt means, and altogether more dangerous to our country and its government than any standing army, however numerous it could possibly be."

ANTI-MASONIC PRAYING MATTER.

BY A MEMBER OF THE REFORMED CHURCH.

By the grace of God prayer has become spontaneous to many; yet a few directions in regard to the matter of prayer may prove helpful to some. In the main the Lord's prayer contains all the matter a Christian has to make use of in his supplications to the throne of grace, nevertheless he sometimes has to enter into particulars, as circumstances give occasion for it. The Lord who hears prayer controls all events, and according to these our devotions should be regulated, which has also been practiced by the saints under the old and new dispensations.

I, however, want at present to call special attention to Anti-masonic material for prayer. A Christian who is an Anti-mason, not only by initiation, but from personal conviction, is expected to work and pray for the destruction of Masonry; his hand and heart will co-operate to have such an abomination as Masonry discontinued in church and state. Yet may we not assume that hand and heart, work and prayer are, practically at least, too often separated. One contributes and distributes with little or no prayer, while another prays against Masonry, without his personal efforts being in accordance with it. He prays that the Lord will bless Anti-masons in their exertions, but keeps back money, labor and influence; let any one judge for himself whether the prayer of such men can please God, though prayer should least of all be omitted.

The poor cannot give much, but they can pray much, and their prayer is not so liable to inconsistency as that of the rich. The hearts of Anti-masons may sometimes be burdened to the utmost, when they consider how strongly Masonry is fortified and strenuously protected by those who, humanly speaking, would have the greatest power and influence to destroy it.

Editors of Christian church papers, as those of the *Christian Intelligencer* recently did, publish articles in their papers headed "Freemasonry," whereby one ignorant of the character of Masonry would easily be led to conclude that the Masonic institution is not so bad as it is generally represented, although it could, perhaps, be dispensed with without much injury to the public. The Anti-mason perceives that the evil of Masonry is connived at. Editors of church papers, indirectly at least, favor it. Non-masonic ministers, being convinced of its evil tendency, refuse publicly to expose it. The reason why is easily imagined. A large portion of the church is studiously kept ignorant of the nature of Masonry, and Masonic ministers and members, who know that nearly all that has been said in regard to the dangerous tendency of it is true as far as their experience reaches, generally deny the truth from fear or shame; and by their often exemplary external conduct, cause a confirmation of the suspicion that the exposers of Masonry are guilty of exaggeration.

The Anti-mason often lacks the money, opportunity, and influence to counterbalance such an infernal influence. But what shall such a burdened Anti-mason do now? For he can not spend so much money for the cause as he desires; he can not express his opinions in regard to Masonry in the papers, and to such an extent as he wants to; he can not convince those of the evil of Masonry who are willingly ignorant of it, or who are prepossessed in favor of it. Some may say such a one can almost do nothing.

What did Israel do when hemmed in on all sides? They prayed and the Lord commanded the sea to be divided, and caused for them a passage through it. In such an emergency the Anti-mason may be betrayed into the spirit manifested by John and Peter in regard to the Samaritans who opposed the Lord, which ought not to be indulged. But let him pray to God, who is able to put to shame the power and devices of Satan. The Lord will do everything according to his eternal purpose, yet the prayers of his people for the promotion of his kingdom are pleasing to him, and they are often the means by which the Lord does marvelous things. Scriptures and experience amply prove this assertion.

Let then the feeble and dependent Anti-mason pray that the Lord will not allow the Masonic cause to prosper. Evil as the Masonic institution is, Masons at their meetings pray that the "Great Architect of the Universe" will promote their cause. But let all Anti-masons pray that the Lord will soon exterminate it, at least that no Christian church shall allow a Mason to be member of it. Let him pray that the Lord may give faithful men in the ministry, who understand the difference between good and evil, and who will be bold enough to follow the Lord's injunction to the priests (Ezek. 44: 23): "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." Let him pray that editors of church papers may make impartial investigation in regard to the character and principles of Masonry, and that they may have honesty and fidelity to tell the whole truth; that no worldly considerations may move him to deviate from the path of rectitude; that the Lord may cause them to confess their sins, not only in secret, but also in public, as far as they have been guilty in giving deceitful impressions of Masonry to the public, and consequently promoting thereby the work of darkness.

Let Anti-masons of the Reformed church, especially, pray that light on Masonry may be shed through the length and breadth of their church by means of the *Cynosure* and Anti-masonic publications of various kinds, and by men who publicly expose it; that finally the laymen of our church will be opposed to Masonry to such an extent that no minister who favors the order will be supported by them. At present many a minister of the Gospel may consider his opposition to Masonry detrimental to his temporal concerns, and this may be true, for to do the Lord's will often involves self-denial; but may the time soon come when the reverse will be the case in our church.

Let us pray that in every congregation of the Reformed church there may be at least one man who has the means, desire, prudence and courage necessary to expose Masonry among his fellow church members to such an extent as to make them to know, hate, despise, renounce and denounce it according to their respective relations and circumstances. When such prayers will be offered up daily by Anti-masonic Christians, who can tell what may be the result, and if such prayers be answered, the writer of this article, and no doubt many with him, will rejoice in the mighty deeds of the Lord, and will praise and magnify his holy name.

REPLY TO FOREIGN ANTI-SABBATARIANS.

Now, the argument with these foreigners ought to be very short and decisive. You have come here into a nation founded by men whose ideas and characters were moulded by Protestant Christianity, of which the Sabbath is an essential part. The fathers of this nation entered upon a new social venture, which the energy and intelligence derived from their religion made an unparalleled success. So soon as their enterprise became a success, and their stock in the social venture rose far above par, they welcomed to participate with them as shareholders men of all countries and religions—Papist, Jew, deist, atheist as well as Protestant Christians, giving them equal rights of citizenship with themselves—to acquire property, vote in elections, worship God as they please, or worship not at all if they prefer. Ought not this to be liberty enough for reasonable men?

The desirableness of our institutions brought you here to enjoy

what others had prepared for you. And the success which made them desirable was in a large measure due to the Sabbath-keeping religion of its founders and their successors. You found these Sabbath laws here when you came as part of our system. But now you, who were so generously admitted into the joint-stock social venture, and who have so small a minority of interest and numbers, demand that we shall give up the management which has brought us to our high position and manage according to certain new views which you have brought with you. In effect, you demand that, in order to your enjoyment of liberty according to your notions, we shall, so far as social order is concerned, become infidels like yourselves, and give up our commemoration of our God and Saviour through our Sabbath. We must, to suit you, renounce all recognition in our social capacity of the fact that we, like our fathers who instituted this social order, are Protestant Christian men in sentiment and practice.

Now, we cannot afford to subject everybody else's liberty to restraint in order to allow you to enjoy the odd sort of liberty which you demand. We must therefore kindly suggest to you that, if our ideas of liberty and our method of management do not suit you, then you should not have taken stock in this old and well-established social joint-stock concern. If you have misunderstood us and our methods, it is your misfortune, and the simple remedy for the mistake is to withdraw from it. You can carry out of it all that most of you brought in, and many of you immensely more. Depart in peace.

The world lies open before you. If you still prefer to dwell on the Western Continent, there is Mexico, in which your notions of the Sabbath prevail; or Brazil and the States of South America, where the Sabbath will give you no trouble. If you choose to return to Europe, there is Russia you may join the "advanced thought" of your party—the "Nihilists." In Germany you will find the "Internationalists," with ideas of religion and the Sabbath kindred to your own. In France you will find the remnants of your allies, the Communists, maintaining religious ideas similar to your own. Go in peace, and leave us to endure what you deem the oppressive load of a Sabbath, with laws protecting the Sabbath. —*Dr. Stewart Robinson.*

Good works do not make a Christian, but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. None is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for him. —*Luther.*

—Subscribe for the *Cynosure.*

The Educated Man.

COMMENCEMENT ORATION OF C. W. HIATT, WHEATON COLLEGE, JUNE 17, 1880.

The genius of civilization dwells on a narrow strip of earth, a thousand miles wide and stretching from Moscow to the Golden Gate. The traveler along this strip passes from the thirteenth to the nineteeth century. He moves from the daybreak of liberty, where the people are infants, to the glory of its noon, where the people are men.

The maps of the rest of the globe might be colored black. There *is* no *civilization* with throbbing pulse. There is no Bible, striking the chain from the wrist and soul. There, religions lure and drag their devotees into immoral depths. There, government is despotism; society, the communion of slaves. There, the surcharged cloud of misery that covers woman has no rifts. There, not a single trembling star of hope sends a pilgrim ray to pierce the thick gloom of cruelty and vice.

Amazing fact! Two worlds in one! A world of day! A world of night! The highest product of this world of night is a wooden god. The ripe fruit of the world of day is the educated man.

Education is not book learning. It is a wondrous mingling of mental and moral experiences. It is a union of the good and the wise. And when this union is wedded to a splendid manhood, we have the educated man. Those beings that pass through a college course and go shivering into the world, for fear they will sprain an ankle on some unpopular stone; that have not voice enough to shout down the whisper of calumny, or the mew of a fashionable kitten; those beings are not *men*, they are half-educated *machines* that clatter through life, wound up by the crank of public opinion. The educated man comes forth from the mental armory clad in invulnerable steel, grasping a Damascus blade. He steps to the front of every true reform and makes her paths straight. He draws sword on every social obstacle and hews a way for humanity to pass. He crushes false creeds and rotten platforms under a heel of iron. He is a giant confronting the foes of mankind.

This giant is an image-breaker, and, as he stands at the threshold of life, he ponders where to begin his work. His heart invites him to cross to those dark continents and destroy the wooden god. Duty requires him to tear down the idols at home.

He looks about him. He sees a people cursed by three phrases: "Our Denomination," "Our Party," and "Our Set." In the first he sees the clay feet of the Christian church. In the second he sees corruption in politics. In the third he sees social misery, the legitimate child of caste, like a hideous monster inhabiting the streets. He sees that men fight and pray and gossip in clans; that clannishness is the prime evil of his age—the parent of bigotry in all its bestial forms, a great devil-fish that has thrown out its hundred tentacles and captured man. He sees that this is the creature he must attack, and that for every downward stroke of his blade an arm must be severed, until, escaping from that horrid grasp, humanity shall arise to the chainless realm of freedom, absolute and undefiled.

Forty thousand church spires pointing to the skies; forty thousand church bells inviting people to pray; the universal Sabbath, sending a holy hush through shop and mine and busy street—these intimate to him that Columbia is Christian. But, with the 'Thou shalt not's' of Sinai stamped on her statute books, he sees crime licensed on every corner; pagan temples on her coasts, moral disease in her plains. He sees the Christless religions of secretism flaunting their banners through every thoroughfare; while free speech, daughter of democracy, lies prostrate in the dust, throttled by the clutch of a Boston mob. He sees the Bible banished from the public school and the name of God an exile from a charter of human rights. He sees the unprecedented paradox, Christian individuals composing a pagan nation, and he reasons from the logic of deplorable effects, that religious *clans* are a curse. He says, What do we care about the five points of Calvin, when five loaves fed the *multitude?* What matters it to us how much water we use, when there is moisture enough in a single tear of repentance to baptize an immortal soul? What do we care for a few human dogmas when the best republic that ever graced the globe is hurrying into an open tomb? Throw down your sectarian bars! Demolish your walls of schism! Rush together in this hour of need—a multitude of brothers, and, with the united strength of the *Christian* church, prop the pillars of the falling state!!

American society claims individuality; but it is a transcript of European caste. Here, as across the Atlantic, an impassible gulf is fixed between plebian goats and aristocratic sheep. Here, a drop of blue blood under a tawny hide, is worth more than a college education. Here, a dollar bill is a letter of introduction to the drawing-room and —church. Here, the gambler at the race-course is snubbed, while the gambler in wheat is coddled. The reason is plain. It is more vulgar to bet on a horse that runs, than on wheat that never grew. Here, well dressed loafers are invited to tea, while the respectable, industrious Jew, covered with the stripes of twenty centuries, is driven from a public hotel. Here, the fell destroyer of woman is brought into the homes of the pure, while his poor victim travels swiftly down that dreadful road of woe—no helping hand stretched forth—with the curses of society ringing in her ears! And the educated man cries, Away with social clans! Better the horrors of a universal commune, where all must struggle alike, than this unchristian, inhuman, living entombment of the poverty-stricken and unfortunate of earth! Come, heaven-sent DeLesseps, and sever the isthmus of caste! Let the long-divided seas of aristocracy and down-trodden humanity run together, and embrace, and, mingling in a common channel, seek the hitherto unreached level of equality and equal rights for man.

Twice has the shout of freedom rung out in this land. In 1776 it came from the throats of three million whites. In 1865, from the throats of four million blacks. That cry must once more ascend, ere oppression seeks its cave. Two clouds darken our political sky. One is corruption; the other, the enslavement of color. Both arise from a common pool—the pool called party. We boast of our government; we exultingly compare it with Great Britain. Why? England is a limited monarchy; but America is a limited democraccy. There, the prerogative of a single sovereign is limited. Here, the rights of forty-five million sovereigns are abridged. One is a government for conquest and—Englishmen. The other is a government of demagogues, by demagogues, for demagogues. And it is a question, whether the heroes of '76 escaped from a worse despotism than they bequeathed their sons; whether the tyranny of stamp tax and tea tax is to be compared with the tyranny of shifting politics, when inscribed on every party banner is the incendiarism of Jackson, "to the victor belongs the spoils;" when mad aspirants for third terms promise us all the ills with none of the benefits of monarchy; and when gold controls the ballot, gold makes the laws and gold measures out our miserable dole of justice. The educated man notes these things and then points to the citizen whose skin is black as he lies murdered in his couch; to the man whose skin is yellow, met by Christian bullets, not Bibles; to the man whose skin is red—driven through thirty-eight States, now striking his tent to cross the last fringe of rocks, wondering the while, if in the watery grave of yon setting sun, any fiends torment, any Europeans rob. He points to these and then to the man whose skin is white, and shouts, with indignation in his brow, Behold the fruits of your political clans. Such is the educated man. Ever exclaiming against that tyrant Class. His age calls him 'fanatic.' The next will chisel over his princely tomb, 'Reformer.' He is the tutelar god of society—its only hope. His constant cry is, Progress. To-day he seems a Sisyphus, toiling up an endless hill; to-morrow he will roll the

stone over the brow of the mountain and fix it on the triple grave of clannishness with an eternal seal.

Then the religious, social and political systems of this land will be swept clean by the broom of intelligent reform. Then Christians, not sects, will worship God; and religion will strike in from the coat to the heart. Then the petty and monstrous distinctions of society will depart, and merit, not money, will constitute the man. Then brain instead of brawn will cast the ballot; then corruption will skulk from Congress halls forever; then our statute books will chronicle no lies; then sex and color will cut no figure in the distribution of human rights; and then, ah! then, the divine presence of the smile of God will illumine our cities and grain clad fields.

"*I would Trust my Life to him.*"

In the decade from '50 to '60 life in California was of a peculiar type; men of all classes and conditions in life were thrown together. It was common to find men of culture and refinement in the same homely miner's garb, often living in the same tent, sharing the same fare, and doing the same work with those who had been brought up in the lowest ranks of life. Sometimes the strongest attachments sprang up between men who had been reared under entirely different circumstances—one a man of education and refinement, possessed of talent, competent to fill any position in society; the other rude, unlettered, and often addicted to bad habits that held him as with the grip of a vice.

But it is easy to account for this. The miner's life was one of peculiar hardship, oft-times reduced to the lowest circumstances; not a dollar of money, not a pound of provision, not a roof to shelter them; no capital but the few tools of a miner, their blankets, the power of their own strong arms, backed by an unconquerable will, determined to lay bare the ledge and gain the golden reward. Sometimes the task would be more difficult than anticipated, or the fall rains would set in earlier than expected, and find them totally unprepared for the rainy season. For, during the summer months, with no rain for half the year, with the dry, bracing air, they cared for neither house nor tent, but slept in the open air, enjoying the calm, warm nights, and invigorated by its life-giving power.

But when the storms of winter set in all was changed. It has often been said that during summer in California, it seems as though it would never rain—but when it is raining it looks as though it would never stop. Some of the *wet* winters it rains for weeks almost without intermission. It was a common thing for some who had been delicately reared, not inured to hardships, to be taken down with fever, and then came the test of his partner's friendship. How often in those trying days, has it been the rough, uncouth toiler, with brawny hand but warm heart that proved to be the truest friend! Laying aside every thing, he would tenderly care for the fever stricken comrade, while the others (perhaps schoolmates of early days) kept on in the eager haste to get rich, spending their days in the mines, and their evenings in the gambling hell. What wonder then, that often the scholarly, cultured man, so tenderly reared, so refined in every action that no place nor position could conceal his good breeding, was found clinging to the ignorant son of toil, ready to lay down his life for him if need be.

Every old Californian will recall many such couples, and it was rarely that their real names were known. Some comical chap would christen them, and wherever they went their names were sure to follow them. "Joe and Tuck," "Punch and Jude," or whatever some wag would fall on for a name would cling to them for life.

The couple of which I am to write were known as Deacon Smith and Paddy Burns. They came nearer being called by their own names than common, for the Deacon's name was Smith, but why he was called Deacon the writer never knew. When I first met him, after his return from Fraser River in '58, he and Burns were inseparable. He was a genius, an excellent mechanic, scholarly and witty, keeping himself posted on current events, and taking a great interest in the inventions and improvements of modern times. While he was full of life and fond of a joke, he never descended to the borders of vulgarity (so common among miners), and often rebuked the thoughtless for their ribald jests.

I have often thought that it was because of his strong moral tone that he was called Deacon by the boys.

Burns was a son of the Emerald Isle; was warm-hearted and impulsive, while the Deacon was the very soul of method itself. Two men more unlike could rarely be found.

The Deacon rarely went to town except on urgent business, and always attending to it promptly; while Burns went to camp (as it was called) upon every pretext, and most always neglected his business or left it it to the last to indulge his appetite for strong drink. He was rarely known to go to town without becoming more or less intoxicated. The Deacon hated drink.

What led those two men to become so attached to each other God only knows. In a conversation with the Deacon about Burns, on a matter of business, he made the remark that heads this article: "The only fault Burns has is his fondness for drink; but he is the soul of honor, and I would trust my life to him." And he did, and the sequel will show the result.

The Deacon was taken suddenly ill, and as he understood the human system well, was slow to send for a physician. At last he yielded to the importunities of Burns, and started him for the doctor. He made haste, and on his arrival found that Dr. Brown, for whom the Deacon expressed a preference, had just left town to call on a patient, but was expected back about sundown; so Burns concluded to await the doctor's return, and went into his favorite saloon to get some beer and cool off, for the day was very warm, and he felt a little overheated by his fast walk of three miles. His friend the bar-keeper was very cordial and glad to see him, of course, and treated; then Burns treated, and in his excitement he was readily influenced by the drinks. Some friends came in, a friendly game of cards was proposed, and they were seated to play, Burns continually talking about the poor Deacon, and wishing the doctor would return. The men took no particular notice of his remarks then. Who ever takes much notice of the twaddle of a drunken man? But afterwards his talk came back to them with great force, and they felt almost like participants in his cruel neglect.

Burns played, drank and muttered about the poor Deacon until midnight, and at last falling asleep, was put into a bunk to sleep off the effects of his cups. A good customer must be cared for, not kicked into the street. He slept the sleep of the drunkard, until the first gray streaks of light were seen flitting one after another on the crest of the distant Sierras. At first he could not realize where he was, but at last it came back to him like a flash! He had left the Deacon sick, with no one to speak a kindly word, to get him a cool drink of water, or bathe his fevered brow; had come for the doctor, and indulged himself in a drunken spree, and had left his bosom friend to die perhaps. How keenly conscience upbraids at such times as this!

He jumped to his feet, clothed himself in haste and went out to the bar to get *one* drink to steady his nerves, telling the bar-keeper what he had done, bitterly upbraiding himself for his madness and folly. He ran down to the doctor's (ordering a horse taken there for him) as he was not accustomed to horseback riding himself, started afoot for home, running nearly all the way. What must have been his thoughts while speeding along to the Deacon's relief? The doctor overtaking him, they hastened along to the Deacon's cabin—rushed in—but it was vacant.

The Deacon was gone!

Burns noticed the water bucket was missing and rushed through the garden down to the spring by the bank of the creek. There the Deacon lay on his back, with his lower jaw dropped, his eyes wide open, but cold in the embrace of death—gone beyond the reach of human aid; gone to test the realities of another world.

[*Concluded next week.*]

Reform News.

—The Seneca County New York association meets at Seneca Falls this week Tuesday and Wednesday. Past Master Ronayne was expected to lecture and work the degrees on those evenings, and a general gathering of the reformers in that vicinity was expected.

A Prairie on Fire.

Mt. Etna, Adams Co., Iowa.

The transit from the wealth of Illinois mud to the treasures of Iowa dust, both, in some places, nearly knee deep, was to me a novelty and a contrast not soon to be forgotten, and to see the horizon girt with prairie fires, night after night, was a grander, if not a richer, sight than the boundless cornfields of an Illinois autumn.

But there is another sort of fire raging here just now—*Masonry has caught fire!* The flames have already spread, miles and miles, east, west, "by the way of the south," and north. It catches fire easily, and spreads rapidly, and may prove unquenchable.

Possibly there is some scientific correlation between dust and Masonic combustibility. It does surely ignite much easier here than in Illinois mud. Albeit there may be another cause for the difference, quite unlike a scientific one. Here I have not found a solitary Mason's "jack" to bray an alarm. There every Mason has an ass to do his braying for him. Here Masons are beseiged to surrender their aprons for dish-cloths! There women forsake the house of God to affiliate with the "secret brothers."

These Iowans are evidently of the Berean blood—"more noble." In every sermon but one I have given the Masons "a portion in due season." It is delightful to observe their pliability. But the people said, Give us Masonry in full; as it is. So on a late Sabbath the first lesson was given in a service of two hours and a half, the people coming from afar to a crowded house. The Masons said, "We will stay out of doors to make room." But they were told that "the *front seats* were for the mourners." So they flanked me on the right, and flanked me on the left, and charged me in front. "What is that for?" was the inquiry. "They mean to break him down." "No. They mean to keep from being broken down." It was a strange scene, and not soon to be forgotten.

God seemed to hold every thing in a vise. At times a shiver of horror would steal over the audience like an electric shock. And when it was shown from Masonic standard works that all "not yet initiated in-

to Masonry" are deemed "profane;" "in the death of sin and the sepulcher of pollution and covered over with the pollution of the profane world," and that this condition embraces all who have been regenerated, sanctified by the Holy Ghost; thus calling the work of the Holy Ghost unclean, and saying that Masonry and not the Holy Ghost secures "the new birth and freedom from sin"—when all this and much more came out, the astonishment was painful to behold.

The second discourse is to be given in two weeks, God willing. My heart yearns betimes to see again the faces in Illinois, rendered dear to me by the sympathy and care and love I experienced during my labors there. I send them my glad salutation.

I see President Quick calls for a helper in Michigan. I think to proffer my services, that I may be nearer home. C. C. Foote.

Outrage in Jasper Co., Iowa.

Lynnville, June 22, 1880.

Bros. Austin of Denmark, and S. M. Good, of Des Moines are creating a great sensation in this part of the country. They worked the degrees at Lynnville the 14th, 15th and 16th. On the last evening, just before the candidate was knocked into the blanket, a shower of eggs came through the window, besmearing at least forty persons. Bro. Austin held the platform, and I looked to the audience, and by hard work we restrained a stampede. The indignation of the people can hardly be told.

The latter part of the week these brethren worked the degrees in Pella, and are now working them at Garden Hall in Mahaska county, and are to work them in Dairy Grove M. E. church on the 24th, 25th and 26th, where the pastor is a Mason, but many of the members have resolved to stop their part of his salary unless he renounces. May the Lord help the leaven which is already at work to rise higher and higher, until the whole mass of God's children shall praise him only through Christ. Good and Austin have gained the confidence and respect of all the unprejudiced children of the Lord, who are helping them, not only by their means, but their prayers.

Respectfully, thy friend and brother, T. K. Bufkin.

The Meetings at Wadsworth.

Wadsworth, O., June 17, 1880.

Editor Cynosure:—I wish to give you a brief account of the Anti-masonic meetings held in this place the present week. But to give you any true idea of the success I will have to go back to the meetings held here sixteen months ago. At that time Mr. Edmond Ronayne of Chicago, worked the degrees of Entered Apprentice and Master Mason. The meetings were well attended and favorably regarded by the non-Masonic portion of community; but it was all very new and strange, the subject not having been agitated for years, and never with the force and power, the unanswerable argument backed up by undeniable proof as it was done by Edmond Ronayne.

It was the awakening of a public sentiment that has grown very rapidly during the last sixteen months. This disaffection toward Masonry has been much developed and strengthened by Masons themselves, who, true to their Masonic teaching and sworn obligations, have followed with persecution and slander and falsehood every person who has dared to express an opinion averse to the vile philosophy. They have attempted to exalt the institution by holding public installations and by hoodwinking the Masonic M. E. preacher into making the installation address, and in every possible way have advertised themselves and laid themselves open to the very charges which we as Anti-masons bring against the organization, namely, dishonesty in dealing with those who oppose the principles of Masonry, the assumption and exercise of a tyrannical authority, and the promotion of false religious philosophy. Thank the Lord of heaven and earth for the "handwriting on the wall!"

On Monday, Tuesday and Wednesday evenings of this week, Mr. Ronayne repeated his work here with the addition of his lecture on Romanism and Freemasonry.

He opened the meeting on Monday night with his lecture. We had a good audience. Mr. Reed, Congregational minister, offered a fervent prayer. Tuesday night he worked the first degree; and though it rained nearly all day, and there was a festival at the M. E. church close by, and everything appeared to conspire against the success of the meeting, the house was crammed full, persons coming six, eight and twelve miles.

Last night capped the climax—seats, galleries, aisles, everywhere packed and crowded. We had good order throughout, with the exception of some running up and down stairs by the boys. There were ministers, lawyers, merchants, doctors, citizens sitting there in wrapt attention, seriously listening to and studying this strange heathen mystery as revealed by Ronayne. There were Masons there, too, pale, silent, and angry, but not once daring to make a single contradiction save on the street behind his back, though he gave them the fullest liberty to do so.

He gave away and sold quite an amount of Anti-masonic literature. And now the question arises, What shall the harvest be? Will all this labor be in vain? Will Masonry still exist in Wadsworth as unyielding and defiant as before? No doubt of it. And it will wear new forms, and put on different guises; but we shall see it and know it all the same, for the scales have fallen from our eyes, and the day will surely come, and not so very long hence, when it will be as unpopular to be a Mason as it now is to be an Anti-mason. May the Lord continue to pour out his spirit upon those who are working in this great reform.

S. R. O.

From the Secretary and Agent.

New York, June 21.

Dear K.: I reached this city on the 19th inst., a few minutes before 12 o'clock M. We were met at the Erie depot in Jersey City by brother and sister Iskiyan, who were there to welcome their daughter Lucy on her return from Wheaton. I accepted from them a very cordial invitation, and accompanied them to their home at the corner of Fifth avenue and Seventy-seventh street. We were very weary and glad to find a resting place. After taking a bath I retired, and was soon oblivious of the flight of time and the rumble and tumult of a great city.

I found myself next day with a very intelligent Christian family, whose large experience, both in Turkey and this country, with the practical affairs of life, made the time pass most agreeably and profitably. I went to Dr. Hall's church for evening service, but was disappointed to find the house closed. Near by was an Episcopal church, which I entered, to find about three score devout worshipers scattered here and there in the large audience room. The services were rendered in a very solemn and spiritual manner. The sermon was eminently evangelical and practical, and I felt on retiring that I had not only been in the house of the Lord, but with his people.

This morning I called on our brother and work-fellow, Henry Harrison, and was gladdened by the kindly greeting of himself and wife. Consulting him on business matters, and receiving in trust his offering to aid our venerable friend at Chelsea, I took my leave of the family and reached the depot thirty minutes in advance of a train going to Worcester, which point I hope to reach at five o'clock this afternoon.

J. P. Stoddard.

How the Ranks Are Filling.

Canterbury, N. H.

Editor Cynosure:—I am but a boy at most, being only 18 years old, but for two years I have been reading the *Cynosure*, and have become very much interested in Anti-masonry. About a year ago Rev. H. H. Hinman lectured here on secret societies, and since that time I have taken a double interest in the cause as a Christian. Many others were led to the light at the same time. Last fall Rev. S. C. Kimball lectured here on the same subject. He gave us a lecture nearly two hours long, and at the close many were astonished at his doctrine, and said of him, as the Jews did of Christ, "he taught as one having authority." It seemed as if no honest Christian man could dispute his doctrine. He gave many facts concerning Masonry that Mr. Hinman did not have time to touch. He also touched on other secret societies, among which was the grange, and of this order we have a good representation here in C.

It stirred some of them up not a little when he divulged some of the secrets of their pet institution, and created quite a laugh outside.

At the close of the meeting one Mason went up to Mr. Kimball and disputed what he had said in regard to Masonry. Mr. Kimball then gave him the five points of fellowship and whispered in his ear the word "Mah-hah-bone," and then said: "Is that Masonry?" The Mason replied: "That is what you say," and then left.

I was deeply interested in his discourse and got some tracts of him, which I circulated. I have also distributed some tracts sent here from you concerning the Boston convention. I think this is speaking very loud all over New England against Freemasonry; and may God forward the cause. I am, for one, and always have been, interested in several subjects of reform, and now this one has been added. I wish it were in my power do more; that I might give funds to help on this great work; but I cannot. Still we all can do something. Then let none be idly saying, "I can do nothing," when all the time the Saviour calls for you. "The harvest truly is plenteous, but the laborers are few."

Yours truly, Geo. S. Rollins.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., July 1.—And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?—Gen. 4: 9.

Fri., July 2.—Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.—Matt. 5: 10.

Sat., July 3.—My spirit shall not always strive with man.—Gen. 6: 3.

Sun., July 4.—In the beginning God created the heaven and the earth.—Gen. 1: 1.

Mon., July 5.—While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.—Gen. 8: 22.

Tues., July 6.—The fear of the Lord is the beginning of wisdom.—Ps. 111: 10.

Wed., July 7.—He will regard the prayer of the destitute, and not despise their prayer.—Ps. 102: 17.

Married.

Morgan—Weamer.—On Wednesday evening last, at the residence of Dr. J. D. Walker, Wheaton, Ill., Mr. William H. Morgan of Elgin, Ill., and Miss Minnie Weamer, daughter of Mrs. Walker. The ceremony was performed by Dr. Walker in the presence of numerous friends of the young people. Mr. Morgan graduated at Wheaton in 1878, and is with his wife held in much esteem by the people of the place.

Correspondence.

A Fallacy Exposed

Editor Cynosure:—You are always going on and charging that Freemasons do not believe in Christ. Who do you expect to believe that when so many of the best preachers are Freemasons? Is it not time for you to stop such talk when you see such preachers openly avow themselves to be good Masons and good Christians too? Is the *Cynosure* more worthy of confidence than they are? I think every one should exercise some

Common Sense.

Reply.—"Common Sense" may easily be satisfied that the Masons do as we say they do, as we always prove by their own authors. Let him consult them for himself. But if he is too credulous he might accept the equivocations and falsehoods so common in such assertions as these: That Masonry requires nothing which interferes with duty to one's family, or politics, or religion, when, in fact, it does so in every case from the first oath onward to its lowest degrees of deistic profanities and Christless worship—(1 Cor. 10) the inventions of man or devil, but certainly never commanded by the Lord Jesus Christ, nor were they ever authorized, but always condemned from Genesis to Revelation.

There is no plainer fact in the Bible than that the religious teachers of men are liable to be corrupted, and to agree in whatever is pleasing or popular, whether of divine authority or not. The devil began with Eve, and the same game has been carried on in every age. Why should we expect all preachers to be loyal to Christ, when a Judas was among the apostles, and Jesus gave so many warnings against false teachers? "The Gentiles sacrifice to devils and not to God, and I would not that ye should have fellowship with devils." 1 Cor. 10: 20.

Sworn to Lie!

Huron, O.

The *Cynosure* comes to me weekly, laden with matter and sentiment which is to me both interesting and instructive, and not a little that is also very wholesome and palatable. Oftentimes I read experiences of others that remind me of similar ones of my own. In the last week's issue, Mr. Joel Martin, of Brighton, Mich., relates an occurrence under the heading, "A Penitent Confession," which reminds me of a fact which may serve to illustrate somewhat the evil effects of "lodgeism" or "oath-bound societies."

Some years ago there existed, in the town where I was living, a firm known as W. & B. They were heavy dealers in goods, and occupied an important position in the community as a firm, as well as individuals. Mr. B. and myself had been for many years on intimate terms of friendship, and at the time of which I am about to speak he had just carried my petition into the Masonic lodge to which he belonged, and we were waiting the action of the lodge in relation to the case. But as neither of us had any doubts as to its termination, he felt, no doubt, at liberty to say to me what, under other circumstances, he would not. His partner in business, Mr. W., was a strong Anti-mason, and they frequently had some earnest discussions in relation to the order. Mr. W. had purchased a copy of "Morgan's Expose," and had placed it in the hands of Mr. B. to examine. Shortly after he had examined the book they again became earnestly engaged in discussion of the lodge question, whereupon Mr. B. said to his partner: "You may ask me any question you please in relation to Masonry and I will answer you truthfully, upon my honor as a man and a partner in business." Whereupon Mr. W. asked, "Is the exposition given by Morgan, of Masonry, as published in that book, true?" To which Mr. B. replied. "*Not one word of it.*"

I had this statement from Mr. B.'s own lips; whereupon I inquired of him (for as yet I did not know the truthfulness of the book, for I had not yet been "entered"), "Is the book true?" To which he replied emphatically: "Yes, every word of it, as far as I have advanced in the order, which is to the Master's degree."

"But," I asked, "why did you answe, him thus?"

He replied: "Because he got me into a tight place and I had to lie to him."

Mr. B. then told me that I would find the work correct as fast as I should take the degrees, and his words to me proved true as far as I did advance in the order. I procured the same book and have it now in my possession.

The above needs no comment, and is only a specimen of many similar cases that might be produced as the legitimate fruits of the lodge. The two gentlemen, at the time of the above occurrence, were both regular in their attendance at the same church, but whether they were then members or not I am not able to state. At the present time they are both members in good and regular standing of the same church, and the one is still an adhering member of the lodge, and the other an opposer so far as Masonry is concerned.

My own conviction in relation to the above case is this: I could not receive as truth the statement of the above-named Mr. B., given under oath before any legal court or tribunal, in any case wherein Masonry was involved. To what extent this would apply to other members of the lodge I am not prepared to say, but it is doubtless, in the opinion of many, of almost universal application.

R. S. Ball.

Masonic Favorites.

The Mr. Waite who recently defaulted in Brattleboro, Vermont, for a large amount, is one of the most "ancient and honorable" Masons of the State. It may be of some satisfaction to the Masonic fraternity to know that, as usual, he held office and the general confidence of the people until the last. Of a generous spirit and liberal views, he had charity for all and malice toward none. Many besides those who are ruined by him will regret his failure. If he had kept out of the lodge and given a better direction to his many good qualities, he would have doubtless been more fortunate; but the teachings of the lodge are enough to ruin any one.

It is thought that he has left for England, where another distinguished Mason, Winslow, of Massachusetts, under similar circumstances, found sympathy and support, even to the extent of the violation, in his favor, of a solemn treaty obligation with the United States. Under a government where Masonry is established as one of the aristocratic institutions of the land, and where the heir to the throne is head Mason of all the grand lodges of the world (it might be said), the unfortunate Mason might well expect to find protection, and perhaps covert employment.

Freemasonry, however, is ruinous to the republican institutions of the United States. If it goes on filling our offices as it has done during the last quarter of a century, our government will soon become aristocratic. It is exceedingly unwise to hasten that event by electing a Mason to the presidency; and especially when that Mason illustrates in his own person the character of a political jobber.

The convention that nominated General Garfield for the Presidency did not represent the people of the United States. They represented, very many of them, their own ill-gotten wealth and the interests of the lodge. They represented the worst features of American politics; its selfishness, its slyness, its craftiness, and emptiness of moral principle. Their action is directly opposed to the whole tenor of our political history, as illustrated by Washington, Madison, and the Adamses. The illustrious John Quincy Adams, a perfect representative of the genius of our institutions, could no more have sustained such a man as General Garfield for the Presidency than he could have sustained the Prince of Wales for that office. The Freemason Garfield would be a no better representative of the people of the United States than Freemason Waite, the defaulter, is of the people of Vermont.

Anti Mason.

H. D. Jones, Millersburg, Ky., sends his vote for Blanchard for President and Carpenter for Vice President.

Pennsylvania Worthies.

Phœnixville, Pa.

Editor Cynosure:—Your valuable paper, the *Christian Cynosure* of July 4th, 1878, is before me, and though it is near two years since it came here, there are some circumstances connected with it, which I take the liberty to communicate to you. In the first place the subscriber's name which is pasted on is Wm. Banks, my dear brother who departed this life on Sunday morning, the 7th of July, 1878, the day after this paper came to him. I was with him at the time, and when I left took the paper with me. I need not say that my brother was one of your most faithful friends in these parts, and second to none in his zeal for the cause of truth and liberty.

I am ashamed of myself, though a professed follower of Christ, that I have done so little and said so little, but lest I should weary you I will speak more directly. I want to speak a word in memory of three men of sterling character who have been called from labor to reward, during about three years past, all of this borough. First in order I mention Bro. John Jones of the Baptist church, a man full of faith and good works. Next one, Mathias Pennypacker of the Baptist church, a good man and ready to every good work; and William Banks. All of these took a great interest in spreading the truth. It was said by a prominent Mason that they might have a rest now, since Banks was gone.

I have another good brother to mention, Bro. Russell, who requested me to write this. He is quite feeble in body, halting feebly to the tomb, also a Baptist brother. His faith is strong and he loves the cause you represent. My brother and I were Methodists forty years.

In conclusion I may say that we have quite a large Masonic hall in this town, built of stone, and there has been quite an excitement caused by a rumor that the building was in danger of falling down, several large cracks in the walls giving evidence of danger.

I remain your friend in the Gospel of the Lord, James Banks.

Our Mail.

THE AMERICAN PARTY.

S. Cranston, Sr., sends for the proceedings of the Anti-masonic convention in Boston, and he wants to distribute them before the next presidential election, to the voters of his township.

J. A. Conant, writes that he hopes that there will be a general expression of opinion on this subject of casting of votes. We heartily second this suggestion and invite all to send at least a postal card endorsement of Phelps and Pomeroy or else send in their own nominations.

J. M. Allen, St. Edward, Boon Co., Neb., sees good results from Cynosures that he gave to a young man several years ago. He writes:

"May God bless the efforts that are being put forth to destroy the works of darkness and to build up Christ's kingdom in the world."

Joseph Frazier, Salem, Iowa, writes:

"I am pleased with the paper [the Cynosure] and think we ought to have an anti-secret ticket for President. I think our votes would have a moral power that would be felt. Consistency is a jewel. I cannot vote knowingly for lodge men any more."

Adam Andre, Tedrow, Fulton county, Ohio, writes:

"The Cynosure is decidedly the best paper for reliable information that is published in the United States. Are we not going to have a candidate up for President this year? I wish the American party men felt over it as I do."

James Reid, Simsburg, Hartford county, Ct., writes:

"I have made up my mind, intelligently, I think, to vote for no man for any office who adheres to secret orders and I expect God will add his blessing and give success."

A. E. Alexander, Okalona, Miss., writes:

"There has been some good done. I am not able as yet to tell how much. I am informed that quite a number have quit the lodge nearest to me. They came out silently; will not as yet converse publicly on the subject. There may be an outbreak yet, and I hope now soon. There are none as yet who are able and willing to make a public speech. It will require that and the working of the degrees to wake the people up to an interest on the subject."

Rev. William Hazenberg, Passaic, N. J., writes:

"Any one who delights in fighting Satan let him engage in the Anti-masonic cause and he will find out that the task is not an easy one. Is Satan cunning and powerful, let us pray for wisdom and courage from above."

G. P. Loomis, Birmingham, Iowa, writes:

"There are many friendly to the reform who have never seen the Cynosure."

This comes from a section of country in which the Cynosure is extensively circulated. There are multitudes we believe, in this country who would be strengthened and refreshed by the Cynosure could they see it. Let us be diligent in circulating it.

R. M. Johnson, Scotland Neck, N. C., writes:

"Please accept my thanks for several copies of your Christian Cynosure and supplements. I distributed all to parties where I thought they would do most good. Masonry is at a low ebb here in this immediate vicinity, but strong and powerful for evil in other parts of the State. All other cursed secret societies are but offshoots from Masonry and when she dies they will die also. I hope to be able to get you a few subscribers in a short time."

Joshua Dunbar, Banks, Minn., writes:

"I wish some lecturer would come through this way. I think he could do a good work."

Isaac Jackson, now at Williamstown, Vt., writes:

"Vermont was the greatest Anti-masonic State in the union in the days of Morgan. The trouble now is the Good Templars encircle the State and they take their degrees like the Masons. The grangers also are woven in all through the State, all combined in secrecy. There are only about 8,000 Masons in the State."

T. K. Bufkin, Lynnville, Iowa, writes:

"It is now as it was of old, the poor receive the Gospel gladly, while the more aristocratic refuse it except through tradition which is generally a false gospel."

Mrs. M. A. Gamble, Milford, Mich., writes:

R. J. Hathaway, Bedford, Cuyhoga Co., O., writes:

"May God speed the day when Christians, at least, shall think enough of their Master not to attempt to serve the world, the flesh, or the devil, in any secret association where God is sought to be worshiped without the mediation of Christ."

Ithamar Daboll, North Hampton, Ill., writes that he thinks Masonic preachers should advocate Masonry if they think it right; also that Anti-masonic preachers ought not to hide their light under a bushel.

"I do not wish to back down when the strife between truth and error light and darkness, is becoming stronger and more marked. It does not require a prophet to tell which side will win. We have God's own word and promise, for the battle is not ours but the Lord's. I have read of the Boston matters with great interest. How Satan overdoes himself. I am not discouraged; for I know that the Lord reigneth, that the name and religion of Jesus shall yet cover the earth. So let us hope on, and pray on and labor on."

D. W. Lawrence, Moulton, Auglaize county, O., writes:

"Masonry is considered a dead beat in this country. I am doing all I can to enlighten the people on the subject."

Sabbath School.

LESSON II. — July 11, 1880.—THE FALL AND THE PROMISE.

SCRIPTURE.—Gen. 3: 1-15.

1. Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4. And the serpent said unto the woman, Ye shall not surely die:
5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
9. And the Lord God called unto Adam, and said unto him, Where art thou?
10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?
12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[From the Lesson Commentary.]

"The serpent"—This was a real serpent, as appears from the whole description here and in verse 13; but concealed within it there was an evil spirit, the devil, who is therefore (Rev. 12: ix.) called the Old Serpent, and, on account of his deceitful and seductive arts, a liar. (John 8: 44.) Eve saw only the serpent, and therefore, that only is here mentioned.—Barth.

"Beast of the field."—The serpent is here called a beast of the field, that is, neither a domesticated animal nor one of the smaller sorts.—Murphy.

Paradise was made for man, yet there I see the serpent; what marvel is it if my corruption find the serpent in my closet, in my table, in my bed, when our holy parents found him in the midst of Paradise.—Hall.

The whole race of mankind had here, as it were, but one neck, and at that Satan struck.—M. Henry.

The devil did not openly present himself and say: "I am the devil, the enemy of God, and I am come to traduce him and ruin you." This would not be serpent-like; and yet he really did all this by raising questions in the mind of the creature.—C. H. M'Intosh.

"Ye shall not eat."—It is a dangerous thing to treat with a temptation which ought at first to be rejected with disdain and abhorrence. The garrison that sounds a parley is not far from being surrendered.—M. Henry.

Obedience is due from us to God's word, simply because it is his word. To raise a question when he has spoken is blasphemy. We are in the place of the creature, he is the Creator; he may, therefore, justly claim obedience from us. The infidel may call this "blind obedience;" but the Christian calls it intelligent obedience, inasmuch as it is based upon the knowledge that it is God's word to which he is obedient.—C. H. M'Intosh.

"The serpent said unto the woman."—His language is so constructed that while he meant one thing she would naturally understand another. By "opening their eyes" she understood a further and higher degree of wisdom, as the phrase imports (Acts 26: 18; Eph. 1: 18); but he meant it of their perceiving their own misery, and feeling remorse of conscience. By "knowing good and evil" she doubtless understood a kind of divine omniscience, whereas his meaning was that they should have a woeful experience of the difference between good and evil, or between happiness and misery, such as he himself had.—Bush.

"Knowing good and evil."—A refined rationalism is very near akin to bold infidelity; and the infidelity that dares to judge God's word is not far from the atheism that denies his existence. Eve would never have stood by to hear God contradicted if she had not previously fallen into looseness and indifference as to his word.—C. H. M'Intosh.

Thus still Satan draws people into his interest by suggesting to them hard thoughts of God and false hopes of benefit and advantage by sin; let us, therefore, in opposition to him, always think well of God as the best good; and think ill of sin as the worst of evils. Thus let us resist the devil, and he will flee from us.—M. Henry.

"And when the woman saw."—Let us remember that this was the first falsehood the woman ever heard; her mind was also infantile as yet, so far as experience was concerned. The opening mind is naturally inclined to believe the truth of every assertion until it has learned by experience the falsehood of some. There was also in this falsehood that which gives the power to deceive, a great deal of truth, combined with the element of untruth. The tree was not physically fatal to life, and the eating of it really issued in a knowledge of good and evil.—Murphy.

The sixth verse presents three things, namely: "The lust of the flesh, the lust of the eye, and the pride of life," which three, as the apostle states, comprehend "all that is in the world." These things necessarily took the lead when God was shut out.—C. H. M'Intosh.

"Gave also unto her husband."—Seduced herself, she now becomes seductress. All the more unscrupulously, because in the woman's case the consequences of sin did not instantly ensue, and because in all sin an example speedily finds imitation.—Barth.

The history of every temptation and of every sin is the same; the outward object of attraction, the inward commotion of mind, the increase and triumph of passionate desire, ending in the degradation, slavery, and ruin of the soul. (Jas. 1: 15.)—R. Jamieson.

"The eyes . . . opened."—Thus man's attempt is, first, to cover his own shame. But herein he testifies that it needs to be covered, and he is to find that God has a better covering for him.—Jacobus.

This is the difference between true Christianity and human religiousness. The former is founded upon the fact of a man's being clothed, the latter upon the fact of his being naked. The former has for its starting-post what the latter has for its goal. All that a true Christian does is because he is clothed—perfectly clothed; all that a mere religionist does is in order that he may be clothed.—C. H. M'Intosh.

"Voice of the Lord."—The phrase "voice of the Lord God" is usually applied to thunder, of which striking proofs occur, Job 37: 4, 5; Ps. 29: 3-9; and it is not improbable that now for the first time a fearful tempest, attended with loud peals of thunder, was the occasion of their terror. The epithet "walking" is to be joined not with "Lord," but with "voice," as it is in the original the same word with that used to signify the sound of the trumpet upon Mount Sinai (Ex. 19: 19), "And when the voice of the trumpet sounded long" (Heb. walked.) A voice may be said to walk or go when it increases in intensity waxing louder and and louder.—Bush.

"Hid themselves."—Man got a conscience in, and by, the fall; and we find that the very first effect of conscience was to make him a coward.—C. H. M'Intosh.

Paradise had been to man the place of God's presence, which brought heretofore happiness and security. Now that sin had come upon him, the sense of that presence was accompanied with shame and fear.—E. H. Browne.

"I was afraid."—Had Adam known God's perfect love he would not have been afraid. (1 John 4: 17, 18.) But Adam knew not this, because he had believed the serpent's lie. He thought that God was anything but love; and, therefore, the very last thought of his heart would have been to venture into his presence.—C. H. M'Intosh.

"Because I was naked."—Yes, naked, although he had his apron on. But it is plain that that covering did not even satisfy his own conscience. Had his conscience been divinely satisfied he would not have been afraid.—C. H. M'Intosh.

"Hast thou eaten." — Though God knows all our sins yet he will know them from us, and requires from us an ingenuous confession of them; not that he may be informed, but that we may be humbled.—M. Henry.

"The woman whom thou gavest."—Those that are willing enough to take the pleasure and profit of sin are backward enough to take the blame and shame of it.—M. Henry.

"Thou art cursed."—God did not examine the serpent, nor ask him what he had done, or why he did it, but immediately sentenced him. His wound was not searched, because it was not to be cured.—M. Henry.

"Dust shalt thou eat."—According to their symbolical import these words refer to the degradation of the Old Serpent. In Scripture phraseology the expressions "cast to the ground," "licking the dust," signify vanquishment and humiliation by enemies. (Ps. 72: 9; Mic. 7: 17.) Here, therefore, the overthrow of the devil is announced to him—an overthrow which shall be ever more and more complete as the kingdom of God advances, and a way is prepared for what the following verse more clearly shows.—Barth.

"Thy seed."—The serpent's seed comprehends all wicked spirits and men; all Cain-like natures; all that is of the spirit and viper breed, and which in disposition ranks under the class, inclusive of their progenitor and sovereign head.—Barth.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 1, 1880.

OUR POLITICS.—We view with pleasure the rising determination that Freemasons, sworn to another government than that of the United States, shall be regarded as aliens till they abjure their secret treasonable combinations.

But the argument, as now conducted, is based on a mistake. We appoint committees to find out whether Grant, Blaine, Garfield and others are Masons. But what odds does it make whether they are or are not, while they belong to and serve parties who would drop them in an instant if they should show the least aversion to the sworn secret government, with its own laws, courts, and executive officers in our midst. Our only remedy is a reformed religion and an American party which shall come to control our country as the Anti-slavery party did.

N. C. A. MEMBERSHIP.—The new members elected on the 17th ult., as members of the corporate body of the National Christian Association are: A. G. McCoy, editor of the *Christian Instructor* of this city; E. L. Harris, a Baptist brother of Delavan, Wis.; Gen. J. W. Phelps of Brattleboro, Vt.; D. P. Baker, editor of the *Free Methodist;* D. McFall, pastor of the Chambers street church, Boston; J. D. Nutting, editor of the *Freeman,* Albany, Mo. This increases the list to 77 members, fairly representing the whole constituency of our reform work.

A PEACEFUL BROTHERHOOD.—The late meeting of the Grand Lodge of New York demonstrated for the ten thousandth time the hollow pretense of the Masonic order to true fraternity. Some time since two members of Webotuck Lodge in New York, removed to Connecticut and being desirous that their neighbors should enjoy all the "rights and benefits" of Masonry, they got a charter from the Grand Lodge of Connecticut aud proceeded with the business of stripping, haltering, swearing, fooling and knocking down whoever was stupid enough to believe their stories of the beauties and uses of the lodge. It seems the New York Grand Lodge counted these men yet under its authority and it was a fundamental violation of the good order of Masonry that the two Hiramites should go over the border and assist those who had long been standing in darkness and ignorance into the glory of Masonic light. The Connecticut Grand Lodge was sure its action was all right, and as neither would yield —so great and so beautiful is the harmony and peaceful brotherhood of the order—the New York lodge by a unanimous vote made a "complete severence" of all these beautiful relations with their "brethren" across the border line. Henceforth New York Masons commit a great crime if they enter a Connecticut lodge, or admit Connecticut Masons to their own, or in any way hold Masonic communication with them. The sum of this is: it but proves what we are continually asserting, that Freemasonry is a sham, a lie, and a fraud from bottom to top in its profession of superlative goodness.

GOOD TEMPLARISM EXTRAORDINARY.

We have received an interesting letter from a young lady correspondent, Miss D. Jennie Baldwin, Long Island, inclosing an illuminated handbill notice, issued by A. S. Draper, "Grand Worthy Chief Templar," advertising lectures in the M. E. church, Farmingdale, L. I. The lectures were given as per handbill in May last (12th to 16th.)

The lecturer is a woman, advertised and indorsed by Chief Templar Draper as Mrs. P. Annetta Peckham, of California, (now) "Grand Lodge lecturer of the Grand Lodge of Good Templars of New York," "an able woman." "The results of her lectures are good, and all should hear her." The handbill is countersigned by D. W. Hooker, Grand Worthy Secretary, Syracuse, N. Y.

This woman, thus heralded and indorsed, took a copy of the *Cynosure,* May 6, into the Methodist pulpit, and read to her audience an article entitled "Women's Christian Temperance Unions and Good Templars," contrasting the two and showing their opposite origin, nature and objects; and as she read one statement after another, she entitled them, in loud and angry tones: "Lie No. 1," "Lie No. 2," etc. She said the article was "all false," slurring the *Cynosure*, and saying "its editor's sins were deep as perdition, with much more to this effect. But she quoted no authority, and gave nothing but her word against the *Cynosure* article. Had she known that the article was written by our lady "associate editor," possibly her tongue might have been a little less vengeful in denouncing her.

Now those who have Mrs. Cook's able and temperate article, if they will examine, will see that her facts were taken from the preface to the little book entitled "Good Templarism Illustrated." I wrote that preface, and took the fact which this woman (who represents whatever is "grand" in New York Good Templarism) calls "a lie" from the history of the order by its founder, S. B. Chase, Esq., Past Right Worthy Grand Templar, and I took the fact in his own words. Mr. Chase says in his book (p. 7) that Good Templarism was started in central New York in 1851, to unite all the temperance orders "in one grand organization."

This statement of the historian and chief founder of the order, this lodge-indorsed woman brands and numbers as "a lie." The poor, ignorant woman had probably never seen the book, but what is to be said of Chief Templar Draper, of Albany, and what of Grand Secretary Hooker, of Syracuse, and what of the Grand Lodge of Good Templars and the Methodist pulpits in New York, who "take away the keys of knowledge" from the people and fill and debauch their minds with such stuff as this poor, ignorant woman pours forth! It is fearful!—horrible! to see such things done by the church of the sainted Wesley, who pronounced the modern mother of these orders a "banter on the human race!" And the progeny are more destructive than the old lodge, as they deceive a better class of people; as young potato bugs are worse on crops than their parents. The first conception, purpose and intent of Good Templarism, as Chase's history (p. 7) shows, was to unite, tax and govern all the little orders which had sprung up like suckers around the mother upas.

THE REFORMED SYNOD LODGE-BOUND.

The final action of the General Synod of the Reformed church on the memorials of four particular synods against Freemasonry is a striking proof of what has frequently been asserted in these columns: that you let one Freemason into a church on a level with the Christians and that one will rule the church. In the "private" circular which we published it was said that 1,000 was a large estimate for the Freemasons in the Reformed church; that there were 9,000 open opposers of this secret worship; and that the other 70,000, Gallio-like, "cared for none of these things." The result shows that the "one thousand" rule the church and dictate its deliverances, in respect to Freemasonry, and that the plea of the "one thousand" for Baal is louder than that of "nine thousand" for Christ.

Two weeks since, in a brief review of the resolutions presented to the Synod as its final conclusion on this question, it was stated in these columns that there was no finality in them, and their adoption in that form would only postpone the final conclusion, increase the debate in the churches, and widen the breach into separation. One of the brethren aptly characterized the report: "Dr. Taylor's report does not hurt the Committee, or the Freemasons, or the West. It may strike somewhere; but it rolls. It is round. It is a shrewd report. But I don't think we will know what General Synod means."

The *Christian Intelligencer* calls the argument on this report "the Great Debate," "one of the most memorable discussions in our ecclesiastical history," and fills nearly four pages with a report of it. It was the backbone of the "synodical feast," the rest being in comparison fragmentary, since it occupied a good part of the three days, June 7th, 8th and 9th. The first striking feature of this discussion is that Christ was on trial and not the lodge — the witnesses for truth and not the Freemasons. A dispassionate view of the case would have granted to the 9,000 Anti-masons as great consideration as to the 1,000 worshipers of Hiram Abiff. On the contrary, they are called "those men" who were asking the Synod to curtail the Christian liberty of their brethren. Their fanaticism in bringing in "new tests" of fellowship, their possible separation from the Reformed church, their object in coming "here to trample down our liberty of conscience" were the most prominent features of the debate; and men who confessed themselves Freemasons on the floor of the Synod, and therefore persons accused in the memorials as deniers of Christ, were foremost in this browbeating!

The testimony of the memorials was voted to be *ex parte*, and without inquiry the contradictions of a few lodgemen were accepted as sufficiently disproving the charges of the immorality of Freemasonry. The memorialists attempted to show that the lodge was a revolt against the holiness of the church. The reply was to accuse them of introducing "new tests;" and if anything was decided by the Synod it was that accusation should be made against them as the "troublers of Israel." The fallacy of this accusation seems to be as deliberate as it was dishonest. The Synod was asked to decide against the lodge for its denial of Christ, for its false worship, for its deceptions. It replied, We have nothing to say of the sinfulness of practicing Freemasonry, but if you petitioners disfellowship its votaries as sinners you make a "new test," you wrong your brethren, deprive them of Christian liberty, violate the standards of the church, and are yourselves deserving of censure, and if you persist, of more severe punishment.

Such is the outcome of this great debate, after reviewing carefully the reported speeches and final resolutions. The latter are of themthemselves, as the *United Presbyterian* says, "as meaningless and harmless as a nursery song;" "so weak as to be practically worthless;" but the controlling spirit of the Synod as appears in the debate compells us to interpret them as a vindication of the lodge.

CHRIST AGAINST TEMPLARISM.

The words of Jesus are very practical, and ought ever to have the attention of every believer in him, as the Son of the living God and the Saviour and the Lawgiver of man. The warnings of the 24th chapter of Matthew should deeply affect every reader: "Take heed that no man de

cieve you, for many shall come in my name, saying I am Christ, and shall deceive many. * * * Many false prophets shall arise and deceive many, and because iniquity shall abound the love of many shall become cold. * * * If any man shall say unto you, Lo, here is Christ, or lo there, believe it not, for there shall arise false Christs and false prophets, so that if possible they shall deceive they very elect. * * * If they shall say * * * he is in the secret chambers, believe it not. * * * Heaven and earth shall pass away, but my words shall not pass away."

Alas that men in our country can be found who teach that these words of Christ have passed away! But they are as applicable to our day as to the time they were spoken, just preceding the destruction of Jerusalem, over which city our loving Saviour wept.

What folly it is on the part of Christians to refuse to discuss the characteristics of dangerous deceivers existing in the present day, who enforce their claims over men and bind them by oaths into a brotherhood not of Christ! Yet this is done in the face of our Saviour's warning, and we deeply regret that such religious organs as the *Standard* (Baptist) of this city, should have proved a moral coward and should so recently have decided against inquiry into or discussion of the religious teachings of the great deceivers, Freemasonry and its allies. Is it not a melancholy instance of the influence in operation preparatory to the August gathering of Masons of the Knight Templar degree. How does this order of the secretists exactly contradict our Saviour when it asserts that they have him in their lodges. We are quite safe in abiding by this declaration of our Lord: "When they say he is in the *secret chambers* believe it not."

But we expect that the object of displaying Knight Templarism next August so prominently will be to as much as possible dazzle the public eye and allure it from the Christless character of every thing in the worship of Masonry. Its worship at best is but bald deism, and yet "many" in our churches are "deceived." Are we asleep to the dangers which hang so portentously over our Christianity at home and abroad?

—Rev. L. N. Stratton of the *Wesleyan* is announced to lecture on his way home from the West, at Millbrook and Oak Grove Wesleyan churches, in Mercer county, Pa.

—Rov. J. W. Bain, pastor of the United Presbyterian church in Hamilton, Ohio, an esteemed contributor of the *Cynosure* and former pastor of the U. P. church, this city, has lately been called to endure a severe affliction in the loss by drowning of his son Clyde, a bright boy of about 8 years, his youngest child. He and a companion were rowing in a small boat on the Miami River, when they drifted into a rapid, and, becoming frightened, jumped for the shore. His companion escaped. A numerous circle of friends throughout the country will sympathize with the bereaved parents in this sudden and severe loss.

—The Grand Lodge of New York reports 79,086 Masons in that State, being an increase of 3,344 Nothing is reported to the public of their losses; but in "Illustrious brother" Josiah H. Drummond's report in *Voice of Masonry*, August, 1877, New York has 81,882 members; having that year gained 5,765, but lost 5,700 members. Since they have lost 2,800 members in three years from the grand total, the neglect to give the public full particulars is a pardonable offense. The expenses of the Grand Lodge amount to nearly one dollar per member, or $78,605 22, a tolerably heavy bill for a body that meets once a year.

—A dispatch from the *Pioneer-Press* of St. Paul, Minn., a few weeks since has been going the rounds of the press, with additions and embellishments suited to the Masonic fancy of individual editors. It represents a brief interview with Thurlow Weed in New York, in which he says that one John Whitney, who died in Chicago some years ago, confessed to him that he was one of the party who drowned Morgan in the Niagara river. The other parties, according to this account, were "Colonel William King, Garside, Howard, Chubbock, Whitney and the man in charge of the old fort." While in some important details this fragment of the old story differs from Valance's confession, in the main facts it agrees—that Morgan was murdered by Masons because he had revealed their secrets. As Mr. Weed has promised the public a full account of his life in his autobiography, we hope that his recollection of this event embodied in that book will be so clear and accurate that Masonic editors will be slow to lay their unclean hands upon it.

—Last Wednesday night three gunpowder explosions occurred simultaneously in three of the buildings of Beloit College, Wisconsin, set off by students, blowing off doors and setting fire to the buildings. This college has a rule against college secret societies, but so negligently enforced that the students boast in the daily press of Chicago of their fraternities, surreptitiously maintained in defiance of the rule. Such vandalism must be expected where such relations exist. A last year's graduate of Beloit was a reporter of the Chicago *Times* at the late Wheaton Commencement, and his respect for the principles of that institution was manifested in a continuous series of grunts during the exercises and a garbled and falsified report in his paper.

—The note from the Washington *Sunday Herald*, which is being everywhere quoted by the press with great satisfaction—proving that "Garfield is all right, you know"—reads thus: "Brother James A. Garfield is a charter member of Pentalpha Lodge No, 23, and a member of Columbia Chapter No. 2, Columbia Commandery No. 2, and Mithras Lodge of Perfection, A. and A. Rite, all of this city. Brother Chester A. Arthur is a member of all the Masonic bodies in New York city."

—It is stated that in the British Parliament there are 133 Freemasons—56 in the House of Lords, and 77 in the Commons. Fifteen of the Freemasons in the lower house are noblemen; and there are also ten sons of peers who are not in Parliament who belong to this mystic order. The Prince of Wales heads the list as Grand Master of the English lodges, an office little befitting the character of a man who may soon succeed to the first authority in a great Christian nation.

Book Notices.

The American Book Exchange of New York have issued a valuable work entitled "American Patriotism," containing the wisdom and eloquence of the founders, builders and preservers of American liberty, independence and unity, as found in their writings, speeches and other public papers, from the first opposition to the tyranny of Great Britain to the overthrow of the Rebellion. This is a compact and handy compilation of the representative speeches and papers of the earlier and the later days. They ring with the old clarion tones. They burn with the heroic flame. It is eloquent with the grand words of great Americans: Washington's farewell to his people; Jackson's plain talk to the nullifiers; Webster to the veterans at Bunker Hill, and to Hayne in the Senate; Sumner's denunciation of war; Choate's eulogy on Webster; Lincoln's brief and pregnant phrases; with thoughts of the Adamses of three generations, Quincy, Hancock, Warren, Patrick Henry, Channing, Clay, Schurz, Phillips, Dickinson, Beecher, Winthrop and many others. Those who have a love for patriotic eloquence will nowhere find so rich a collection. The price is insignificant in comparison with the real value of this compilation—58c. including postage.

"Memories of my Exile," by Louis Kossuth, the Hungarian patriot, is the latest issue of the Standard Series of I. K. Funk & Co., New York. These annals of a time of upheaval and commotion in central Europe, which immediately preceded the more extended liberties of the masses enjoyed in the present generation, are full of interesting passages, told in the vigorous Magyar style. Going back to 1848, Kossuth traces the political changes in Europe which led to the Italian war of 1859, when Napoleon and Victor Immanuel overcame the Austrian and reunited Italy. The work is produced in the cheap but excellent form which characterizes the Standard Series, and is complete in two parts.

The American Book Exchange has bound the Library Magazine, Vol. III., January to June, 1880, in a neat 60-cent volume. As the magazine during these six months has contained a number of articles of permanent value, as Hughes' "Manliness of Christ," Arnold's "Light of Asia," Scrutator's "Outlook in Europe," Mallock's "Atheism and the Rights of Man," Stanley's "Variations of the Roman Church," etc., it is a wise thought to put it in this more durable form.

The same publishers have issued the cheap editions of "The Manliness of Christ," 3 cts.; and "Light of Asia," 5 cts., in a neat cover, adding to the exterior attractions of these popular works. The first editions sold in this country for $1 00 and $1.50 per volume, respectively.

The "North American Review" for July opens with a sketch of Prince Bismarck, by Moritz Busch, a steadfast admirer and *attache* of the great chancellor, entitled, "Prince Bismarck as a Friend of America and as a Statesman." The warmth of friendship reveals to the author only the admirable qualities of a great man, in whom more disinterested people see combined a severe ambition, that has been involved more or less in the disturbances of Europe for many years. Prof. Goldwin Smith discusses the "continental" policy of Canada in its hostile bearings on the friendly relations of the provinces with our own country. It is a clear and able statement of the natural and commercial attachment of the two countries, which in the end are likely to unite them, while the schemes of politicians of the Tory party are forever fomenting variance and dispute. Other articles in the same number of the "Review" are "The Exodus of Israel," by President S. C. Bartlett—a defense of the Pentateuchal account in the light of modern research; "The English House of Lords," by J. E. Thorold Rogers, M. P.; "Ethics of Sex," by Miss M. A. Hardaker—a calm, philosophical study of the woman question; "The Panama Canal," by Count de Lesseps, and "Profligacy in Fiction," by A. K. Fiske.

Address of Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Tonica, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street, Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

Home Circle.

Sowing Time.

"In due season we shall reap if we faint not."

I seek not the harvest here
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each;
And they can not, can not die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfill.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there
And sow and sow again.

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening time when the shadow's fall,
To drop the gospel wheat.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers throng
To the harvest jubilee!

—London Christian.

Five Sabaths on the Continent.

During the past Summer I spent a number of weeks upon the continent, and I think if I had before been inclined to favor the continental ideas of Sabbath observance, I would have been effectually cured of all such fancy for foreign notions and foreign habits. To know just what the continental Sabbath is, it must be seen on the continent. To have a description of it from the lips of other people, or from the pens of ready writers, is not enough to convey to the mind a full and true conception of what it is in its native land. Such observations as I have been able to make during my brief sojourn may be of some interest, although they were not made with the intention of using them as an argument, nor indeed, with any definite purpose, other than to enable me the more clearly to recall the scenes and incidents of the journey. Perhaps a simple recital of what we saw and heard will give the clearest conception of how the Lord's day is observed in parts of Germany, Italy, Switzerland and France.

The evening of Saturday, July 21st, found us comfortably quartered in the Hotel de l'Europe, in the venerable city of Worms. Its celebrity is connected with the great Diet that met there on the 17th of April, 1521, before which Luther appeared to answer to the charge of heresy. Adjoining the hotel was a large and somewhat handsome beer-garden. As the day advanced the throng of people and the clatter of glasses increased, until in the evening the whole force of the hotel seemed to be taxed to the utmost, trying to serve the multitudes that filled the garden. Young men and maidens, old men and matrons, mothers, fathers, and children, laughing, talking, drinking, smoking. It was a merry throng, you may be sure. No drunkenness nor rudeness, nor improprieties of any kind, save that of excessive beer-drinking and flagrant Sabbath-breaking. A few squares distant was another, and apparently a much larger establishment of the same sort, from which the music of a brass band could be distinctly heard from noon until late at night. An evening stroll through the older parts of the city brought us to a square in which a circus, with all its attendant evils, was under full headway. A little further on a brilliant show of lights and handsomely illuminated placards announced a concert and stage play. There was no sign of religious service anywhere; the churches were all closed, and the people were giving themselves, without restraint, to fun and frolic.

We found things no better in Venice, where we spent our second Sabbath. There was not so much beer-drinking on the street, but even more of gayety and pleasure-seeking. The excitement and display, doubtless, was greater than usnal, owing to the fact that the Sabbath we spent in this beautiful City of the Sea, was the day of the annual regatta. The gondoliers were out in flying colors, and the yearly race was run on the Grand Canal, for one thousand francs, given by the city, and the championship for the next twelve months. It was one of the great days of the year—a very special occasion; and everything was as gay as gay could be. The excitement everywhere was at the highest pitch, and everyone seemed bent upon a grand, good time. There was no protest against such a thing from either state or church, for in the esteem of all the people it was a thing eminently proper that the grand regatta should be celebrated on the Sabbath day.

At Bellaggio, on Lake Como, we experienced something of the quiet of an American Sabbath; not because the people were better, or public sentiment was different from that of other places, but because we were away from the noise and confusion of city life. Bellaggio is a place of summer resort, with a small village population at a convenient distance from the hotel. Here we had the pleasure of attending upon English service, and as the large majority of the guests were Americans there was little of the Continental Sabbath to be seen, save that the boatmen were plying their trade as best they could upon the lake.

At Geneva the morning service at the Cathedral was attended by a fair congregation. At the service, conducted by Pere Hyacinthe, notwithstanding his rare powers as an orator, there could not have been over three hundred people present, aside from the Americans and other foreigners. At noon there was an English service in the Cathedral, conducted by the Rev. Thomas F. Johnston, representative of the Established Church of Scotland. There were about seventy-five persons present, and ten of these were American clergymen. A large procession, apparently of working-men, and headed by a band of music, passed through some of the principal streets in the morning, on their way to the country.

In Paris there was more work done, more shops open, and more people on the streets. There was a large hotel in process of construction on the square adjoining that on which we lodged, upon which the laborers wrought the same on Sabbath as on other days. The congregation at Notre Dame was very small, and made up of people of the plainer sort. At 11 o'clock A. M., from the front of the Cathedral, an excursion party starts each Sabbath day for Versailles and other points of interest in the suburbs. All this under the direction and management of the Sacristan, whose box office is on the front steps of the great church. In the afternoon and evening all was gaiety and glitter. The concert saloons and gardens were most brilliantly lighted. The people were driving and walking, and the children, in beautiful attire, were romping and sporting, and the bands were playing, and the fountains were pouring forth in the brilliantly lighted air their graceful streams and sprays of sparkling water. It was a grand sight, and something always to be seen with pleasure, but for the desecration.

From what I was able to observe during these five Sabbaths I am profoundly convinced of two things:

1st. The Continental Sabbath is not a day of sacred worship. The people who advocate and maintain it are not a people who care for God's worship. A very small proportion of them attend even the morning service, and they are of the poorer and plainer classes.

2d. The Continental Sabbath is a day of pleasure seeking. This is the idea that predominates in the minds of the masses of the people.

The tendency in our own land is toward greater laxity, and many good people see no harm in out-door recreation. The evil is not so noticeable now, but when the exception becomes the rule, and all our people give themselves to walking, and riding, and sporting on the streets and in the parks, the sanctuary will be deserted, and the sanctity of the Sabbath will be gone.

Let us hold to one whole day in seven to be spent in the "public and private exercises of God's worship, except such as is to be taken up in the works of necessity and mercy."
—*The Presbyterian.*

Historical Position of Palestine.

The position of Palestine on the map of the world has fitted it and its successive peoples for a remarkable place in history. Here is a little country, with only eight thousand square miles, or two thousand less than our State of Vermont, which, if we measure by the scope of its history, the remote antiquity of its literature, and the great forces it has started into irresistible movement, we must place among the foremost in the ancient family of nations. It is practically the meeting place of three continents—Africa, Asia and Europe. If Belgium is the "cock-pit of Europe," where many of the chief battles of modern times have been fought, Palestine holds the same relation to the ancient world. Her plain of Esdraelon has been the battle-ground of nations and civilizations from Abraham's day to Napoleon Bonaparte's. This little country was the pathway of the nations on land, while on sea it was the Phœnicia which planted colonies all around the shores of the Mediterranean, created Carthage, rival of Rome, and dared to send her ships as far north as Britain. There is something, too, akin to magnetism in this little land. It gave a certain measure of historical importance, and, indeed, of immortality, to every people and land it touched. Take from our knowledge of Egyptian history all we have learned from the Mosaic narrative, and there will be a marvelous diminution of the fund. It is only where Assyria in an early day came into relations with Syria that we get something of a definite knowledge of that great Oriental power. We find Rawlinson, in his Five Monarchies, and Wilkinson, in his Manners and Customs of the Egyptians, constantly appealing to and leaning on the Scripture history, in order to treat the subject in hand in consecutive form. It is Palestine that brings all great ancient countries within our vision. It is our best telescope for a view of the remote past. We read the fortunes of other peoples through her. Of right she did not possess the Greek language. It was foisted upon her through Alexander's conquest, and yet so carefully did she learn the new tongue that it became the receptacle for the new faith from Him of Nazareth, and the medium of its communication to the remotest shores known to men. Palestine long resisted Rome, and finally suffered destruction through Titus. Her acres and faith were bartered like a piece of merchandise, and were, in turn, owned by Canaanite, Jew, Assyrian, Greek, Syrian, Maccabæan, and Roman. But in three centuries we find Bethlehem supplanting Rome. Christianity held the sceptre on the Seven Hills, and paganism became a thing of the country village, or *pagus*.—*Harper's Magazine.*

Childrens' Corner.

[From the Christian Press.]

Ulric Zwingle.

In the year 1531, some sixteen years before the death of Luther, the same year in which the League of Smalkald was formed, for the defense of the Protestant faith, might be seen lying fearfully wounded on the battle-field of Cappel, one of Switzerland's greatest men—one of her greatest reformers, preachers and statesmen—and, as the blood trickled down his body, he exclaimed, "What matters this misfortune? they may kill the body, but they cannot kill the soul," and with these words Ulric Zwingle fell backward and died. Let us note a few of the incidents in his life, and the cause of his being on this battle-field. He was born near the lake of Zurich, January 1, 1484, a few months after the birth of Luther. His studies were conducted partly at Basle and Berne and Vienna, and at the age of twenty-one he took the priest's orders, and said his first mass in 1506 at Raperswill, in the Canton of Zurich, and was soon after elected to the pastorate of Glaris, a chief town in that Canton. That he early displayed more than ordinary intellectual ability is evident from the fact that he was elected to an important position as a teacher at Basle while yet pursuing his studies and though not eighteen years of age; and also the fact that the Dominicans made special efforts to have him join their order while yet a student at Berne, to prevent which his father removed him to Vienna. The state of religion at the time he began the work of his pastorate at Glaris may be easily learned from the fact that in a Synod, which assembled early in the sixteenth century, only three of the members of it had read the Bible; the others confessed that they had hardly any knowledge of the New Testament. They contented themselves with repeating sermons which were prepared by the monks, and which were as often as not wholly unsuitable to the circumstances of the congregation. But Zwingle was an exception to these classes. He had a desire for information, and sought even among the writings of Wickliffe and Huss to obtain it, though then without any purpose of accepting their doctrines. During his pastorate at Glaris, which lasted some ten years, he never thought of attacking the errors of Rome, but only of enlightening and educating his people in good morals. But though he could not be accused of teaching heresy during this period of his ministry, yet the purity of his life, his superior attainments, and his conscientious discharge of duty, were in such striking contrast with neighboring priests, that he soon became the object of their fixed hatred. "He found it true that those who will live a godly life in Christ Jesus must suffer persecution." During his residence in this place he was twice ordered by the government to accompany the troops of the Canton in their wars against the French, and on the side of the Pope. The custom of hiring soldiers to do his fighting was a favorite one with the Pope, and by the sale of "Indulgences" it was easy to obtain the funds. It was a custom, however, not approved by Zwingle, and in unmeasured terms he reprobated it, and succeeded in breaking it up in some of the Cantons. In a letter to the Canton of Schweitz, he says: "Think how many of your fellow citizens have perished in the wars of Naples, in the battles of Navarre and Milan. What rivers of blood have you not shed! What would you say if you were to see the mercenary soldier, hired with gold, whom you had never injured, appearing at your gates, felling your woods, destroying your vines, carrying off your flocks, massacreing your children, unaffected by the tears of your wives and your fathers, butchering them before your own eyes, and setting fire to your dwellings? Would you not call for fire to fall on them, and, if you were not heard, be tempted to believe that there was no God? Yet this is what you yourselves do, allured by the charm of riches and property unjustly acquired."

In 1516 he was appointed preacher at the Convent at Einsiendeln, and notwithstanding the protest of his people at Glaris, he concluded to accept the appointment as one affording him a larger field of usefulness. In the meantime he had been carefully examining the teachings of the divine Word, and God had given him grace to maintain what he believed to be the truth. Accordingly, at the anniversary of the consecration of the Abbey, when, as usual, vast crowds were assembled, he fearlessly declared "that their observance of the mere ceremonies of religion could never be acceptable in the sight of God so long as their hearts were unchanged, and their practice diametrically opposed to the divine law." "Cease to believe," said he, "that God resides in this temple more than in every other place. Whatever region of the earth you may inhabit he is near you, he surrounds you, he grants your prayers, if they deserve to be granted, but it is not by useless vows, by long pilgrimages, or offerings destined to adorn senseless images that you can obtain the divine favor."

Such doctrines aroused much opposition. The monks in the convents felt that their occupation would be gone if such doctrines were generally accepted. But opposition only led Zwingle to fortify his position with greater care, and to increase the number of his attacks on the papacy. His reputation as a preacher was now very great, and he was invited to fill the important charge of the cathedral at Zurich. He accepted and preached his first sermon July 1, 1519. "An immense audience was assembled, and he commenced by showing that Christ is the sole author of salvation, and the the only hope and consolation of sinners. He then proceeded to inveigh against vice in general, and particularly hypocrisy, recommended works of piety, and thundered against luxury, idleness and intemperance." These noble words were uttered less than two years after Luther nailed his theses to the door of Wittenberg church, and before his name had been heard of in Switzerland, showing that God's Spirit was at work in many hearts, enlightening them in the knowledge of truth and preparing them for the reformation of his church. Zwingle had up to this time promoted the reformation by preaching positive truth rather than by attacking the errors of Rome, but some of his hearers having ceased to observe Lent, and in consequence of the fact, were imprisoned, he published a tract "On the Observance of Lent," in which he ridiculed the injunction of the Romish church in prohibiting the people from using their common food. Soon after its publication, the bishop of the diocese wrote to the clergy of Zurich concerning the innovations of Zwingle: "Do not," said he, "allow them to be preached among you, nor discussed publicly nor privately; preserve yourselves in the doctrines and usages of the church, till those to whom it belongs shall regulate these matters." This provoked a reply from Zwingle in a second tract, in which he boldly attacks traditions, and defended the sufficiency and authority of the Scriptures as the rule by which the church and her members should be guided.

(*Concluded next week.*)

Home and Farm.

Food for the Sick Room.

The pure juice may be extracted from beef in two ways. First, by cutting the meat in small peices, putting them in a tightly corked bottle, immersing it in hot water and boiling for several hours.

Second, by taking a thick piece of juicy steak, broiling it on a gridiron over a clear fire for a few moments, then cutting it in strips and pressing it in a lemon squeezer. The juice thus obtained may be given either cold or hot. It may be frozen, broken into lumps and given like cracked ice. A little salt should be added before using it.

An invalid who is tired of hot beef tea will sometimes drink it cold, or iced, with great relish. Enough isinglass or gelatine may be added to the juice to make a jelly, which can be flavored with sherry, essence of celery, or anything the patient may fancy.

Raw meat is very nutritious, and may be prepared by shredding the beef extremely fine, removing every particle of skin and fat, and mixing it with cracker crumbs. A little salt and peper may be added and the mixture rolled into tiny balls.

In convalescence after typhoid fever the greatest care is necessary with regard to the food, and no new article of diet should be given without the express permission of the doctor. Even so slight an imprudence as eating a raw apple has been known to cause death.

While roast, boiled and broiled chicken, mutton chop and beef steak have long held a recognized position in the invalid's bill of fare, the merits of a veal sweetbread have been sadly overlooked. When properly cooked it is a delicious dish, and may tempt a capricious appetite that has grown weary of other viands.

A sweetbread should be parboiled for a short time until quite soft, and then fried in a little butter to a delicate brown. It may be served with gravy or white sauce.

Delicious oatmeal gruel may be made by stirring a cupful of oatmeal into a bowl of water, allowing it to stand for a few moments until the coarsest particles have fallen to the bottom, pouring off the water, and repeating this once or twice. The water must then be boiled, stirring it constantly until sufficiently cooked.

But too few persons understand properly the art of making lemonade. The lemon should first be rolled between the hands until it is quite soft, the skin removed with a sharp knife and every pip extracted, the lemon being held over a tumbler that no juice may be lost in the operation. The pulp should then be divided into small pieces and the sugar thoroughly mixed with it. Last of all the requisite amount of water should be added.

Imperial drink is made by adding a small teaspoonful of cream of tartar dissolved in boiling water to each pint of lemonade.

In some diseases it is impossible to give anything containing acid, and then the ingenuity of the nurse is tested to provide some beverage at once cooling and palatable.

Iced tea or coffee are excellent when they are liked, and may be taken with or without milk.

Barley water is made by boiling two ounces of pearl barley, previously well washed, for twenty minutes in a pint and a half of water. It is then strained and flavored with lemon peel and sugar to taste.

This may be alternated with flaxseed tea. Steep half an ounce of unbruised flaxseed in a pint of boiling water. Let it stand in a covered jar near a fire for three or four hours, then strain and flavor.

Orangeade may be made in the same way as lemonade, using less sugar. They both should be iced.—*Christian Union.*

How to Light a dark room in which the darkness is caused by its being situated on a narrow street or lane. The *Builder* says, if the glass of a window in such a room is placed several inches within the outer face of the wall, as is the general custom in building houses, it will admit very little light, that which it gets being only the reflection from the walls of the opposite houses. If, however, for the window be substituted another, in which all the panes of glass are roughly ground on the outside, and flush with the outer wall, the light from the whole of the visible sky and from the remotest parts of the opposite wall will be introduced into the apartment, reflected from the innumerable faces or facets which the rough grinding of glass has produced. The whole window will appear as if the sky were beyond it, and from every point of this luminous surface light will radiate to all parts of the room.

Political.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The National Political Committee.—The meeting at Carpenter Hall, June 17, advised that the management of the political details be left in the hands of the same national committee as in 1876, so far as possible, assigning to a committee of three to see that each State had a representative. Having examined the list of 1876 the committee request the following named persons, who served in 1876, to act in the same capacity this year: Illinois, E. A. Cook, Chairman; Michigan, Cornelius Quick; Indiana, Halleck Floyd; Ohio, Wm. Dillon; Pennsylvania, W. B. Bertels; Minnesota, S. Hillman; Wisconsin, J. W. Wood; Missouri, G. W. Needels; New York, P. D. Miller; Connecticut, Philip Bacon; New Hampshire, S. C. Kimball; California, J. H. Kennedy; Virginia, G. W. Stratton; Nebraska, S. Austin; Washington Ter., J. H. Watson.

In other States the following named are requested to act:

Iowa, John Dorcas; Oregon, Thos. C. Haines; Massachusetts, Stephen Waite; Mississippi, Eli Tapley; Tennessee, Thomas Johnson; Vermont, Moses Plummer; West Virginia, D. B. Turney; North Carolina, A. Connet; New Jersey, J. T. Michael; Kansas, R. Loggan.

If the above will act as central committee they will each select one from each electoral district in the respective States to form an electoral ticket, and report the some immediately to the chairman, Ezra A. Cook, at the *Cynosure* office.

If any of these brethren are unable or unwilling to act in the capacity indicated they will also immediately notify the chairman.

How Shall we Vote?

LETTERS FROM EVERY DIRECTION

J. Calderwood of Vail, Crawford county, Iowa, collected the votes of twelve other friends for an Anti-masonic nomination, and writes thus:

"In looking up these few names I found those who, though anti secretists, would not lose their vote on candidates so doubtful of success. The first Presidential ballot I ever cast, was for J. G. Birney, with a slighter prospect of success than there is to-day. Cast in the interest of God and liberty, it was not lost. The joy of millions, made free, proclaims that it was not lost.

Civil government is of God, whether nominations are made by convention, or otherwise—with or without a platform. Let no platform appear that does not vindicate the Sabbath against its desecration in high places and by places; or that will pass it beyond the protection of law with all its divine associations. In God we trust and triumph."

From William Mathews, Ambrose, Pa.:

"There is something of a prejudice in the minds of many against ministers of the Gospel for civil officers. I believe we have some good statesmen who would fill the Bible rule. I would name C. F. Adams and Gen. Phelps. I would like you or some others to name some of what you think the most suitable men we have. There may be objection to the ones I have named on account of both being in the East. If we can get one in the East and one in the West it would be better. I think, if we are properly organized, we can make a good show this fall. I firmly believe in the downfall of secretism, and, as it was with slavery, it may come sooner than we expect. I would make one suggestion, that when we get our men nominated we get out a good pamphlet, giving their character and stating our object, with a good platform; that a fund be raised to pay the expense, and have them scattered as widely and thickly as possible. I will inclose one dollar for the fund. I may want another vote. You may hear from me again."

A VETERAN.

Abel L. Blowers, Oramel, N. Y., has this advice in a letter written June 13th:

"Though I am not much of a politician, I voted once for Wm. Wirt for an Anti-masonic President. You invited me, with the rest, to give my views. I should say Charles Francis Adams; not that he is a better man than many others, but he has as many friends as any man that will be nominated by any party, and we want to win the first time. If he had been a Mason I think he would have been President long ago."

Elder Turney of West Virginia, wrote on learning of Garfield's nomination:

"Is Gen. Garfield a Freemason? Thousands of true Republicans must have from him a negative answer before they will help to place him in the White House. The defeat of the third term tricksters will be no victory at all, if the power of the lodge is to be made only the more secure by it. The craft-controlled Conkling, the lodge-led Logan, the cable-towed Cameron, have only had half a lesson, if Garfield too belongs in the corrupt clan of the hoodwinked Hiramites. As I have helped to break the third term movement, so I will help overthrow any scheme to perpetuate Freemasonry, and the fact that the leading organ of the third termers has called me the father of the Garfield boom, will in no way change my course of action."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$178 62
Eli Tapley	124 74
C. C. Foote	25 00

Theology at Wheaton.— The action taken by the trustees of Wheaton College respecting a department of theology under the control of the Wesleyan brethren is as follows:

Whereas, The Rev. L. N. Stratton, of the Educational Board of the Wesleyan Methodist Connection of America, has submitted a proposition looking toward the endowment of a chair of theology in connection with Wheaton College, therefore, be it

Resolved, That we heartily respond to the proposition, regarding it as especially fitting in view of former connections and affiliations; as well as in view of the number of students from Wesleyan homes still patronizing us, and from the bond of reform principles uniting and making us really one; and moreover, believing that such an arrangement can be made as will be mutually advantageous to both parties concerned,

Resolved, That we are prepared to submit to the said Educational Board the propositions following, viz:

1. That should the Wesleyan Methodists endow a chair of theology, or in any other manner furnish a man in this College who shall head a department of theology, we will, upon our part, provide a room suitable for his occupancy for the purpose named.

2. That we do further agree that all such students as may be pursuing a course of theological study shall receive tuition in other departments of the College, free of charge, subject to the rules and regulations of this institution.

3. That the said theological department shall admit to its classes, free of charge, Christian students wishing theological instruction, who may at the time be students upon, or graduates from this College, as also may others, at the discretion of the said Board of Education.

G. W. Bainum, Chairman.

Reformed Church.—The classis of Wisconsin at its spring meeting adopted the following report of its committee on secret orders:

"The committee appointed at the fall meeting of the classis to report about the question of Freemasonry, respectfully offers the following:

"By the inquiry which they instituted, your committee has been confirmed in its conviction that Masonry is an offensive sin, and that our classis has not expressed itself too strongly in saying that Masonry is anti-Christian; and we hope that this will be abundantly proved by our report.

"The more one becomes acquainted with the abominations of this association, the more painful the thought becomes that such a number of ministers and members of evangelical denominations are members of this order; and most of all that they are found in our dear Reformed church.

"But it is our conviction that we have ample reasons to look into the future encouraged and full of hope, and to keep laboring, without wearying, at the extinction of this evil from the church of Jesus Christ. The signs of the times, as far as this subject is concerned, are most favorable. The movement against secret societies increases steadily. The Masons themselves further them by the resistance they offer. Numbers of papers, tracts and books are spread and read which combat the evil. In many pulpits the voice is lifted up against them with power, moreover a great number of persons who are converted from Masonry are incessantly busy to unmask this monster. Already there are many denominations, or parts of them, and many congregations who witness against this evil, and exclude from their fellowship members of secret societies.

"Therefore we do not lose courage, but live in the expectation that the day is not far that also the Reformed church shall be numbered among those that have no fellowship with the unfruitful works of darkness,

"For the advancement thereof your committee proposes the following actions to the Rev. Classis:

"*Whereas*, We, as classis, believe that all oath-bound secret societies, and especially Masonry, are in conflict with the Word of God, and are anti-Christian in principle and tendency; and

Whereas, We desire and intend by the grace of God to remain true to God and his Word; therefore,

"*Resolved*, That we hope not to

cease praying and laboring until we see the Reformed church of America purified from this evil.

"*Resolved*, That we, Classis of Wisconsin, will not receive and recognize as members of our classis by examination or with certificate, candidates or ministers who are connected with these orders, unless they renounce them.

"*Resolved*, That we, ministers and overseers, will not accept members of our congregations, on confession or with certificate, persons whom we know to be members of secret societies; and that we shall censure and excommunicate such, if it become known, unless they separate themselves from these societies.

"*Resolved*, That we, as persons and overseers of God's church, will use our influence to advance the movement against secret societies."

The conclusion is the memorial to the General Synod, which was frequently quoted during the three days discussion of that body.

—Dr. S. A. Brown, long a missionary in China and Japan, died in Munson, Mass., on the 20th of June. In 1838, says the *Intelligencer*, he became the teacher of the school of the Morrison Educational Society at Canton. Here he taught the Hon. Yung Wing, now Chinese ambassador to the United States, and the head and director of the movement to educate Chinese lads in American schools. This school at Canton was the first Christian school opened in China. Twenty-one years ago he landed in Japan as a missionary of the Reformed church. There he has been eminent as a teacher and translator. A number of his pupils are now native preachers. He was, from its organization until about one year ago, the chairman of the committee on the translation of the Scriptures into Japanese. His last work in Japan, performed by a great effort, was to finish the rendering of one of the books of the New Testament. He was at one time interpreter and translator to the American legation, a position in which he rendered very valuable services. He was for many years a highly esteemed member of the Oriental Society of China, contributing a succession of valuable papers to the periodical it has published.

UNITED BRETHREN IN CHRIST.

—The Colorado Conference, at its last meeting, adopted the following, among other resolutions:

"There are organized institutions in our land, commonly known as secret societies, which we regard as evils—morally, because of their anti-Christian tendency; socially, because of the lines of distinction and caste which are drawn by them in all the walks of life; politically and judicially, because of the controlling influences many times held by them in conventions and courts, irrespective of right and justice, but to bring about certain selfish ends; therefore.

"*Resolved*, 1. That we, as ministers, will show our disapproval of these things when at all practicable.

"2. That we hail with welcome any institution open in its workings for the suppression of evil, moral, social, physical and political.

"3. That we approve the workings of the National Christian Association in its work of reform."

—The Bishops of the U.B. church are understood to be averse to taking any part in the Methodist Ecumenical Conference to be held in London next year, because the United Brethren are not considered a distinctively Methodistic body.

—The Kansas Conference is making an effort to establish a college at Harlan, Smith county. A plot for a campus has been donated, and a building of white dressed stone is in process of erection.

FRIENDS.

—During the first year of the work of Friends in Mexico, writes S. A. Purdie in the *Christian Worker*, nearly a thousand copies of Testaments and Gospels were circulated in one city of 16,000 inhabitants, and the result was disastrous to the interests of Romanism. The finger of scorn, and fear of what others would say, kept many from our meetings, but when we tried to organize in First month, 1872, there were thirty persons ready to give in their names, renounce Romanism, and receive that New Testament as an inspired written declaration of the doctrines of Christianity.

UNITED PRESBYTERIAN.

—Rev. W. P. McNary of Bloomington, Indiana, one of the contributors to the *Cynosure* and former president of the Indiana State Association, is nominated for presidential elector from the fifth district of Indiana, on the Garfield and Arthur ticket.

—Dr. Meloy's congregation in this city, on learning of the sad bereavement of their former pastor, Rev. J. W. Bain, passed the following resolution of sympathy at their Wednesday evening prayer meeting, June 16:

WHEREAS, It has pleased an all wise providence to visit our late pastor and friend, Rev. J. W. Bain, with a sudden and severe bereavment in the death of his son Clyde; therefore,

Resolved, That we tender to Mr. Bain and his family our heartfelt sympathy in this, their hour of trial and sadness; and we commend them for comfort and consolation to the keeping of Him whose ear is ever open to the cries of all who call upon Him in the hour of need.

—The Trustees of Monmouth College, at their late meeting, approved the action of the faculty in expelling five students who had surreptitiously started a Greek letter fraternity. The citizens of Monmouth have subscribed $7 000 to free the institution from a floating debt.

—William Wallace, A. B., son of ex-President D. A. Wallace, now of Wooster, Ohio, has been elected to a professorship in Knoxville College, Tennessee.

CONGREGATIONAL.

—Dr. Leonard Bacon says in the *Congregationalist:* "I hold that a minister who is not a pastor of a church is, in the Congregational theory, only a brother whose competence to minister the Word of God has been ascertained by some church with the advice of the council of churches, and who has thus been solemnly commended to the grace of God and to the churches at large." He advises all churches to keep themselves free from confederacy with those in which they may be outvoted by unsettled ministers.

—Bro. L. S. Hand, pastor of the Congregational church of Ogden, Iowa, is gifted with a rare faculty of transforming his people into a working church if the various meetings for prayer, Bible study, singing, temperance, missions, etc., are a criterion. His pastoral card is a model worth studying.

—Bro. I. Brown, who has been laboring for two years at Marseilles, Ill., is expecting soon to begin work with the churches at Malden and Dover, Ill.

—S. G. Barton, the young pastor of the Laban Creek church, near Beloit, Kansas, has accepted a call to Breckenridge, Mo., whither he will soon remove.

SECTARIAN.

—A protesting correspondent of the *Baptist Weekly* gives an instance: At the ministers' conference of a certain city the chairman on four occasions called upon brethren to offer special prayer. On each of these times he made a Bible Society the special subject; setting forth the features of the crisis through which that society and the denomination was passing, and then requested that prayer be offered for the prosperity and triumph of this society. In each instance brethren named did not believe in the society nor wish its success. On one occasion, in a public hall, after the customary prelude, "the great crisis," "the vast importance," etc., of the work of the American Foreign Bible Society, mentioning no other cause, he called upon a brother to offer prayer. When it was concluded, seeing apparently the one-sideness of his position, he announced: "Of course you will all understand the Publication Society is also included in this prayer just offered."

News of the Week.

—No less than 30,000 passengers go across the Atlantic this year, it is said, to make the grand tour. Taking only $500 each, which is a low sum, it will foot up a total of $15,000,000 which will go into the pockets of the Europeans.

—A terrible scourge, resembling dysentery, is prevailing in North Adams, Mass., which so far has baffled the skill of physicians. Over 1,000 persons, old and young, have been stricken down. Physicians are busy night and day. Many cases, it is feared, will prove fatal. There is little doubt that the epidemic is occasioned by impurity of the water in the reservoir.

—The narrowing of the gauge of the Erie Railroad from Hornellsville to Salamanca and Dunkirk was completed on June 22. The Erie has now the standard gauge from New York to Niagara Falls, Buffalo, Salamanca and Dunkirk. The Atlantic and Great Western also changed from broad to standard gauge on the 24th.

—The Swiss papers state that St. Gothard tunnell is in great danger of falling in. The land slips continue and threaten the masonry. The engineers think the only way to avert the danger is to modify the line traced out for the tunnel. To drill a new shaft and avoid the dangerous place will delay the completion of the work for some time.

—Duane Doty, whose connection with the public schools of this city was the indirect cause of the atrocious murder of one of the teachers, Mr. Hanford, in 1876, has, after three years' service, been quietly dropped from the superintendence of schools, and Mr. Howland, principal of one of the high schools for twenty-three years takes his place.

—The ordinance introduced in the Chicago Council last week, which proposes to fix saloon licenses respectively at $200, $400 and $500 per year, according as beer, liquor, or both are sold on the premises in question, is exciting a good deal of discussion.

—The Secretary of War has suspended the recommendation of the West Point Academy Board, that the colored cadet Whitaker be dropped on account of deficiency in his studies. This will give him an opportunity of demanding a court martial in his case, if he desires to vindicate himself. If he should be dismissed now he would have no chance of being further heard.

—For nearly two weeks high water has prevailed on the upper Mississippi. Last week the floods reached Rock Island, Ill., from whence a dispatch says: The water is now 18 feet 3 inches above low-water mark, and considerably higher than ever known before. A good portion of the city is under water. The Chicago, Burlington and Quincy Railroad depot grounds, the Milwaukee and St. Paul, and Peoria and Rock Island are under water some two feet. Business is almost suspended with them. Some two hundred families, most of them poor, have been rendered homeless by the flooding waters.

—Judge Key has not received any information as to when his successor, Postmaster General Maynard, will arrive, and can not, therefore, say when he will resign the post-office portfolio.

—The census enumerators count the population of New York at one and a half millions, Brooklyn between six and seven hundred thousand, and New York and its surrounding towns, including Brooklyn, at about two and a half millions.

—The Mexican government has declined to permit the pursuit by our troops of Victoria's band of savages into Mexican territory.

—In the British House of Lords, the bill legalizing marriage with a deceased wife's sister was rejected, 101 to 90.

—In the House of Commons, the motion of Stevenson, Liberal, for closing public houses on Sunday in England and Wales, was adopted, 153 to 117, with Pease's amendment, that said houses should be closed as nearly as possible the whole day. The government opposed the measure.

—The Republican papers of Paris unanimously approve the speech of Gambetta in defense of the plenary amnesty bill to the communists of 1870. The newspapers of all shades of politics agree that he can not much longer abstain from accepting the Premiership. *La Lanterne* says the effect of the speech demonstrates the immense power of Gambetta over a disintegrating majority. The time, therefore, has arrived for him to assume power and form his ministry.

—President Hayes attended the Commencement of Kenyon College, Ohio, this year along with Chief Justice Waite. The former was received with a salute of twenty-one guns and an almost fulsome adulation. He also expects to attend Yale Commencement, and will spend the summer with his family at the Soldier's Home, near Washington.

—Judge Wm. H. Bradley, an old and universally respected citizen of Chicago, connected with the United States Court, was run over by a street car last Thursday evening and severely injured. His physician extends the hope that he will speedily recover.

Treasurer's Report

OF THE NATIONAL CHRISTIAN ASSOCIATION, FOR THE YEAR ENDING JUNE 1, 1880.

RECEIPTS.

Publishing Fund Subscription Notes		$1,211 67
Invested Loans paid		500 00
U. S. Bonds, proceeds of sale		1,022 50
Donations, Sally Gilkey Fund		600 00
" Publishing "		150 00
" Tract "		63 47
" General "		68 00
Interest on Subscription Notes		489 10
" Invested Loans		610 33
Carpenter Building, Rent, etc		1,185 77
Book Account		2 40
	$5,903 24	
Cash in Treasury June 1,,1879,		
Publishing Fund	1,214 23	
General "	32 46	
	$7,149 93	

DISBURSEMENTS.

Secured Loans		$3,100 00
Union Trust Company		1,400 00
Publishing Material		21 10
Printing Tracts, etc		163 50
Books appropriated		5 34
Book Account, Depository		4 32
Carpenter Building, including Water, Taxes, Fuel, Gas, etc		415 80
Salary and Expenses of General Agent		1,200 00
" " Sup't Reading Room		313 69
Fixtures, (Signs)		30 65
General Expense Account		29 81
Postage Account		40 56
Collection and Exchange		70
So. Home Miss. Fund		1 00
E. A. Cook & Co. Bal		32
F. G. Houck "		26 57
H. B. Hagerty "		10 57
Rev. H. H. Hinman, on account		100 00
	$6,863 93	
Cash in Treasury, June 1, 1880,		
Publishing Fund	235 77	
General "	50 23	
	$7,149 93	

Resources and Liabilities—June 1, 1880.

RESOURCES.

Subscription Notes		$10,218 83
Secured Loans		9,331 00
Union Trust Co. Savings		1,400 00
U. S. Bonds, 4 per cent		200 00
REAL ESTATE.		
PRODUCTIVE.		
Carpenter Building		$20,000 00
UNPRODUCTIVE.		
Leuty Farm		10,000 00
Varney Property		5,000 00
Publishing Material, (Electrotypes, etc.)		65 62
Books and Tracts on hand, June 1, 1880		52 10
Sundry Accounts for Books		21 28
Fixtures		30 65
Cash in Treasury, June 1, 1880		286 00
		$56,605 48

LIABILITIES.

Rev. J. P. Stoddard		$1,442 81
Rev. H. H. Hinman		173 57
E. A. Cook & Co		69 55
		$1,685 93
SPECIAL FUNDS.		
Publishing Fund		$55,781 85
Sally Gilkey Fund		600 00
		$56,381 85
Total Liabilities, including Special Funds.		$58,067 78
Excess of " " " "		1,462 30
" " " " " June 1, 1879		1,661 40
Net Assets, June 1, 1880		54,919 55
" " June 1, 1879		53,971 45
Net Gain		948 10

Respectfully submitted,

EDWARD HILDRETH, Treasurer.

This may certify that I have examined the notes and other accounts and assets belonging to the National Christian Association, and find them correct according to the above statement, and as appears on the books of said Association, as made and shown by the treasurer this day.

J. H. PEARSON, Auditor.

Chicago, June 14, 1880.

—If you have provided for life and have not prepared for death, what better will you be in the end?

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To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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No large clubs were received last week, though several subscriptions were received from W. R. Morley, J. N. Norris, A. J Loudenback and others.

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No. 3		80
Rejected	62½	63
Winter		90½
Corn—No. 2	34	34⅝
Rejected		32½
Oats—No. 2		24½
Rye—No. 2		75
Bran per ton		8 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	13 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 65
Mess pork, per brl		12 00
Butter medium to best	12	20
Cheese	6	8
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 80	2 40
Clover		4 10
Flax		1 25
Broom corn	3	9
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattle choice	4 50	4 90
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
Hogs	4 15	4 50
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Flour	$3 50	8 25
Wheat—Spring	1 08	1 10
Winter	1 08½	1 21
Corn	46	51
Oats	32	40
Lard		7 30
Mess pork		12 40
Butter	12	22
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Notices.

TO FRIENDS OF REFORM IN MICHIGAN.—An urgent request comes up from Holland, Ottawa county, that our next annual gathering convene in that city. Will members of Executive Committee, and officers of Association please bear it in mind. The place of meeting must be fixed soon. Bro. Ross, the Corresponding Secretary of the Association, is confined in the sick room of his wife. Will those upon whom it devolves send hither their opinion in regard to our next annual gathering, so that a call in time can be made.

H. A. DAY,
Rec. Sec. M. S. C. A.

PARNA, Mich., June 29.

Topics of the Time.

A singular test of the endurance of the human organism is being made in New York by a Dr. Tanner who is attempting to subsist without food for forty days. Whether he has undertaken this formidable task as a bravado, or for a wager, or in the interests of science, or simply led by a crazed brain, he was up to Monday morning succeeding remarkably, having passed nearly seven days of his experiment. He is attended by several physicians and reporters for the press, and manifests nothing unusual except abstinence from food and drink, though not entirely the latter. One of the physicians who is taking a deep interest in the test states that it will prove whether by simple exertion of will power persons deprived of food by shipwreck or other cause may not maintain life for a much longer period than is now supposed possible; and whether despair is not the cause of death in such cases. Much advantage is expected also in respect to the treatment of intestinal disorders; much also in the demonstration of the power of mind over matter. If the bold experimenter does not suddenly fall away and expire in the presence of his attendants all this and more may be gained from his audacity and hardihood.

The breaking up of the Jesuit schools and establishments in France is one of the greatest undertakings of the young republic. It has been called an "expulsion." It is not necessarily so, since the law does not require the banishment of the individual members of the Jesuit society, but simply the disbanding of their organizations. Nor is this a new and untried law now being enforced. Some of the decrees date back to the year 1762, under the old monarchy of the Bourbons. They have been re-enacted and enforced at various times, until it seems to be the settled policy of France, whatever may be the form of government, to forbid the re-establishment of monastic orders, under pretext of religion, unless expressly authorized by the government. The Jesuits first entered France in about 1540, though strenuously opposed. They were banished in 1594, when one of their number made an attempt upon the life of Henry IV. They came back in nine years. but were again expelled in the eighteenth century. Reappearing after a few years, they were suffered to remain till 1830, when they were again cast out in the anti-Bourbon revolution. They were all back in 1845, and have been unmolested until the failure of the Ferry educational bill compelled the government to fall back on the old laws. As in the attempted political suppression of the lodge in this country fifty years ago, the ultimate success of such efforts will prove a failure. Jesuitism and Freemasonry are of one blood. They are devils, which only the power of Christ, who is the truth, can cast out of human society. The evangelization of France will expel these human pests forever.

The power that will expel and eradicate Jesuitism and the lodge from France is already at work. One manifestation of it began in 1871 under the labor of an English clergyman, R. W. McAll, who was deeply impressed with the awful condition of the atheistic communists inhabiting a section of Paris. He voluntarily began Gospel work among them. In 1872 he removed his family and devoted himself to this labor. At his first prayer-meeting there were forty persons present. "On the very next Sabbath," says an account of this work, "his hall was filled to overflowing. Here, in the midst of 100,000 desperate communists, was a single individual conducting a religious meeting, to save a city of 2,000,000. Here was an exhibition of faith almost without a parallel. Schools were also established for the young. The meetings continued with the reading of the Bible—a new book to the hearers—with the singing of Gospel hymns, short expositions of truth, and with prayer. Within about a month another station, equally promising, was opened. At the end of the first year there were four stations; in 1873 there were eight; in 1878 there were twenty-three stations, with 5,192 sittings. During the eighth year of this enterprise there was an aggregate attendance of 421,370. Eight thousand adults and three thousand young people are now under constant evangelical instruction, besides those in the Sunday schools. Although religious liberty has not yet become legalized, this enterprise is encouraged and protected by the city police, and the whole city seems to be surrounded by the fire and the hammer of unadulterated truth."

The trans-Atlantic vessels report this season an unusual number of icebergs crossing their ocean highway. Several collisions have occurred, with narrow escapes, and there may have been disasters of which no witnesses remain but the remorseless waves. The bulk of these mountains of ice is almost incredible. Captains report them towering above their masts at an elevation of three hundred feet and and with a breadth of more more than one-fourth of a mile. As these ice masses are about seven-eighths submerged, they must measure nearly half a mile in perpendicular heighth. Reaching the Gulf Stream they plow their way against and through that wonderful river of the sea, apparently unaffected by its warmth or its rapidity, being propelled by the great Arctic current which underneath flows southward about their deeply-submerged bases. No more striking illustration can be found of the silent, powerful forces of nature by which the Creator works for the comfort and blessing of mankind.

BRADLAUGH AND BRITISH LAW.

BY SENEX.

It is well known that Bradlaugh has been elected member of the House of Commons and has with difficulty been seated. Being an atheist the oath question has come into the utmost prominence. He does not believe in God, therefore he regarded the oath as an idle form. Every member elect must take an oath before he can act as a member of the House; but as Bradlaugh does not believe in God, he could not be held by the oath; and next, although at last willing to comply with *the form*, those opposed to his ideas maintained that he had no right to a seat in the House unless he believed in Deity.

Right here is the point which is absorbing the attention of the statesmen and religionists and sceptics of our day. The simple question arises: Ought all oath-taking to be abolished? If so, then our country would be in fact a non-religious country; and as the representative body of the people is the source of power, legislative and judicial, there would necessarily be laws passed by the Bradlaughs in majority to at once carry out in every department of state the principle on which they enter upon their own public duties, that is, all oaths would be abolished. No God would be recognized for any purpose in courts of law or in halls of legislation. Every man would do, and say, that which was right in his own eyes. And when no responsibility was recognized except penalty of violating man's law, the question is, what would be the result or effect upon society and our civilization?

"Oh," say some, "let every sceptic be as free as the Christian to legislate and testify. Let there be no difference, and let the strongest opinions rule. The majority must govern." Yes; but here let us pause a moment; majorities are already supposed to govern. But shall *the principle* upon which all modern civil government is based be changed so as to substitute a new principle, one untried, or tried only to show an utter failure, as in the French Revolution of the last century?

We would not awaken prejudice, but would appeal to reason, that reason which sees it to be unreason not to acknowledge a God—an acknowledgement so universally harmonious with the instinct of our

race that its exceptions are, like those who are blind or deaf, exceptions to the general rule of existence itself.

Now how absurd it would be to have the blind or deaf legislate for duties connected with the use of the eyes or ears! Yet precisely thus it would be to overturn laws in harmony with the universal instinct of Deity and human responsibility, and substitute for them such laws as a Bradlaugh and Ingersoll legislature would enact!

We grant, however, that those who see should not oppress the blind; and that those who hear should not deny the rights of the deaf. But it is equally plain that we should not deprive the millions of benefits because the units are unable to appreciate them. It may be asked, "What benefits?" We shall state but the one which is fundamental, and whence all others spring, that is, that sense of the responsibility of man to God ensures the practice of more benevolence and more justice in the world than all other motives put together. Other motives may indeed frustrate, but can never be the substitutes for this, without ensuring dire calamity to the people who adopt them: and this truth is found in all history, sacred and profane. For civil government is of divine authority as a "terror to evil doers and a praise to them who do well." The church is under grace, ruled by "God in Christ." The world is under law, ruled by God in providence. If our young men would keep this distinction in view it would assist them to solve many otherwise perplexing problems which are found floating in our popular literature, and which too often "subvert the faith" of the unwary.

English dissenters, in their war against the connection of church and state, are apt to lose sight of the fact that, although the church and state ought to be divorced, yet that the state should acknowledge Providence, and they do in fact in the administration of oaths in courts of justice, and in all other departments where duty or testimony is necessary. But when we see such stalwart dissenters as *The Freeman* (Baptist, of London, June 4), assert that "In state business no inquiry ought to be made into any citizen's religious creed," and applies that to Bradlaugh's case, he seems to us to make the oath a mockery, and to recognize a principle which would exclude all acknowledgement of God by men as citizens—a consequence which we do not believe our dissenting brethren in England are prepared for. Extremes may meet, but assuredly the dissenter in England, whose motive is to promote greater purity of the church, could not long agree with those whose motives are to destroy every church and obliterate the commemorate first day of our Lord.

"Step by step," reads the French proverb, "one goes very far."

Lost their Freedom.

There are not probably two Congregational clergymen in all New England who dare to tell their audiences the truth about Masonry. They would not dare to use "plainness of speech" against it in their pulpits; nor would they dare to urge their young men hearers to join the lodge as a moral institution. Some of them practice what they would not dare to preach from the pulpits; and hardly one of them dares to preach against it as a moral wrong, which it is.

What greater or more stultifying slavery is there than this: to be at a halt between two opinions, one right and the other wrong, and not daring to follow either openly, in a manly way!

This state of things has been largely brought about by Freemasonry connected with the Republican party. That party abolished slavery and built the Pacific railroad; but the immense amount of Masonic villainy with which it has coupled these measures is infinite. It has corrupted politics; it has corrupted our morals; it has brutified our manners, and it has filled trade with rottenness. The defalcations that have taken place under it amount to half enough to pay the enormous debt which it has contracted for the benefit of its Masonic managers.

If the New England Congregational minister has happened to keep out of Masonry more than ministers of other Protestant denominations, it is because of the original, inherent moral force of Congregationalism, and not from any modern effort of his own to resist evil. He stands and sees Masonic temples which reject Christ going up all over the land, whose worshipers pretend to teach a sound system of morals, better than those of the church, and yet he says nothing; gives no warning; finds no fault; makes no complaints; gives no open approval. He is utterly derelict to the duties of his position, and lets the villainous "*good works*" of the Masonic party become the morals and the religion of the land.

The recent bank swindle of Brattleboro, Vermont, illustrates the way in which modern religion fosters the villainy of Freemasonry. The defaulting cashier of that bank (it was not honest enough to have a president) was a regular attendant on the Congregational church. Two of its directors, the teller, and a clerk were attendants, and I believe communicants of the Episcopal church. One of these is an Oddfellow who has never publicly renounced secretism, and all the rest the absconding cashier and all, are Masons in good and regular standing. The Christian church, it may be said, was made sponsor for an institution that has been corrupt for years. These bank officers either knew that their bank was corrupt, or they were wholly neglectful of the duties of their positions. But whether they were corrupt themselves, or ignorant of the corruption which it was their duty to know, their morals and manners in the case were perfectly in accord with the teachings of the Masonic lodge. The Masonic officials of the bank obeyed the orders of the Masonic cashier, without questioning his proceedings, just as Freemasons are taught to obey the lodge, to which they have sworn a blind allegiance.

The consequence of this Masonic bank swindle will prove disastrous to many persons, who are innocent of its crimes, but who, nevertheless, are criminal in not opposing the evident knaveries of the Masonic lodge. How absurd it is to trust men who veil their proceedings under mystery and secrecy! Yet the entire American people are doing this same thing, just so far as they entrust Freemasons, or a Masonic party, with the management of their affairs.

It is said that a distinguished Congregational clergyman extricated, almost by force, the honest old former president of the bank from his false position, where he was being made the figure-head of a corrupt concern. This was some two years ago. Why did not the community at that time take the alarm, and follow the practical discourse on honesty preached by the Congregational clergyman? It was, probably, because they had already become so deeply entangled that they could not extricate themselves without loss, and so they went on, deceiving themselves and defrauding others. There was one thing however which they found it easy to do, which some of them did; and that was to abuse the Congregational clergyman for wrong motives. This also was perfectly in accord with the teachings of the lodge, and not of the Christian church.

One of the most incredible things connected with the swindle is, that one of the large stockholders is an Anti-mason. How many more such members of our Anti-masonic association have we, who talk and write one way and vote and act another?

If we act up to our principles we must never make deposits nor take stock in Masonic banks, and least of all should we take stock in Masonic candidates for office, or make a deposit of our faith and confidence with Masonic parties. The Republican party is wholly gangrened with Freemasonry, as the Democratic party is with Kukluxism; and all who vote for them are like bank officers who shut their eyes and obey orders in favor of swindling. And so long has this political way of doing things been going on, shutting the eyes and blindly obeying Masonic conventions, that it is questionable whether we can ever recover from it without a calamity. It is questionable whether the only resource which the people have against the swindling operations of the Masonic lodge, is not to abuse and outrage those who are making efforts for an Anti-masonic reform. It is easier to abuse Anti-masons than it is to free the country from the clutches of the Masonic lodge; and hence, weak-minded men will continue to vote for Masons and Masonic parties, though conscious that Freemasonry is corrupting and ruining the country.

Politicians and vicious clergymen strive to counterbalance their moral impotence by affecting a lofty disregard of Freemasonry, as if it were an evil of too little note or consequence to merit their attention. So they lift their eyes to the stars while their feet are among man-traps and pitfalls. Their position is simply absurd and ridiculous from a moral standpoint. It is utterly impossible that honesty or any of the manly virtues should flourish where they are overshadowed, as they have been of late years in the United States by the deadly upas of Freemasonry. A lingering death, with prolonged gasping for moral breath, is all that can be awarded to them.

The republic can not exist without true men for its support; and no men can be normally true who sustain the Masonic lodge. He who votes for a Masonic party is as untrue to Christian liberty as the former Democratic voter who sustained the slave power was untrue to republican liberty.

Where the ministers of religion have lost the use of "that great plainness of speech" which is the distinguishing trait of Christians, out of the fear of Freemasonry, there can be no salvation for the country in Masonic parties. The true man, if he votes at all, will not fail to cast his vote for Anti-masonic men and measures, even if his vote should be the only one of the kind ever cast.

AMERICAN.

The Non-Mason's Psalm.

BY REV. J. T. JAMES.

Preserve me, O God, for in thee do I put my trust.—Ps. xvi.

2. "O my soul, thou hast said unto the Lord," when thou didst covenant to renounce the world, the flesh and the devil, "thou art my Lord," my Master, my Friend and Provider, "my Goodness." However, as thou, Lord, art pleased to consider, my separation from all the vain helps of men and my open life of trust in thee alone does not extend to thee by way of benefit, but through thy grace.

3. It does extend "to the saints that are in the earth," for their encouragement in trusting in God without selling their souls to some lodge of Satan. Thou art pleased to extend this poor goodness of mine in thy sight, "to the excellent," whose knees have never bowed to the Masonic altar, and whose lips have never kissed the Masonic oaths and obligations. For I can have no pleasure in those who "kiss the Son" of God at church for their soul's

sake when they die, and who kiss Masonry at the lodge for their belly's sake while they live.

4. "Their sorrows shall be multiplied," in the next world, at least, "who" profess Christ and "hasten after another God," as if Christ was not God of the present life, as well as of that which is to come; as if strict godliness was not sufficient for the body, as well as the soul; for earth, as well as heaven. Their zeal for Christ in the church, though unto great sacrifice of means, and even health, shall not be offered to him while they are in league with Masonry, nor shall their names be taken up into the lips of the Lord's saints.

5. "The Lord is the portion of mine inheritance and of my cup." He needs no craft of Masonry, nor packing of juries, nor other vain helps of Satan to sustain me in my inheritance. "My cup" cannot be made bitter nor have any the less wine of comfort in it because the Masons are not my patrons. "Thou maintainest my lot" in life, even the lot that fell to my Saviour, the lot of living a Christian and uncompromising life in the face of an unbelieving world.

6. And "the lines are failen unto me in pleasant places." So far are these restraints of my Lord from being irksome. My principles cord me about only unto the pastures of faith and sweet trust in God, and the assurances of pleasing God and of gaining an entrance to his rest in the skies at the end of my suffering the unbelief of men. "Yea, I have a goodly heritage," even that life of faith given us to live in the world by the Son of God himself.

7. "I will bless the Lord, who hath given me such sweet counsel" here to avoid all soul-entangling services of Satan, all alliances with organizations of evil men, thus saving me unto the sweet inclosure of his precious church of faith in him alone.

"*I would Trust my Life to him.*"

(*Concluded.*)

Instantly it flashed upon poor Burns that the Deacon had craved a cool drink of water in the night, and in his weak condition, perhaps half delirious, had taken his bucket and gone down to the spring. In attempting to cross the stile he had stumbled or fainted, and fell backward never to rise again. Oh, that cruel neglect! the night of suffering spent alone by his comrade, the night of dissipation spent by himself! How these thoughts flashed across his brain! What dreadful sight met his gaze! Those cold, glassy eyes, fixed in death, that seemed even now to upbraid.

What wonder that, in the condition of his nerves, laboring under such intense excitement, with so many conflicting thoughts, that his brain became as fire, and reason reeled and tottered from her throne, and that poor Burns should give that piercing cry, heard only by the doctor: "Oh, my God! Deacon, I have killed you!" With the fleetness of the wind he fled, crying and shouting as he went, a raving maniac, leaving the doctor alone with the dead. Other miners were called and the remains of Deacon Smith honored with a Christian interment.

Poor Burns was never seen but once after that. He had stripped himself of all clothing and was seen running like a madman through the woods. It was a rugged country, the hills covered with a dense growth of chapparel, and his friends could not overtake or capture him, for he fled from every one. So he, too, perished alone, his erring soul taken by the God who gave it, and his poor body becoming food for the wild beasts of the forest. What a commentary on human weakness and frailty! What a truthful verification of the Word of God! "God made man upright, but he hath sought out many inventions."

This story of the sad end of Smith and Burns is a true one. No effort has been made at embellishment. It needed none. The writer of these lines knew both men well and was greatly attached to Deacon Smith.

Of late years he has often related this story in temperance meetings, to show that the man who drinks cannot be trusted. The victim of strong drink is no longer master of himself, but the bound slave of his appetite, and is completely in the toils of those who barter in the bodies and souls of men. Who can tell the agony of that last night the Deacon passed on earth? Who can picture his thoughts as the weary hours sped away? How his mind must have gone back to the days of his boyhood, to the old Eastern home! What would he not have given for a cool drink of water from the "old oaken bucket that hung in the well," or for the aid of his wife, son or daughter, or a brother's or sister's hand to bathe his fevered brow, and to have heard the voices of the loved ones giving expression to their afiection and sympathy. But there he was alone, with none to cheer, comfort, or minister to any want. He knew too well that his trusted friend Burns had fallen into the cruel embrace of that cup, that at last "biteth like a serpent and stingeth like an adder." Yea, and the trouble is that it stings the innocent and helpless. While society is bound together by these social ties, and we are dependent on each other for kindly offices, it must ever be so, and the only remedy is the TOTAL PROHIBITION of the traffic.

This little story tells of two fellow creatures robbed of life, and one of them of eternal life. If the professed followers of Christ had but the faintest conception of the unutterable horror of a drunkard's hell, there would not be so much lukewarmness and indifference, and this spirit of "a little more sleep, a little more slumber, and a folding of the hands to sleep." Had we but a glimmer of light in relation to the agonies of a lost soul, we would be up and doing, and go forth in the spirit of him who came to seek and save the lost.

"Lost! lost! the great and the good
Are swept away to the tideless shore,
By the surging flood, red with blood
Of dear ones lost forevermore.

"Lost! lost! hear ye the sound
That comes from the regions of the lost?
That midnight gloom, the drunkard's doom,
But echoes the wailing of the lost.

"Lost! lost! yes, lost forever
To life and joy and hope of heaven;
Never to rest by the shining river,
Nor enter the home to mortals given.

"Lost! lost! the angels weep
More than ever we mortals think
Over the ruin, wide and deep,
Caused by the curse of the drunkard's drink."

HUGHY R. HUGHES.

Douglass Flat, Calaveras Co., Cal.

NOTE.—Deacon Smith, represented in the above narrative, I am thoroughly convinced, by a well-connected chain of evidence, by description, circumstances and dates given me by the writer, was Dr. Ira C. Smith, of southern Michigan and northern Ohio, brother to Laura Smith Haviland, of Adrian, Michigan; to Harvey and Dr. Sala Smith, of Grand Rapids, Michigan; to Rev. Samuel B. Smith, formerly of the W. M. Conference, Michigan, and to the writer of this note.

The last account we had of him was in '56 or '57, that he was to start for Fraser River. Not being able to learn anything more of him, we supposed him dead, but could not tell how, when or where. But now—Dr. Ira C. Smith evidently came to his death as above stated, on Murray's creek, in Calaveras Co., California, and received his burial near San Andreas, the county seat.

OTIS SMITH.

Woodland, Yolo Co., Cal.

A workingman in Manchester, England, recently gave an "object lesson" that was full of meaning. Taking a loaf of bread, to represent the wages of his fellow-workmen, he cut off a moderate slice, saying to his audience, "This is what you give to the city government." A larger slice, which he then cut off, he said, "is what you give to the general government." Then, with a vigorous flourish of his knife, he cut off three-quarters of the loaf, saying, "This is what you give to the brewer." Only a thin slice remained, the greater part of which he set aside for the "public house," leaving only a few crumbs, "and this you keep to support yourself and family."

An acquaintance with your own heart will furnish you a fountain of matter in prayer. The man who is diligent in heart-work will be richly supplied with matter in his addresses to God. He will not be confused for want of thoughts: his tongue will not falter for want of expressions.

Questions of Religion and Government.

[From an Edinburgh letter by Miss E. Dryer, of Chicago, to her friends.]

The Canongate and Cowgate, Edinburgh's worst streets, filled with spirit shops and vice, were once the abode of Scotland's rank, wealth and learning. Close by in High street is the old house of John Knox; and near, St. Giles Cathedral where he preached, and where the Scots swore, in their blood, to make Scotland's religion the religion of the Bible. And God does not forget that covenant. The people of Scotland do learn and teach the Word of God, and the great portion of her people show its healthy effects in their industrious, frugal and prosperous lives; in their desire to acquire true knowledge and to impart it. One can not fail to see the blessings of a healthy religion illustrated here, at the present time, when right across the channel the poor Irish are starving. The land rights of both countries are the same. Labor has equal opportunity before the law in both countries; one sits down and cries "oppression;" the other gets up and practices religious liberty. One starves; the other sends food to the starving, and at the same time takes care of its own poor at home. One starves and throws bricks at those who read the Bible; the other reads the Bible, pays its debts, extends a generous hospitality to the brick-throwers, and maintains that they, even they shall worship God according to the light they have.

It sometimes seems to me that it would be somewhat more acceptable to God to compel them to worship a little more according to the dictates of the general religious conscience, and lay down their bricks, stop their grumbling, and work or starve.

But an American must criticize modestly; for on his own soil there are forebodings of coming conflict, on this very question, and the theories so easily forecast for others' use, often prove useless when they are tried in the heat of battle.

Our do-as-you-like policy, must doubtless have its day, but already its ripening fruits are bitter and blighting. Worshiping God according to the dictates of conscience don't mean heathen adoration of pictures and statues, and superstitious obedience to the decrees of Popish councils. It don't mean that! It don't mean obedience to a political machinery, daubed with religious paint to deceive the ignorant and arouse the mad-bull fury of the superstitious. That is not following the "dictates of conscience." What is, we shall probably decide when a crisis comes. If it is coming on British soil, it were well for us to take the right position exact and early.

It is really wearisome to mingle with the "lapsed masses" and hear them discuss principles of religion and government. Their notions are so crude and so various, the elements are so heterogeneous, that one is bewildered as he contemplates possible results. Evidently a strong government is necessary to a nation's peace. Our safety at home would be largely ensured by correct moral and religious training in our schools; a matter very difficult to accomplish, but one to which I should be glad to see Christian women turn their attention. We are in danger of trusting to a system, and of withholding the vitality which is given by our personal presence among the young. I do not know of any place where the mothers visit the schools,

and interest themselves in the work, the daily work of the school room. Here is a great mission for women, especially in the rural districts. The system of compulsory education, though good in many ways, is in many ways inoperative. It is so here. The power of persuasion constantly exercised should go along with it. And I don't know where it will come from unless the women of our land exert it. These poor, miserable children, growing up in vicious ignorance, learn it as a necessary part of life that they must resist law, and dodge it, in order to live. What an uninviting phase of education is presented to them by the constabulary and judge and court room paraphernalia. Our "4th of July" boys won't yield to all that and "learn their books" according to "regulation" requirements. Won't some of you, dear ladies, in the towns to which this goes, "form a visiting committee," and do more for our schools by attending the classes, speaking kindly to the poor children, and every way upholding and pushing on the work of thorough, kind education? I don't like to think of such ignorance and vice amassing in our own country as I find here. Don't say that it won't —that, as one of my friends hopes, the "Declaration of Independence" has given such liberty to our country that prosperity is certain! What folly to build a hope of peace and prosperity on a human government. Ours is not the first republic. We are not the wisest people who have lived, nor the best, though I think we make a fair show among the nations just now. If our republican institutions are able to exterminate vice and ignorance, why don't they do it? Look at the stench, for it is so thick that it can be seen, in New York city and in the back streets of Boston—our Athens, and in young Chicago, brim full of Western enterprise, and full of the "Declaration of Independence" from all legal restraint, and in every fairly grown city and town on our continent. Look around you, dear friends, and see how iniquity hides itself in corners, and see whether our political forces are sufficient to save us from the disasters surely coming on. Think that the decisions of our courts are of doubtful justice, and that the poor man must look out for his own pay, or "the law" will "cost him more than it comes to;" think that the Bible is taken from our schools, and that our boards of education fear that too much morality will be taught there, and that we have no standard of morality in our public institutions; that public sentiment, as varying as the ocean waves, is now our standard; think that rum costs us fully seven times more than our education annually, and fifteen times more than all our religious efforts and enterprises; and remember this state of things was not so in the days of our youth; remembering all this, don't solace yourselves with the thought that kingcraft, having no place in our union, therefore we are under full sail, on a smooth sea, to victory and permanent peace. I am answering some of your letters, dear friends. Let me tell you you have something to do besides vote and put the machine in running order, if you keep the liberties you now hold. They are growing rotten specked, like the mixed apples in your cellars, for want of vigorous sorting and washing and "throwing the bad away." The scum of Europe is spreading itself over us, and our vice and theirs rot together; they substitute their crude notions of religion and liberty for ours—for the principles of our fathers, and we suffer it, and say "we are progressing."

I know that we need to do more by prayer and the preaching of the Gospel and by personal defense of the religion of the Bible than we are doing, or all the Declarations of Independence or Constitutions, or all our institutions won't save us. Don't think I do not love my country or appreciate her privileges. I dare to tell the Lord I love her daily. I want some of you to get your eyes open and break the spell of falsely-named progress, in which so many are finding a short-lived, fatal peace. Root out the weak fancy that the masses of this country are oppressed by government, and are therefore poor and ignorant. They all bring in the oppression of sin on all sides, and although many laws and customs might be better and ought soon to be, they are not what keep the masses vicious and ignorant.

Reflect on this fact: a poor man here is getting his pay for labor. If he take his cause to court he is sure to get his pay. It is established custom that the laborer receive his pay. These poor people are returning from our shores saying that they can get work there, but they can't get their pay, and that they rather do small work here and get their small wages than to do much work there and run the risks of getting the earnings. Was it so in the days of our fathers? Please answer, and say what position you will take for your country.

For my own part, I lament the increase of her wickedness more than I can tell. I deprecate the coming conflicts, and their distant din is on the air. Let us try to make the truth of God appear. There is saving power in that. He is on the side of those who walk beneath his banner, and one can not do that and hide his position. In all conflicts the Almighty and his feeble children are a successful majority. So testifies the past.

Will some of you do a little more for the poor and ignorant children around you? Do not teach them or allow them to be taught faith in a system of government as the hope of the world, or that change means progress. Only Christ is our hope. God gave Israel a system of government suited to the greatest prosperity. They obeyed it just long enough to prove it and to demonstrate its wisdom. The system stood, and they "progressed" out of it to their destruction, "as is seen unto this day." The "constitution" was good, but they simply disobeyed the Lord. They made rapid progress, and so do the folks that get into the rapids of Niagara, and sometimes they have been so intoxicated as to like it. But the "progress" was fatal just the same.

I believe that our land may, if it will, escape the terrible, the most terrible part of the hour of tribulation that is coming to try all them that dwell upon the earth (Rev. 3: 10, which was written after the destruction of Jerusalem, and so can not apply to that). But I am afraid that the cry of peace and progress will delude us out of it; that Christians will sleep and neglect to keep oil burning in their lamps when they should be vigorously shining as "the light of the world," reflecting Christ.

Talk of progress when there is not a nation that pursues a peace policy or dares to disband its armies, but rather increases them, and increases its national debt beyond possible payment. Who that utters it dares put a similar proposition into science or test the assertion by mathematical demonstration? You see, dear friends, I am not afraid of stones at this distance, and so, in my weak and feeble way, I exhort some of you to get your eyes open and put on your grandfathers' armor and go to work for the liberty that is the "price of eternal vigilance," not of speculation.

Ours is an age of great activity, and our own dear land is a birthplace of remedial agencies for the new and old world. This is an appropriate providence for the "last days" of the "last times" (1 John 2: 18; 2 Tim. 3:1, and 4:1-5; a warning and commission I ask you each to use in witnessing for Christ). For in these days evils are full grown and lusty, and although they ever spawn in slime, they crawl and hide under gilded coverings, and, worst of all, fill the atmosphere of many an otherwise inviting place with the sleepy intoxication of their charm; and within the circle of their power men see things in a mist, and are bitten before they are aware of their danger. To the Christian, traveling through this present evil world, which lulls him by a song of "Evil only to him who evil thinks," Christ said, "He that hath ears to hear, let him hear," and if we believe what Christ says we may be warned by the rustle and rattle, and open our eyes in time to avoid the fatal bite. To give preference to the practical, the experienced plan before specious theory has been a hard lesson for enthusiasts to learn, as they have strained their well-meant efforts to reach the highest standards. But at any time, however rampant the giant evils feeble remedies are at hand, "mighty through faith," but through faith only. Young David, with a tiny stone, may slay old Goliath if he be fighting with the armies of the living God, that march by faith *i. e.*, trusting obedience to his word, not to army tactics and human declarations and constitutions, all right enough in their place, but never in their place unless preceded and attended and backed up by the living word of a faithful God.

One hopeful feature here is the good family government. I have been in many families, large and small, among grown children and tiny bairns, and I have not seen, out of babyhood, a case of ill-tempered disobedience or whining or rebellion. Uniformly children of five or six years behave well in respectable families. The little ones have their spasms, and are sent off promptly to the nursery, where, so far as I can hear, sentence against an evil doer is executed speedily. I have been in families where there were only small children, and have seen those from two and a half to five years, three of them, eat at table in marvelous quiet, always waiting to be served last, and no whining once seen. I saw two of these under discipline at one time, but from the first they seemed to know how the case was coming out.

We lack family government. We have enough of "I say you shall or shant," "I don't want you to do this or that," but a system of family government we lack largely. Our children grow up in American independence, and do not know what family government means—not exactly. It means, to most of them, do as you have a mind to if you can secure a chance. It does not mean that over here. It means obedience to God-given requirements, which secure always, everywhere, "life, liberty and the pursuit of happiness."

I am pained sometimes to have these people say: "Oh, there are no American children." A gentleman recently told me that Mr. So-and-so, a very good man, brought his boy of twelve with him on his last trip to Europe, and that the boy's manners were a disgrace. "Why," said he, "one would have thought him twenty years old. He had an opinion to express and a will of his own in every matter." I did not tell him that we can march out whole regiments of such from good families. But I thought that I would write it home and ask the friends to speak to all their neighbors on this subject.

Reform News.

Ronayne at Canal Dover, O.

Canal Dover, O., June 28.

Bro. Kellogg:—Perhaps the *Cynosure* readers may desire to know something of Ronayne's meetings here. Humanly speaking, they were a failure; but, judging from a higher standard, I feel they were not, and have reason to believe that good will result from his visit here. I worked hard to have the meetings well known, but the attendance was very poor. This is accounted for more particularly because of the time coming right in the midst of harvest. We expected an audience from the country principally; but, having a heavy harvest, scarcely any farmers got in. On account of this there were but two meetings held.

Mr. Ronayne gave what he called a "rambling talk" on Tuesday evening, confining his remarks principally to a comparison of the religion of Masonry to that of Christianity, and its similarity to popery. Such a clear explanation of the three systems of religion I have never heard before.

On Wednesday evening we initiated "Rev. John Hunt" in the first degree. It was a hot time for the "Rev." (?) He says that if he would have been actually put through all that in a regular lodge of Masons, and paid his money for the privilege (?), he would have whipped some of them. If there are any "Worshipful Masters" that can surpass Mr. Ronayne in working the degrees I would like to hear from them. There was no meeting on Thursday night. We thought best not to have any more, under the circumstances. So "poor Hiram" was saved from being killed and resurrected again. I presume he was glad, for he is killed so often I would think he is tired of it. However, I might say that he is not often killed in the lodge here. I think our initiation of "Rev. John Hunt" is the first initiation we have had here for a long time.

It was too bad that so few people came out, but it shows how little people care to know the truth. Scores of persons who promised me to come, and many who encouraged

me to procure the services of Mr. Ronayne, never came near. The Lutheran minister promised to announce it at his church the Sunday previous, but when I met him on Monday he said he got it and a temperance lecture "mixed up," and couldn't tell when each came. I asked the Moravian minister to announce it to his people, but I can't hear that he did; too pious I presume. At least he was too pious to attend the meetings. I asked the Lutheran minister to be present and lead in prayer at opening, but he declined. He was present, however, and seems to think Masonry a foolish thing now. The Methodist minister, I am told, came up to the head of the stairway on the last evening and peeped in, but stopped there. Perhaps his usefulness would have been impaired had he been caught in such a place! A "D. D." from New Philadelphia came both evenings, and seemed to enjoy the meetings. I am told that he is a renouncing Mason. I sent him a *Cynosure* and a lot of tracts yesterday, and I will soon know where he stands. If he is a real Anti-mason we will soon find it out, won't we? I sent the P. E. of the U. B. church a special card of invitation, but he did not appear. Revs. Arbaugh and Dilley, of the U. B. Church, were out both evenings. They are both where men ought to be on this question.

One Mason who promised to help support the matter provided Mr. R. worked it properly, was true to his word. He saw us work the degree, and the next morning he sent me a check for a great deal more money than any Anti-mason we have. This is proof to me that Ronayne did it right. This same Mason bought the work of Mr. R.'s on the "Oath." His son also bought a copy.

The editor of the local paper, who is an Odd-fellow, manifested the usual spirit of "pinched toes" in his paper. He got about as many falsehoods in a brief space as could well be done. He blames Ronayne for abusing the Masons of Dover—a falsehood. Mr. R. is engaged in better business. One Mason present acknowledged to me that he abused no one. This editor says he "pawed the wind." I guess not half as much as the editor when he was taken into the Odd-fellows' lodge. Pretty spectacle that was, but "don't you tell." He (the editor) also manifests his ignorance, or rather his sophistical reasoning, by saying that he knows all the Masons of Dover to be good, respectable men, and he judges the order from them. It would be wasting words to pay any attention to this argument, as well as his closing terms, which might have been known before, viz: "virtual perjurer." This man would cut quite a figure in a public discussion with Mr. Ronayne. The other editor says nothing in his paper, but privately told me that Mr. R. is a fraud, for "no man dare go about and expose Masonry." I asked if he knew anything of the N. C. Association." He said he did not. I told him if he would look up its history he would find more than a score at that business. One man told our candidate, "Rev. John Hunt," that he would soon be as big a fool as Core is; and thus the talk goes on.

I need not speak of Mr. Ronayne's ability and power. The readers of the *Cynosure* are all familiar with this, and for me to attempt to give him his due would be a failure. He left here on Thursday afternoon for Seneca Falls, New York. May the Lord sustain him and permit him to live long on this earth to accomplish much in the good work he is now engaged in, and may he meet with warmer receptions than he did here among this indifferent and cold people.

C. W. Core.

Iowa; Austin and Good.

In my last article I gave an account of the work at Ridgedale. From here I went to Polk City, eight miles, and engaged the Christian meeting house for three evening lectures, work by brother Good and myself, the lectures to commence next day evening, June 10; but on our arrival we found that we could not have the church. Then I sought for, and, after much effort, taking from nine o'clock in the morning until four in the afternoon, succeeded in getting the Congregational meeting house for the lectures. We had not been in this city an hour when a Mason said in a company of his fellows that somebody ought to take us out somewhere and shoot us. Now this is the spirit of this institution, that claims to be the most moral institution on earth. In Polk City such was the spirit of timorousness that we had to go a mile out of town to get board, and were kindly entertained by a reformed Mason of the Brethren church.

We found the city marshall an Anti-mason, and not afraid to do his duty. No attempt was made at disturbance. The most perfect order prevailed throughout the three lectures by the large audience. We are satisfied that great good was done in this lodge-ridden city, with its boast of a lodge of seventy-five Masons and one hundred Odd-fellows, besides United Order of Workingmen, and the M. E. church steeple shingled in the style of Masonic pavement. The people of Polk City have received light in Freemasonry, and the daylight of the Gospel has shone in upon the secret mysteries of darkness.

We closed our work here on Saturday night about midnight, three seceding Masons having taken part for the first time, and then lugged our baggage about half a mile to the depot, and here we waited in the darkness of the night, out doors, until three o'clock, for the train to take us to Des Moines, at which place we arrived before daylight. Thus ended six days and nights of toil, for which we have received in cash one dollar and fifty-five cents, and having paid candidate and janitor two dollars and twenty-five cents for their services, as we could not secure them without pay. O ye lovers of reform, shall soldiers of Christ go a warfare against Baal at their own expense? Bear in mind that in those places where we labor the reform is scarcely heard of. But the field lies out in the regions beyond. O how eagerly the people took the *Cynosure* supplements and tracts and old *Cynosures*! Many of them for the first time heard that there was a God in Israel who had a people that dared to oppose the secret iniquity of lodgism. Many declared no more pay for Masonic preaching. But who is among you that fear the Lord, and think upon his name, that will come up to the help of the Lord and support these missionaries, that they may continue in this blessed work? There must be outlay before we can expect the field to be self-supporting.

While brother Good and myself were walking out of town on our way to our dinner, as we were in company with a man who sold strawberries in the city, a Mason called out to him, saying, "If you take those men to dinner you need not bring any more berries here to sell." This reminds me of what is said in the 13th of Revelation about no man being permitted to buy or sell unless he had the "mark of the beast" in the forehead or in the hand; that is, he is known to belong to the beast by certain grips and words or signs.

Now while there are many places calling for lectures and work, let the friends of reform provide for traveling expenses, and at least five dollars per lecture after the first of July. This seems but little remuneration for the privations and toil, the contumely and reproach that missionaries in this work must endure, having their name cast out as evil, and looking that all manner of evil will be said of them; even their lives in constant jeopardy, and constantly denying themselves and families the blessings of home, comfort, and rest. Has Christ no demands upon you, dear reader, obligating you to support this work by your means? Do you pay out the Lord's money to support Masonic ministers, to support Baal worshipers in the sacred ministry of the Lord Jesus? May God forgive the past unholy use of the funds from his treasury, and the time past having "wrought the will of the Gentiles," let it suffice. Let us have a Gospel, and churches free from idolatry. Now, as the Lord hath prospered thee, and as thou wouldst have much treasure in heaven, sow liberally, and let the missionaries go forth by the aid of thy means. Send to State Treasurer or direct to missionary.

Yours in the bonds of the Gospel,

Joel H. Austin.

Association Meeting in Lostant, Ill.

Lostant, Ill., July 1, 1880.

Dear Bro.:—The Union Christian Association met at Lostant June 30. After being called to order prayer was offered by H. H. Hinman, and the secretary's report was read and approved.

The following resolutions were then presented, and after brief discussion adopted:

Whereas, Secret societies are organized to form a privileged class, whose business and laws shall not be subject to public inspection, nor amenable to public opinion; and

Whereas, Such organizations are anti-republican, calculated to corrupt public morals and pervert the administration of justice; and

Whereas, The Masonic fraternity does so far control the two great political parties that it has secured the election of four-fifths of the officers of the nation selected from one sixteenth of the voters, and so far controls the public press as to prevent any adequate discussion of the nature and workings of this institution; therefore,

Resolved, 1. That we regard it the first and highest duty of every American citizen to see that no man is by his ballot elected to office who is in sworn fellowship with any secret fraternity, or subject to its control.

2. That while the suppression of the traffic of intoxicating drinks is of incalculable importance, it is practicably impossible so long as a large proportion of the officers of the law are in sworn brotherhood with many of its persistent violators.

3. That we regard a true civil service reform as of great importance, but as a first necessity we demand the breaking up of secret rings, and that no man be appointed to any office who belongs to another government, or belongs to any organization whose obligations and ceremonies are hidden from public inspection.

Resolved, That we approve the nomination of Gen. J. W. Phelps and Hon. S. C. Pomeroy for President and Vice President of the United States.

The association adjourned to meet at Tonica, and was closed with prayer by Eld. Osgood.

Yours in the faith,

H. H. Hinman.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., July 8.—Bless the Lord, O my soul, and all that is within me bless his holy name.—Ps. 103: 1.

Fri., July 9.—A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.—Matt. 12: 20.

Sat., July 10.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

Sun., July 11.—By one man sin entered into the world and death by sin.—Rom. 5: 12.

Mon., July 12.—And he believed in the Lord, and he counted it to him for righteousness.—Gen. 15: 6.

Tues., July 13.—Thou God seest me.—Gen. 16: 13.

Wed., July 14.—I am the Almighty God; walk before me, and be thou perfect.—Gen. 17: 1.

The New York *Tribune* says: 'The readiest way for a mediocre, man to gain notoriety is for him to proclaim himself an infidel and attack the Bible. His blows may be as feeble as a hen's pecking, but they are sure to attract notice because of the holy and tender regard in which the object that he assails is held by the noblest part of the race."

Correspondence.

Father Greene on Bishop Hedding.

Chelsea, Mass,, June 12, '80.

Dear Brother K.—In the *Cynosure* of the 10th of June there is an article in relation to Bishop Elijah Hedding. When I was traveling and lecturing on Anti-masonry I had a stage ride two days with Bishop Hedding. He was a very pleasant and gentlemanly companion. We talked of different religious organizations, but all which centered in Christ were of course one. The bishop talked with me freely in opposition to Freemasonry, and approved of my course. He was a very excellent companion, and seemed, and expressed himself very glad to hear my history and theory concerning the kidnappers of Morgan. When we parted he took me by the hand and bid me God-speed. I asked for his prayers. I have spoken to Methodists often since of Bishop Hedding and of my pleasant stage ride. H. Kinsley's view is correct. The bishop said he took one degree, but never afterward went to a lodge meeting, and talked as freely as I did against Masonry.

Samuel D. Greene.

Bishop Hedding and the Lodge.

The following was narrated to me at Ames, in Story county, Iowa, by Rev. C. Lamb, now past eighty years of age, but still vigorous, and an earnest defender of the cause of Christ against the anti-Christ of the lodge:

At a session of the New Hampshire and Vermont conference, presided over by the venerable bishop, a resolution was moved before the conference to prohibit its members from attending lodges of Freemasons or affiliating with them. Many were very strongly in favor of the resolution, but after much discussion a majority voted it down, whereupon the bishop arose and, in a very solemn manner, said: "I was in hopes that resolution would have prevailed." He then proceeded to say, with much feeling:

"Brethren, as a father in the Gospel, I have advice to give to you as my sons in the Gospel. When I was a young man about entering upon the ministry, my great life work, I was advised by some of my fathers in the ministry to join the Masons; because they thought it would aid me in my great life work of saving souls. I placed confidence in them as fathers in the Gospel, and I joined the Masons.

"I took my first degree, and when I had learned in that all that I could learn I was disappointed. There was not one ray of light thrown upon my great life work. And I thought certainly that in the second degree there would be light. But when I had learned all that was to be learned in the second degree I was just as much in the dark as before. I found no light. Still retaining confidence in those fathers that advised me, I felt confident that in the third degree I should find an abundance of light, I took my third degree, and after having thoroughly studied it, NOT ONE ray of light was thrown upon my great life work. I was just as much in the dark as when I first started."

Then, added the bishop, with much feeling, "I was disappointed, and although I never came out and publicly exposed it, yet I have never met with the lodge from that day to this. I never expect to meet with them again, and I would advise you, brethren, as you regard the cause of Christ, not to meet or affiliate with them."

Comment.—Here we have, from Bishop Hedding's own lips, a statement that contains two important considerations. The first is that Masonry is a fraud and ought to be rejected. In the second place, we may raise this question, as the bishop says he never came out and publicly exposed it. The question must remain unanswered until the judgment of the great day. Had the bishop exposed it publicly, and privately warned others, he might have lost caste with some men, but how many he might have saved in coming years from entering therein! The word of God not only requires that men should stop sinning, but that they should confess wherein they sinned. That others might be warned, and to show the genuineness of the repentance, "He that confesseth and forsaketh shall be forgiven." It is clear that to cease to attend or affiliate is not enough, but there must be a confession of the sin, for the purpose of warning others, that they may hear and learn and fear to sin in the same way. O that all renouncing Masons would cry aloud and show the people the danger, deceit and sham of secretism, especially the Christless sham of Masonry.

O that other bishops would not only advise their sons in the Gospel against Masonry, but would take a step in advance of Bishop Hedding, and so expose its iniquity and deception that the voice of warning might echo all through the land.

Joel H. Austin.

St. John's Day at Tonica.

The Masons of Tonica, Ill., have felt the need of something to stay their sinking fortunes, and have got up a counter demonstration for St. John's Day. A Rev. Dr. Morgan was their orator. Their procession numbered just fifty-five, embracing three lodges, and their picnic in the grove seemed quite enjoyable to the goodly number that attended. The speech, which was one of considerable ability, was as remarkable for what it did not as for what it did say. It traced Masonry to ancient Egypt, but left out King Solomon. He did not slander the Saints John by including them in the order, but said they were Essenes, and that they had "the white stone with the new name, which no man knoweth save he that receiveth it." He thought the civilization of ancient Egypt much superior to ours, and that Masonry was a relic of a lost state of purity and knowledge. He said Masonry taught the profoundest reverence for God as the author of truth, and such a sense of the sacredness of truth as forbids the gaze of the profane; so that it guarded its secrets with the utmost care. Masonry was essential to the highest good of man. It did what the church could not do. The church left "our boys to fall into the hands of the sharks; it leaves them to die," while Masonry takes care of them. It is the one institution most needed, etc , etc.

Among his remarkable statements he said that of the 30,000 ministers in the United States, fifty had during the past year been accused of crime; and of the Masons, who were many times 30,000, he asks, Who has been accused of crime? He said that every man who had renounced Masonry had become deteriorated in his morals, and that the opposition to Masonry was from Thomas Paine, the Pope of Rome, and their followers. He said that the expositions of Masonry were a falsehood and a fraud; that what was true to the letter was false to the spirit, and that Masonry led to the Lion of the Tribe of Judah, and was the ally of Christianity. He thought the greatest danger was that Masonry would become *too popular*, and that all the opposition tended to build it up.

Let us look at these statements. Has Dr. M. ever heard of Mr. Hayden of Connecticut, or Wm. Tweed of New York? Both were prominent Masons. Did Bishop Hamlin, Rev. Dr. Colver, and President C. G. Finney become degenerate in their morals? Are the Society of Friends, United Presbyterians, Reformed Presbyterians, Associate Presbyterians, Wesleyans, Free Methodists, and United Brethren the followers of Thomas Paine and the Pope of Rome? Supposing it were true that the expositions of Masonry failed to give the spirit of the institution, and that it has some legitimate and benevolent objects, have we not a right to show that the means by which these objects are to be attained are blasphemy and false swearing? No, we have not misrepresented Masonry. It, like Jesuitism, seeks its selfish ends by a symbolic ritualism shocking to common sense and Christian decency, and the charge of falsehood and fraud is a slander.

If the opposition to Masonry so builds up the lodge, why did the Masons, or their tools, tear down our bills and daub them with mud? And why do they traduce and abuse our lecturers? The pretense is a falsehood and fraud, of which a man who claims to be a Christian ought to be ashamed.

Yours for righteousness,

H. H. Hinman.

Warring a Good Warfare.

Cambridge, Me.

Editor Cynosure:—For the first time I attempt to say a few words through your excellent paper, of which I have been a close student for several years. I reside in the midst of a numerous lodge of Freemasons, a lodge that tried for years to induce me to become one of its oath-bound slaves; but their anxiety to make me a member led to dropping of certain words and sentiments which I began to unravel, and which created suspicion in my mind that there might be "a cat under the meal." I read and re-read Morgan's disclosure; went to the members, and they evaded or denied all, but said if Morgan had revealed the secrets of Masonry he ought to be gibbeted. I then went to a minister of our own sect, a Mason, and said to him: "Are Morgan's disclosures true or false?" He said: "They are partly true and partly false." I said: "Which part is true and which is false?" but I got no further light.

I obtained Finney on Masonry, Ronayne and others, and read. I said the word and character of these men are above suspicion—they are men of God. I was forced to believe their disclosures. I was startled as from a dream. Do we, I said, live in the midst of such an immoral volcano, that requires the touch of one man's hand only to cause an irruption that would inundate the whole country with the cinders and lava of Masonic influence?

I was made ashamed that so large a number of our clergy, to say nothing of the multitudes of the laity, should stoop to the vulgarity and blasphemy of the lodge, and be in love with it. Surely I have heretofore overrated certain classes of men. I can only look with disgust upon the minister who will go through with the foolish, vulgar and blasphemous rites of the third degree of Masonry, and be satisfied. There may possibly be some exceptions: For instance, a minister in this State told me that he was rushed through three degrees and made chaplain, all in one evening, and had no time to think; but after acting as chaplain for a year, and studying the thing up, he had left the lodge, and added, "Brother L., the thing is corrupt all through and through."

Having awaked out of sleep, I began in public and private to speak against the vile system; its deception, its murderous oaths, its degrading ceremonies, and its unlikeness to the honest, straightforward religion of the Lord Jesus Christ. I soon found myself assailed from every point of the compass. First, they said I had been blackballed, and

w:s mad because I had been rejected. Then letters followed me into my fields of labor, stating that I neglected my family. Then a regular system of neglect; Masonic ministers could not see me, when I happened into their meetings; finally I took up my parable, and with Luther and others, took a stand by myself and "have no fellowship with the unfruitful works of darkness," I don't sit with them in the pulpit, and have as little as possible to do with them out of it. And why should I? They hold allegiance to another state and another religion from mine. Their system absolves them from crimes committed against church and state. They have threatened my life and limb; but 260 pounds remain. I have defied them and keep about my work of preaching all of the Gospel that I understand and God has showered his richest blessings upon my soul, since I have taken this position against this sin of sins. Revivals have attended my labors nearly every year in the midst of these persecutions.

Wishing to be just to all, I will say, that I find some among the lodge slaves, whose conduct merits the praise of all good men. They were good and likely men before they entered the lodge and they are the same since. Masonry has neither improved them, nor injured them, apparently. I sympathize with Bro. Blanchard, especially in his persecutions, for I know what it is to feel a dark and heavy hand resting on me. I see in him a noble-hearted, high-minded Christian hero who dares and does for Christ.

REV. DAVID LANCASTER.

OUR MAIL.

J. A. Kirkpatrick, North Cedar, Jackson Co., Kan., writes:

"The lodge has its own way, but they think it is better not to agitate and let it die of itself. But it is the maddened snake that bites itself. The beast needs to be stirred from his den, and when he is brought to the public gaze he will receive many a deadly wound, and from late indications will commit suicide."

Robert Mansfield, Highlandville, Mass., writes:

"I am glad the leaven of pure Christianity is being used in the old Bay State to correct the bad situation of matters of so much importance to ministers and churches in New England. Idol worship in centuries gone by is eclipsed by that of to-day when we consider the advantages of all who have gone before us and the light of Revelation which should be a sure guide. I have been led to mourn over the desolation caused by organized secrecy. It has conquered a large per cent. of the pulpits. It has made void the law of God. It has excluded Christ from the places where his professed followers congregate. My prayer is that the star of reform may hover over Boston and its light show the enormous sin of secretism so that our children may be saved from its snares."

Mrs. L. Trask, Worcester, Mass., writes:

"I am over eighty years of age * * I am deeply interested in the Cynosure and the cause it represents; also in the items of news on other subjects which are far reaching and of deep interest. I am more and more deeply convinced of the deep-rooted enormity of this great evil, and my prayer is that it may soon come to a perpetual end. The promise of God is sure and he will put all enemies under his feet, and Christ shall be crowned King of kings and Lord of lords. God speed the time."

Mrs. C. C. Fritz, Rio, Knox Co., Ill., writes:

"Some one sent me a few of your leaflets entitled "Young Men of America." Oh, how glad I was to get them! * * God has taken all man-fearing spirit away from me. I have given all up to the Lord and am willing to work for him just as he leads me. The Lord bless you and all your co-workers is my prayer."

R. J. Hathaway, Bedford, Cuyhoga Co., O., writes:

"May God speed the day when Christians at least shall think enough of their Master not to attempt to serve the world the flesh or the devil in any secret association where God is sought to be worshiped without the mediation of Christ."

Ithamar Daboll, North Hampton, Ill., writes that he thinks Masonic preachers should advocate Masonry if they think it right; also that Anti-masonic preachers ought not to hide their light under a bushel. He says:

"I do not complain because a preacher knows more than I do, but when he knows my sentiments on any subject and thinks I am wrong he ought to enlighten me. What are preachers sent here for unless it be to let their light shine, or principally their Master's light, and if they do wrong themselves acknowledge it to their Master and to the church. Certainly ministers should be an example for believers 'in word, in conversation, in charity, in spirit, in faith, in purity.'"

At the same time let us remember that "every one shall die for his own iniquity," and heed the words of Christ in regard to judging others.

Robert Shemeld, St. Paul, Minn., writes:

"Although refusing to fellowship Masonry in the church I am now treated kindly by Masons in the church, much as they love Masonry. May Jehovah give us victory and wisdom is my prayer."

Harris Johnson, Nebraska City, Neb., writes:

"An interest is awakening."

Wm. Hazenberg, Passaic, N. J., by letter as well as by act reminds us that "We must work while it is day."

Mrs. Hannah Chapman, Sarpy Center, Neb., sends us her husband's suggestion for promoting the Anti-masonic reform as follows:

"Put up a monument in Boston to Wm. Morgan. It only required one cent from each Abolitionist to obtain one for Myron Holly, the originator of the Liberty party and I think that three cents from each Cynosure subscriber and 3 cents from every person that each one can easily induce to give it will pay for it; but if not who can doubt but that it can be made up in two months by solicitations in all the meetings of the lecturers for only three cents from each one who is interested. I think too that this would get many subscribers for the Cynosure, for each person giving even this little would feel a new interest in reading about what he himself had had a hand in."

We like the above suggestion. What do you all say about it, friends? If you like it let a monument committee be appointed and the work commenced. Who do you nominate on the committee?

Sabbath School.

LESSON III. — July 18, 1880.—CAIN AND ABEL.

SCRIPTURE.—Gen. 4: 3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13. And Cain said unto the Lord, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me.

15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

GOLDEN TEXT.—"Whosoever hateth his brother is a murderer."—1 John 3:15.

[From the Evangelical Repository.]

INTRODUCTION.

The book of Genesis is a book of beginnings or origins. It is "the seed-plot of the whole Bible, and of man's entire history."

It not only reveals the origin of the universe and of man, but it tells of man's temptation and fall, or the beginning of sin; of the banishment from Eden, or the beginning of his punishment for sin; of sacrifice and faith, or the beginning of a divine restoration from the curse of sin. When our first parents were expelled from the garden, they were followed by a grievous curse, which was to rest not only upon them, but upon their posterity and upon the earth around them (chap. 3.) Some time after their expulsion, Cain and Abel are born unto them. Born out of Eden, these children are born under the curse, and are consequently children of corruption and heirs of wrath. Now in these two sons we may see the grace of God displayed on the one hand, and his justice vindicated on the other. In them we may behold the representatives of two great classes, that have divided the human race ever since, viz., the children of faith and the children of unbelief, the children of God and the children of the Wicked One, the heirs of glory and the heirs of wrath. In the one we see the baleful fruits of sin, envy, hatred, malice, murder exemplified (vs. 5, 6, 8), and the dreadful end of the transgressor—banishment (ver. 4; 2 Thess. 1:9). In the other we behold the blessed fruits of faith exhibited—repentance, obedience, well-doing, acceptance with God (ver. 4).

CAIN'S CRIME.

1. The occasion of the crime (ver. 4) was the rejection of Cain's offering, and the acceptance of Abel's. Cain brought the fruits of the earth—the products of the harvest and the vintage; Abel, the firstlings of his flock, and stained his altar with the blood of an innocent victim. Viewing these two offerings from the standpoint of reason, we would be disposed to say that Cain's was by far the most beautiful and appropriate. But it is rejected and Abel's accepted. But we learn that the acceptableness of Abel's offering lay in the fact that it was offered by faith (Heb. 11:4). This faith of Abel's presupposes a divine command or warrant for his sacrifice, else it had been as vain as the other (Mat. 15:9). We may safely infer that God had already established the ordinance of animal sacrifices, as a propitiation for sin, and as a type of Messiah, the great propitiation to come; and that he had commanded men to worship him by the shedding of blood. Now Abel obeyed this command, and had faith in Christ; but Cain was without faith. Thus Abel's offering was accepted, and Cain's rejected (Rom. 14:23).

2. The motive of the crime (v. 5) was envy; envy begets hatred, and hatred contains the spirit of m
15). "He was very wroth a
nance fell." His brother, youn
possibly inferior in mental an
accomplishments, is preferred be
He is deeply mortified. His pri
is wounded; his self-righteousness is rejected; his beautiful offering is spurned. He is filled with rebellion against God, and hatred against his brother (1 John 3:12). The proud man always scorns the humble man. The self-righteous man always hates the man of faith and Christ-like character. The Pharisees hated Christ—the Jews hated the Christians. A self-righteous spirit is always a blood-thirsty, persecuting spirit, as is abundantly exemplified in Scripture and in history (John 7:7). And although Cain is angry and rebellious, yet God condescends to remonstrate with him (vs. 6, 7). He shows him that his anger is totally uncalled for; that his rejection is all his own fault; that the same path to acceptance lies open to him as to his brother. If he was good and righteous, he would be accepted, and if not then sin, i. e. a sin offering lieth at the door. A sacrifice is within your reach. If you bring Abel's offering, you shall stand upon Abel's footing, Nay, more; he shall look up to you as his head, and "thou shalt rule over him."

3. The crime (v. 8) is murder—cold-blooded, deliberate murder. Those who are not benefited by divine counsel, are generally made worse. God's remonstrance with Cain seems to have hardened rather than softened his heart. He is fully determined on his brother's death. Under the guise of fraternal affection and familiar talk, he decoys him into the field; and there, in silence and in secrecy, he lifts his hand against his brother, and smites him to the earth, dead. How hard that heart! It was his own brother. That brother had really done him no injury. In this crime see all the worst elements of sin exhibited—envy, malice, treachery, murder. How soon developed and how deadly are the fruits of sin! James 1:15.

LESSONS—DOCTRINAL AND PRACTICAL.

1. Without faith it is impossible to please God (Heb. 11:4-6) (Rom. 14:23). All worship without faith is only mockery; and all worship not according to divine appointment, whether there be faith or not, is all vain (Mat. 15:9).

2. Hatred is the germ of murder (v. 5); and if fostered in the heart may ripen into a deed of blood. We should not harbor resentment against any one, but seek to be reconciled to our brother (Matt. 5: 24.)

3. One sin leads to another (vs. 6, 9). If we would destroy the vitality of sin, we must confess it before God, and seek strength to renounce it. [1 John 1: 9.]

4. God knows everything. He fills heaven and earth. [Jer. 23: 24.] We should ever stand in awe of the great witness above.

5. God punishes sin even in this world (vs. 11, 12); but especially will he punish it in the world to come with banishment from his face and favor; torment of body and torment of soul. [Mat. 25: 41.]

6. There may be remorse, but no repentance. [Vs. 13, 14.]

There are depths in the ocean which no tempest ever stirs; they are beyond the reach of all storms which sweep and agitate the surface of the sea. There are heights in the blue sky to which no cloud ever ascends, where no tempest ever rages, where all is perpetual sunshine. Each of these is an emblem of the soul which Jesus visits; to whom he speaks his peace, whose fear he dispels, and whose lamp of hope he trims.—*Tweedie.*

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 8, 1880.

ORGANIZATION IN BOSTON.—Bro. Stoddard's invitation to the friends in Boston to meet him and arrange for a more perfect organization for reform work in that city is told in the following brief note from Bro. J. Tanner, Jr., who was chosen secretary of the meeting. Let all the people of God who are in earnest against this usurper of the rights of Christ in his own church in that city assist in this work, and send their names as requested below:

"A few friends of the anti-secrecy reform met at the Chambers St. Presbyterian church on Friday, June 25th, at 7:45 P. M. and organized an association to be called the 'Anti-Secrecy Association of Boston.' Rev. David McFall was chosen president. Rev. J. P. Stoddard was present and made a few encouraging remarks. Will the other friends in Boston and vicinity, who have not signed the constitution, please send me their names at 48 Winter St., and oblige."

LODGE DEFENSE EXTRAORDINARY.

The general review of the Reformed Synod last month in last week's issue, though it may have seemed severe to some readers, yet inadequately exposed the sophistical and misleading arguments of the defenders of the lodge. To understand them, to judge them on their merit, and to so study their angles and colors as to detect and confute them whenever met, copious extracts are herewith made from the great three days' debate, our only regret being that the whole interesting report given in the *Intelligencer* cannot be transferred bodily to these columns. The first extract is from the speech of Rev. W. J. R. Taylor, chairman of the committee on overtures which drew up the report. The speech opened the debate, and the most important part is as follows:

"But the memorialists refer especially to those societies which set themselves up as of a practical and religious cast. We therefore, in our report especially emphasize the supremacy of the church of Christ. Loyalty to Christ stands first to all. Any society, which sets itself up as a religious society and able to save men, is anti-Christian. We only assert this general principle. Let the principle strike where it will. But we do not say that this is the character of Freemasonry, or of the other societies alluded to. If they do come under this description, we condemn them. But every individual must decide for himself or herself, whether any particular institution is Christian or un-Christian; whether they can remain within it and retain their Christian characters. This Synod cannot decide this question for them. I am oath-bound to my Lord and Master; to his church; to the Christian fellowship of all good men and women. That is supreme above all other obligations. For, as there is no religion which can take the place of that of the Crucified, so there is no society which can take the place of the church.

"The matter of church membership is another serious part of this business. They say, We admit no members to our communion who belong to these institutions. We disfellowship those who do belong to them. But in this Synod we are obliged to hear the Gospel preached and receive the communion from the hands of those who are members of this society and this offends our consciences.

"Now, they ask that this Synod should give them advice on this subject. In all my experience during thirty years I have never heard of such a circumstance before, as that just stated about fellowship and the communion. THERE is the breach of fellowship. There is the breach of the bond of communion. It is a matter of liberty of conscience. It is a critical hour when such a written memorial is brought on the floor of this Synod. No ecclesiastical body has a right to touch that matter, the terms of communion, which are settled by the constitution and standards of our church, to make new and unauthorized terms of communion. I fear these brethren have committed themselves to a great practical error. For this matter touches consciences on both sides. I have no right in the exercise of my Christian liberty, to trespass on the equally tender and cultivated and prayerful conscience of my brother. Both consciences must claim the respect of this Synod, as they make their common appeal to Him who has made the conscience what it is. I hope the Synod may lay down great principles which all must accept, and leave these principles to the individual conscience and church."

The creed of the first sentences is good, but weakens in its application. Any society which claims to save men without Christ is anti-Christian. But whether there ever was or can be such an organization this Synod does not pretend to say. It sends missionaries to foreign lands, but does not judge whether the people to whom they go are practicing anti-Christian rites, he might have said. The Synod has no judgment respecting one sin or another. All must rest with the individual. But this was the very thing the Synod was asked to do. The four Western classes had investigated the character, the theory and practice of Freemasonry. They asked the Synod to do the same, not doubting that an honest examination would lead to the same conclusions reached by themselves.

Next the speaker charges the memorialists with a breach of fellowship in shutting out the lodge. He has just said that the Synod refers the case to the individual. Suppose the individual, or the collection of individuals in the church or classis, find that the lodge is trying to take the place of the church, as was soon after boldly asserted. How would this gentleman have them keep separate from the lodge, unless it was excluded like other sins? Such an argument is outrageous. He practically says the church of Jesus Christ is supreme and nothing disloyal should be in it, but woe to the brother who dares to pronounce any system, like the lodge, disloyal and drive it from the communion table. But we cannot extend this review.

Rev. Elbert S. Porter, D.D., pastor of a church in Brooklyn was by an unconscious error once reported in these columns as a Freemason and editor of the *Illustrated Christian Weekly*, published by the American Tract Society. He was formerly the editor, but is now, the *Weekly* says, only an "esteemed contributor." Let us see how this esteemed contributor of a Christian paper talks as he is reported in his church paper:

"I am a Mason, but also a minister of the Lord Jesus Christ. I was born and educated in the Reformed Dutch church. I have always been in active service. I hope that I am a Christian, although a Mason, and a Royal Arch Mason, having taken the seventh degree. I have administered the communion to many now in heaven, but have never dreamed or believed that there was an institution below the skies superior to the Christian church. Our brother said he would not belong to any other organization, being already in the church. Is he a Democrat or Republican? It might be a matter of conscience with me whether I would admit a Democrat to my communion; or a Republican. * * *

"Then also infidelity is rife in the West. Many go into the Masonic order in order to say they have a better religion than we have. I see Masonry in the city of Brooklyn with one-third of our eldership in the order. There are many ministers of all denominations in the order. Nine-tenths of the members of the lodge to which I belong are members of churches in good standing. I don't believe their Masonry interferes one whit with their religion. But the issue is this: Can we oppress the consciences of other people? Can we circumscribe their liberties! There are silly people in the Masonic ranks. So there are silly people in the church. There may be much nonsense in the order, but then there is much wisdom. We have lots of people in our churches who are nobodies. But no Mason can come into the order unless pledged to the exercise of charity for the support of widows and orphans. Their widows and orphans are never found in the poor-house.

"But what is society? Is it one dead level of uniform interests? Does the church meet all the needs, religious and otherwise, of society? It don't. Men will come together and try to help each other. Therefore we have temperance orders and Odd-fellows, and many others. I was a member of a secret society in Princeton College. Why was it secret? Because they cannot trust the exercise of their power except among their friends. The question before us is not whether this man is a good Mason or not, but how are we to secure the unity of the church.

"They who have been oppressed in foreign lands in church and state should not come here to trample down our liberty of conscience. They should not set up the notions of other lands to restrain our American liberty. As long as one is faithful to his covenant vows in the church, that is all we can ask of him. At a recent address made at the laying of a corner-stone of a Masonic building, I said: Friends and brethren, there is one interest in this country superior to all others. Shall we maintain the freedom of our public schools, and the distribution of the Bible throughout this land? When the time comes when any shall speak against these things, we have an institution in every town. We have an army ready. We won't give them up."

Such a shameless speech has seldom been delivered we hope before a nominally religious body. Did he not so positively assert it it might be questioned which he wished the Synod should think he most esteemed, the church or the lodge. We cannot see as there is room for doubt, and from the "fruit of his lips" he should be judged as a hypocrite or a grievously deceived person. We hope in charity the latter. His statement that the question is not about the sinfulness of Masonry but the unity of the church, sin or no sin, shows a lack of moral perception which we hope is as rare as the statement is untrue. But the remarkable part of the speech is the boast or threat with which it closes. The mysterious cloak wrapped about the Royal Arch and Knight Templar Mason is momentarily drawn aside. "We have an institution in every town," which may answer for an inquisition or a Ku-Klux band. "We have an army ready"—not drilled for play and to please the street boys, but ready for work. Against whom will these men draw the sword? Judge ye, men and women of America, who know the private character of these men, the oaths they blasphemously take, the deceptions to which they bind themselves. Has the church or the community any safety under the power of men who boast the principles of Elbert S. Porter?

One other speech is quoted, made by Elder Robert H. Pruyn, which should serve as an example in our instruction of young men:

"I was brought up at the feet of Wm. H. Seward; was a member of his staff. I had early prejudices against Masonry. But I do not believe our church would have occupied the position it does, humanly speaking if Masons had been turned out. The Livingstons and Van Rensselaers, and nearly all the officers of the First church of Albany from its organization, have been Masons. The Masons in Albany are among our best citizens and Christians. When President Lincoln sent me to the East, I was requested by my friends to join the Masonic order for my personal safety while abroad, for Masons exist everywhere. I therefore joined them in 1861. One of our most efficient elders was an officer of the lodge which I joined. Washington and De Witt Clinton were members of the same. But I rarely attend the meetings. I have something better to do. I have not attended a meeting for years. I go to church and to the prayer meeting a thousand times oftener than I go to the meetings of the Masons. I want my boys to join the church; that will be enough for them. If the Masonic order was taken out of our churches it would leave them weak."

This man claims to be a disciple of Hon. William H. Seward. If Mr. Seward could speak from eternity Mr. Pruyn might wish to retract that sentiment. It may truly be doubted whether he was ever very intimate with Mr. Seward's convictions respecting the secret orders. He at least had not that conviction, or at least had not the manliness to maintain it.

But we must postpone this debate till a future number.

FATHER GREENE. — Additional funds received for S. D. Greene, Chelsea, Mass.

Henry Harrison, N. Y.	$1.50
S. A. Pratt, Worcester	1.00
T. Bliss and wife, Worcester	4.00
Manning Brothers, Worcester	1.00
Wm. Leuly, Ligonier	1.00
W. I. Phillips, Lindenwood	1.00
Previously reported	34.30
Total	$44.80

There are yet $5.20 to be made up. Let this be done and more before another week.

—Secretary Stoddard returned from the East last Thursday, having accomplished so far as he was able the settlement of the bequest in Worcester. He remains in the city for a few days and will then be away again, probably spending a short time in Indiana.

—A Dunker settlement in Norton county, Kansas, have organized a relief committee, and have appealed to their brethren of the Eastern States for supplies. The long-continued drouth has destroyed all hope of any crop. This is one of the northern tier of counties, and the fourth from the western border of the State.

—H. A. Long, of Blakesburg; Wapello county, Iowa, wishes to correspond with the lecturers in Iowa, Good, Austin, or Rathbun, respecting meetings in that place, Albia and Ottumwa.

—The Boston *Watchman* answers a correspondent respecting the affiliation of a Christian with the lodge in emphatic language:

"1. Is there any other way of approach to God than by Christ? and can acceptable prayer be offered to God except in the name of Christ?

"2. Is it right for Christians to engage in the devotions of a lodge, a society, or congregation that purposely omits all recognition of Christ in their prayers?

"(1). Access to God in prayer is gained solely in virtue of the mediation of Christ. In other words, God hears prayer for Christ's sake. Christians are commanded and encouraged to pray in the name of Christ—in the conscious recognition of dependence on Christ for acceptableness with God. While this conscious recognition of dependence on Christ cannot be said to be in such sense necessary as to render ineffectual the prayers of one whose deficiency in this respect is without moral fault, it is so intimately connected with the penitence, humility, submission and trust essential to acceptable worship, and to all true joy in worship, that it is not easy to conceive of real worship without it.

"(2). They not only ought not, but it is hardly conceivable how they *can* do it."

—J. M. Buckley, D. D., who was elected editor of the New York *Christian Advocate* at the late General Conference of the M. E. church in Cincinnati, is an improvement on Dr. Fowler, whom he succeeded, in respect to Masonry, but we judge he is as much less an editor, with all the faults developed by the latter during his four years' service. The great debate in the Reformed Synod was too marked an event to pass unnoticed, and he puts in the plea that though the church must be first in the attention of its members, yet it must not be so bigoted as to prevent association with the lodge, or, in his own words, in the name of "common sense and Christian liberty," Christian men and ministers are cautioned "not to allow any human organization to exert an influence over them equal to that of the church of Jesus Christ." What a sentiment for a professed disciple of Christ! The *Telescope* puts it sharply: "Fifty-one for the church and forty-nine for the devil. That leaves a majority for the church."

—In reference to General Hancock, the Presidential candidate of the Democratic party, "Perley," in the Boston *Journal*, June 29, writes thus: "Masonically, he is a member of Charity Lodge No. 190, Norristown R. A. Chapter No. 28, and Hutchinson Commandery No. 32, all of Norristown, Pennsylvania." The correspondent "Perley" is probably Ben Perley Poore, the veteran Washington journalist, who is a 32 degree Mason.

—The *American Freeman*, of Albany, Mo., proposes to enlarge during the political campaign, from August to November. We hope the interest in the reform will increase in Missouri so as to justify brethren Needels & Nutting in making the enlargement permanent.

—The Michigan brethren have a a way of getting into school-houses which have been closed against taxpayers by Freemasons, which can be heartily recommended to every community troubled in the same way. Bro. Doesburg writes that Thomas Lowe worked the first and third degrees in the school-house at Ventura on Tuesday and Wednesday evenings of last week, before a full house. A majority of the trustees were opposed to opening the building, and a meeting of the voters of the district was called, the veto was put aside, and the house granted by a large majority.

Western College may be Moved!

Western, Iowa, June 28, 1880.

Mr. Editor:—It is but justice to thank the many contributors whose money has done so much good in the cause of education at this college. It is sad to think of moving away. The trustees, however, decided that the school should be well located and avail itself of railroad facilities. There is an increasing demand in our church for the more rapid prosecution of her educational work. To do this it is thought best to seek a good and thriving town or city, and then our friends will rally around it, and students desiring to help themselves can get more work, and thereby defray more of their expenses than at our quiet village, which has no railroad.

The trustees appointed Rev. D. Runkle of Lisbon, Prof. W. J. Ham of Cedar Rapids, and M. S. Drury of Western, Iowa, a committee to secure subscriptions at different localities, and thereby determine where the most money and best location can be found for the future work of this college. There is evidently a strong and pressing demand for colleges whose records are right on all questions of reform. This college stands firmly against lodgism, intemperance, and all manner of wickedness. Its friends are pleased to state these facts, and to entertain bright hopes of future success. The committee on re-location solicits additions to the library and cabinet, and also general equipment for the several departments of the school. These will be considered in fixing the location. It is much desired also to go to our new location entirely free from debt. This debt of $25,000 has accrued largely because of our lack of railroad advantages. The agents have secured $5,000, and $20,000 must be secured by the 25th day of June, 1881. We will gladly accept donations from strangers to pay the debt, but expect brethren and sisters of our own church mainly to pay it; and lovers of learning and reformers are especially invited to help build and endow the college.

For further information and catalogues, please write to Rev. E. B. Kephart, President, or to

M. S. Drury,
Financial Agt. Western College, Ia.

—Enoch Honeywell, one of the oldest of the supporters of our reform as well as one of the most energetic, sends a brief word which will be read by thousands we hope with gratitude to God for so long sparing a life so full of zeal and courage for the truth:

"My physical eyes fail me, but my mental ones cheer me by showing me that I am riding some 15,000 miles every day, and that besides this, I am now on my 92d tour round the sun; each day riding one and a half millions of miles. So you see we are not shut up in a little corner of God's universe—his great domain—but are making as big tours as ever U S. Grant did. Thus far the slate will testify to the facts stated. But the next scene defies all slates—for the sun with all its planets is doubtless on a circuit of some 1,000 years around another sun, forever blazing in the deep abyss of God's unbounded universe, and perhaps the grand total forever wheeling around and paying homage at the Great White Throne. Now who believes that the owner of all worlds cuts throats, tears out tongues or drags out and burns bowels for telling truths or spreading light? Not one!"

News of the Week.

—The report of the internal revenue for the year ending July 1, foots up $123,623,251.

—Official figures show that the total coinage of the United States mints for the year past was over $84,000,000. Of this amount nearly $28,000,000 was silver.

—The public debt statement shows that the reduction during the month of June was over ten millions. This includes over eight millions of the fractional currency issue estimated to be lost and destroyed, and the amount of which has been applied to payment of arrearages of pensions.

—President Hayes went to Yale College Commencement, and the honorary degree of Doctor of Laws was conferred upon him as some small return.

—The damages resulting from the Lachine Canal accident, in Canada, it is estimated will be altogether a full million dollars.

—Seventy-nine deaths from sunstroke occurred in New York city during the twenty-four hours ending at noon Thursday last.

—The steamer Mary exploded her boiler while lying at the Hotel St. Louis dock, on Lake Minnetonka, near St. Paul, on the 1st inst. The Mary is a pleasure steamer that has plied on the lake for several years. Four persons were killed by the explosion and seven wounded. The boat was completely wrecked and sunk in five feet of water.

—Dr. George Ripley, for thirty-one years literary editor of the New York *Tribune*, also associate editor with Charles A. Dana of "Appleton's Cyclopædia," and the friend and associate of all the leading literary men of this country, as well as of many in Europe, died Sabbath afternoon at three o'clock.

—Marshall Jewell, of Connecticut, has been elected Chairman of the National Republican Committee. A sub-committee, with Senator Logan at the head, will have charge of the campaign in the West, with headquarters at Chicago.

—Heinrich Kiepert, geographer, who drew up the Berlin Conference map, estimates the territory ceded to Greece to be 390 geographical square miles, containing 400,000 inhabitants.

—Later advices of the defeat of the Russians by Chinese, state that the Russians were defeated while marching from Khokand via Oshand Guldscha, en route to Kashgar. The Chinese were completely masters of the situation, and defeated them, and compelled them to fly to Osh, capturing their entire convoy. The Chinese are now at Guldscha. Terke or Tereke Pass, at which the engagement is presumed to have taken place, is on a river of the same name in Southern Russia, north of the northern frontier of Turkestan. The river enters the sea by several mouths.

—Last Wednesday several prominent Jesuit establishments in Paris were forcibly broken up. A strong feeling against the rigid policy adopted toward the Jesuits is indicated by the announcement that forty-nine magistrates have resigned to avoid aiding in the enforcement of the decrees. Not less significant is the Paris dispatch, which states that the government has paused in the enforcement of the decree, and is waiting to note the effect of what was done on Wednesday.

—The International Conference at Berlin, signed a final protocol July 1, and agreed upon the terms of the identical note to be addressed to the Porte. The proportion of the Turkish debt to be borne by Greece, and liberty of worship are among the subjects mentioned in the protocol.

—A Constantinople dispatch says the news which has reached the government concerning the international conference, has produced great astonishment and indignation in official circles here and among the upper ranks of Mussulmans.

The semi-official *Vakyt* says the conference has flagrantly violated the spirit of the Berlin treaty. The correspondent confirms the rumor that the Porte is secretly inciting the Albanians to resist the Greeks, and that considerable military preparations are being made. Troops are being moved in the direction of the Greek frontier and quantities of artillery ammunition have been sent to Salonica.

—Intelligence has reached Berlin from Paris that the French government would never itself become a party to the scheme for wringing from the Turks by force what they might not be induced to give by reason.

—A dispatch from Constantinople says the enlistment of volunteers for Albania is publicly proceeding in Constantinople. The government is giving the Albanian chiefs money and free passage for all Albanians desiring to fight the Greeks and Montenegrins. Albanian chiefs frequently visit Abbdin Pasha, Minister of Foreign Affairs. The Minister of War has sent orders to the provinces to hasten the dispatch of troops to Constantinople. The Sultan has drawn up a secret proclamation inviting the Albanians to resist the Greeks.

Home Circle.

Growing Old.

BY MRS S A SMITH.

They tell me I am growing old,
That I am now no longer young,
That wrinkles come upon my brow,
And silver threads my hair among.

They say my step is growing slow,
And gone the once elastic grace,
That years are telling on my frame,
As well as furrowing my face.

I may be old by counted years,
But yet my heart is ever young;
I do not mourn for joys gone by,
I only hope for joys to come.

I'm growing old as days go by,
But what of it? I'm nearer home;
The silver threads among my hair
Give only hope of rest to come.

For he whose love has ever kept
The heart I gave in early youth,
Will still in tenderness and love
Prove that his word is always truth.

I'll trust him then, and watch and wait
While sinks in glowing west the sun;
I'll hasten on, and trusting God,
Be only glad my race is run.

True Heroism.

There are no heroes in this world who are selfish and mean. Meanness and selfishness are no elements of heroism. True heroism is to do for others, to work for others, to sacrifice for others—that is true heroism. All the world's heroes may proclaim their greatness; but He who spake as never man spake, tells us, "I came to seek and to save that which was lost." Reverently we ask, By what means? By giving himself a sacrifice for them. Competitors for heroism, fix your eye there; and take your rank according to the most magnificent standard of heroism the universe has ever gazed upon. We are ready to acknowledge such heroism.

When I was in Cornwall, many years ago, I was shown a mine in which two men were once engaged in sinking a shaft. It was rather a dangerous business that they had to do—it was to blast a piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled up. When the bucket again descended the other man got into it, and—with one hand on the signal rope and the other holding the fire—he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. It was a dangerous business. One day they left their knife up above, and rather than ascend to procure it they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both leaped into the bucket and made the signal; but the windlass would haul up but one man at time; only one could escape. One man instantly leaped out, and said, "Up with ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the one man was saved.

The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the charge had loosened a mass of rock, and it lay diagonally across him; so that, with the exception of a few bruises and a little scorching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that sceptics would laugh at. If there is any being on the face of the earth I pity it is a sceptic. I would not be what we call "a sceptic" to-day for all this universe. They may call it superstitious and fanatical—but what did he say? "Why did you insist on this other man's ascending?" In his broad dialect he said: "Because I knowed my soul was safe, for I've gie it in the hands of him of whom it is said that 'faithfulness is the girdle of his loins;' and I knowed that what I gied him he'd never gie up. But t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world can not produce such a single act of heroism as that.—*John B. Gough.*

Sight of the Jordan.

We were advancing toward a little wood of balm and tamarind trees which, to my great astonishment, I saw rising from the midst of a sterile soil. All at once the Bethlemites stopped, and showed me with their hands, at the bottom of a ravine, something that I had not perceived. Without being able to say what it was, I got a glimpse of something like a kind of sand moving over the motionless soil. I approached this singular object, and saw a yellow stream, which I had difficulty in distinguishing from the sand on its two banks. It was down deep below the surface, and slowly rolled along a thick wave; it was the Jordan.

I had seen the great rivers of America, with the pleasure which solitude and nature inspired; I had visited the Tiber with eagerness, and sought with as much ardor the Eurotas and Cephysus; but I can not describe what I felt at the sight of the Jordan. Not only did that stream recall an antiquity that was famous, and one of the greatest names that the most beautiful poetry had ever entrusted to the memory of man, but its banks offered to me as well the scene of the miracles of our religion. Judea is the only country upon earth that retraces to the traveler the souvenir of human affairs and of the things of heaven; and which causes to rise from the very depths of the soul, by this commingling, a sentiment and thoughts which no other spot can inspire.—*French of Chateaubriand.*

A Cheerful Religion.—Let men be taught to know there is as much religion in a good, robust, rejoicing, enthusiastic singing of God's praise as in the sedate and doleful style that is usually called the most devotional; let them know that the earnest prayer need not be a drawling jeremiad; let them feel that good Gospel preaching may be in a sprightly delivery of pleasant truths more than in a whining recitation of inanities; let them believe that Christianity is a live thing, that it is in sympathy with the active, rejoicing spirit of our humanity, and it will be better commended to their acceptance. Seriousness ought always to characterize the Christian. But seriousness does not consist in sullenness, moroseness, or even in the sobriety that drives away smiles and the taste for rational pleasure. He is most serious who best brings an earnest, healthy, rejoicing nature to the performance of his duty. Men are most beautifully serious when truthful smiles are playing on their lips, and when their whole countenances are lighted up with a benignant joy. It ought, therefore, to be the effort of professing Christians to pass through the world so happily as to light it up and fill it with joy. They ought to sing in the midst of judgments, and to sing loudly and cheerily and constantly amid their marvelous benefits. We pass to a kingdom, out of sadness and sorrow, where there will be no sorrow nor sighing. Passing to that place, let us cultivate the spirit that is to distinguish us when we arrive there, and show that we do really begin our heaven on the earth. —*United Presbyterian.*

An Earnest Mother.

An account of a remarkable Christian woman appears in the Boston *Transcript.* Mrs. Drusilla Laha was born in Wellfleet, Mass., Sept. 13, 1787, and at 18 years of age was married, her husband being then in command of a vessel. After having been married six years, she being but 24 years of age, and having two children, a boy of four and one of two, her husband was brought home to her an invalid for life, having been taken from the side of his wrecked vessel after four days' exposure to the wind and the wash of the waters. Then it was that he became disheartened and saw nothing but destitution staring him and his family in the face. But to her things looked different. She started a store, small at first, of course, but for fifty-nine years she made monthly visits to Boston in small sail-boats, replenishing her stock, etc.; and she says many and many a time she has taken over $100 a day over her counter. For fifty years she took care of her invalid husband, who was never able even to dress himself. She educated her two boys and started them in business. She also adopted, clothed, fed, educated and placed in good positions in the world twenty orphan boys and girls, besides visiting and taking care of the sick at all hours day and night. She will be 93 years old in September.

Those who aspire after what is holy and pure, shall have assistance from above.

Childrens' Corner.

Baby By, Here's a Fly.

Baby by, here's a fly,
We will watch him, you and I.
How he crawls up the walls,
Yet he never falls!
I believe, with those six legs,
You and I could walk on eggs!
There he goes, on his toes,
Tickling baby's nose.

Spots of red dot his head;
Rainbows on his wings are spread!
That small speck is his neck,
See him nod and back!
I can show you, if you choose,
Where to look to find his shoes;
Three small pairs, made of hairs,
These he always wears.

Black and brown is his gown,
He can wear it upside down!
It is laced round his waist,
I admire his taste!
Pretty as his clothes are made,
He will spoil them, I'm afraid,
If to-night he gets a sight
Of the candle light.

He can eat bread and meat,
See his mouth between his feet!
On his back is a sack
Like a peddler's pack.
Does the baby understand?
Then the fly shall kiss her hand;
Put a crumb on her thumb,
Maybe he will come.

Round and round on the ground,
On the ceiling he is found—
Catch him? No; let him go,
Never hurt him so!
Now you see his wings of silk
Drabbled in the baby's milk,
Fie! O fie! foolish fly!
How will you get dry?

In the sun webs are spun,
What if he gets into one?
When it rains he complains
On the window panes.
Tongues to talk have you and I!
God has given the little fly
No such things, so he sings
With his buzzing wings.

Flies can see more than we,
See how bright their eyes must be!
Little fly, mind your eye,
Spiders are near by.
For a secret I can tell,
Spiders will not treat you well;
Haste away, do not stay,
Little fly, good day!

—Selected.

A Wren in a Vest Pocket.

There are doubtless children who read the *Cynosure.* Mine do; and I expect them to be good Anti-masons, as all good children ought to be. But I am not about to write on Masonry this time, but on birds.

I wish here to say to the children readers of the *Cynosure* that I love birds, but wrens especially. Why? Because when I was a little boy one day I was standing by an old cellar wall watching pretty birds and listening to their sweet songs, when out popped a little wren and lit upon my foot. With almost breathless silence I stood looking at and loving it, wishing it might ever remain.

Again, since I have lived in Iowa, a wren has come, built a nest and filled it with eggs on the top of the ashes in a leach barrel at the door. Wishing to leach the ashes, I took the nest and eggs, very carefully depositing them in a fig box that I had previously nailed to the side of the kitchen. The mother bird soon found the nest; but, to show her displeasure at the removal of it, she stuck her little bill into each egg,

carrying them high up upon an oak near by, and threw them all down upon the hard ground to break them. After she had done this she returned, re-arranged the nest, laid her eggs, and the result is four little birdlings. I put a tin cover over the nest to shelter her from the storm, and she likes the situation so well that she has returned this year, making it her permanent home; and this morning I hear young wrennies learning to sing.

But the funniest thing happened as I was hoeing potatoes yesterday. It was very warm, and I hung my vest upon a post. The mother wren visited me, singing sweetly, then she crept all through the folds of the vest, and finding the pocket she seemed wonderfully excited, quickly diving down into it, then up again, as though she had found a prize; picking, pulling, then diving down again out of sight, seeming to say: "O! I have found a nice place for a house for my little son and daughter for another year." So if she returns I think I must give her my vest.

Now if I go to Chicago to attend the seceders' convention, I must give you the remaining part of the story if the wrennies lengthen, and make it interesting, so the children there will know me as the man that had the wren in his vest pocket.

S. R.

[From the Christian Press.]

Ulric Zwingle.

(Concluded.)

In the meantime the Council of Worms had pronounced against Luther, and now Zwingle was charged with being a Lutheran, and a violent controversy arose among the different parties. To quiet them, and if possible settle the dispute, Zwingle solicited a conference, and the State authorities provided for one January 29, 1523. Zwingle propounded seventy-six propositions which he wished discussed, and took the precaution to circulate them among the people before the conference assembled. Among other things he affirmed that "the Gospel is the only rule of faith, that Christ is the only head of the church, that traditions are to be rejected, that the mass is not a sacrifice, that the priests have a right to marry," etc.

The conference met, but the minions of Rome, true to their history, refused to discuss, and little was accomplished except that the council, before whom the discussion was to have taken place, resolved "that Zwingle, neither having been convicted of heresy nor refuted, should continue to preach the Gospel as he had done hitherto, that the pastors of Zurich and its territory should rest their discourses on the words of Scripture alone, and that both parties should refrain from all personal reflections." A second conference was soon after called, which was more successful as far as securing discussion was concerned, but the defenders of the Romish doctrine were not able to maintain their position against Zwingle and the others associated with him, so that the civil authorities were completely won over to the side of Protestantism. Zwingle soon after this married, and made the breach between him and Rome still wider. He also resorted to the use of his pen in defense of Protestant principles, and among other publications set forth by him was one against the canon of the mass, and another concerning "the grace of Christ."

In furtherance of his desire for reformation he petitioned at this time the Council of Zurich to abolish the mass, the adoration of the host, etc. He had wrong views, as nearly all the reformers had, respecting the powers of the civil magistrate. Few men, until the time of Andrew Melville, had any clear conception of the independence of the church and the headship of Christ, and it greatly hindered the progress of the cause. But in this case, where the magistrates were under the control of such a man as Zwingle, the cause suffered less injury than it might have done. The Lord's Supper was accordingly celebrated in Zurich April 13, 1525, and according to the reformed doctrine, the bread and the wine were both passed to the people. About this period he also took steps to found a theological school in Zurich, in which the ancient languages and the doctrines of the Scriptures formed part of the curriculum, and through its instrumentality much was done to promote the reformation. About this period also the real presence of Christ in the elements used in the supper occupied the attention of reformers in Germany, as well as in France and Switzerland, and finally a meeting to consider the question was provided for at Marburg in 1529, where Luther, Zwingle and others discussed the question. Zwingle held that the words "This is my body" meant "This signifies my body;" but Luther had not yet been fully freed from his early Romish teachings, and he consequently adhered to the literal interpretation, though he did not adopt fully the doctrines of transubstantiation, but that of consubstantiation. It is greatly to be regretted that Luther so unreasonably adhered to this view, and thereby prevented a union so desirable and so necessary to the Protestant cause. They, however, finally agreed on a paper setting forth the doctrines in which they agreed, and this did much to unify Protestantism.

But troubles awaited Zwingle on his return. It has always been contrary to the principles of Rome to tolerate others who refuse to accept her doctrines. She claims to be the only church, and all others heretics. Accordingly, the peace which had been agreed upon some time before at Cappel, namely, in June, 1529, was disregarded by the Romish cantons, and the professors of the Reformed religion in these cantons were persecuted. The Protestant cantons, in retaliation, very unwisely, and contrary to Zwingle's advice, broke off all communications with the Popish cantons and refused to allow them a passage through their territory, even for provisions. Zwingle was ever ready to resist tyranny, even with the sword. He was indeed the forerunner of the Scottish Covenanters, just as ready to defend his rights of citizenship with the sword as he was his creed with his arguments; but the imposing severe conditions on others was not resistance to tyrants, but the oppression of the weak, and he had no sympathy with it. He was, therefore, constrained to offer his resignation, with a view of leaving the canton, but was persuaded to remain. In the mean time the Popish cantons had arrayed themselves in arms against the Protestant cantons, and the latter having made no preparation and being divided as to the measures they ought to take, were left at the mercy of their oppressors. October 6, 1531, the army of the Popish cantons took the field and this made it a question of resistance to tyranny, a question of defense of natural rights, and Zwingle did not hesitate. A large portion of this army encamped near Cappel, a short distance from Zurich. The town was in danger of capture, and yet no troops were at hand. The militia was called out, and with little or no preparation dispatched to Cappel, and Zwingle accompanied them. On the way he addressed his friends: "Our cause is good, but it is ill defended; it will cost me my life," etc. And so it was. The militia was defeated and Zwingle was slain, as already detailed, and Protestants everywhere mourned his loss. Luther felt like dying when he heard of it. But though dead, Zwingle's work remains. It needed to be purified with fire, and it was; but by and by it shone forth in beauty and strength. Being thus early taken away from his work before it was fully established, he acquired less celebrity than either Luther, Calvin or Knox, but he was not a whit behind them in his love for the truth and in his ability to distinguish it from error. Mosheim, as quoted in a little volume published by the Presbyterian Board of Publication, to which we are chiefly indebted for the facts here presented, says: "T his great man was for removing out of the churches and abolishing in the ceremonies and appendage of the public worship many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax tapers, the form of exorcism and private confession. He aimed at nothing so much as establishing in his country a method and form of divine worship remarkable for its simplicity, and as far remote as could be from everything that might have the smallest tendency to nourish a spirit of superstition." He had remarkably clear views of our Scripture truth and courage to maintain them. To remotest times he will be remembered as one of the greatest men of Switzerland and one of the clearest-headed of the reformers of the sixteenth century. The day following his death on the battlefield his body was discovered by some of the Popish soldiers, and with united voice they called for its burning. It was instantly burned and his ashes scattered to the winds, but when Christ shall come again he will be raised to glory, honor and power.

—Faith alone makes us strangers and pilgrims upon the earth, where time and sense govern all who are around us. Men are everywhere seeking to bind God by laws which they seek to discover, forgetting that the region of faith is a fellowship with him who made his own laws, and who is master of them, able to suspend them at his will. Men call it fanaticism to expect of God that he will do what he has said, but faith and fanaticism are divided by the two-edged sword of the Word of God. To look for what seems impossible without the warrant of his word is indeed fanaticism, but when according to his word it is faith.—*Mrs. Baxter.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$178 62
Eli Tapley	124 74
C. C. Foote	25 00

—Received at this office during the week from M. B. Witmer, Shaucks, O., $1; J. D. Suidter, Sharon, Wis., $5.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

—Bro. Hinman returned to Wheaton last week from Tonica, Ill., where he has been acting as supply for several weeks. The Tonica and Lostant churches have sent for Bro. Walter L. Ferris, of Oneida, a young man of zeal and much promise. Bro. Hinman will devote himself more entirely to developing the missionary spirit in our reform work.

—Rev. Mr. Curtis, of Davis City, Nebraska, preached last Sabbath evening in the College chapel, Wheaton. The College church is directing its prayers and efforts toward the Normal Institute opening in the College this week, and which it is expected will be attended by one hundred or more teachers.

—Bro. S. Y. Miller, of Contreras, Ohio, who lately removed his fellowship to the College church, Wheaton, attended the U.B. Annual Conference and stated his position. His name was taken from the roll without any debate. He is engaged in preaching as often as his farm labors permit.

FREE BAPTIST.

—Rev. Prof. S. C. Kimball has accepted a call to the pastorate of the South church, Barrington, N. H. This is an Anti-masonic church, as there is neither Mason or Odd-fellow within its pale. Recently two of the leading ministers of the Quarterly Meeting, who are Masons, had a private conference as to disbanding this church. This shows their zeal in Masonry, and also their ignorance or devilish will.

CARL TENOR.

—A celebration of the centennial of the Free Will Baptists will occur at Weirs, N. H., July 20 to 28. Rev. D. W. C. Durgin, D. D., President of Hillsdale College, Michigan, will deliver the conference sermon. Prof. B. F. Hayes, D. D., of Bates College, will deliver the historical address.

—The New Hampshire yearly meeting of Free Will Baptists was held at Pittsfield June 8–10. Rev. J. W. Scribner, of New Hampton, delivered a historical discourse, in which he reviewed the denomination's opposition to secret societies in past time, and suggested that the churches were growing lukewarm.

GENERAL.

—George Muller, of Bristol, England, is staying at the Danville Water-cure, Danville, N. Y.

—Mr. Moody is resting at Northfield, Connecticut. He is boarding with his family at the hotel, his house being occupied by young ladies who are attending his school. The new brick building for the school is now built to the third story.

—The British Wesleyan Thanksgiving fund has already reached nearly the enormous sum of $1,500,000.

—The number of Baptists in the world is estimated to be 2,589,172, of whom 1,500,000 are in the Southern States and the Territories of this country. Of these 1,500,000, 900,000 are colored people.

—An orphanage, on the plan of George Muller, of Bristol, England, has been started in Detroit by a worthy evangelical pastor, who has already received a donation of lots for a site.

—At a recent religious service held in a theatre in Florence, Italy, 3,000 people were present. A portion of the Word of God was offered to any one who cared to ask for it at the door, and 1,700 copies were gone long before the crowd had dispersed.

—The receipts of the eight principal missionary societies of England the past year make an aggregate of $3,542, 710. The grand total of receipts for foreign and home missions, Bible, and educational societies, etc., was $8,647,095.

—When the first Protestant church in Japan was started, eight years ago, the first $1,000 toward its erection were sent by Christian converts of the Hawaiian Islands. Now more than 25,000 native communicants are reported in the Japanese mission churches.

—Thomas Neilson, who has been a missionary in the New Hebrides for thirteen years, says in reference to the murder by cannibals of John Williams, the first missionary to Erromango, that he has sat at the same communion table with a brave Christian who, when a lad, joined the cannibal feast on the body of Williams. On a certain day which Neilson spent on that island he saw native Christians go into a heathen district to do missionary work, and the leader of the band was a son of Kourowi, at whose hands Williams was murdered.

—Rev. J. E and Mrs. Irvine and Mrs. Mary D. James have opened, at No. 35 Waverly street, Jersey City, N. J., an orphanage home and training school, embracing, 1. An orphanage for children destitute of one or both parents, where the privileges of a Christian home and the lack of parental care may, as far as possible, be supplied. 2. A home and training school for Christian workers of both sexes, who are evidently called to the Lord's work, and are in need of education and practical training for home and foreign missions.

"Knight's Popular History of England," volume VIII., completes the republication of this work by I. K. Funk & Co. This volume completes the narrative from 1816 to 1848, and a synopsis brings down the record to within a year or two. This volume contains a full and valuable index of the whole work which almost doubles its value to the student of history, and the whole is published so cheaply, only $2 40, that it need not be for lack of money that thousands, to whom the annals of our Anglo Saxon race are a sealed book, should any longer be ignorant in this respect.

—Some statistics concerning smoking and scholarship in connection with Yale College which have been made public have much significance. It appears from a statement in the New York *Tribune* that each class is graded in divisions according to scholarship, the best scholars being in the first, and so on down to the fourth, the latter being "just good enough" to "keep hanging by the eyelids." In the junior class it was found that only ten out of forty in the first division was addicted to smoking; in the second, eighteen out of thirty-seven; in the third, twenty out of twenty-seven; and in the fourth, twenty-two out of twenty-six. As the smokers increase the scholarship decreases. We commend the lesson of these figures to all smokers, but to boys and young men especially.

—From Blakesburg, Iowa, Bro. H. C. Long writes: "I have not voted for at least ten years, because I could not vote my principles. I want, at least once in my life, to vote against the worst enemy that humanity ever had. I had got quite lukewarm, till, through your kindness, I received the *Cynosure:* since then I have been much revived on the reform question, and have labored to circulate the paper. I have succeeded in getting subscribers at a point where none is taken.

—Dr. S. L. Cook, of Indiana writes: "I am suited with the nominations in last week's *Cynosure*, viz.: Phelps and Pomeroy. I will vote the ticket if I should be the only one in the United States. This is a poor time to hesitate, when we are making great gains in behalf of our righteous sentiment."

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Political.

FOR PRESIDENT,

J. W. PHELPS,

of Vermont.

FOR VICE PRESIDENT,

SAMUEL C. POMEROY,

of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Phelps and Pomeroy.

Several things remain to be said respecting the nominations made by the meeting in this city, June 17.

The candidates themselves are men well known. General Phelps has been an able and voluminous contributor to our reform literature, and has frequently attended our national gatherings. He needs no introduction to the supporters of the American platform.

Senator Pomeroy is not so well known to the same circle, but better in his general political career. One of the earliest settlers in Kansas, who maintained her rights against the "Border Ruffians," and afterward organized the relief agencies during the first and most severe visitation known as the "Kansas Famine," before the war, his record in the Senate of the United States for eighteen years is that of a Christian patriot and statesman. To him are largely due the homestead and anti-polygamy laws, and his far-seeing enterprise set forward the State of Kansas, in spite of drouth and famine, until she is becoming one of the most important of the Western sisterhood of States. He had the satisfaction of getting a name as a hobbyist in planning for the railroads which are now the commercial strength of the State, and the outcry against subsidies came when later enterprises were abusing what, under proper limitations, were a help in developing a new country.

His defeat by an outrageous and confessed Masonic conspiracy, when a candidate for re-election to the Senate a third time, was fully discussed in these columns at the time. Though surrounded by Masons, before whom Mr. Pomeroy was free to express himself respecting their order, yet, both in Kansas and Washington, he was acquitted of bribery, sprung, after a day's balloting, in a moment, by A. M. York, a Masonic traitor and thief.

Mr. Pomeroy has yet a large property interest in Kansas, but is most of the time at the East, either in N. Y. city, where he has a home, or in North Carolina, where he is superintending a valuable gold mine. In a long and friendly conversation with the writer during the late Republican convention in this city, he expressed the same sentiments of opposition to the lodge as set forth in his celebrated speech during the first national convention held in Chicago, and wished the friends to know that he stood firm on that platform. On the matter of political action he was in favor of earnest and decided work at local elections. "If we only take hold of the matter in earnest," said he, "we can whip out the Freemasons all over the country."

We hope soon to publish letters of acceptance from both these gentlemen, as they are doubtless notified by Mr. Nutting, secretary of the Carpenter Hall meeting.

Call for a State Convention in Iowa.

WHEREAS, We, the citizens of the State of Iowa, believe that the time has fully come when there should be a political platform of principles opposed to all forms of organized secretism; and believing that all such organizations are opposed to freedom in our republican form of government; therefore be it

Resolved, That there be a convention called for the purpose of forming such political organization and adopting such platform of principles as will secure the liberties of the people against the dangers of organized secretism, and that such convention be called to meet at the time and place of the next meeting of the Iowa State Christian Association opposed to secret societies. Signed by

J. M. Kent, Clarence, Cedar Co.,
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—From far-off Oregon, Thos. C. Haines writes from Portland with enthusiasm: "Hurrah for Bro. Conant's nominees. It seems but little that I can do, but it is my mite that I am resolved shall be against secret clans. I am in favor of free manhood and free government. No lodge man can (known to me) get my vote. I do not know a single person in Oregon that would vote with me."

Americans Meeting in Ohio.

GREENSBURG, Ohio, June 25, 1880.

EDITOR CYNOSURE:—The friends of the Anti-secret reform in this place some of them met together to take into consideration the propriety of putting a candidate into the field for the coming Presidential contest. A resolution was adopted that a convention be called to nominate candidates for President and Vice President. It was also recommended by a vote of the meeting that Joseph Cook, of Boston, be the candidate for President, and Philo Carpenter, of Chicago, Vice President.

E. W. BASCOM, *Sec.*

The Democratic Platform.

The chief fault that I have to find with the Democratic platform is its falsehood. So far as it claims that a fraud was committed in the presidential election of 1876, is doubtless true; but the fraud was the work of the Ku-klux lodge, a sect of the Masonic religion, and if the people punish that fraud in 1880 it can only be done by punishing the Masonic lodge. The falsehood of the platform consists in efforts to divert the attention of the people from the true cause of the fraud, and its true nature.

In the attempt to foist this falsehood upon the people, the eighth plank of the platform speaks of "a defeated candidate bribing his way to the seat of a usurper by billeting villains upon the people."

But who are the candidates that bribe, and the villains who are billeted upon the people? Are they not the members and supporters of the Masonic lodge?

The Democratic nominee is sent to New Orleans as general; he quarrels with his superior, runs counter to the policy of the government, demands what is termed a recall, and still holds his rank and pay. Where a subordinate general is permitted to do this there can be no discipline in our armies and no safety to the Republic.

General Hancock may be a man more free from bribes than General Garfield, but let us have, not only an honest man for President, but an honest party. Anti-masonry is the only power that can arrest fraud, falsehood and corruption. It is the only salt that can save us.

The Republican party, acting by and under the baneful influence of the lodge, has filled Congress with rebel brigadiers. If, added to this, the Democrats should now elect the President, what are we to expect but that rebel soldiers shall receive pensions? that Cuba and Mexico shall be "reannexed" to the United States? that State sovereignty, or, in other words, the secret empire, shall openly take the place of the constitution of the United States? and that all the issues of the war shall be virtually annulled?

Let us have a true, out-and-out national man, and appeal to the South on the AMERICAN TICKET.

For Whom Shall We Vote?

The Presidential question is at this moment perhaps one of the most important to the nation. In the first place, the chief magistrate of this great nation should be a man that the Almighty God can and will approve of, and as Christian men, can we, by our votes, help to put any other man before the Lord, to ask the divine approval upon him, than a man that fears God and discards evil? We cannot vote for a man in confidence unless we can be assured from unquestionable authority that the candidate is untrammeled by secret oaths of obligation to other governments. Shall we have candidates so separated from the secresy of lodgism that we dare present them before the Lord and ask blessing upon them?

I find most, I may say nearly all, with whom I have conversed on this subject to be in favor of candidates that are known to be free from secret organizations. I have been constantly in the field since the first of February, and the masses say: "Give us officers and rulers free from the dangerous element of secret organizations." Many of them say: "No more money for the support of Masonic preachers;" and some churches are closing their doors against the ministration of Baal worshipers. Let the work of reform begin.

I want to say that I was glad to see the name of General Phelps suggested for President. I think he would receive a hearty approval from the supporters of the cause in the region where I have been traveling. I was pleased to see that the name of S. M. Good, of Des Moines, Iowa, was associated for Vice President, and I cannot think of a better man. He has been my companion in travel for the last three weeks, and we are working the degrees of Masonry every night in the week, and sometimes an extra one in the day time. He is a man—a regenerated Mason, to whom God has shown the inward wickedness and danger of secret organized power. He is a gentleman and a Christian, a man well acquainted with business. It was my privilege to spend the Sabbath with him at his home not long since. As a gentleman, he commands the respect, I believe, of even his Masonic enemies. I believe a thorough canvass for the work would secure a much larger vote than the most sanguine of the patrons of reform are expecting. The one voice of the people is waking up and crying for freedom from lodge and clan rule. Let us move forward in the name of Israel's God.

JOEL H. AUSTIN.

Home and Farm.

A German Physician's Opinion of tea and Coffee.

Tea and coffee drinkers are likely to find themselves in bad company ere long if they do not reform. The chemists have long shown that there is a powerful and poisonous narcotic principle in both tea and coffee, which the physicians have classed with alcohol and tobacco in its effects. Now some of the most eminent physicians of the world are denouncing the popular use of those fascinating drugs, and it is quite possible that it may become as much a blemish upon one's character to be a slave to tea or coffee as to be a devotee to tobacco, a drunkard, or an opium eater. Dr. Bock, of Leipsic, claims that "the nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Ladies addicted to strong coffee have a characteristic temper, which might be described as a mania for acting the persecuted saint.—*Good Health.*

Night Air.

An extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true that fully one half of all the diseases we suffer from are occasioned by people sleeping with their windows shut? An opened window, most nights in the year, can never hurt any one. This is not to say that light is not necessary for recovery. In great cities night air is often the best and purest air to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient.

One of our highest medical authorities on consumption and climate has told me that the air in London is never so good as after 10 o'clock at night. Always air your room then from the outside air if possible. Windows are made to open, doors are made to shut; a truth which seems extremely difficult of apprehension. Every room must be aired from without, every passage from within. But the fewer passages there are in a hospital the better.—*Florence Nightingale.*

Mr. Catlin, the famous historian of our North American Indians, attributes his escape from malarial fevers and his actual recovery from pulmonary weakness to a strict observance of the rule to keep the lips and teeth closely shut. When he went to the wilderness he was feeble. He found himself compelled to sleep in the open, dewy air. His one main precaution secured the entire restoration of his health and vigor. He found that all Indians had good teeth, which remained sound to old age, and that there were no stutterers among them. He advises that mothers at home and teachers in seminaries should make nightly rounds as long as necessary to put a stop to the unnatural and dangerous habit of sleeping with the mouth open. No one who has been snoring through the night feels properly refreshed in the morning. Keep your mouths shut, my young readers, when you read silently, when you write, when you listen, when you are in pain, when you are walking or riding, and by all means when you are angry.

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No. 3		80
Rejected	62½	63
Winter		90½
Corn—No. 2	34	34⅝
Rejected		32½
Oats—No. 2		24½
Rye—No. 2		75
Bran per ton		8 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	13 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 2½
Mess pork, per brl		12 60
Butter medium to best	12	20
Cheese	6	8
Beans	65	1 40½
Eggs		9½
Seeds—Timothy	2 30	2 40
Clover		4 10
Flax		1 25
Broom corn	3	9
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattle choice	4 50	4 80
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
Hogs	4 10	4 50
Sheep	2 50	4 25

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Flour	$3 50	8 25
Wheat—Spring	1 08	1 10
Winter	1 08½	1 21
Corn	46	51
Oats	32	40
Lard		7 80
Mess pork		12 40
Butter	12	22
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Topics of the Time.

The severing of the so-called fraternal relations existing between the Grand Lodges of New York and Connecticut, promises to have a peculiar effect upon the order in general. As the Grand Lodges no longer affiliate, the Grand Chapters and Commanderies must follow. William T. Woodruff, "Grand High Priest" of the former in New York, has issued his proclamation forbidding intercourse between Royal Arch Masons of the two States. What will these "brethren" do when they reach Chicago next month? What an immense amount of oath-breaking there will be, for all Masons are sworn to obey the edicts of their Grand Lodges, but our Chicago lodge Barnums will never allow the symmetry of their Knight Templar show to be destroyed, and New York and Connecticut will dance together, and lodge under the same borrowed government tents. The *Voice of Masonry* weeps over the situation. "What a pretty snarl, then," it says, "this interdiction business is; suspending Masons by wholesale without judge or jury, and making it impossible for any one to live up to his obligations if he holds Masonic intercourse with any brethren not in allegiance to his own Grand Lodge!" But the *Voice* will not see that the action of these Grand Lodges is perfectly legitimate and Masonic. Yet it explodes the whole theory of lodge brotherhood and proves it to be built on falsehood.

For years the dupes of papacy have been astonished with the reports of a French girl, Louise Lateau, who on every Friday had an appearance of blood exuding from her feet, her palms, breast and forehead, in imitation of the wounds of the crucified Saviour. The priests proclaimed it throughout the Catholic world that Louise was a holy woman and worker of miracles, and her cottage has been visited by thousands of pilgrims. She is continually in charge of the priests. But alas for the mutability of human affairs! this bleeding saint has been excommunicated. The bloody signs appear all the same, but there has been a change of bishops in her diocese, and for some reason unexplained by the priests, but probably connected with the so-called miracle, she adheres to the old bishop, and so is cursed forever from the infallibility at Rome. A popish miracle worker under sentence of excommunication is a curious and confusing spectacle.

Having taken the first step in breaking up the Romish monkeries, France waits before attacking the Dominicans, whose cause is not weakened by universal and reasonable dislike as with the Jesuits. During the halt in this work of national expurgation and safety the Republicans of France have been left to adopt an amnesty for the the banished communists of 1870 and '71. It would have been well for France to have studied American history more carefully for the past fifteen years, and learned from our dear experience how to use more wisely the pardoning power. This action will return to influence and power a body of men whose desperate principles will be advocated with a zeal whetted by banishment. In dealing with such a class when once they are under control, the way of mediocrity is the way of safety.

Attorney General Devens says that his official reports from the South show that the determination of the Democratic leaders to prevent any hostile political action is as strong now as in the days of the White League and the Rifle club, when the Grand Cyclops of the Kuklux gave orders which spread terror among the huts of the colored men. He does not expect to appoint marshals of elections in the Southern States since they would only be invited to court assassination. Virginia is the only exception; in this State local issues will give those who wish to vote the Republican ticket that privilege. Elsewhere the Democrats expect a clear field. In Mississippi the Republicans are a majority, but have no hope of proving it at the polls. Many of the negroes manifest an inclination to vote the Greenback ticket, and this plan is encouraged by their political opponents, who see that this will secure Rpublican defeat without resort to to violence. They are bound that the negro vote shall not dominate again, and as the reputation of the State has greatly suffered from former acts of violence, they are glad to secure their ends by more peaceful means. General Weaver, realizing this state of affairs, has gone South to begin an active personal campaign, and is not without strong hope that he will carry several Southern States.

It is said that President Hayes has decided the inter-oceanic canal scheme, so far as he is personally concerned, in favor of the Nicaraugua route. This route through the San Juan river and the large Nicaraugua lake will of course have to be let down to the Pacific coast by a series of immense locks. The transit will be longer, but the delay is more than recompensed by the situation being farther to the north, thus shortening the distance. The estimated expense of this route is far below that of De Lesseps, at the isthmus, and it has been the favorite one with American engineers, who beyond all question have most thoroughly examined the whole country, and are most familiar with the healthfulness of the climate and the peculiar obstacles which must be met with the change of the seasons. An American Provisional society has been formed and a generous concession made by the government of Nicaraugua. To what dimensions the project will grow it is hard to tell; it will at least serve to check the plan of De-Lesseps; and if the latter was the outgrowth of political scheming, will help throw the whole question back on actual merit of the different routes.

THE BROTHERHOOD.

A DRAMA.

BY ALEXANDER THOMPSON.

PART I.

[Scene in a Parlor: Present—Young husband and wife, Harry and Mary.

MARY.

Some hidden trouble frets my lord to-night,
As wintry clouds obscure heaven's dome of blue,
And in their darkly rolling folds conceal
The light and glory of the genial sun;
So on the fair field of your noble brow
Trouble hangs battling, and obscures the light
And genial humor of my Harry's soul.
Show me your trouble, and all cap-a-pie
Like Ivanhoe's black knight I'll tilt a host,
Rather than have your sunny humor lost.

HARRY.

Mary, forbear your bantering mood to-night:
Great cause have I for deep and anxious thought,
For I do feel the moving of a force,
Which, though invisible as yellow death,
That in the dog days plagues our sunny South,
Yet is so palpable, so full of power,
That I must woo it, wear it on my breast,
Or like a hulk lie tumbling on the sea,
While those less gifted take the wind from me.

MARY.

What mean you, Harry?

HARRY.

I mean the lodge, the grand Masonic power
That in a grip of iron holds the state;
Rules in the senate, sits upon the bench;
Is dearer to our generals than their stars;
Makes smooth the road to opulence and power
To its high favorites; and with viewless hands
Piles scaleless barriers in the path of those would march without it.
I mean the lodge, that hidden lever in the church and state,
Without whose aid no man may hope to rise.
The state is free, yet rules the lodge the state;
The church is free, it is the house of God,
Yet even there who dare lift hand or foot
Against that power invisible that sits
Upon the circle of this nether world Omnipotent?

MARY.

And would my Harry join with such a power,
And link his unstained manhood to the chain
Red with the blood of Morgan—crusted o'er
With deeds of infamy so felly dark
That heaven's bright sun in all his glorious march
Ne'er saw their equal out of heathen lands?
And would my husband join with such a power,
Sell his high freedom to the midnight clan,
Strike guilty hands with felons, and be forced

To call them brothers, and to wade neck deep
In such a tide of blasphemies as well
Might make this earth unclose her rocky jaws
And in her hot and sulphurous heart entomb
A godless generation?
O, take me to the desert! Let me live
Among the crags, where browse the mountain goats,
And all my life with ceaseless ardor toil
To keep the wolf of famine from the door.
This rather than behold my husband bow
With haltered neck and naked knee before
The gilded, heated harlot of the lodge.

[To be continued.]

The Two Brotherhoods.

BY H. H. HINMAN.

There are two brotherhoods, the one in Christ and the other in Freemasonry. One embraces all those whose "names are written in the Lamb's book of Life," and who follow him whithersoever he goeth. The other, those who have been initiated in the ceremonies of the lodge. The one includes all those who trust in Christ as their only Saviour and have come out from the world and separated themselves as a peculiar people. The other includes alike the Mohammedan that rejects, the pagan that despises, the Jew that hates Christ, as well as the professed Christian who says he adores him.

The one invites to its membership all mankind, the poor and the rich, the lame and the blind, the bond and the free. It offers salvation without money and without price. The other excludes all women, all the poor, the lame and the blind, but sells its benefits to the healthy, the respectable and the strong. Both are professedly benevolent. The law of Christ is to do good unto all men as we have opportunity, and it says "we ought to lay down our lives for the brethren." Masonry swears the candidate to help, aid and assist his brother Master Masons, their widows and orphans, wheresoever dispersed around the globe, so far as their necessities may require and his ability permit without material injury to himself and family.

Both enjoin religious worship. Christians worship only in the name of Christ, as their Mediator and atoning Sacrifice. Christ said: "I am the way, the truth and the life. No man cometh to the Father but by me." Masonry always opens and closes its meetings with religious ceremonies, but its prayers contain no mention of Christ. They are such prayers as shall be acceptable to the Mohammedan, who rejects, and the Jew who hates him.

Both organizations have sacred writings. Christians have the Old and New Testaments. The sacred scriptures of Masonry are the sacred books of the country where Masonry exists. It makes the Koran equal to the Bible, and the square and compass superior to both. It requires no man to believe the Bible as a condition of membership; and though it quotes from the New Testament, it carefully excludes from such quotations the name of our Lord Jesus Christ. (See Mackey's Ritualist, pp. 271 and 349; Webb's Monitor, pp. 73 and 120.)

Both brotherhoods profess to confer inestimable blessings. Christ says of his followers: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Masonry says it shall be the duty of the Master of the lodge to assure the candidate, previous to his initiation, that Masonry confers inestimable advantages. Sickels' Monitor says it contains "a regular system of science;" that it "endows a man with morality and intelligence, with the stay of religion added, and that nothing more can be suggested that the soul of man requires." Dr. Mackey, the greatest Masonic writer, says that a Master Mason has been "raised from the grave of iniquity and raised to the faith of salvation, and is inspired with a most cheering hope of that life and immortality that belongs to the just made perfect." Webb, Mackey, Sickels, etc., all say that the common gavel is used by speculative Masons to divest their minds and hearts of all the vices and superfluities of life, thereby fitting them as lively stones for that house not made with hands, eternal in the heavens. (Webb's Monitor, pp. 21 and 22.)

Both have laws with reference to concealment and publicity. Christ teaches that prayer and almsgsving shall not be made to be seen of men, and that his people shall go into all the world and proclaim his religion fully and perfectly to every creature. Masonry swears its members always "to conceal and never reveal" the benefits which it professes to communicate "to any but a true and lawful brother Mason." Christ says that if our brother trespass against us we shall, after due labor, tell it to the church. Masonry solemnly swears the concealment of all the secrets of a worthy brother Master Mason, except murder and treason. If the trespass is not murder or treason we must not tell it to the church. The glad tidings of Christ are to be published, but the glad tidings of the lodge are to be concealed.

Both have laws in reference to titles. Christ commanded that we should call no man master. "One is your master, even Christ." Masonry confers and enjoins the use of such titles as Worshipful Master, Past Master, Most Excellent Master, Grand Master, High Priest, Grand High Priest, Grand King, etc.

Both have laws in reference to swearing. The Old Testament forbids swearing to hidden obligations (Lev. 5: 4, 5). The New Testament law is, "Swear not at all" (Mat. 5: 3, 4; Jas. 5: 12). Masonry requires the candidate to take three oaths in the first degree, five in the second, and fourteen in the third. These oaths are extra-judicial and profane, invoking the most horrid penalties on the violators and asking God to be a party to a covenant which is shocking to the moral sense of all unperverted minds. It swears its candidate to obey the laws of Masonry and of the Grand Lodge before he can possibly know what they are, and makes it a fundamental law that he must "obey the edicts of the Grand Lodge whether right or wrong" (Webb's Monitor, Morris's ed. p. 192).

Both require a new birth as a condition of membership. Christ says, "Except a man be born again he cannot see the kingdom of God." This new birth is by the Divine Spirit and by repentance and faith in Christ. The Masonic "new birth" is a birth into Masonry. It is accomplished on the night of initiation by what is called "the shock at the entrance." The candidate is stripped to semi-nudity, blinded, haltered and led into the lodge with the compass pressing against his naked left breast. Dr. Mackey says that before this he was "walking in the darkness and covered with pollutions," and that he now "comes seeking the new birth," and that "the shock at the entrance is the symbol of the agonies of the first death, and the throes of the new birth." (Mackey's Ritualist, pages 21, 22 and 23.)

Both have an illustrious example who is to be followed implicitly. The one is Christ, our Elder Brother. He died that he might give life and blessed immortality to all mankind. The Masonic fraternity has as its example and "elder brother," Hiram Abiff. He, too, says the legend, was a martyr. He died rather than reveal the Master's word, which would have been of incalculable advantage to the world. Christ died to communicate valuable truth, and his people are to emulate his spirit and example. Hiram Abiff died to conceal valuable truth, and his followers swear to do likewise.

Both teach the doctrine of the resurrection of the dead and immortal life. The Masonic brotherhood by the pretended death and resurrection of Hiram Abiff; the Christian brotherhood by the real death, burial and resurrection of our Lord Jesus Christ. The Mason is symbolically slain with Hiram, buried like him, and like him raised to walk in a new and hidden life; a life hidden from his dearest friends who are not Masons. The Christian is crucified with Christ, buried with him in baptism, and raised to walk with him in newness of life. This, too, is a life which is "hid with Christ in God, but which he longs to see communicated to all mankind.

Both are temple builders. The Christian builds on "the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone." The Masons build on themselves. Each Mason is placed in the north-east corner, where he represents the spiritual corner-stone on which he is to build a spiritual temple, Hiram Abiff, the temple builder, being the pattern and guide.

Thus it will be seen that these two brotherhoods are in striking contrast. One is benevolent, the other meanly selfish. If the one is of God, surely the other is of the wicked one; and as no man can serve two masters surely no one can intelligently and truly belong to both brotherhoods at the same time.

The Duty of Reformers in Regard to Church Communion.

Nothing has appeared in your excellent paper for a long time that has so forcibly touched a responsive cord within me as the remarks of President Blanchard—the fearless agitator and able leader in this reform—made at the annual business meeting of the Association, as reported in the *Cynosure* of June 24.

The greatest stronghold of secretism to-day is the church. Her complicity on the part of many of her ministers and membership, and the almost equally pernicious silence of her pulpit and her press, gives to the lodge a moral support that will continually buoy up the craft until that support is withdrawn.

The great duty of the opponents of secretism, especially of those who are connected with churches that tolerate it, is to labor to free the church from this abomination by refusing to support ministers who are in any way connected with it; and I would almost be willing to extend this refusal to those also who are silent upon this question; also to exclude from membership all who will not renounce it, and to refuse membership to any that are connected with these oath-bound societies. If the church cannot be cleansed from this system of iniquity, it is useless to attempt to purify the politics of the country from it.

To take this position will call forth a discussion that will advertise this reform, and the attention of the people will be drawn to it as fully as by any political agitation of the subject. The peace and purity of the church demand that she take and hold this position, and if she cannot be brought to occupy it, then Separation! Separation! in the language of Bro. Moody, should be watchword.

One encouraging sign of the times is that the earnest and spiritually-minded evangelists like Moody, Needham and Whittle, give in their teachings no uncertain nor equivocal sound upon this subject. They are not afraid that the world should know how they regard this matter. The Apostle James tells us that the wisdom that is from above (and this embraces every thing that is included in Christianity) is first pure, then peaceable, gentle, etc.

Talk about purity, the first essential ingredient of Christianity, in

the lodge, with its blasphemous oaths and barbarous penalties, with its worse than worldly accompaniments and surroundings, and the mind of every true Christian must be shocked. Take the Entered Apprentices' oath, administered at the first entrance *intra penetralia*, and if it can be taken and kept by one who is imbued with the spirit of Christ, then the whole teachings of the Bible are to me the darkest kind of an enigma.

I accordingly heartily subscribe to the sentiment contained in the following sentence: "We shall never exclude Freemasonry from the churches, legislatures and ballot boxes so long as we sit at communion with the lodge."

D. W. GILFILLAN.

UNION IN CHRIST.

Nothing can be more certain than that the dying prayer of Christ that his people might "all be one" operates as a positive force for the unification of his faithful children. Sectarians part asunder; Christians cleave closer together. Self-seeking worldlings labor to upbuild parties, but consecrated Christians strive to build up the people of God in unity and love. Men of narrow minds and scanty knowledge toil to erect line fences; but the nobler and grander men in the churches have given up that business, and are laboring to sow good seed in every portion of the field. The men who lead the host of God heavenward are the men who look above middle walls and narrow partitions, and who see in every child of God a beloved brother, and who make the communion of saints a grand and glorious reality.

Dr. Henry H. Jessup, moderator of the Presbyterian General Assembly at Saratoga, in response to an address, spoke as follows:

"Those little denominational badges and uniforms and standards, which distinguish us in our various churches and homes, seem dwarfed and dwindled into insignificance as we ascend nearer and nearer to the full realization of Christian fellowship on the heights of Christian love, in the presence of our incarnate and now glorified Saviour, Lord and King. The intellectual features of our theological and religious life are of minor importance as compared with the spiritual, which are supreme and abiding. The spiritual, which concern our common personal relations to Christ, are the deepest and strongest, and will survive all the rest.

"My own sainted father (if I may be allowed a personal allusion), once prominent as an elder in the General Assembly of the Presbyterian church, was affected during the latter years of his life with a paralysis of a peculiar character. His memory was cleft in twain. His memory of secular things was gone. His legal knowledge, his great law library, his court house, his old associates on the bench of Pennsylvania, and even the names of his own children were forgotten. But the Bible, the family altar, the church, the missionary work, and his Saviour, Jesus Christ, were all fresh in memory as ever. The worldly and perishable part had gone. The spiritual and enduring remained. As on the gold bearing quartz mountains of our Pacific coast, beaten upon and worn by the storms and suns and frosts of ages, the earthly and perishable was worn away and destroyed, leaving the pure gold standing out toward heaven; so the dross will be purged away, the pure gold will abide forever.

"In our great Western country, there has been built over the turbulent Missouri an iron bridge of magnificent proportions and great strength. Day by day, on three great lines of railway, ponderous trains, freighted with life and treasure, go forth from the great metropolis of northern Illinois, headed for the goodly land westward and beyond the Missouri. But before they cross that stream, on reaching Council Bluffs, all these trains come to a dead stop. The passengers and freight are all transferred. The badges and symbols of the three great railways are all left behind. Even the baggage is checked anew. And before they cross the rolling torrent a new conductor takes in charge the train on another road, and that road is the *Union Pacific*.

"Thus will it be, my brethren, in the closing hours of this earthly pilgrimage. We are now on different tracks, and with different badges and insignia, but before we pass the last torrent that rolls between that goodly land and ours, we shall enter one train, on one track, and that the *Union Pacific*."

And what should hinder the disciples of the Lord from dropping at once and forever their sectarian badges and banners, their memorials of bygone strifes and forgotten quarrels, and coming, even here, "in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ?"—*The Christian.*

I may faint and be weary, but my God cannot. I may alter and fluctuate, as to my frame; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing if left to myself; but I can not be so left to myself, for the Spirit of Truth hath said: "I will never leave thee nor forsake thee."

If you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.

If some folks had their way about this world, how few people could i ve comfortably in it.

THE SERMON.

THE PERILS OF THE LAST DAYS.

Preached by Prof. C. A. Blanchard in the College Chapel, Wheaton, June 27th, 1880.

This know also that in the last days perilous times shall come.—II. Tim. 3: 1.

The expression, "the last days," is one which frequently occurs in the Bible. Its natural meaning would seem to be the days which precede the final destruction of the world and the closing up of the accounts of the human race. There are a number of things, however, which lead us to believe that it must have a wider signification, e. g., in Joel we are told that in the last days, or the after time, God's spirit should be poured out on all flesh, that sons and daughters should prophesy, etc., and Paul quotes this prophecy as fulfilled at the day of Pentecost. Again, Paul in Heb. 1: 1 says that God has in these last days spoken to men by his Son. In the Epistle of I. Peter 1: 20, we find a similar expression.

These passages clearly indicate that the time when the apostles were laboring and teaching was by them considered as coming under this designation. There is, however, no doubt that these days in which we live are later than those two thousand years gone, and that the last days will continue until the last day comes. The term "the last days" then will indicate that period of time which intervenes between the first coming and the second coming of Christ.

It is also evident from the Scriptures that the apostles and Christians of that early time were expecting the speedy return of the Saviour to the scene of his humiliation. This thought that Christ would soon come in glory to reward his friends and punish his enemies, permeated their hearts and found continual expression in their writings. They looked upon all their sufferings and trials as but for a moment, and their glorification as just at hand. Hence the undertone of triumph that breathes through the record of that day, and the exultant shouts of Paul as he neared the end of his course. The imagination of the Oriental is vivid and strong. The Christian, dragged from his hiding place amid the rocks, surrounded by raging men and within sight of the stake or the arena, was sustained and strengthened by the idea that he was living in the last times; that the return of his Captain was at hand. He stood as in a trance expecting to see the heavens open, the great white throne set; the angels descend; his own rags change into flowing robes of purest white, and to hear the voice of his great leader say: "Well done, good and faithful servant." This made men willing to be tortured, not accepting deliverance, that they might obtain a better resurrection.

As years went on this feeling gradually faded out from the Christian church. Religion became less of a stern conflict and more of an intellectual recreation. The last days lengthened out until men forgot that there were any last days. It seemed to them that there was no immediate prospect of Christ's coming, and that hence there was no special need of preparing to meet him. The result was, of course, evil. Instead of earnestly contending for the faith; of going every where preaching the word; of casting bread on the waters and saving men with fear, pulling them out of the fire, men went to other work of far less importance. As the Spirit departed the attention to externals increased, and at last the church became like a fair and beautiful corpse, adorned with the finest of linen and embosomed in flowers, but dead and shortly to decay.

The age in which we live is, to a great extent, an age which has forgotten about the last days. In the busy whirl of events, the casting of cannon, the building of railroads, the multiplication of steamships, the improvements in machinery, the researches of scientists, the investigations of historians and antiquarians, the development of mines and agricultural resources; amid the clatter and clash and rattle and roar of material things, we often forget that the Judge is at the door, his hand on the latch, and that, perchance, before we are aware, he will enter, close the book of time, and open the great ledger where every man will read the debit and credit sides of his life. Hence the discussions respecting the second coming of our Lord have had a vast practical value. Much that is erroneous is said, but much that is true is said, and more that is true is thought. The millennium is a spiritual, not a temporal reign; it is not a time when all evil is banished, but when good is victorious and evil continually defeated. Truth has for a thousand years fought with bandaged eyes, pinioned arms and fettered feet. In the millennium, truth and error shall change places; the former will be unbound and grasp strongly her mighty sword; the latter, bleeding and wounded, will creep into some darksome cave to die, and then the LORD will come.

Let us pass to another part of our text, and consider the perils which are mentioned.

We are told, in 2 Tim. 4:3, that in these last days that are to come men will not endure sound doctrine, and in the 3d chapter, 5th verse of the same book, that they will depart from the faith, *i. e.*, that there will be a resistance to and unbelief of the sound doctrines contained in the Word of God. Who that attentively considers the signs of the times can fail to see that this peril is upon us. There are certain doctrines that underlie the whole Bible, so that if one of them be explained away or torn out by violence the whole system is thrown into inextricable confusion. For example, the entire corruption and depravity of the human race; the absolute need of a living faith and an upright life in order to salvation, and the everlasting punishment of the wicked. Deny or explain away any one of these doctrines, and the Bible is a crumbling sandstone, without form, consistency or comeliness, and yet there are men, on the right hand and on the left, who undertake to prove that man is not wholly lost; that culture is the salvation that men need, and that the text book is the savior of the world. These departures from sound doctrine are presented in very beautiful words. Their scrawny features are covered all over with the paints and powders of rhetoric, and their awkward angularity is padded into some sort of shape with a most miserable grade of illogical cotton. Thus arrayed, these false and dangerous doctrines are attractive at a distance and to the uninitiated. The apostles of these systems are constantly giving utterance to expressions concerning the "nobility of human na-

ture," the mighty power of intellect and the goodness of God. Now there is no objection to these sentences in themselves; they sound well and properly used would be unobjectionable. A chromo which you buy for a dime may be very pretty to look at, but you don't want to have it thrust between yourself and a beautiful sunset; just so, the phrases are all right until they are used to hide from the eye of the soul the face of the Son of God. Men need to understand that they are absolutely, irretrievably lost, that they are altogether as an unclean thing, that their righteousness is like filthy rags and that their iniquities like the wind have taken them away. The man who starts not here in religion never starts right. Men need also to have a firm and abiding confidence that Christ suffered death for every man; that whosoever will may come and take the waters of life freely; that king and commoner; millionaire and street sweep; philosopher and wayfaring man though a fool are alike invited and are saved alike if they are saved at all. Men need also to know that the threatenings of God's Word against the sinner who persists in sin, are not scarecrows set up to frighten birds out of a cornfield, but are deliberate pronunciations of infinite wisdom and love which will be fulfilled to the last jot and tittle. Men who decide to disobey God should do so knowing that there is no light beyond the dark and cruel grave which opens to receive them; that there is no bitter dreg in that cup of wrath that they will not be compelled to drink.

Consider for a moment that flood of crime which sweeps in desolating billows over the world. Consider the crushed hearts and shattered homes which are constantly cast upon the cheerless beach by its remorseless waters. Consider the wail of anguish which continually rises from the inky waters to the inky sky. Why is it that in the long lapse of centuries men have not been delivered from the bondage of corruption into the glorious liberty of the children of God? It is answered in our text: Perilous times have come. Men will not endure sound doctrine. They heap to themselves teachers having itching ears. They build walls with untempered mortar. They cry peace and safety to one another even while they are sinking in the billows of eternal fire.

Another peril which naturally follows the one just mentioned is that of formality in religion. These are the persons mentioned in II. Tim. 4: 3: "They are those who have a form of godliness but deny its power." We are accustomed to speak of the Roman Catholics and various lodge systems as formalistic, as mere shells, having an outward appearance of religion, but being entirely destitute of its reality. This charge is no doubt true. These systems are Upas trees. They kill every good thing which attempts to grow beneath their desolating shadows. Honor, truth, faith, virtue, knowledge, these cannot live in the lands where the Roman church or the Masonic lodge control the minds of men. But though this is true I do not at this time intend to speak these systems. The danger of which I speak is nearer to us than these which I have named. It is the peril of formalism in Protestant churches, the great peril that threatens the United States and Great Britain to-day. Hating popery is not, necessarily, loving God. Cursing false religions is not necessarily practicing the true. The true worshiper worships in spirit and truth; the Father seeks such and such only, to worship him. Pure religion end undefiled before God and the Father is this: that one visit the widows and orphans in their affliction and keep himself unspotted from the world. Without this going out of the heart and this practical benevolence, the prayers and sermons and exhortations and hymns of Protestantism are no more pleasing to God than the chattering of priests or the religious mouthings of a lodge. What we need is not a religion of good works alone; they are no better than artificial flowers on a pine stick. Nor a religion of the heart alone; standing waters stagnate; but a religion that shall begin at the core and extend outward to the circumference. A religion that shall take care first of the honor of God, and second of the interests of men. This sort of religion is cheerful and open; it measures thirty-six inches to the yard, sixteen ounces to the pound, and one hundred and twenty-eight cubic feet to the cord. It does not toady to the rich, nor trample on the poor, but honors all men. It is a comforter in sorrow, a strength in time of weakness, an inspiration in times of despair, a strengthening of the inner man when the blast of the terrible ones is like a storm against the wall. Having a form of godliness but denying the power thereof! The perilous times are here, and formality is here, gnawing at the very vitals of the Christian world. Making it as a whited sepulcher, fair and beautiful without, but within full of dead men's bones and all manner of uncleanness.

The third and last peril which I mention to day is described in Jude 18 and 19. We are here told that there shall be in the last times mockers, men who walk after their own desires, who are sensual and have not the Spirit. This day this Scripture is fulfilled in your ears. Who that has seen what crowds flock to hear the stale jokes and sneers of an Ingersoll, crowds many of whom are sworn adherents of the cross of Christ, cannot see that the age of mockers is on us. Take up the newspapers of the day and read the head lines which direct attention to the sermons in the sheet or the meetings of religious bodies. Men can't make religion a jest, the Bible the butt of ridicule, or the church of Christ a subject of humorous composition without being thoroughly corrupted, without becoming sensual and destitute of the Spirit. This peril is one to which the young are especially exposed. The glitter of a well turned, epigrammatic sentence is more fascinating when the blood is hot than when age has cooled it somewhat and frosted the locks. Hence the need for heeding the injunction to stand not in the *way* of sinners, to sit not on the seat of the scornful, to be not mockers lest our bands be made strong. The cords of habit in this as in all other matters are soft as silk, but strong as steel. There is no power this side the throne of the universe that can change them when once fastened firmly upon the soul.

These things, unsound doctrine, formality and mocking sensualism, are among the perils of these last days. Nor are they single perils which bring an hour of danger and then depart. They are seed perils, which contain within themselves legions of dark and deadly sins. They are pitfall, snare and trap to the present age, and need to be constantly pointed out and assiduously guarded against. From them as from prolific fountains come political and social corruption, the thousand dangers which make patriots afraid and lead Christians to pray.

The practical question which arises from such a discussion is, "What is the remedy?" In regard to this matter we should remember, in the first place, the perils come to the heart of individuals, and in the sanctification of individual hearts is our only safety. We cannot put confidence in any mere mechanical contrivance to avoid the danger. There is no bell-punch arrangement for making men honest. If men's hearts are bad their lives will not be good. Prisons and sheriffs, court houses and constables, are very good and necessary, but they are not reformatory institutions. Men generally leave them worse than they enter them. They protect the good, they do not reform the bad. But the only safety to society is to make the bad good, and the good better. In other words, to *reform* men. This, as already said, is an individual work; there is no method of making men better in bulk, it must be done man by man. Just here is seen the wonderful provision in the plan of salvation for making men useful, for making men co-workers with Christ. There are not a large number of individuals in most communities who are adapted to address assemblies. There are in places like this a larger number than in ordinary villages of the same size. But while the number of those who can do this public work is small, the number of those who can speak a word in season to the one who needs it, is large; and it is this particular labor which God most frequently honors to the salvation of men.

When a ship is compassed with storms there are three things which the crew specially need, viz., an accurate chart, a reliable compass, and a rudder chain that will not break. This leads me to say, second, that in these perilous times there is constant need of calling men strongly and repeatedly back to the Word of God. On this chart is laid down the straight channel from earth to heaven. There is also clearly indicated the position of every shallow reef, whirlpool, and rock-bound coast. Moreover, there are here found danger signals which tell where preceding voyagers have gone to wreck, with the clear account of their miserable end. This book is not only chart, it is compass and rudder as well. No man lives who can say that he has followed the Bible to his harm. No man lives and follows the book who is not profited thereby. It is the reprover of sin, the guide to holiness, the comforter of the sorrowing, the support of the weak. It is the bread of life; it is lamp, and light, and guide. In this age of newspapers and books there is need of caution lest the book of books be cast aside or crowded into a corner. If it be, the perilous times will witness our destruction. There is absolutely no safety for man, or community, or nation, when the Word of God is degraded or displaced.

Another thing which we need to bear in mind is, that courage is essential in times of peril far more than in times of peace. If there is ever need of bravery, of course it is in times of danger. One could almost smile to see members of proslavery churches boasting of the work which their churches did for the slave. In time of peril they were cowards, not venturing to peep themselves, they took prompt and effective measures to choke those who were disposed to do so. But now that years have passed; that the crime of slavery is no more; that colored men are in State legislatures, the halls of Congress, and on the floor of national conventions, they are very brave. The perilous times demand men who shall be brave and courageous at the time of peril, who will dare to confront the evil that giant-like strides back and forth before the little army of the right, defy him in the name of Israel's God and take his head from off him with his own sword.

The last remark that I wish to make is this: We are in these perilous days; escape from them is impossible. We may quit ourselves like men and be strong, or we may skulk away to the rear and hide behind some log, but we must do something.

It is worth while to fight the battle through. The Canaan before us is a land flowing with milk and honey, and though we are in the desert now, we shall be in the promised land to-morrow. When Cortez landed in Mexico he burned his ships on the beach, and said to his men: "Spain is three thousand miles across the water; in this country all men are your enemies. But these cities are full of palaces; these mountains are full of silver and gold. If now you are faint-hearted you will be destroyed; but if you have courage and hope all shall be yours."

Now Cortez was a land pirate and he and his followers reddened their arms to the shoulder blade in the blood of innocent men. The very names of such men should be execrated and held up before the world as objects of loathing and scorn, but as a captain he was wise and we who are the followers of the good and holy Jesus should emulate his example. The land before us is a good land, not heaven alone, but the kingdom of God on earth. The sun of righteousness is already above the horizon. Its beams are lighting up the hill tops and penetrating the valleys, by and by it will be noon time, when the earth which has been for thousands of years watered with tears and drenched with blood will be covered with flowers and vocal with the song of birds. In these perilous times we can afford to be strong and of a good courage. The Captain of the Lord's host is come to lead us on to victory. The stone cut out of the mountain without hands has already become a great mountain and is filling the whole earth. We can afford to burn our ships and to go forward without the shadow of a doubt respecting our ultimate victory. "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord."

—The German government has taken the matter of tobacco smoking in hand as a grave public evil. This is upon the ground that it is a physical injury, being carried to so great an excess by the youth of that nation that it has been considered to have damaged their constitutions and incapacitated them for the defense of their country. In certain towns of Germany, therefore, the police have had orders to forbid all lads under 16 years of age to smoke in the streets, and to punish the offense by fine and imprisonment. Moreover, a Belgian physi

cian has ascertained, during a journey of observation and inquiry made at the request of the Belgian government, that the very general and excessive use of tobacco is the main cause of color-blindness, an affection which has occasioned considerable anxiety, both in Belgium and Germany, from its influence upon railway and other accidents, and also from the military point of view. —*Evangelist.*

Reform News.

The Secret of Success and Cause of Failure.

LETTER FROM MR. RONAYNE.

BOSTON, July 5, 1880.

Back in Boston once more! Back to the Ephesus of America, to the city where such an uproar was made and where so much unmerited applause was ironically manifested some few weeks ago. Back to the "cradle of American liberty," so-called, and yet to the city the most enslaved and the most thoroughly despotic in many respects of any other in the United States. I believe Boston takes great pride in its culture, in its unparalleled refinement, in its high type of civilization, in its encouragement to science, art and manufacture, and yet to Boston belongs the high honor of having dragged a William Lloyd Garrison with outrageous vengeance through its streets as a man unworthy to be let live, and which only a few weeks ago with uproarious clamor and mob riot, prevented the National Christian Association from prosecuting its legitimate work in that orderly and Christian spirit which always characterizes the assemblages of Christian men and women.

Boston in the aggregate rejects the Bible and yet the very existence of Boston itself unmistakably proves the Bible to be a revelation from God. A man would be laughed at and hooted to-day in Boston if he were to assert that this is not a free city. Everybody here to-day seems to be energetically engaged in celebrating the birthday of American freedom, and yet there is neither liberty of speech, liberty of the press, liberty of conscience, nor even liberty of the individual man in this city this 5th day of July, 1880, any more than there is in the city of Rome or in the city of Madrid. Let a man to-day in the cultured, refined and civilized city of Boston dare lift his voice in public against Freemasonry and he would be hurled into the street and stamped to death by the polished and gentlemanly heels of an educated mob just as readily and just as effectually as the same thing would be done in Tipperary or Venice by a mob of ignorant Irish or Austrian Catholics, should he dare call in question the infallibility of the Pope or any other of the stupendous falsehoods and gross superstitions of the Romish church.

There one is condition, and only one, in which man is not a failure, and that is when he is in Christ. In all other respects and under any and all other circumstances, man is the most consummate failure of which it is possible to conceive. The Lord Jesus Christ only was perfect—and those who are in him are *complete*—as the apostle says, "We are complete in him." "Abide in me," says Christ, "and I in you." As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except to abide in me." This is the only refuge for man and the only infallible remedy against being a terrible and a tremendous failure. But man is unwilling to accept this condition of things, and so instead of flying for shelter and protection to the city of refuge he is constantly trying something of his own invention, and the result is that at every turn he becomes a most lamentable failure. Does he want to promote the cause of temperance and stop the tide of ruin from overflowing the land, he starts up some little secret clubs all over the country under the name of Good Templars and Sons of Temperance, and drunkenness and Sabbath desecration flourish and abound more even than before. Does he want to promote charity, benevolence and fraternal kindly feelings among mankind, he starts up Masonic and Odd-fellow lodges, and says, "These be thy gods, O Israel," but these secret lodges become absolute training schools of vice and demoralization, and are, in fact, the very synagogues of Satan. Whatever of good man wishes to accomplish, whatever of human misery he desires to ameliorate, and whatever of human happiness he wishes to promote, it seems now-a-days as if he knew but one agency and only one, namely, through the co-operation of secret societies. And just in proportion as man affiliates with secret societies and pretends to elevate either himself or his fellow man by that means just in that proportion does he mark the grandest failure in the whole history of the human race. And to-day the Christian church herself even is a most lamentable failure in so far as she is in friendship and affiliation with those miserable secret abominations.

This being true then, and more than that, it being terribly and unmistakably true, the only safety we have is in a thorough and absolute *separation from* all secret lodges, and a thorough, absolute separation *to* the Lord Jesus Christ. Let Christ save a man from the power of rum or tobacco; from profanity, gambling, lying, or Sabbath breaking; from a wicked, hasty temper, or from any other demon with which he may be possessed, and man becomes at once a grand and a glorious success. He has then no need for secret societies; for grips, signs, pass-words, hood-winks, and cable-tows; but being strong in the Lord, and in the power of his might, he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. So long as a man tries to raise himself, or to raise some other person by the "strong grip of a Master Mason," he shall surely fail, and instead of being raised, he must inevitably descend still lower, and lie more prone. And so long as he tries to free himself by Freemasonry, he shall be surely and unmistakably a slave. But if Christ shall raise him up, and if Christ shall make him free, then truly he shall be exalted, and he shall be free indeed. In Christ man is a glorious success; out of Christ man is a most miserable failure.

And this is precisely the trouble with Boston, with Chicago, with New York, and with every other city and community and country the world over. In proportion as they accept the Lord Jesus Christ, and abide in him, and his word abides in them, just in that proportion are they successful, and fulfill the end for which God sent them into this world. But when they repudiate Christ, declaring that they will not have this man to rule over them; and when they make to themselves other gods to before them, then they become as lamentable and as complete failures as the world ever knew or can know.

When I began to write this letter it was my intention to write about some other matters, but sentence followed sentence and page followed page until here I am and space warns me that I must stop. Before I conclude, however, I must say that it was my happy privilege to be present for two days last week (Monday and Tuesday) at the conference for Bible study which is annually held at Clifton Springs, New York. Sitting there as I did during those two days and listening to the lofty, ennobling, glorious lessons of the Word of God concerning the personal coming and reign of Christ, and the happy and exalted destiny which awaits the children of God who are to be co-heirs of the everlasting inheritance and to reign with Christ, it actually seemed to me as if I never wanted to mention the words "cable-tow," "hood-wink," "Masonry" or "Mah-hah-bone" as long as I lived again. I felt ashamed of my fellow-men, ashamed of the church and heartily ashamed of those ministers who wickedly bow before the false and idolatrous altars of Baal, and who reject and repudiate the name and atonement of Jesus Christ.

I met quite a number of our Chicago friends there, all of whom received me with the utmost warmth and cordiality, and I assure you I was no less rejoiced to meet them, and to grasp their friendly and sympathising hands. In this manner I had the happy privilege of meeting with Miss Dryer; our old pastor, Mr. Erdman; Mr. Revel; our present pastor, Geo. C. Needham, and his brother Benjamin, and some others, whose names have just now slipped my memory. But perhaps the happiest part of this friendly meeting was when our dear friend and brother, the Rev. Mr. Needham, in his afternoon Bible reading on the doctrine of separation, given Tuesday evening, protested so nobly, and raised his good, strong voice so loudly against any affiliation whatever with secret societies of any kind, name or nature. I felt as good old father Catterlin, of Kewanee, did once when I was out there killing Hiram. He could not content himself in the meeting without shouting. So I felt like shouting, and shouting heartily. I said "amen" from my very heart, and so did several others, and I asked God to bless abundantly our dear brother Needham. I think if the people of Chicago could see those meetings and hear what was said, and if the members of the Chicago Avenue church could listen during those days to their pastor as he explained and illustrated the beautiful lessons of the Bible, they would cherish and love Mr. Needham even more than they do, and that is saying a great deal.

But I must close. I am going to-day to West Barnet, thence if I can to Albany, Vt., thence to Windsor, Conn., and so on as the way opens and the Lord directs.

E. RONAYNE.

Bro. Lowe at Ventura.

VENSURA, Mich., July 3, '80.

EDITORS CYNOSURE:—Bro. Lowe worked the first and third degrees of Masonry here on the evenings of the 1st and 2d of July to the satisfaction of all present, except a few "Jacks," who for substance said, "We won't believe that is true anyhow." Some of them used terrible oaths to confirm their argument. We gave the M. E. pastor a pressing invitation to be present, but he declined, giving no particular reason, only to say, "The whole drive of you anti-secretists is at our church." In reply to this a brother gave him the testimony of a presiding elder, who, after being asked why he did not denounce Masonry, said, "Why, you know three-fourths of our conference are Masons, and how can I!" A noble confession, truly! It certainly ought to be believed, coming from such a source. We hope the time will soon come when our neighbor pastor will not refuse again to read the *Cynosure*, and get some light in regard to the power Masonry has in their ranks. Some members of his flock, however, were at the meetings and expressed astonishment that a preacher should go into such a performance.

Brethren, let's keep the light burning, and pray God to open the eyes of these blinded dupes, and that they who see may be honest enough to confess the truth. We bid Bro. Lowe God-speed in his noble work. V. M. THOMPSON.

Correspondence.

Lodge and Court in Kansas.

Hiawatha, Kan., July 4, 1880.

Editor Cynosure:—Being a reader of your valuable paper, I see your columns are open to correspondents. I desire to add a few words in support of the grand cause which you champion. The anti-secrecy cause has gained a hold here, Bro. Kiggins of Topeka, having delivered three powerful lectures here in the spring, by which we began to find out who were with us, and we find there are not a few. What we need here is a complete exposition of the "hidden iniquity." Here is where the emancipation battle was begun, and here is where the temperance battle is being fought now, in favor of a prohibition amendment to our State Constitution. The temperance cause, however, has won its victory here already, as we have not one saloon left in our county of over 12,000 inhabitants. And here is where we want to aid in emancipating our fellow citizens from the devil's cable-tow. Masonry is strong here, and every public interest is under its control. Politics is completely under its control, also our business interests, and an Anti-mason is considered no better than a dog, still I am willing to be called a dog for conscience's sake, rather than to be a "Grand Mogul" in the kingdom of darkness.

I have always been opposed to secrecy, and looked upon it as a dangerous institution that only needed time and strength to overthrow our free institutions, and we can see this now in the fact that nine-tenths of our public offices are in possession of the secretists.

But my animosity to secrecy was very much strengthened a year ago, during a trial through which I passed, in which our Masons here figured conspicuously. I could write a volume on this one case, implicating Masonry, but suffice it to say that our former county treasurer here turned out defaulter, and myself, having been a clerk under him part of the time, not a single attempt was ever made to hold him responsible, but I was arrested and put through a "sham trial" to give the guilty parties a loop-hole to crawl out at, and when the matter finally ended, our county board compromised with him at twenty per cent. In this case the county board, the treasurer, the county attorney, the justice, the sheriff, the assistant attorney, and every witness against me, were either Masons or Odd-fellows, as was also one of my attorneys; but he is an honest Mason if there is such a thing.

During the trial the prosecuting attorney went to the attorney on my side, spoken of as being a Mason, and speaking about the impropriety of putting one of my witnesses on the stand (whom we had subpœnaed to swear that he had seen this selfsame county attorney go to the treasurer's safe and take a package of money from it in the treasurer's absence), and imploring him to not put this witness on the stand, and finally failing, he remarked that for *Masonry's sake* he should keep this witness off the stand. But my attorney answered by saying that his duty to his client was paramount to Masonry. This is why I said that he was an honest Mason, if there was such a creature. There were numerous other occurrences to prove that Masonry was engaged in the fulfilment of its oaths to protect its members, but let it suffice. If you have any of the circulars on hand of the Boston meeting, please send me fifty, and I will remit for them on receipt of price. I purpose to do all I can to aid in exposing and breaking up this vile enemy to all that is good and true. I read my papers, then mail them to those who I think will read them.

I do wish we could get some one to come and work the degrees for us here. I know it would create a rattling among the "dry bones." Bro. Margrave and I have had frequent "spats" with the secretists here. We are few here numerically, only a score or more, but the Lord of Hosts is our comfort. God bless you and speed the work, is my prayer. I am glad we have nominees for President and Vice President. I am personally acquainted with Samuel C. Pomeroy, and I am satisfied that Masonry figured in his defeat for Senator six years ago.

J. F. Roehm.

Christian Temperance Work.

Chicago, June 30, 1880.

Editors Christian Cynosure:—Coming to Chicago a few months ago from Fredonia, as beautiful a village as western New York can boast, where an interesting temperance work had been in progress for upwards of a year and a half, will you allow me a little space in your columns for a brief account of it? The work begun in the month of February, 1878. It continues up to the present time. Meetings are held every Sabbath afternoon, and every evening in the week, where earnest Christians gather in conference and prayer to implore God's blessing on the temperance cause, and to do all that can be done to induce those who are and have long been addicted to intemperate habits to sign the pledge of total abstinence, and give their hearts to Christ, believing this to be the only effectual way of saving the lost. We feel that by God's blessing upon these humble human instrumentalities much good has been accomplished. Many cases that seemed almost, if not quite, hopeless, have been reclaimed, and give evidence of being decided, growing Christians.

I subjoin the following from a letter received a few days since from a Christian sister who has been a faithful laborer in the work since its commencement. She cites the case of a young man who, she says, has been picked up as many as thirty times. After it would seem he had started on the right road the tempter, who is ever unwilling to give up his subjects, would overpower him, and down he'd go. But at last, by the grace of Him who at all times giveth victory, he is saved, and joined a Christian church a few Sabbaths ago in full communion. Yet he weeps like a child, such are his fears of falling again. O, how such ones need the constant help of the Most High and the sympathies and prayers of all true Christians!

Let us all who are engaged in this or in any reform work which has for its chief object our Master's glory and the salvation of our fellowmen, labor and pray on with unyielding faith, believing that in due time "We shall reap if we faint not." Mrs. H. L. Hart.

Temperance and the Week of Prayer.

Pittsburgh, July 5, '80,
212 Smithfield Street.

Dear Friend:— Last week you noticed part of the proceedings of U. P. General Assembly. It would have helped my work if you had added that they also united with the N.W.C.T.U. in asking that one day of the week of prayer be devoted to temperance progress. Our petition has also been indorsed by the National Temperance Society, the Cumberland Presbyterian General Assembly, five annual M. E. Conferences, nine Presbyteries, and numerous other organizations. Michigan sent the names of 150 ministers, Illinois had a number of blanks struck off, and must have distributed them generally over the State, for signatures are coming from known and unknown towns every day in the week. I also have heard from China, India, Japan, Syria, Greece, Sweden, Prussia, England, Ireland, Scotland, and our own Alaska. Dr. Rindfleisch, of Dantzic, has published the petition in a Prussian paper, and will take pains to see that the subject is discussed at the International Congress that is to meet in Brussels next month. I feel very much encouraged, but I know there is every chance of at least one more year's hard work, even with all the help I am getting. All good wishes.

Yours faithfully.

Ellen N. Watson.

Calling Names.

Charlotte, Iowa, July 2, 1880.

Editor Cynosure:—I have been a regular reader of the *Cynosure* less than one year. Previous to that time I had occasional access to its columns. I have been an openly avowed anti-secretist about four or five years; have never had my name enrolled in the register of any secret society; and, moreover, deem it my duty to lend my influence against secretism, and do it in such a way as to retain the respect of those I oppose. And I would do this by, negatively, not calling all ministers who belong to secret orders "priests of Baal;" all church members who are Masons, "hypocrites;" ministers of any church that does not, as a church, oppose secretism or Masonry, "a set of rascals;" all of which epithets I have heard used in lectures or private conversations of Anti-masons. Do we not lay ourselves open to criticism and cause extra opposition by this condemnable practice of "calling names?" Is it not a decidedly puerile argument resorted to by bad little boys in their boyish quarrels, and for the purpose of angering their opponents and of venting their own spite?

Now I do not think this the object of these persons, and yet I am fearful that it is the only result, often, accomplished upon their opponents. We shall continue to have influence if in the heat of the conflict we "let our moderation be known of all men."

I have not before intruded myself upon your notice, and do not do so now for the purpose of throwing "cold water" on the anti-secret movement, for I believe that all rings, cliques or bands uniting together in secret conclave for the purpose of carrying their points, whatever they may be, are antagonistic to the welfare of the home, the church and the state. If by calm reasoning I cannot convince all that this is true, I have no hopes of "clubbing" them to the conclusion. If they have become convinced and have not enough of honor, of courage or of honesty to say so, these qualities will not be given by applying opprobious epithets, and have the effect of embittering and placing forever beyond your reach your antagonist.

These criticisms, if taken in the spirit in which they are given, will surely work no harm, and it is the earnest wish of your writer that they may accomplish that whereunto they are sent.

Very truly yours,

L. L Lockard.

A Sister's Tribute.

Virginia, Bates Co., Mo.

Dear Editors: I would like to enlarge your pleasure by saying a few words in praise of your paper. We highly esteem its weekly appearance in our dwelling. It is received as a welcome guest, and we love to peruse its columns, because they contain sound sense and religious instructions. My only brother subscribed to Mr. Park for the paper a few weeks before he died. He was taken sick shortly after He liked it very much, and was reading the supplement one day, when he paused for a moment, looked up at me, and said, "I don't believe that there ever was a man that belonged to the Masons that was a Christian;

for I do not see how they could be and carry on such nonsense; for it is nothing but idolatry and wickedness all through." He was not a Christian at that time, but the principles which should govern a Christian were already formed in his mind, and he was an inquirer for the plain truth on all subjects.

He was a good brother and much loved by all who knew him. He was sick only eight days, and suffered intensely from the beginning, though unconscious of his suffering the first night and day. Afterward becoming aware of his suffering and of his condition before his God, he wanted everybody to pray for him. He also prayed for himself very earnestly, that the Lord would save his soul, which I believe he did, as he confessed his hope of salvation through Christ before his death.

Mr. G. W. Park stands out in bold opposition to all secret societies in this section, and consequently has many things to contend with. He endeavors to infuse in the minds of the people that secret societies are in opposition to Christianity, and we have evidences attesting to this fact, for the Good Templars broke up the prayer meeting in this vicinity, and those who have joined them are worse than they were before. They have nearly run their race here, and I hope and pray that all secret societies will soon cease and the love of Christ exist in its stead.

ELIZA C. WITHERSPOON.

Our Mail.

Jas. Reid, Simsbury, Hartford Co., Ct., writes:

"I am an interested reader of your paper, and admire the Christian spirit and ability of those who conduct it, and it is my daily prayer that you may continue to look to God to guide you in your future work. I know that Boston violence in abusingg odly men and trying to suppress free speech and truth is a failure. This can never be done, for they that sow to the spirit shall of the spirit reap life everlasting; but they that sow to the flesh shall of the flesh reap corruption. Many are aware that secret societies are wrong if they take such oaths as your paper says, and as I know they do. I believe that all Freemasons who know that Masonry is wrong, but do not openly renounce all connection with it, are used by Satan for his own purposes. No man can serve two masters."

John Finney, Mansfield, O., writes:

"May God direct us in our great work. Slavery died hard. We expect all secret oath-bound societies to die hard, but Providence indicates, die they must. Let all friends pray and work with a will."

Absalom Housel, Ossian, Ind., writes:

"I can not do without the Cynosure. . . . I should like to see Freemasonry go back from whence it came before I depart to be no more. May God grant it may take a sudden fall, and rise no more."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"I was delighted with Mr. Cheever's lecture at Boston."

Mrs. C. K. Wood, State Centre, Marshall Co., Iowa, greatly desires lectures in her place. She writes:

"Our town has over one thousand inhabitants, and I hope if any Anti-masonic lecturer is coming this way he will stop here. He can call at our house and not have hotel fare to pay. I was told by the minister's wife that the Advent church could be had for a lecture free."

We hope Eld. Rathbun or Eld. Austin, or some one else, will respond to this call.

H. Randall, Mt. Vernon, Linn Co., Iowa, writes:

"I remember when I was nineteen years old, living in Chenango county, about thirty miles south of Batavia, where Morgan was kidnapped, and the commotion that followed, the disbanding of lodges, etc. But when I see the monster alive again, and find that it has crept into the church and into our courts, and that justice can not enter, my heart cries out, O! Lord, how long must our nation bear this scourge?"

Wm. Bow, West Winchester, Ont., writes:

"Your Cynosure is always welcome. I only wish it were more widely circulated in the province. Orangeism is the chief of the vile mess of secretism as yet in Ontario. I was pleased to see a very correct statement of its existence and workings by a correspondent a short time ago. He was correct in his remarks."

W. C. Pruett, Weston, Umatilla Co., Oregon, "Can not afford to do without the Cynosure. May God bless it in the great work of reform."

James Andrews, Ridgeway, Hardin Co., O., writes:

"I will do all I can for your paper. I feel that its circulation is indispensible for the spread of the truth, and for this much-needed reform. I am now seventy-five years old, and the longer I live the more I abominate secretism. I once wore the Odd-fellows chain and worshipped at their idolatrous altar, but now I am free, bless God."

Nelson Callender, Starrucca, Pa., writes for his brother, Eld. Nathan Callender, who is prostrated by illness, and not able to write:

"We would ask an interest in the prayers of the readers of the Cynosure for the upbuilding of Christ's kingdom cut loose from the lodge in this region, and also for the restoration of our sick to health, if it be the will of Him who presides over the destinies of men. Our work here in the good cause for which the Cynosure is laboring moves slow for the want of lectures and the circulation of documents, as the friends of the cause here are mostly without means, except the means of prayer, which is vouchsafed to the poor, thank God."

Mrs. A. F. Durfee, Plymouth, Wayne Co., Mich., writes:

"I believe we are on the eve of seeing the fruits of our labors as we have not done heretofore. Satan is mighty; but our God is Almighty. We are fed by the weekly visits of your publications, and you have our sincere and hearty endorsement of the Scriptural platform on which you have planted your banners. As it is written, 'If any man serve me, him will my Father honor,' may the Lord bless you all with long life and health to fulfill your mission."

J. W. Cain, Whitewater, writes:

"This is a beautiful town, but the controling influence is strongly in favor of secrecy."

Let us have great faith, and show it by our works, that our country may have that righteousness that exalteth a nation.

Sumner Avery, Eagle, Clinton Co., Mich., writes:

"I read with interest the report of the Boston convention. I am with you to drive this battle on. I have no fellowship with the unfruitful works of darkness."

Enos Collins, Plover, Portage Co., Wis., writes:

"I am laboring hard to circulate the Cynosure, and I think it is doing a great amount of good in this new lumber country. Secrecy rules here in every department of life, in the church, in courts, and in politics. A great many people in these parts never heard of the National Christian Association, or of the Cynosure."

Pastor J. Llewelyn Davies, Machias, Cattaraugus Co., N. Y., writes:

"The Cynosure has ever been a welcome visitor to our house since I first subscribed for it, but never so much as now. Especially since the Boston convention I have felt a new interest in the cause so successfully advocated by your paper. I verily believe no other recent event has tended so much to open the eyes of the American people to the evils of secretism, and to hasten the day of the downfall of the Masonic and kindred orders as did the lawless conduct of the Boston mob."

John Hepburn, Silverton, Marion Co., Oregon, writes:

"It is like getting a welcome letter to receive the Cynosure. Your cause is just, and conquer we must, for our Captain is the light of the world."

Sabbath School.

LESSON IV.—July 25, 1880.—THE COVENANT WITH NOAH.

SCRIPTURE.—Gen. 9: 8-19.

8. And God spake unto Noah, and to his sons with him, saying,
9. And I, behold, I establish my covenant with you, and with your seed after you;
10. And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth.
12. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:
13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.
18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.
19. These are the three sons of Noah: and of them was the whole earth overspread.

GOLDEN TEXT—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9: 13.

[From the Advanced Paper.]

BIBLE READINGS.

(1) Gen. 10: 1-32; (2) Lev. 26: 42-45; (3) Rev. 4: 1-3; (4) Rom. 3: 10-20; (5) Heb. 8: (6) Rev. 7: 9-17; (7) 1 Cor. 11: 23-26.

POINTS FOR SPECIAL STUDY.

1. Date of the flood, according to the common chronology, and how long after the last lesson. 2. Duration of the flood, and where the ark rested (Gen. 8: 1-4). 3. Reasons for the flood, and for Noah's preservation. 4. Dimensions of the ark, etc., in feet (Gen. 6: 14-16). 5. Physical causes and explanation of the rainbow. 6. Location of the sons of Noah, and their descendents (Gen. 10). 7. Races and chief modern nations descended from each of Noah's sons. 8. God's covenant with us, and its token.

OUTLINE.

1. The gracious covenant. To assure man of safety from a repetition of the judgment of a general deluge God makes a solemn covenant with him to that effect, through Noah and his sons. For the benefit, too, of the whole animal creation. 2. The visible token. God's rainbow, before then without any spiritual meaning, is in future to be a sign and pledge of God's gracious promise. God does not need such a reminder, but man, in his weakness, will ever be reassured by it. Of Noah's three sons, from whom all the earth's inhabitants are descended, Ham is specially mentioned as the sire of Canaan, because with the latter's descendants the history of the progress of God's church on earth is most immediately concerned in the Bible.

PRACTICAL TEACHINGS.

1. God deals with families and races, as such, as well as with individuals.
2. God's mercy extends to the dumb animals. Treat them as under his care.
3. God has established the course of nature that we may depend on the stability of its laws.
4. Though clouds of trouble be dark, the light of God's mercy paints the rainbow of hope upon them.
5. God can never be untrue to his promises.
6. All men are blood relations, with one God and one Saviour. How they should love and help one another.

[From the Lesson Commentary.]

"My covenant."—This, perhaps, more than any other part of the history, seems to prove that the deluge extended at least to the destruction of all the then living race of man.—H. E. Browne.

No covenant had been made with Adam, for the first man had been pure and trustful by nature. God gave him simply a command to obey, and when he fell he gave him a simple promise for the race. But Noah stood at the head of a race already tainted by sin and terrified by its awful judgment; to him the divine Father announces a covenant to lay for him and us the foundation of a faith which must endure severe trial.—National S. S. Teacher.

"My bow in the cloud."—It should be doing no violence to the text to believe that the rainbow had been already a familiar sight; but that it was newly constituted the sign or token of a covenant, just as afterward the familiar rite of baptism, and the customary use of bread and wine, were by our blessed Lord ordained to be the tokens and pledges of the new covenant in Christ, between his heavenly Father and every Christian soul.—E. H. Browne.

"I will remember my covenant."—How sweet to think of what God will, and of what he will not, remember! He will remember his own covenant, but he will not remember his people's sins. The cross, which ratifies the former, puts away the latter. The belief of this gives peace to the troubled heart and uneasy conscience.—C. H. M'Intosh.

How forcibly does this bow in the cloud remind us of Calvary. There we see a cloud indeed—a dark, thick, heavy cloud of judgment, discharging itself upon the sacred head of the Lamb of God—a cloud so dark that even at midday "there was darkness over all the earth." But, blessed by God! faith discerns in that heaviest cloud that ever gathered the most brilliant and beauteous bow that ever appeared, for it sees the bright beams of God's eternal love darting through the awful gloom and reflected in the cloud. —C. H. M'Intosh.

"No more . . . a flood to destroy all flesh."—God may bring other wasting judgments upon mankind. For, though he has here bound himself not to use this arrow any more, yet he has other arrows in his quiver, nor will the destruction of the world at the last day by fire be any breach of his promise. Sin, that drowned the old world, will burn this.—M. Henry.

"Of them was the whole earth overspread."—Though it is quite possible to interpret the language of the sacred narative consistently with the belief that the deluge was not universal, it at least appears most probable that the man-inhabited world was submerged. The weight of evidence strongly favors the view that the human race has sprung from one stock. The same anatomical structure, especially of the skull and brain, the same intellectual capacities, though differently developed in different nations, the same general duration of life, the same liability to disease, the same average temperature of the body, the same normal frequency of the pulse, the fruitful intermarriage of all races, and that with no instinctive repugnances, are manifest indications of a unity of species.—E. H. Browne.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 15, 1880.

THE CREDIT MOBILIER.—Such of our readers as have the excellent little work of our Presidential candidate, Gen. Phelps, entitled "Secret Societies, Ancient and Modern," can refresh their memories by again reading the lucid chapter on "The Credit Mobilier" which has now renewed and enhanced interest. Secretism is absolutely necessary for the rings required to carry out such schemes to enrich the few at the expense of the many, to sacrifice the people's interests for the rings. It has been stated that Gen. Garfield was implicated by Oakes Ames in the Credit Mobilier business. The evidence is against that statement. Garfield neither received any of the stock or dividend though urged by Ames to do so. Whether he did his duty in exposing and denouncing the fraud is another question which we fear he cannot answer so clearly.

POT AND KETTLE.—The *Inter-ocean* of this city, which publishes more lodge news than any other journal in the West, and claims to be a special organ of the orders, finds that Masonry in politics does not always work according to rule. It is anxious that the colored voters of the State, of course, should vote the Republican ticket. But a ring of colored men who have learned enough of wire-pulling in the lodge to be dangerous, have called a colored men's convention in the State capital on the 20th inst. The immaculate *Inter-ocean*, to put them in the worst light before the "good colored citizens," calls them "MASONS," and says they are getting up a convention to be run by Masons!!

ANTI-MASONIC LIBRARIES.

We recently called the attention of our readers to the important fact that all of the publications of Ezra A. Cook & Co., including even the *Cynosure* tracts, may now be had in bound volumes suitable for public and private libraries and reading-rooms. In this shape they will also be found much more economical, even for loaning, as a cloth-bound book will outlast half a dozen pamphlets. One noticeable feature in connection with these books is their low price. The fourteen pamphlet sermons and addresses which are bound together in cloth at $1 come to $1.05 in paper, and the rituals of Odd-fellowship, Knights of Pythias, Good Templarism, Grand Army, and Machinists and Blacksmiths Union, which bound together cost $1, amount to $1.10 in paper covers, and the entire library of thirteen volumes, comprising over 4,000 pages, is offered for $10. Can any friend of this great reform put $10 or more to better use than by putting these libraries before the reading public in their own town or county?

A brief summary of the contents of this library will be found on page 14, and descriptive advertisements of the books on the 14th and 15th pages.

ARM OF THE LORD, AWAKE!

The followers of Christ in this country, the true soldiers of the Cross, have not begun to realize the stupendous effort that is being made by the lodge to throttle all opposition and crush out every appearance of protest in favor of truth and goodness. The gathering of Knight Templar Masons in this city, August 17th to 19th, is intended to be a Red Sea to our reform. A daily paper tells us that 60,000 invitations have been issued in gold and elaborate design; that 42,000 visitors have already sent notice of their presence, 30,000 Knights and 12,000 "ladies;" that every hotel is engaged; that from eight to ten thousand will lodge in tents furnished by vote of Congress; that 250,000 strangers will be in the city, most of them Masons; that this crowd will leave three or four million dollars here; that Chicago must raise $100,000 to entertain these Masons, and the business men are to raise the fund; and that all the railroads give the Masons half fare, and the general public less than usual excursion rates. Thus a levy is laid on the whole country to give these pseudo knights a fine display, and an invincible popularity; to give them a a three days' frolic, parading and plotting by day and dancing by night.

What shall prevent God's truth and his people from being swallowed up of this dragon flood? (Rev. 12.) First,

PRAYER

must be made night and day by the people of God, that the church, the sun-crowned woman, be not literally swallowed up of this enemy. "Men do not rule this world," much less Freemasons. The humble ones who follow Christ move the arm that moves the world. According to their faith shall deliverance appear out of Zion. This is first, midst and last. Then we should move every energy for a convention of

LECTURERS AND SECEDERS.

A meeting should begin in Carpenter Hall before the Freemasons are gone and hold a week or ten days. It should be such a meeting as was held in the upper room at Pentecost from whence a hundred and twenty disciples went out with a power which all the hosts of Satan could not withstand. The lodge has made the way for us over the roads. When can we meet at less expense or more inspiring surroundings. The committees appointed by the National Board are ready to report for the meeting, and to turn every wheel to make it a success. Now, let every praying child of God lay this matter before the throne where their humblest cries are heard. May wisdom, zeal, energy, "power with God and men" be given. "If God be for us" who shall prevail against us.

N. C. A. BOARD MEETING.

The first meeting of the new board of directors of the National Association was held at the call of the chairman on Tuesday of last week. There were present, Messrs. Carpenter, Hildreth, Kellogg, Hodge, Freeman, Hagerty, Blanchard and Cook; also brethren Stoddard and Hinman.

Mr. Carpenter was in the chair, and called on Bro. Hinman to lead in prayer. The minutes of the last meeting of the old board were read, and the names of the new board announced by the N. C. A. secretary. On reorganizing the officers of last year were re-elected: Philo Carpenter, President of the Board; C. R. Hagerty, Vice-president; J. P. Stoddard, Secretary.

It was voted that there be standing committees on Finances, on the Building, and on Tracts and Publications. President Blanchard made remarks of the deepest interest on the work of the Association, urging that there be more reliance upon the guidance of the Holy Spirit in the work especially among lecturers.

Bro. Hinman was invited to take part as corresponding member.

The committees were thus chosen:

Finance: Thos. Hodge, E. Hildreth, J. P. Stoddard.

Building: J. P. Stoddard, C. R. Hagerty, E. Hildreth.

Tracts: Philo Carpenter, Thos. Hodge, D. P. Baker, J. P. Stoddard, H. L. Kellogg.

The following instructions to these standing committees were adopted:

1st. It shall be the duty of the committee on finance to consider all applications for loans and examine all securities upon which such loans are contemplated, and report the result of their examination to the treasurer; also, to this Board when required. This committee shall audit all bills and accounts of the Association, and give sufficient vouchers for their payment by the treasurer. They shall meet on the first week of each month for the transaction of business, and at such other times as they may deem necessary. They shall keep a record of all their acts, and of the invested funds of the Association and report the same to this Board when required.

2d. It shall be the duty of the committee on N. C. A.'s building to take a general supervision of the premises and the effects of the Association at its headquarters. They shall collect all moneys due for the use of said premises, or any part thereof, and pay the same over to the treasurer, taking his receipt therefor. They shall make all repairs of the premises, and furnish all necessary supplies for the building; certify all bills for expenses incurred in the execution of their trusts to the finance committee of the Board. They shall take an invoice of all the effects of the Association kept in its building, and report the same to the Directors at their next meeting, and at the close of the current fiscal year.

3d. It shall be the duty of the committee on publications to see that a sufficient supply of the Association's tracts already in print is kept on hand, to procure suitable material in manuscript or other form for new tracts, to revise and prepare all new publications for the press, take charge of the plates and other publishing materials of the Association, certify all bills for expenses incurred to the finance committee of the board, and report their acts to the board whenever required.

A committee was also appointed at the suggestion of President Blanchard to consult with regard to calling a meeting of the Anti-masonic lecturers for a conference and reconsecration to their work by prayer for the baptism of the Holy Ghost. Brethren Freeman, Hodge and Cook were appointed and afterward brethren Baker and McCoy were added.

The bond of the treasurer for $20,000 was approved.

The settlement with Woodruff Post was brought up and it was resolved that Bro. Post be allowed $84.00 on his note for the plates and copies of the "Bernard's Appendix;" that the note be returned to him, and that the amount of the note be returned to the Publishing Fund.

Bro. Stoddard reported the result of his journey to Massachusetts. He had arranged with the representatives of the Loomis estate to settle on a cash basis of $6,840. This arrangement was approved by the board.

The salary of the Corresponding Secretary and General Agent was voted to continue as last year at $800, and an allowance of $400 for traveling expenses.

The request and statement of Bro. J. D. Nutting in behalf of Missouri friends, that Mr. Stoddard spend the month of August in Missouri, and raise a fund of $2,000, thereby securing the provisional donation of the *Freeman* and other valuable property offered by Mr. Geo. W. Needels. The sympathy of the Board was unanimous in respect to the movement, but the decision was against sparing the General Agent for so long a time from other work of equal or greater importance. Such was the nature of the reply voted to the request and the Missouri brethren were recommended to secure the services of Bro. Hinman in raising this fund.

The Board then adjourned after prayer.

—Sister A. E. Jenks of Cheshire, Massachusetts, has added $5.00 to the fund of $50.00 for Father S. D. Greene of Chelsea.

—"Our Country's Defenders," the secret political society organized within a few months in this State, held a long session in one of the rooms of the Grand Pacific Hotel in

this city last week. There were five members present!

—All our readers will be glad to hear again from Mr. Ronayne and especially when he writes so good news as that from the Clifton Spring meeting. May the Holy Spirit inspire many other good men, who have said little or nothing in public to be witnesses for Christ against the lodge.

—Bro. Stoddard went last week to Fond du Lac, Wis., on business for the Association. He wrote on Friday that he should remain over Lord's day in that city or vicinity, as his business would probably not be concluded earlier. He finds that little has been said or done in Fond du Lac on our reform lately and the lodge rules unmolested. Bro. Collins, who formerly resided there has removed to New London, and Bro. Varney from age and infirm health has been unwillingly obliged to see the growth of lodge power without being able to do much for its overthrow.

—We were heartily glad to welcome brethren Chandler of Van Orin, Ill., and Avery of College Springs, Iowa, last week. The former was in the city accompanying a sick brother-in-law, who came for medical advice, and learned that there is no hope of recovery. Bro. Avery appears in vigorous health, a recommendation of the climate and moral tone of College Springs, and brought a contribution from the friends there for the free mission fund.

—The Normal Institute at Wheaton opened last week very favorably, between eighty and ninety teachers being in attendance, some from so great a distance of Fargo, Dakota Territory. At the prayer meeting last Thursday evening a large number of these interesting young people were present with the church and some twenty-five or thirty bore testimony for Christ. It is among the hopeful indications for the future of America when the teachers of the common schools have themselves learned that the fear of God is the beginning of wisdom.

—The *Christian Intelligencer*, without naming the lodge, writes thus of the issue yet unsettled in the Reformed church: "If Paul was in the earthly church to-day, and was at the same time a member of some other organization which was an 'offence' to some of his brethren, would he belong or continue to belong to it while the world stood? (1 Cor. 8: 13.) On the other hand, if he were not a member of such organization, would he judge another's liberty of conscience, or would he leave him to stand or fall to his own Master. (Rom. 14: 4.)" The brethren who lately appealed to the General Synod against the lodge, at whom this is keenly thrust, may expose this fallacy of putting meats and days on an equality with blasphemy and denial of Christ, and quote Rom. 14: 13, or Eph. 5: 1–16.

—Bro. J. T. Hobson, lecturer for southern Indiana, is heartily in favor of a seceders' convention, as this from a late letter shows: "There are two things which I consider of the utmost importance to bring our reform more prominently before the people. I refer to the proposed seceders' convention and the nomination for President and Vice-president. Nothing can so fully substantiate the truthfulness of the revelations of Freemasonry and show up the hydra-headed monster as a strong seceders' convention with a full report, including speeches, names of ex-Masons present, with place of residence, name of lodge, etc. These reports would be widely circulated and exert a strong influence. I earnestly hope and pray that the proper efforts will be put forth to make the convention a grand success."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., July 15.—Shall not the Judge of all the earth do right?—Gen. 18: 25.

Fri., July 16.—Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.—Gen. 19: 17.

Sat., July 17.—Is anything too hard for the Lord?—Gen. 18: 14.

Sun., July 18—Whosoever hateth his brother is a murderer?—1 John 3: 15.

Mon., July 19.—Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.—Gen. 22: 12.

Tues., July 20.—Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. —Mat. 10: 32.

Wed., July 21.—Where sin abounded, grace did much more abound.—Rom. 5: 20.

It is indeed sad that any baptized Christians are made willing to be blinded by Satan so as to believe that Masonry (deism) is compatible with Christianity. O, dreadful delusion! soul-destroying blindness! How long, O Lord, how long wilt thou suffer this anti-Christ to worry thy saints and utterly destroy those for whom Christ died? Thou hast opened the eyes of many of thine elect who in an evil hour have fallen under the fascinating power of lodgeism, and in thy mercy hast snatched them as brands from the burning, and hast put the "new song into their mouths, even praises unto our Lord." O then, look in pity upon all thy blood-bought and elect ones, who are still in lodge chains, being ignorant of their great danger, or slavishly fear the powers of darkness. Show them their sin. Give them the strength of thy Spirit, that in thy might they may shake off the galling chains of their bondage and return to the Shepherd and Bishop of their souls. O, send them deliverance. "Restore to them the joys of thy salvation." Thanks and everlasting praises be to the triune God, that the writer of these lines was, by his grace, enabled to see the deism of the lodge, and not only to renounce, but also to denounce it, and so testify against the works of darkness.—*Correspondence of the Lutheran Standard.*

The periodical craze over Indian Territory lands has again siezed upon a number of adventurers in Kansas and Missouri, and bands are forming to settle upon the government property there in spite of treaties and threats from Washington. Parties have already gone on to the prohibited territory and others are organizing or on their way. The Interior Department is about issuing a proclamation and sending a military force to remove the squatters. An equal diligence in the management of some of the Indian tribes would have recommended Secretary Schurz's administration more than it is likely to be.

News of the Week.

—A Japanese lady, Miss Yama Kawa, leads her class at Vassar College. She is very popular among both teachers and scholars.

—The annual revenue of the imperial family of Russia is $12,500,000. They give, in annual charities, $2,500,000.

—Lady Burdett Coutts has, since coming into her fortune, distributed over one million pounds sterling.

—It is estimated that about $100,000,000 in cash was disbursed on the 1st of July in Boston, Philadelphia and New York, a large proportion of which was from canceled government bonds and coupons.

—There are 2,000,000 hives of bees in the United States, and the estimated annual revenue from them is $14,000,000 There are millions of men in the United States who do not net as much to themselves, their families, or the country, as a hive of bees.

—The corn beetle is proving very destructive to this crop in Russia. Already the damages are estimated this season at from $20,000,000 to $30 000,000. Every effort heretofore has failed to arrest the progress of the destroyer.

—The census enumerators give Chicago within the city limits a population of 502,900. The suburbs will add about 100,000 more.

—Judge Smith sentenced Davis, the bigamist, last week, to five years in the penitentiary and $1,000 fine.

—President Hayes last week signed the commission of the Hon. David M. Key as United Judge for the Eastern and Middle Tennessee districts, and that of Horace Maynard to succeed Key as Postmaster General.

—The treasury department received on the 7th the sum of $100, with no explanation except that it belonged to the government. It was placed to the credit of the conscience fund. Since the close of the war contributions to this fund from unknown parties have aggregated some $200,000. Once $11,000 was received on one day, and several times the receipts have been $5,000 for a single day. Sometimes the person sending it confesses he has smuggled or defrauded the internal revenue, but usually all that is said is "this belongs to the government."

—Last Tuesday Mr. Menocal, an engineer prominent in the Isthmus canal business, in company with Admiral Ammen, called upon President Hayes. Mr. Menocal detailed the results of the recent visit to the Isthmus respecting the proposed canal, and the main features of the Nicaraguan concession to the American Ship Canal Company. The President listened attentively, and expressed great satisfaction that the Nicaraguan people were in favor of the construction of the canal, under American supervision, by the American company, and promised to do all in his power to accelerate the enterprise.

—The amount of land near Fulton, Ill., submerged by the overflow of the Mississippi river, was about 7,000 acres. The damage to crops, fences, etc., is now estimated at $50,000. By great exertions the embankment of the Chicago and Northwestern railroad was preserved, so that trains were run every day, though the track for some distance was under water. The Milwaukee and St. Paul trains, after suspension for nearly two weeks, commenced running again on the 2d inst.

—Below Quincy, Ill., the Sny Carte levee gave way, and nearly 100,000 acres of the most fertile bottom lands in the State overflowed. Buildings were carried away, and immense damage done. The river is very high at St. Louis, causing great apprehension and much damage last week.

—A threshing machine boiler exploded last week near Dunkirk, O., with awful effect. Five were killed outright and four others were fatally injured. The boiler was being used for the first time.

—A dispatch from Berlin says: The murderer of Prince Krapotkin is believed to have disclosed the names of all the principal Nihilists to the Russian government, which has thus been able to arrest all the ringleaders.

—In Austrian and Prussian diplomatic circles the belief gains ground that war between Turkey and Greece is certain, and it will end in the dissolution of Turkey.

—Goschen, the British Ambassador, is convinced that without the employment of an armed force no action of the united Powers will avail anything against the passive resistance of Turkey.

—Dr. Tanner, the eccentric man who hopes to live forty days without eating, has kept up his experiment another week closely watched by a number of physicians. It is thought by some that as he is becoming perceptibly weaker that he can not last through the week without food. If the case comes to an extremity he will be forced to take food.

—There is a complete absence of security for life and property in Constantinople, say the dispatches. Assassinations in and about Pera are of daily occurrence, and the assassins are permitted to escape. Some Turkish refugees have murdered an Armenian steward of Roberts College in open day. Colonel Commeroff's assassin remains unpunished.

—A correspondent at Pera, describing the famine in Asia Minor, says he learns from all sides that the British consuls, the Armenian relief committee, and the American missionaries have been most active, and have done all in their power to alleviate the miseries of the famsshed population.

Home Circle.

CHARITIE.

The beams of morning are renewed,
The valley laughs their light to see;
And earth is bright with gratitude,
And heaven with Charitie.

Oh, dew of heaven! Oh, light of earth!
Fain would our hearts be filled with thee,
Because no darkness comes, nor death,
About the home of Charitie.

God guides the stars their wandering way,
He seems to cast their courses free;
But binds unto himself for aye,
And all their chains are Charitie.

When first he stretched the signed zone,
And heaped the hills, and barred the sea,
Then Wisdom sat beside his throne,
But his own word was Charitie.

And still through every age and hour,
Of things that were and things that be
Are breathed the presence and the power
Of everlasting Charitie.

By noon and night, by sun and shower,
By dews that fall and winds that flee,
On grove and field, on fold and flower,
Is shed the peace of Charitie.

The violets light the lonely hill,
The fruitful furrows load the sea;
Man's heart alone is sterile still,
For lack of lowly Charitie.

He walks a weary vale within—
No lamp of love in heart hath he;
His steps are death, his thoughts are sin,
For lack of gentle Charitie.

Daughter of heaven! we dare not lift
The dimness of our eyes to thee;
Oh! pure and God-descended gift!
Oh! spotless, perfect Charitie.

Yet, forasmuch thy brow is crossed
With blood-drops from the deathful tree,
We take thee for our only trust,
Oh! dying Charitie.

Ah! Hope, Endurance, Faith—ye fail like death,
But Love an everlasting crown receiveth;
For she is Hope, and Fortitude, and Faith,
Who all things hopeth, beareth and believeth.
—Ruskin.

THE STOLEN BIBLE.

God is kinder to bad men than they are to themselves. Often he surprises their evil intentions with unexpected good and shames them into repentance with a blessing.

An Arabian vine dresser, in a time of war, was drafted into the Turkish army and forced away from his peaceful home in the mountains to a life of hardship and violence. Rough experience and example soon made him like all the rest of the Mussulman soldiers, ferocious, reckless, and insensible to any higher duty than fighting and plundering.

While the troops with which he served were out on one of their destroying expeditions they entered a district inhabited by people whom the Turks considered their political enemies and attacked a Christian village. The terrified families fled and the invaders ransacked their houses, seizing everything they could carry away. The Arabian soldier was fond of books, and took care to secure several with his other booty, paying no particular attention to what they contained.

It happened that one of the books was a Bible. He found little opportunity to read till the excitements of camp and field were over, but when he was allowed to go home he took the stolen Bible with him, and as soon as he had examined it he felt interested enough to read it through.

No doubt its rightful owners, while they mourned their other losses, prayed that the good book might reform the thief who took it away. Certainly such a wish could not have been more happily realized.

The man continued to read with increased attention, and as he went on he said: "This book is better than the Koran." From wondering at the book he began to wonder at himself. His conscience was awakened, for he learned all about his own heart. The Bible showed him his guilt and led him to penitence, and then it taught him to pray and to whom to pray. He bowed to the Redeemer revealed in the New Testament and acknowledged him as the Friend whom he needed.

His family were enraged when they knew that he had "turned Christian," and their reproaches and persecutions made his home a house of torment. His neighbors hated him for "an apostate," and insulted and denounced him and even mobbed him in the streets and destroyed his vineyard and fruit trees. The poor man was a social outcast, but it was for the sake of a religion whose blessings more than paid him for all earthly spoiling and shame. Nothing could shake his heroic faith. When he was in his extremity the kindness of an English Protestant minister gave him employment and a refuge which no Mussulman dared to violate.

At the writing of this sketch, three years from the time when he began to read that stolen Bible, the persecuted Arabian vine dresser is a Christian preacher in a Syrian village on Mount Lebanon, and pastor of a church which numbers among its members many of those who were once his bitterest revilers.—*The Watchman.*

EGYPTIAN SOCIETY.

The poorer people can rarely afford more than one wife at a time; but the extreme facility of divorce is a source of much misery. A woman is not safe from being turned out to make room for a younger wife, when her only fault is getting old; and also on a trivial quarrel a divorce often takes place, or the ill-will of some of the husband's relatives drives away a woman without any real cause. I once met a touching instance of this in a village on the Nile, when reading aloud from the Gospel to a group of women in the court of a house belonging to a Coptic family, almost the only one in that village. The master of the house had assembled his relatives and a few other Copts, who, with some neighbors of the Mohammedan faith, were willing to hear the Scripture; the missionary was outside the house with these men, and the female part of the household within the walls with me. But some neighbors, from curiosity, scrambled over the wall to see and hear what was going on.

Two or three observed: "She is reading a Christian book," and withdrew; others said: "These are good words," and stayed to listen. One, a woman, looking about thirty years of age, but probably younger, seated herself beside me and kept gazing at me with the most beautiful black eyes I had ever seen, whenever I paused in the reading to explain and talk about the meaning. Seeing her interest, I addressed her, when the hostess pulled my sleeve and said: "She is a Moslem; don't talk to her; the Gospel is not for her." Before I had time to expostulate, the woman said, with tears on her sunburnt cheek; "I, too, like to hear the good words," and she gave a deep sigh as she spoke. I hastened to assure her that the good Lord loved all sinners, and wanted to save and pardon all and to comfort their sorrow, adding: "I am sure you are not happy." She rubbed her eyes with the end of her veil without replying, but a girl on the other side whispered her story. It seems her husband and she had been particularly happy and attached till a sister of his became jealous, and at last contrived to poison his mind against her and to get him to divorce her, "though," said the girl, "every one knows she was really a good wife, and she won't marry again, though he has taken another, and it is two years ago now, and she works hard and lives alone." The poor woman heard, for the whisper was not a very gentle one, and said, looking at me with such a touching expression: "I can't marry, for I loved him—oh, how I loved him! my heart! my heart!" and she hid her face, sobbing softly and trying to hide her grief, as if every one did not know it, poor thing! Of course, I did my utmost to cheer her by telling of that Friend who is above all others, who never forsakes and who never forgets us. I did not see her again, and do not know her subsequent fate, but doubtless the story is only too common. — *Miss Whately.*

OVERWORKED WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfills her duty by doing an amount of work that is far beyond her strength. She not only does not fulfill her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman who is tired all her life through. If the work of the household cannot be accomplished by order, system, and moderate work, without the necessity of wearing, heart-breaking toil—toil that is never ended without making life a treadmill of labor, then, for the sake of humanity, let the work go. Better to live in the midst of disorder than that order should be purchased at so high a price—the cost of health, strength, happiness, and all that makes existence endurable.

The woman who spends her life in unnecessary labor is by this very labor unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment; also the careful, intelligent adviser of the one, and the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and more than all, her youth—the last thing a woman should allow to slip from her; for no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the overworked woman this green old age is out of the question; old age comes on her sere and yellow before its time. Her disposition is ruined, her temper is soured, her very nature is changed, by the burden which, too heavy too carry, is dragged along as long as weary feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without time to sympathize with and cheer her husband, a woman so overworked during the day that when night comes her sole thought and intense longing is for the rest and sleep that very probably will not come; and, even if it should, that she is too tired to enjoy. Better by far let every thing go unfinished, to live as best she can, than to entail on herself and family the curse of overwork.—*Sanitary Magazine.*

LADIES ABOUT TO MARRY.

In marrying, make your own match. Do not marry any man to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you is quite as likely to go with you, and perhaps drag you along. Do not marry in haste, lest you repent at leisure. Do not marry for a home and a living when by taking care of your health you can be strong enough to earn your own living. Do not let aunts, fathers or mothers sell you, for money or a position, into bondage, tears, and life-long misery, which you alone must endure. Do not place yourself habitually in the society of any suitor until you have decided the question of marriage. Human wills are weak, and people often become bewildered, and do not know their error until it is too late. Get away from their influence, settle up your head, and make up your mind alone. A promise may be made in a moment of sympathy, or even half delirious ecstacy, which must be redeemed through years of sorrow, toil and pain.—*Methodist Recorder.*

Childrens' Corner.

The Windmill.

Behold, a giant am I!
Aloft here in my tower
With my granite jaws I devour
The maize, the wheat and the rye,
And grind them into flour.

I look down over the farms;
In the fields of grain I see
The harvest that is to be,
And I fling aloft my arms,
For I know it is all for me.

I hear the sound of flails
Far off from the threshing floors
In barns with their open doors,
And the wind, the wind of my sails
Louder and louder roars.

I stand here in my place,
With my foot on the rock below,
And whichever way it may blow,
I meet it face to face,
As a brave man meets his foe.

And while we wrestle and strive
My master the miller stands
And feeds me with his hands,
For he knows who makes him thrive,
Who makes him lord of lands.

On Sundays I take my rest;
Church-going bells begin
Their low, melodious din;
I cross my arms on my breast,
And all is peace within.

—Henry W. Longfellow, in Youth's Companion.

Two Ways of Reading the Bible.

"Would you like another chapter, Lilian dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks; my head is tired," was the feeble reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lilian was slowly sinking under incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lilian might surely listen if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lilian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the Word of God." Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lilian, though she scarcely knew how to begin. "Lilian," said Kate, trying to soften her naturally quick, sharp tones to gentleness, "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lilian's languid eyes had closed, but she opened them, and with a soft, earnest gaze on her cousin, replied, "I do—they are my support; I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"'Whom I shall see for myself,'" began Lilian, slowly; but Kate cut her short—

"I know that verse perfectly—it is in Job; it comes just after 'I know my Redeemer liveth;' the verse is, 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by the expression, 'not another?'" asked Lilian.

"Why, of course it means—well, it just means, I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she had read the text a hundred times, she had never once dwelt on the meaning.

"Do you think," said Lilian, rousing herself a little, "that the last three words are merely a repetition of 'whom I shall see for myself?'"

"Really, I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little differently; and then I searched my own Bible, and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large Bible and has them."

"I find them such a help in comparing Scripture with Scripture," observed Lilian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible; but to "mark, learn, and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin, "What is the word which is put in the margin of the Bible instead of 'another,' in that difficult text?"

"A stranger," replied Lilian; and then clasping her thin wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight, "'Whom I shall see for myself, and mine eyes shall behold, and *not a stranger*.' Oh, Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain! I am in the Valley of Shadow—I shall soon cross the dark river; I know it; but He will be with me, and 'not a stranger.' He is the Good Shepherd, and I know his voice; a stranger would I not follow. And when I open my eyes in another world, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried friend, and 'not a stranger;' I shall at last see him whom, not having seen, I have loved."

Lilian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks; she had spoken too long for her strength. But the feeble sufferer's words had not been spoken in vain.

"Lilian has drawn more comfort and profit from one verse—nay from three words in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of water under which lie pearls; Lilian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mother's meeting which I attend, each of the women in her turn gives a text to be remembered daily by all during the week; and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's word, that we find that it is indeed spirit and life, and to the humble, contrite heart, "sweeter than honey and the honeycomb."—*A. L. O. E., in the Advocate and Guardian.*

Making Slate Pencils.

In making slate pencils broken slate is put into a mortar run by steam and pounded into small particles. Then it goes into a mill and runs into a bolting machine, such as is used in flouring mills, where it is bolted, the fine, almost impalpable flour that results being taken to a mixing tub, where a small quantity of steatite flour, similarly manufactured, is added, together with other materials, the whole being made into a stiff dough. This dough is kneaded thoroughly by passing it several times between iron rollers. Thence it is conveyed to a table, where it is made "charges," or short cylinders, four or five inches thick, and containing eight to twelve pounds each. Four of these are placed in a strong iron chamber or retort, with a changeable nozzle, so as to regulate the size of the pencil, and subjected to tremendous hydraulic pressure, under which the composition is pushed through the nozzle in the shape of a long cord, and passes over a sloping table slit at right angles with the cords, to give passage to a knife which cuts them into lengths. They are then laid on boards to dry, and after a few hours are removed to sheets of corrugated zinc, the corrugating serving to prevent the pencils from warping during the process of baking, to which they are next subjected in a kiln, into which superheated steam is introduced in pipes, the temperature being regulated according to the requirements of the article exposed to its influence. From the kiln the articles go to the finishing and packing room, where the ends are thrust for a second under rapidly revolving emery wheels, and withdrawn neatly and smoothly pointed. They are then packed in pasteboard boxes, each containing one hundred pencils, and these boxes are in turn packed for shipment in wooden boxes, containing one hundred each, or ten thousand pencils in a shipping box. Nearly all the work is done by boys, and the cost is therefore light.—*Sel*

Profane and Filthy Words.

A converted Hindoo, on being assailed with a torrent of profane and obscene words from his idolatrous neighbors, went up to them and asked:

"Which is worse, the abusive words you are just using, or the mud and dirt you see lying on your dung hill?"

"The abusive words," was the reply.

"And would you ever take into your mouths that mud and dirt?"

"Never."

"Then why do you fill your mouths with abusive words, which you confess to be the worse of the two?"

Confounded with this rebuke, they retired, saying, "that argument was but fair."

Carlyle says that one can not move a step without meeting a duty, and that the fact of mutual helplessness is proved by the very fact of one's existence.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who

follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$205 02
Eli Tapley	152 74
C. C. Foote	25 00

—Bro. Tapley reports having received from J. D. Fowler, Lena, Ill., $25; a friend in Alabama, $2; D. R. Livingston and W. Curry, Oberlin, O., 50c each.

Bro. Hinman has also received direct from donors $2.50 from Samuel Holmes, Hamburg, Iowa; J. Morrison, $2; L. Skeels, $5; Collection at Tonica church $4.90; S. J. White, $1.

Received at this office from Samuel Holmes $2.40 for Southern Tour; S. J. White $1, and H. Bullock, Tonica, Ill., $2 for same. R. D. Nichols, Jonesville, Mich., $1 for Bro. Tapley, and for object not stated, H. Avery, College Springs, Iowa, $5; I. N. Brown, Laurel, Ohio, $8.

Bro. Hinman has been paid $11 from this office and $3 has been sent to Bro. Richards of Fort Scott, Kansas.

The Southern Mission Tour.

I have recently received letters from Dr. J. E. Roy, Atlanta, Ga., and Bro. Eli Tapley, Columbus, Miss., expressing warm sympathy with our proposed work in the South, and speaking of open doors of usefulness. Also a letter from the veteran reformer, J. G. Fee, of Berea, Ky., in which he says: "I have deferred writing until I could talk with our President, E. H. Fairchild. We concur in the statement that we should be glad to have some good brother of character and ability come and present to our people and others the abominations of secretism, Freemasonry." He adds, "We speak against such just as we do against tobacco, whisky," etc.

But $65 have been pledged to this fund, only a part of which has been paid. It is important that the whole amount ($1,000) should be pledged at the earliest practicable time. It should interest every friend of the reform that the pure Gospel uncontrolled and uninfluenced by the powers of darkness should be faithfully preached in the South.

Yours for righteousness,

H. H. Hinman.

From Bro. Tapley.

Columbus, Miss., June 29, 1880.

Dear Cynosure:—On the 27th of June I visited the Brownlee church, Caledonia, Miss., and made a very brief statement of the object of the "Associated Churches." A colored minister followed with some very appropriate remarks concerning the duty of Christians to stand up for Christ and against sin. The church passed a resolution to stand in opposition to all secret orders and to unite with the Associated Churches of Christ. It numbers 72 members. On the same day I addressed another Sunday school and congregation and distributed religious papers and tracts. They were thankfully received. The illustrated papers for the young which the friends have sent are especially prized by the children of the schools. The *Cynosure* tracts are doing good work here. I showed to a stranger Ronayne's Handbook of Masonry and asked him if he knew what it was. He answered, "Yes, I have seen my father's book too often not to know that. I spoke of the Masonic order as an evil. He said that it is a good institution, that his father and brother were Masons and he and they were indicted for manslaughter and if it had not been for the Masons they would have all been in the penitentiary that day. When they were taken up the Masonic brethren got them out of the difficulty. He still said "Masonry is a good thing to get people out of scrapes." I suppose the officers of the lodge who stoned my house and tore down my fence had the same idea.

E. Tapley.

Lutheran.

—At the meeting of the Evangelical Synod at LaGrange, Mo., this year, an interesting portion of the meeting was a discussion of the secret order question. This Synod is uniformly opposed to the lodges.

—At this meeting a union was formed with the Illinois district of the Missouri Synod, thus forming a State Synod of Illinois. The new body was constituted with great harmony and rejoicing.

—The ministerium of Pennsylvania also took up the lodge question at its late meeting and adopted the following resolutions:

"*Resolved*, That the attention of the church be again directed to the principles with reference to secret societies, adopted by the Council at Pittsburgh, and that the Synods connected with the Council be especially urged to take measures to prevent the membership in any society, disapproved in that action, of any pastor connected with it."

"*Resolved*, That the examining committee be instructed in all cases of application for membership in this ministerium to inquire into and report on the connection of the applicant with one of those societies.

"*Resolved*, That the resolutions of the General Council on secret societies, adopted at Pittsburgh in 1868, be republished in our minutes this year."

Summer Religion.

—A correspondent of the *Christian Intelligencer* paints this desert picture of religion in Boston:

"Out of town in summer means something in Boston. Especially on the Back Bay, where the wealth of the city is compactly located. By July first, there are thousands of residences in solid rank closed and forsaken. It suggests a dead city, to walk up Beacon street or Commonwealth avenue after summer fairly sets in. Hence almost nothing is done in the churches. The Old South, Congregational, and Trinity, Episcopalian, alone keep open. But, except a few who come from other parts, the pulpit supplies here speak to unresponsive pews, nearly empty of people. Only Omniscience knows who is to blame for this modern fashion of forsaking 'the assembling of yourselves together' in hot weather; whether pastors, or people, or both. But this is certain—no human power can reverse the events and return us to the times when churches were sustained in one season as in another. There surely should be earnest work done in the few working months that are left us, for they grow fewer still!"

United Brethren in Christ.

—During the closing exercises of the school year at Avalon Academy, Mo., Pres. S. B. Allen of Westfield College made the annual address on Saturday evening, June 18th, and preached on the next morning. The faculty at Avalon next year will be Prof. C. J. Kephart, Geo. M. Miller from Western College, and Miss Moore.

—A Teacher's Institute and summer school is being held this year at Westfield College by members of the Faculty, assisted by Mr. L. S. Kilburn, an experienced teacher and superintendent of graded schools at Wheaton, Marshall, and other places in Illinois.

Reformed Church.

—Alexander Watson, a city missionary connected with the American Bible Society, well known in New York was ordained to preach the Gospel in the 1st Reformed church, Tarrytown, New York, a few weeks since. Rev. Dr. Todd, pastor of the church, presided and conducted the ordination ceremony.

—President Giles H. Mandeville of Hope College, Holland, Mich., uses the following significant language respecting the firmness of the Hollanders of this denomination, who, to the shame of the American majority, are the leaders in the movement to separate Freemasonry from Christian fellowship. He is urging that Hope College, which is a youug institution, be sustained by the wealthy Eastern churches among whom the lodge is powerful, and says: "Hope College is the key to the entire situation in the West. Sustain it promptly, cheerfully, liberally, and you conserve all. It is a better condition to-day to be pushed into self-sustentation than Rutgers was, not so very long ago. But you say, suppose a separation occurs on account of this Masonic question, of which we have heard so much. Well, what then? At the worst, only a portion (and possibly a small portion) would separate; and will you abandon the true and loyal remainder? Will you not stand by them who stand by the church, who adhere to a compact of which the conditions are not materially changed, who yield to the principle that the majority must rule, who are not willing to create a schism and add another small and inconspicuous sect to the already too numerous sects in the church of Christ, and who believe that more good will be accomplished by continuing to bear their testimony against Masonry in than out of the church of which they are an integral part?

"This is on the supposition of a separation; but of this I can not speak, for I know nothing. Nor, so far as I can learn, does any one know. But I think the worst will be known before long. Events hasten to consummation. Suspense and uncertainty will vanish. We shall know on what to depend. Any way, by God's favor and your help, the College will do a greater work in the future than in the past."

Disciple.

—Prof. Charles L. Loos of Bethany College, West Virginia, has accepted the offer of the presidency of Kentucky University at Lexington. Prof. Loos is one of the ablest men in the denomination and both believes and practices the principles of Alexander Campbell in opposition to the lodge.

Congregational.

—Prof. T. W. Hopkins, a young man for seven years connected with the Theological Seminary in this city lately resigned and has become pastor of a church at Lawndale. The daily papers are anxious to know the reason for the step, but nobody will tell them.

—Leonard Bacon is not a very firm believer in the sanctity of creeds. In a discussion of this subject, at New Haven, he said: "I've been studying fifty years or more the standards of the Presbyterian church. They are bigger than the four Gospels. But how much Gospel in them, as compared with Matthew, Mark, Luke and John, especially John?" If the New Testament has more Gospel, and is easily understood, why the creed at all?

General.

—The Independent Catholic movement in New York, which was started by Rev. J. C. K. Milligan, editor of *Our Banner*, and pastor of the First Reformed Presbyterian church of that city, in which also Mr. Ronayne has taken a deep interest, has grown in strength and vigor. Full audiences attend the services held on Madison avenue and 28th street.

—During the four and a half months' labor of Messrs. Moody and Sankey in St. Louis, Mr. Moody averaged from ten to twelve sermons every week. It has been estimated that the number of professed conversions reached 2,400. The additions to the various churches from Nov. 1, 1879, to May 1, 1880, were about 700.

—Large accessions from the Mormon population have been made to the Presbyterian church at Salt Lake City, Utah. In San Peto county fifty or sixty have been received into the Presbyterian church there.

—Rev. James O'Connor, vicar apostolic of Nebraska, says: "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone, with its sparse population, the number thus lost has been from 10,000 to 15,000, and the church has no more bitter enemies to-day than these children of Catholic parents.

—Ram Chaudra Bose, of Lucknow, India, who came to this country as delegate to the Methodist Episcopal General Conference at Cincinnati, has been visiting Chicago. In a public address he said that Christian people have no reason to be discouraged with the work already accomplished by the missionaries in the field in India. He says the Protestant church of that country numbers to-day 400,000 converts, with the Bible translated into many Indian dialects. He contrasted very vividly the Hindoo and Christian religions, and gave his reasons why he was led first intellectually to doubt the religion of the Hindoos, and wherein it was palpably false. He disputed the fact of any similarity in truth with the Christian and Hindoo religion. With the Hindoo everything was God—what was seen, felt, touched, or conceived by the senses was God. He described many of the gods worshiped, and the attributes ascribed to each.

Political.

FOR PRESIDENT,

JOHN W. PHELPS,

of Vermont.

FOR VICE PRESIDENT,

SAMUEL C. POMEROY,

of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Phelps and Pomeroy.

Our esteemed friend, Judge Parish of Oberlin, who presided at the first discussion of national politics in the revival of Anti-masonry, wishes his fellow reformers to support the nominees of the Prohibition party, selected in the national convention at Cleveland, O., last month. These candidates are Gen. Neal Dow of Portland, Maine, and President H. A. Thompson of Westerville, O. Since Gen. Dow is not a member of any secret order and Pres. Thompson is a seceding Mason, there is reason in Judge Parish's request. It did not occur to him, probably, that all the secret order temperance lodges had a part in their nomination and are sustaining them in the campaign. If they should be elected the Good Templars, Sons of Temperance, etc., would claim the glory of it. Where then would be the opposers of secretism? We also would make a suggestion to the prohibition voters. General Garfield is a thorough temperance man, and will doubtless, if elected, do everything reasonable in furtherance of the temperance cause; why then the necessity of a special nomination? The answer is, he represents the Republican party and its platform, which scouts the idea of prohibition in politics. We must vote for a representative of our principles, and so must nominate one. For a similar reason men who do not believe in the lodge can hardly join hands with several secret orders in an arrangement whose advantages would be plainly one-sided. The same might be said of other candidates. Garfield of the Republican and Weaver of the Greenback party are represented as Christian men. Quite possibly, in spite of contrary reports, they have no connection with the lodge—let us hope they have not until there is good evidence to the contrary; yet in supporting either no Anti-mason could very clearly maintain his reform principles.

In advocating the gentlemen who were suggested by the Carpenter Hall meeting, it is due the friends interested to say that the opinion of those present was that the trouble and expense of a nominating convention should be saved. We vote for principles, not men. Of the various names presented in our correspondence, one would be as good a representative of these principles as another. The necessary steps were therefore taken to secure the co-operation of all, and a national committee has been selected to carry on the campaign. Let all, therefore, instead of waiting for any further nomination take up the work as vigorously as possible. Mr. Cook, who acted as chairman four years ago will do so again, and assist in every way possible in naming electoral tickets in the different States. Let the friends named for the national committee have such a ticket prepared, so far as possible, and at the earliest date. A little extra energy will secure a much larger vote for our reform principles than at any previous election.

—Bro. S. J. White of Lostant, suggests to the voters of Illinois who wish to support an Anti-mason for candidate for Governor to send their nomination by postal card to the editor of the *Cynosure*.

Gen. J. W. Phelps.

New Market, N. H., July 5.

I am much pleased with the nominees of the American party, and did my birth day come four months earlier, I would cast my first ballot for Gen. John W. Phelps and Samuel C. Pomeroy. As it is I am obliged to wait four years. However I will do all in my power to forward the work of the Lord in the coming compaign.

Francis S. Drake, in his "Dictionary of American Biography," published by James R. Osgood & Co., Boston, says:

Gen. John Wolcott Phelps was born in Guilford, Vt, Nov. 13, 1813. Graduated at West Point in 1836. Entering the 4th artillery, he served in Florida; was made First Lieutenant July 7, 1838; declined the brevet of captain for gallantry at Contreras and Churubusco. Was made captain March 31, 1850, while member of a board for preparing a system of heavy artillery instruction, which was formed at his suggestion. He commanded at Fort Brown, Texas, and broke up a large filibuster expedition against Mexico and Cuba; and served in the Utah expedition, but resigned Nov. 2, 1859. While residing at Brattleboro, Vt., he became (May 2, 1861,) colonel of 1st Vt. Volunteers. He established and long commanded the intrenched camp at Newport News; was made a brigadier general May 17, 1861; was attached to Gen. Butler's expedition to New Orleans; landed at Ship Island, Miss., Dec. 4, and issued a proclamation hostile to slavery, which was at once disavowed by Gen. Butler. Gen. Phelps enlisted and disciplined the first negro soldiers, but was ordered by Gen. Butler to abandon the project, and employ them in felling trees and similar labors; and resigned Aug. 21, 1862, and returned to Brattleboro. He has been vice-president of the Vt. Historical Society since 1868.

Now after learning this, from a standard work, of our candidate, will we, after all, cast our votes for a Republican or Democratic candidate who would be controlled by the lodge? Or will the Americans who love freedom of speech and hope to see the overthrow of the Masonic system, cast their ballots for a man who is, as we believe, right on these subjects? Though there is no probability of election, remembering that all things are possible with God, let your votes go for the right now and forever.

Edward Everett Willey.

How Should a Christian Vote?

No Freemason can be elevated to a high office without inflicting an injury upon the Christian religion. The Masonic lodge is an ingenious device by which infidels seek to assassinate the Christian church. While pretending to serve the church, it is aiming to destroy it by insidious, unsuspected attacks. It was not an accident that Ingersoll figured in the Chicago convention.

Formerly men pretended to make use of the Democratic party for the purpose of serving the people, but Democratic Presidents made use of their office to serve slavery. Men were told that they must vote for presidents who favored slavery in order to keep the Democracy in power. And so now men are told that they must vote for Freemasons in order to keep the so-called Republican party in power.

Men pretend that the Republican party is good; that to maintain it in power is good, and that in order to accomplish this pretended good, we may do the wrong deed of voting for a Freemason.

This is the old jesuitical idea of doing evil that good may come; and it is a doctrine which Masonic politicians have been laboring for years to instill into our American voters.

Bad men when elevated to high office become the vindication of bad men and not of good men. Under the management of the Masonic lodge the man who is chosen for office must favor bad men and not the good. The Masonic lodge could no more favor good and true men than Pontius Pilate, the Roman governor, could vindicate or protect the Saviour of mankind. It is not in the nature of things that a Masonic president should serve the ultimate good of the people, any more than it was in the nature of things that James Buchanan could have asserted and maintained the rights of the Republic in the face of the Rebellion.

The Masonic lodge leads in one direction, and the interests of republican government lead in a directly opposite direction; just as the old slave power democracy and the republic lay in two opposite directions. As civil war followed the antagonism in the latter case, so civil war must follow it in the former case, if the antagonism is persisted in.

It is absurd to pretend that a new party is not better than either of the old ones. It might as well be said that a pair of new shoes is not as good as an old pair. Of all the conservatism of which men complain, that which adheres to an old, corrupt party, is the worst. Slavery could never have been abolished without the intervention of a new party. Neither justice, nor manliness, nor law can be maintained under a party that hangs a few wretched criminals of the lowest class, among whom was a woman, while conciliating and bestowing high office upon high-handed rebels. There is no equality before the law under such a party. No party that conceals under its skirts such a monstrous swindle of the people as the Credit Mobilier scheme, should ever be allowed to furnish Presidents of the United States; and least of all from among men who being in Congress, failed to give the alarm while that swindle was going on. Success to the Republican party means prosperity to Freemasonry, a foreign, aristocratic institution, and a corresponding suppression of American feeling.

No party should claim the respect of the American people that does not shake its skirts clear of Freemasonry. Any pretended statesman who, guilty of the crime of selling himself to the lodge, affects to overlook Freemasonry as an evil too insignificant to demand his attention, is a man of altogether too exalted views to be of any practical use to the American Republic. The more delicate interests of Christian morals and Republican vitality would be trampled in the mire by views so lofty as his.

How should a Christian vote? It is the first duty of the Christian to defend the Christian morals of the country against the attacks of insidious foes. Let Christians first defend Christianity from such murderous attacks as those which are made on it by Freemasonry, and the American Republic will then take care of itself.

It is the duty of the Christian to vote against Masonic candidates for office, on all possible occasions, out of season, and in season, now and forever. If I believe that Anti-masonry is right I am not at liberty to vote for a Freemason, whatever might be the consequence.

American.

Home and Farm.

Cure for Consumption.

We read the following in the Lucknow *Witness*, and, thinking it might do good, send it you for publication:

A correspondent of the Livingston *Press* writes as follows about a well-known plant: "I have discovered a remedy for consumption. It has cured a number of cases after they had commenced bleeding at the lungs, and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought that philanthropy required that I should let it be known to the world.

"It is common mullein, steeped strongly and sweetened with coffee sugar, and drank freely. Young or old plants are good, dried in the shade, and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood vessels also. It strengthens and builds up the system, instead of taking away the strength; it makes good blood, and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada and Europe should publish this receipt for the benefit of the human family. Lay this by and keep it in the house for ready use."

We, the American writer, would add that we were quite prepared to credit the above item about mullein, as we had found it so efficacious for bleeding piles—the cure being almost instantaneous and permanent.—*Evangelical Messenger.*

Have a Drink?—A good and wholesome harvest drink is prepared by mixing oatmeal in water in the proportion of three or four ounces of the meal to a gallon of water. Oatmeal possesses a peculiar aroma, and acts as a stimulant, and is strengthening to the system. Water alone often induces additional perspiration, passing through the pores as through a colander.

Support Them.—Tomato vines should always have some kind of support. The fruit will grow larger, ripen sooner and more easily, and will be better flavored than if the vines are allowed to lie on the ground.

Burn or Scald.—Irish potato, grated, and put on as a poultice, is a soothing and almost immediate relief for a severe burn or scald. As fast as it becomes dry apply fresh, till the pain is relieved.

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GRAIN—Wheat—No. 2		92
No. 3		83
Rejected		66
Winter	97	1 10
Corn—No. 2		35¼
Rejected		33¾
Oats—No. 2		24¾
Rye—No. 2		68
Bran per ton	8	50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	13 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5¼
Lard per cwt		6 75
Mess pork, per brl		18 75
Butter medium to best	12	21
Cheese	6	8
Beans	65	1 40¼
Eggs		9½
Seeds—Timothy	2 30	2 48
Clover		4 25
Flax		1 20
Broom corn	3	9
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattlechoice	4 50	4 80
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
Hogs	4 35	4 75
Sheep	2 50	4 50

New York Market.

Flour	$3 50	8 25
Wheat—Spring	1 11½	1 13½
Winter	1 15	1 26
Corn	50	51
Oats	40	42
Lard		7 15
Mess pork		18 50
Butter	12	22
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—Jesus Christ

EZRA A. COOK & CO., PUBLISHERS, NO. 13 WABASH AVENUE.

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THE AUGUST MEETING.—Elder Browne touches the right chord in his letter on the 9th page. Read it; and then please notice what is here said. The National Board had no meeting last week. Mr. Carpenter, the chairman, is absent on a health-recruiting trip around the Lakes. But he and all the other members of the Board are in favor of the meeting, and Secretary Stoddard, since his return, has taken hold of the matter in earnest. Next week Bro. Ronayne will add his counsel and experience. We hope then, also, to present more at length the plan of the meeting, so far as can be wisely arranged at this time. Careful inquiries about railroad rates warrant the statement that tickets will be sold on all the roads centering here at about the rate of two cents per mile for the round trip, good until September 1st. Some of our hard-worked and poorly-paid lecturers must come without expense. This item is receiving careful attention from Bro. Stoddard, and Elder Browne suggests the right thing to be done for them. The matter of free entertainment is also being arranged. There will be no drawback on this account. There is no reason why this should not be one of our greatest meetings, not perhaps in numbers, but in spiritual power; and, with the Boston meeting, make this year of our Lord 1880 memorable in future story of the "decline and fall of the Secret Empire." We must repeat again and urge the request of last week that PRAYER BE MADE WITHOUT CEASING for the outpouring of the Holy Ghost upon this this meeting and for the defeat of lodge hosts that will soon be pouring in hither from every quarter. Let this request be given out in the churches, let it be remembered at the family altar and in the closet. For who shall stand when the Lord riseth up against them! Read Isaiah 28: 14–22.

MRS. HAYES has been judged worthy by the Christian temperance women of America, of a lasting and honorable memorial for her noble service in the cause of Christian morality. Probably not since our first President has so great and good an influence been exercised in our capital by the mistress of the executive mansion. Appreciating this, a fund is being raised to procure a suitable portrait of Mrs. Hayes to hang in the White House beside that of Martha Washington. The plan at first was to erect a marble drinking fountain in Washington; this has been changed for the more elegant but less popular portrait.

THE COLORED CITIZENS of the United States cannot find in all the list of candidates for the Presidency two men who have from the first been more faithful to their interests than Gen. J. W. Phelps and Hon. S. C. Pomeroy. The former was the first Union officer to appreciate the true situation in the time of war and arm the black man to fight in his own defense. The latter also gained the title of General by his efforts for freedom during the "Border Ruffian" war in Kansas; and during a long and eminently useful career in Congress was always among the foremest to secure to the black man all those rights with which his Maker endowed him. Could their interests be entrusted to better hands?

The European dispatches for weeks have again been threatening war. The Berlin conference, which is mending some matters which the impetuosity of Beaconsfield left out two years ago, has decided on some changes in favor of Greece. The hostility of Turkey may be quietly overcome, and the changes, which are generally desired by the people interested, may be made with only a threat of resistance. If it comes to the worst, however, England or Germany will lead against Turkey, supported by the other powers, except France. The end of such a war would be the extinction of Turkey as a power of any significance; Bulgaria and Roumelia would probably become a united and independent people, while Bosnia and Herzegovina would gravitate toward Austria. The settlement of boundaries would become one of convenience and nationality, instead of the present arbitrary word of a victor. Montenegro also has a grievance, for the few square miles and a seaport which the Berlin treaty gave her have not been freely given up, and the hot-tempered Albanian Turk began last week to reclaim it in battle. The chief of the Montenegrin mountaineers will make his appeal to the Powers, since the Albanians are in Turkish pay. The latest phase of the struggle is a temporary postponement of the end which the Porte knows must come by reopening negotiations under the plea of inability to agree with Greece on the new boundary.

—The *Christian Statesman* adds the following to our knowledge of the personal character of General Hancock. It is known that he has not been successful with his boys who grew to manhood without proper restraints and with an unhappy reputation. The *Statesman* says: "Further statements confirm the intimations already given concerning the moral and religious character of Gen. W. S. Hancock, the Democratic nominee for the Presidency. A soldier who served under him during the civil war, says his profanity in moments of excitement was terrible. The man who blasphemes the name of God in common speech does not reverence an oath, and cannot properly qualify himself for the Presidential office by the inauguration oath. A professedly Christian people have sunk to an alarmingly low state of religious sensibility, when they can elect, as the American people continually do, known and habitual blasphemers to places of authority and trust. If General Hancock should be elected, as we hope he will not, he will not be the first profane man who has sat in the Presidential chair."

AN ERROR CORRECTED.

BY ELDER JOEL H. AUSTIN.

"Many men of many minds," is an old saying, and it is quite true of the reform work. If no harm comes of this diversity, it is well; but I fear the result, where union is so much needed to give strength, and system is so very important to the doing well of this great work.

The first mistake to be avoided is a feeling that it is our own work, and that we are to be aggrandized by it. Rather let the laborer lose sight of self, and forget selfish honors. Let all be lost sight of except who shall do most to advance the cause of Christ. Then jealousies will not arise to divide and weaken the forces. O! let not the "image of jealousy" be found at the entering in of the gate of the Lord's house. It is Christ that is to be built up. O, that all the laborers may be filled with his spirit, forgetting self!

The second error, and one I fear that is productive of much loss to the cause, is that the work can be carried on without funds, or that the spoils of war must be made to carry on the war.

Now, to illustrate, we send missionaries to India to seek the conversion of the Baal worshipers there. Why not say to these men, "Go, be ye warmed and filled, and the blessing of God be with you." It would be said, we are inconsistent unless we send money along with them; indeed, it would be cruel. Or shall we say, Now let us appoint men to go and stand up for Christ against the anti-Christ of Freemasonry. We will vote that they may go, and raise their own support and bear their own expenses; run the risk of losing their own lives; bear the trial consequent upon constant travel and exposure; receive all the contumely and reproach consequent upon opposing a very popular and defiant organization, with all its power to harm the missionary who is supposed to have as good a right to be well thought of as other men. But in this work his name will be cast out as evil, and he be hissed and hooted through the street and made to go out another way to save himself from more personal abuse.

Now it is evident that a man can go in this work without specific appointment. But is not order better? Is not system God-approved? Again, whose is the work to be done? Is not the warfare for Christ? Is it

not for the deliverance of souls from the bondage of anti-Christ? Now no man goeth a warfare at his own charges; and unless by system there is provision made, many will be found as I was after the recent Cedar county annual meeting: after spending nearly a week of hard toil in the interests of that meeting, all that I received in remuneration was from a gentleman, the owner of the hall, and he a Freemason, gave me one dollar. It is true I helped him a little in putting up his lamps, but he believed the laborer worthy of reward. May God bless him.

With me it is a settled fact that money cannot be realized in the work sufficient to make it self-supporting, and it is contrary to all experience in founding mission work. Gather what we can on the field, but there must be a fund. Those may differ from me who have not tried it. I have now been five months in the field, and I know whereof I speak. Let not those who have gone where work and expenses have been provided for, say that they get paid. That is so in several cases when myself and others have helped to raise the means. But in this reform the work must be done without waiting until somebody raises the necessary expenses, and sends for the workmen. We must not wait until the unconverted raise the funds to bear the expenses, and then send for the missionary. It is our duty to send the missionary and bear his expenses, and the work will not prosper as it ought until we do it, and we shall not pray in faith as we ought until our interest in the cause leads us to invest some more largely of the Lord's money in the spread of this gospel of reform. Shall we do it?

Another error is that of sending on appointments a long while ahead. I mean in the regular or continuous work. It has the disadvantage of informing the enemy, and he gets the guns spiked. Now this has been the case in my experience several times in the last few weeks. We engage a church or hall a week or a few days ahead, and by the time we occupy it the enemy has had time to work up opposition and get the building closed or some mischief in readiness. I find the best way is to have a plenty of suitable posters, and then go into the town and commence operations at once.

Again, I will say that in my judgment it is better for missionaries to go out in Gospel order by twos. They need to work together.

It is a pleasure to go among friends where everything is made ready to hand, and win the glory of a well fought battle. But to go among strangers unheralded and work up the meetings, and feel that all the responsibility rests upon the lecturer is a work that but few covet, and yet Paul went into the regions beyond and found a fruitful field that yielded much fruit to the glory of God. Let us seek the regions beyond. For ours is an aggressive work. It is the gospel of aggression that carries the good news into the dark regions of the heathen mysteries of the benighted worshipers of Baal. Shall the missionaries be kept in the field?

Rule or Ruin.

Notwithstanding the Masonic secrecy enjoined in the attempt to carry out the Masonic principles—rule or ruin, death to all opposition—the unpleasantness at the Second Presbyterian church of Chicago got outside the Masonic coterie.

The issue had long been made up, whether the pastor should labor for the cause of the Gospel or allow Masonry to control it to advance a Christless worship. Dr. J. Munro Gibson took the former position, and gave the most entire satisfaction to all truly pious persons composing the congregation. But that would not do, he was not of those described in Prov. 6: 13: "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers." He was not of the material to style a mortal, "most worshipful supreme master."

The Rev. Dr. John Hall of New York, a decided Anti-mason, as he is of every anti-Christ,—whom it is safe to state, is mentally and physically the ablest man in the pulpit in the United States, without a single exception,—Dr. Hall gave Dr. Gibson the highest recommendation, all of which was fully warranted and pre-eminently true. Masonic craft began to take exceptions, to jeer, to peck at, to oppose; for the sole reason that Masonry must fulfill its accursed mission.

I took occasion to send a very worthy Quaker gentleman from Philadelphia to the Second church, and on his return he said he was preceded by several miserable, hard looking, drinking characters, who motioned their hands and were immediately taken up to choice pews; but he himself was summarily snubbed and told to go up stairs or take a back seat, when there were ample vacant pews. I told him there was a brace of lodge men at the front, and asked him if he were a Mason.

"No," he retorted, "what has Masonry to do with going to church?"

I told him he was only an American citizen and would have to learn Masonry or be the dupe of secret knaves.

Said a venerable Hessian in Philadelphia, insane with malice, of a rival, "If I cannot ruin him I will set on him the Masons and Oddfellows and Knights of Pythias and destroy him, for he don't belong to any order." Soon he had the churches banded together to hiss and scout at this rival, and young Philadelphians sent out in theatrical squads over the country to jeer at and play him in pantomime, and declare he had given offence to Masonry.

Previous to Dr. Gibson's departure he was given a certificate complimentary in the highest degree. But, was it complimentary? may well be queried, as the language of the beast is to speak by opposites. The compliment may have earmarks—a word or phrase used may have told that a wily Greek was in the wooden horse. The mission of the beast is to enter its adherents by blasphemy, defying the judgments of heaven, and training them in hostility to Christianity, graduating them in knavery and wrecking them in despair. Its curriculum is the catalogue of abominations. Its ministers stand with gleaming swords at the gate to the world to hedge up the way to the spread of the Gospel over the earth.

All that cunning, craft and deceit could suggest and devise, by men possessed of Satan, has been done for this secret, irresponsible order. Can you cite in history aught but the beastly order of Masonry, that arrogates to itself "Most worshipful supreme master?" Can "haters of God" or "devils in men" dare Heaven with blacker opprobrium? It has a dark and loathsome meaning underlying and couched away. Thessalonians 2: 4 says, "Who opposeth and exalteth himself above all that is called God;" and 7th v., speaking of a similar spirit then latent in men, "For the mystery of iniquity doth already work;" and 9th v., "Even him whose coming is after the working of Satan with all power and signs and lying wonders;" and 10th and 11th vs., "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie." Of course Masonry is a power and so also is Satan, and lying wonders the main capital stock of both. And with all deceptive error in them that perish,—does it not exact all?—to so imbrute a layman or minister in the church, that he could be found crawling near or through the befouling slime of Masonry even at night, to say nothing of strutting the street by day, or playing second fiddler by saying a word favorable to it. Let the church in America drop the foul thing, and it would go into instant putrefaction, and the thousands of lodge halls would be transformed into Sabbath-schools and churches. The church is doing fearful work in drawing over it the Masonic pall of death. To touch, dally or tamper with the unclean beast is offence toward heaven. By word or look to curry its favor is to invoke swift judgments. To be silently indifferent is to ask with Cain, "Am I my brother's keeper?" Abate the lodge and the gambler and dram-seller could not preserve his high-toned respectability by being bolstered up by Masonry, and they would go where good church influences could reach them and make of them good effective Christians.

There is no middle ground for a half way honest clergyman or layman to occupy in this controversy. Silence is moral cowardice; yea, treason to God and humanity. God or Baal is the watchword to be pushed to the pulpit stand. Christ or Belial to be detonated at the church door. Unmask at the threshold to learn if he will spread contagion when within. If Masonry without Christ is preferred to Christ without Masonry, show your colors. Quit sneaking in the dark and come to the light and then come to the truth and be made free.

Masonry, held under a strong delusion exacts that no man shall come into the church but through its blasphemous vows; already it holds the keys to society and the management of state affairs. Satan has a work for it to do and as servants they must perform their allegiance. There can be no more total blindness than when a man can see no difference between following Christ and following after the beast. A Christian has no right to put his head in a place where Christ cannot preside whether it be a Masonic den or a den of thieves. Imported here to overthrow Christianity, good men and able statesmen rose up, sinking their reputation, and grappled and throttled the monster in his dark cavern of infamy and dealt it a mortal wound and crushed it into its charnal house, where those even who had been innoculated with its virus, spotted, ringstreaked and speckled—all refused to own it. But the church had been tainted with the foul leprosy and Satanic spirit of the beast and a new lease of life has been given it; for it has spawned all over the land—and even now is glorying in its shame and breeding corruption throughout the country, and many a good Zwingle is awed into silence at the fearless spirit of Luther braving the contest.

O. S. O.

Masonry, its Direct Tendency to Atheism.

The religions of the earth, as a general statement, are embodied in two great branches, viz., natural and revealed. The former establishes the truth of the latter, without which the latter would have been somewhat inefficient to establish in the mind the being and attributes of God. So again, was the former totally inadequate for the salvation of man. Hence the necessity of a written revelation, proved by prophecy and miracles, to unfold a redeeming system by Jesus Christ and the gift of the Holy Ghost.

Jesus Christ, then, is the foundation and top stone of revealed religion. And though it be revealed that "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made, even

his eternal power and Godhead, so that they are without excuse;" yet the greater necessity is upon us, viz.: "That which we have seen with our eyes, and our hands have handled, of the word of life, declare we unto you," is the testimony of the sacred writers.

Now, this great revelation, or any main feature of it, being rejected, man is thrown far back upon the dark path of mere deism. Now, Masons themselves being judges, Christ is expunged from the Word of God that they may cater to the Jews; and thereby Judaism is rendered far more Jewish; and "Christians" are chargable with selling out Christ to Jews, for less than "thirty pieces of silver." And by "taking away my Lord," they have driven us seceders out of the lodge. For, having taken out the best feature from the "book of this prophecy," "their name will be taken out of the book of life."

A writer in *Zion's Herald* (Boston) in June 10th issue, speaking of the exodus from Europe, closes with these words: "A magnificent future is before us as a nation, if we move carefully," etc. I naturally cry out, I hope it will be so. But it will not if the "magnificent future" depends upon influx of European population and material wealth, leaving out Christ and that "righteousness which exalteth a nation." For if God's children are throttled in class meeting for their honest opinion, and cruelly mobbed for preaching anti-secret righteousness, the question looks a little dark as to our "magnificent future."

Is it possible, that they who are preaching Christ out of the lodge are practically denying him in the lodge, incurring his great displeasure? "He that denieth me before men, him also will I deny before my Father, and before his angels."

Permit me to show, 1. That there is no knowledge of God in the lodge above what can be culled from natural religion, and consequently there is a natural tendency to atheism. "For if the light which is in you become darkness—how great is that darkness!" Why did God in mercy give us the book of revelation? Because, "The fool hath said in his heart there is no God. The object of this book is to restore the knowledge of God by restoring man to God's nature. Now strike out the Christ of this book, as in the Masonic lodge, the only "Mediator between God and man," by which the knowledge of God can be restored; and by this means the knowledge of God is forever lost. Now just at this point you will perceive I proceed upon the ground that the revelation is double: Of the letter to the eye, and to the consciousness by Christ and the Holy Ghost. For "no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "But God hath revealed them unto us by his Spirit." In both these Scriptures the knowledge of God by man is ascribed to Christ and the Spirit alone. Where this has been lacking in any nation, the ruin of that nation or person has been the result—and this is the lack of the Masonic lodge to-day, talk as they may of the "Great Architect of the Universe!" This is your position who are "crucifying the Lord of glory afresh," and are putting him to "open shame," by your unholy connection with a Christless lodge. So by denying Christ the practical and experimental knowledge of God is being effaced from the consciousness of the teachers in Israel; and, down you are sliding upon this inclined plane of atheism and the world is dragged thither after you.

Think me not unkind, dear brother Masons; your souls are of more infinite value than your principles; therefore it is charity for me to "Cry aloud and spare not." I know you are good theists outside the lodge in the pulpit; but alas for you! inside you stand with the cable tow about your necks! But this only aggravates your case. I can only find way for your escape by two paths, either that of consummated ignorance, or by sincere confession. For many good men hold some very bad principles ignorantly, and many bad men entertain some very good principles unwittingly. But no thanks to the bad for the good, and no thanks to the good for the bad that they hold. Such ignorant sincerity is only a shadow of hope. You are really "without hope and without God in the world." Your only hope is in "confessing," "forsaking" sin, and finding mercy through an injured Christ.

But the worst feature of your case is, not only that the knowledge of God is lost, but, secondly, the loss of God himself. I have not space to discuss the difference in the two propositions. Consider that "whosoever denieth the Son the same hath not the Father" (1 John 2: 23). "He that honoreth not the Son honoreth not the Father" (John 5: 23). Brother Masons, I love you still. And some of you love me, though a seceder, enough to take your coat from your backs to shelter me from the inclement storm. Let me then ask you one question: In the light of the above quoted Scripture, how many times can you go into the lodge, practically denying the Son, catering to Jews and pagans, and at the same time "God dwell in you and you in God?" Do you know? You ask, "How many times did you?" I answer but once, after that farce of the mock resurrection.

Here we see then, in conclusion, who are those "false teachers, bringing in damnable heresies, even denying the Lord that brought them."

2. Professed Christians giving character to a Christless system, and responsible for its perpetuity.

3. Judaism rendered more Jewish

4. This is sufficient of itself to account for the "present decline" in religion, and the increase of infidelity and atheism.

Then, "Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame."

Yours respectfully,

STOIKOI.

The Trial of Moral Courage.

But we have only been looking hitherto at one small side of a great subject, at the courage which is tested in times of terror, on the battlefield, in the sinking ship, the poisoned mine, the blazing house. Such testing times come to few, and to these not often in their lives. But on the other hand, the daily life of every one of us teems with occasions which will try the temper of our courage as searchingly, though not as terribly, as battle field or fire or wreck. For we are born into a state of war; with falsehood and disease and wrong and misery, in a thousand forms, lying all around us, and the voice within calling on us to take our stand as men in the eternal battle against these.

And in this life-long fight, to be waged by every one of us single-handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth—the most rare and difficult of all human qualities. For such loyalty, as it grows in perfection, asks ever more and more of us, and sets before us a standard of manliness always rising higher and higher.

And this is the great lesson which we shall learn from Christ's life, the more earnestly and faithfully we study it. "For this end was I born, and for this cause came I into the world, to bear witness to the truth." To bear this witness against avowed and open enemies is comparatively easy. But to bear it against those whom we love, against those whose judgment and opinions we respect, in defence or furtherance of that which approves itself as true to our own inmost conscience, this is the last and abiding test of courage and of manliness. How natural, nay, how inevitable it is, that we should fall into the habit of appreciating and judging things mainly by the standards in common use amongst those that we respect and love. But these very standards are apt to break down with us when we are brought face to face with some question which takes us ever so little out of ourselves and our usual moods. At such times we are driven to admit in our hearts that we, and those we respect and love, have been looking at and judging things, not truthfully, and therefore not courageously and manfully, but conventionally. And then comes one of the most searching of all trials of courage and manliness, when a man or woman is called to stand by what approves itself to their consciences as true, and to protest for it through evil report and good report, against all discouragement and opposition from those they love or respect. The sense of antagonism instead of rest, of distrust and alienation instead of approval and sympathy, which such times bring, is a test which tries the very heart and reins, and it is one which meets us at all ages, and in all conditions of life. Emerson's hero is the man who, "taking both reputation and life in his hand, will with perfect urbanity dare the gibbet and the mob, by the absolute truth of his speech and rectitude of his behavior." And, even our peaceful and prosperous England, absolute truth of speech and rectitude of behavior will not fail to bring their fiery trials, if also in the end their exceeding great rewards.—*Hughes' Manliness of Christ*

ROME AND THE BIBLE.—In Bologne, Oct. 22 1553 the bishops, in response to the questions of Pope Julius III., as to the best means for strengthening the church, gave the following answer: "Of all the counsels we have presented to your Holiness we have reserved the most important for the last, and it is that in all the dominions of Rome the Gospel be read as little as possible, especially in the language of the people. The few texts repeated in the mass is sufficient, and no more should be allowed to be read. Whilst the people were content with this small portion your interests prospered, but as the reading of the Gospels has increased your interests have decreased. We repeat, that this book, the Bible, is that which more than any other has raised against us whirlwinds and tempests. It is, therefore, important to limit and impede its circulation, and truly, if we examine it diligently and compare it with the practices of our church, we shall see a great discordance, and that our doctrine is distinct from and often contrary to the book. What if the people should so understand it? They would not cease to clamor against us, the whole would be divulged, and we should become objects of universal reproach and hatred. For this reason the few pages in the *missal* must be suppressed with care and caution if we would avoid mobs and tumults."

God values us for what we are more than for what we do. He desires that our works should be based on principle.—*Mrs. H. Smith.*

Many a believer has found the world's frown or the world's sneer something which it needs much faith to resist and overcome. It is not in the self-satisfied man, accustomed to think how good and deserving he is, that the primary grace of penitence and humility is likely to be found.

The Jiners.

[We have been requested to print the following which was originally published in the Manchester *Mirror*. Though a burlesque on female opposition to the lodge, there is a vein of truth running through the whole which is utterly condemnatory of the whole secret system.]

THE JINERS.

She was about 45 years old, well dressed, had black hair rather thin and tinged with gray, and eyes in which gleamed the fires of a determination not to be easily balked. She walked into Major Huse's office in Patten's block, and requested a private interview, and having obtained it, and satisfied herself that the law students were not listening at the keyhole, said slowly, solemnly and impressively, "I want a divorce."

"What for? I supposed you had one of the best of husbands," said the Major.

"I 'spose that's what everybody thinks, but if they knew what I've suffered in ten years, they'd wonder I hadn't scalded him long ago. I ought to, but for the sake of the young ones, I've borne it and said nothing. I've told him, though, what he might depend on, and now the time's come, I won't stand it, young ones or no young ones, I'll have a divorce, and if the neighbors want to blab themselves hoarse about it, they can, for I won't stand it another day."

"But what's the matter? Don't your husband provide for you? Isn't he true to you? Don't he treat you kindly?" pursued the lawyer.

"We get victuals enough, and I don't know but he's as true and kind as men in general; and he's never knocked none of us down. I wish he had, then I'd get him into jail and know where he was nights," retorted the woman.

"Then what's your complaint against him?"

"Well, if you must know, he's one of them plaguey jiners."

"A what?"

"A jiner; one of them pesky fools that's always jining something. There can't nothing come along that's dark and sly and hidden, but he'll jine it. If anybody should get up a society to burn his house down he'd jine it just as soon as he could get in; and if they had to pay to get in, he'd go all the suddener. We hadn't been married more'n two months before he jined the Know Nothin's. We lived on a farm then, and every Saturday night he'd come tearin' in before supper and grab a fistful of nutcakes and go off gnawing 'em, and that's the last I'd see of him till morning. And every other night he'd roll and tumble in his sleep and holler, "Put none but Americans on guard—George Washington;" and rainy days he'd go out in the corn barn and jab at a picture of the Pope with an old bagnet that was there; I ought to put my foot down then; but he fooled me so with his lies about the Pope's coming to make all the Yankee girls marry Irishmen, and to eat up all the babies that warn't born with a cross on their foreheads, that I let him go on and encouraged him in it.

"Then he jined the Masons. P'raps you know what them be, but I don't, 'cept they think they're the same kind of critters that built Solomon's temple and took care of his concubines; and of all the darned nonsense and gab about worshipful masters and squares and compasses, and sich like, that we had in the house for the nex six months, you never see the beat. And he never outgrowed it nuther. What do you think of a man, 'Square, that'll dress hisself in a white apron, 'bout big enough for monkey's bib, and go marching up and down, making motions and talking the foolishest lingo at a picture of George Washington in a green jacket, and a truss on his stomach? Ain't he a loonytick? Well, that's my Sam, an' I've stood it as long as I'm goin' to.

"The next lunge the fool made was into the Odd-fellows. I made it warm for him when he came home and told me he'd jined them; but he kinder pacified me by telling that they had a sort of a branch show that took women, and he'd get me in as soon as he found out how to do it. Well, one night he come home and said I'd been proposed, and somebody had blackballed me. Did it hisself, of course. Don't want me round, knowing to his goings on. Of course he didn't, and I told him so.

"Then he jined the Sons of Malta. Didn't say nothing to me about it, but sneaked off one night, pretendin' he'd got to set up with a sick Odd-feller; and I'd never found it out, only he came home looking like a man that had been through a threshing machine, and I wouldn't do a thing for him till he owned up. And so its gone from bad to wus, and from wus to wusser, jinin' this and that and t'other, till he's Worship Minister of the Masons, and Goddess of Hope of the Odd-fellers, and Sword-swallower of the Finnigans, and Virgin Cereus of the Grange, and Grand Mogul of the Sons of Indolence, and Two-edged Tomahawk of the United Order of Black Men, and Tale-bearer of the Merciful Manikins, and Skipper of the Guild of Catherine Columbus, and Big Wizard of the Arabian Knights, and Pledge-passer of the Reform Club, and Chief Bulger of the Irish Machinists, and Purse-keeper of the Order of the Canadian Conscience, and Double-barreled Dictator of the Knights of the Brass Circles, and Standard-bearer of the Royal Archangels, and Sublime Porte of Onion League, and Chambermaid of the Celestial Churubs, and Puissant Potentate of the Petrified Pig-stickers, and the Lord only knows what else. I've borne it and borne it, hopin' he'd get 'em all jined after a while, but 'taint no use; and when he come home last night, and told me he'd got into a new one, and been made Grand Guide of the Nights of Horror, I told him I'd quit; and I will."

Here the Major interrupted, saying: "Well your husband *is* pretty well initiated, that's a fact; but the Court will hardly call that good cause for a divorce. The most of the societies you mention are composed of honorable men, and have excellent reputations. Many of them, though called lodges, are relief-associations and mutual insurance companies, which, if your husband should die, would take care of you, and which would not see you or him suffer if you were sick."

"See me suffer when I'm sick!" "Take care of me when he's dead!" Well, I guess not; I can take care of myself when he's dead; and, if I can't, I can get another. There's plenty of 'em. And they needn't bother themselves when I'm sick, neither. If I want to be sick and suffer, it's none of their business; especially after all the sufferin' I've had when I ain't sick, because of their carryin's on. And you needn't try and make me believe it's all right, either. I know what it is to live with a man that jines so many lodges that he don't never lodge at home, and signs his name, 'Yours truly, Sam Smith, M. M.; I. O. O. F.; K. O. B.; K. of P.; P. of H.; R. A. H.; I. P.; K. of X.; N. C.; L. E. T.; H. E. R.; R. I. P.; X. Y. Z., etc.'"

"Oh, that's a harmless amusement," remarked Mr. Huse.

She looked him square in the eye, and said: "I believe you are a jiner yourself!"

He admitted that he was to a certain extent, and she rose and said: "I wouldn't have thought it. A man like you, chairman of a Sabbath school, and superintendent of the Republicans! It's enough to make a woman take pisen. But I don't want anything of *you*. I want a lawyer that don't belong to nobody nor nothin.'" And she bolted out of the office, and inquired where Capt. Patten kept.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., July 22.—The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—Rom. 8:18.

FRI., July 23.—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.

SAT., July 24.—As many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

SUN., July 25.—I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

MON.; July 26.—Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out.—Rev. 3:12,

TUES., July 27.—Beloved, if God so loved us, we ought also to love one another.—1 John 4:11.

WED., July 28.—Hold that fast which thou hast that no man take thy crown.—Rev. 3:11.

Reform News.

Report of Work in Iowa.

FROM MAY 13TH UNTIL JUNE 28TH.

Believing that there are many friends of the mission work in which I am engaged that would be encouraged by a report of the work, and as they are doing something to support it, it is due that I should render a general statement at least. There are others also who may have a more correct idea of the work and its need. I also wish to correct what seems to me to be an erroneous idea in reference to the means, and manner of carrying forward this great reform.

The question of loss, and gain, "what shall it profit?" is one of constant recurrence. And so it is in this business. What shall we have therefore? What are the returns for the outlay?

Much light has been sown at least in the distribution of nearly a thousand *Cynosure* supplements, and nearly two thousand pages of tracts, and one hundred and fifty copies of the *Cynosure*, being those saved up for a good use by brother N. Bourne of Cedar Rapids. It would have been to any one a delight to have seen how eagerly they were sought for by those who had never seen the paper. I distributed them at the lectures, and in the cars when opportunity presented, endeavoring always to bestow them where their light would be appreciated, always having in my pocket a few tracts and supplements and a *Cynosure*. I have been constantly coming in contact with those who were glad to learn that somebody dared to oppose the great evil of secretism, and often it has been said to me, "I should think you would be afraid of losing your life." Thus showing the estimate that many put upon the institution of Freemasonry—a thing dangerous if disturbed, and destructive if let alone.

Immediately after the Cedar county meeting, I took my course westward to Cedar Rapids, and upon consultation with workers in the reform, I decided to forego the pleasure of attending the annual meeting of the corporate body in Chicago; but rather go to the destitute portions and carry this Gospel of reform into the regions beyond.

From Cedar Rapids I went to Western, and to Shueyville, and brother A. T. Curtis, a veteran worker, spent two days with me, endeavoring to raise funds to carry the work into the dark places of the earth, and we were glad to have received two half dollars. Let no one think that these people are not interested in this reform work, for we know they are.

From here brother Curtis took me near Ely, in Lynn county, to that old veteran whose record is in heaven as well as on earth, and who when he prays "Thy kingdom come,"

he sends some money along to bear the expenses of the coming kingdom. I believe God loves the men who pray with their money, and brother J. C. Bartholomew is one of those men. Being helped by these brethren I was enabled to go on my way to bear company with S. M. Good of Des Moines. Along this route I find many places open and hall rent very reasonable; but the church guns are spiked, so they can not be used in any specialty on the enemy. I met brother Good at Ridgedale M. E. church on June 7, and found him to be a man whose whole heart is stirred at the gross idolatry into which the people are fallen; a man fully competent to make the truth of his testimony against Baal worship felt wherever he goes. And if those whom God has put in charge of his husbandry will pray with their money to support the missionary, brother Good is ready and willing, at the sacrifice of home comforts and in peril of his life, to go and bear the message of God's truth.

I can make mention of but few of the many whom we found alive in the cause, and by whom we were greatly refreshed, as was Paul, for like him we were carrying this gospel into the "regions beyond;" that is, with but a few exceptions, we worked up our own meetings. We found a genial and welcome home at Pella with brother John Talbot, who went with us to Lynnville, and here we find brother J. McCallum and T. K. Bufkin, who is doing much for the cause of reform, and is not ashamed to let generations to come know that he was identified with the work, having named a young son Edmund Ronayne Bufkin. At this place we had a little Masonic argument in a shower of eggs, which shows how badly the Masons felt beaten by the convincing power of the degree work. It is a certain indication when one leaves argument and begins personal abuse, and calls names, that they feel that their cause is lost, and such testimony is cumulative against Masonry.

Our last meeting was on Sabbath afternoon at Granville. Here we had engaged the M. E. church for three "illustrated lectures," but were locked out. On Sabbath afternoon it had been announced that I would lecture on the religion of Freemasonry, but the M. E. church could not be had, nor the U. B. church. They said they were afraid it would injure their influence for good. So I was about to deliver the lecture in the street from brother Bufkin's wagon; but at this moment the threatening shower began to send its big rain drops down on a good audience of men and women who were waiting and standing (for there were no seats) outside, and in front of the U. B. church. But they meant to have the lecture, and repeatedly said, "Go on. Go on. We will stand the rain if you can." But at this juncture the Lord provided by putting it into the heart of the lady who kept the hotel to open two large front rooms, and bid us come in. (It reminds me of what Jesus said, if these should hold their peace the stones would cry out; so when the churches are closed against the dissemination of truth and light, God provides other means.) We had a good hearing and Masonry got well ventilated. There was a keen relish for supplements and tracts. The M. E. minister here is full of sympathy with Masonry. The Brethren minister, brother Willy, is cut and out in opposition to secretism. His church needs more zeal in the cause.

From this place Bro. Good and myself turned our way homeward, he having worked the degrees of Masonry eighteen times in the last three weeks. Having been up until past midnight and several times traveling nearly all night to reach other work, and sometimes passing along another way as did Christ and the disciples, when the followers of anti-Christ are lying in wait.

I find on my return home that I have been gone forty-six days, and traveled over eight hundred and ten miles, gave twenty-three lectures and five sermons and received thirty-three dollars and three cents and paid out twenty-seven dollars and sixty-one cents; leaving me five dollars and forty-two cents. "No man goeth a warfare at his own charges." Shall the work go on? It is for you, brethren, to say. Can you pray for the coming of the kingdom of heaven without something to bear expenses, and the great anti-Christ of secretism in its idolatry is in the way? Light on Masonry will hasten Christ's coming. Will you do your part?

JOEL H. AUSTIN.

PREPARING FOR THE STATE CONVENTION IN WISCONSIN.

BURLINGTON, Wis., July 12.

An eight miles ride across the country brings me here at 6:45 A. M., to find the train four hours and thirty minutes late. The valley through which we passed is beautiful beyond description. Pastures, meadows, grain fields, and herds of domestic animals, orchards, country residences, with occasional groves of native oaks are prominent features in the lovely landscape. The weather is hot and crops of all kinds rapidly maturing.

Sabbath I spent at Delavan, which Bro. Ronayne and others will remember as the scene of one of our most stirring conflicts. As I passed along the shaded walks of that peaceful village I could scarcely conceive the possibility of a lurking foe, or realize the presence of the elements of a disgraceful mob, cloaked in secrecy and intermingling with the intelligence and respectability of the professional and business men of the town. A stranger would be slow to admit the possibility of an outrage upon the boasted liberty of free speech in a place like Delavan. Yet facts of which, with many others, I have a personal knowledge, compel the admission of the "serpent's" presence. Seduced by delusive arts from the light into caverns of darkness, fused into one body by "the spirit of evil," bound together by oaths as strong and as hellish as ever emanated from "the father of lies" a chosen few disgraced themselves and their city by breaking windows and pelting some of the best citizens of Delavan and of Wisconsin with eggs, because they dared to unveil the hideous statue of their pagan god before the people. No doubt the authors of this atrocity are heartily ashamed of the execrable insult committed in the name of Freemasonry, but some continue their secret worship of the idol whose magic touch transforms them into beings capable of doing what uncivilized pagans would scarcely attempt.

The pulpits of Delavan unquestionably disprove such "rash and inconsiderate" acts, but they seem to be guarded by their occupants against any who would be likely to venture a protest against the "secret empire." Themselves silent as "monumental brass," they stand in "awful dread" or willing vigils to "guard against the approach" of tainted antis, and to "see that none pass or repass the consecrated steps without the worshipful master's permission." Far be it from me to "bring railing accusation against" my brethren in the ministry, but when I see them "tyling the lodge" at the pulpit steps, I can not resist the conviction that they are sinning against the "body of Christ," and grieving the Spirit whereby their hearers should be sealed unto the day of redemption. Do you not block up the way of some, at least; and are you not in danger of being considered by weak minds (if you please) as following for "loaves and fishes" in the popular current, when Christ has need of your plain testimony.

(*Continued on 9th page.*)

Correspondence.

KEEP THE TRUTH A-BLAZING.

YARMOUTH, Me.

EDITORS CYNOSURE:—Many years have passed since I became convinced that secret societies were especially dangerous to the welfare of any community in which they might be situated. Freemasonry more so than any other oath-bound society, excepting the Jesuits. Since last March I have been a constant reader of your excellent paper; its contents quicken and strengthen all my former convictions and conclusions produced by practical observation of the workings of Masonry and Odd-fellowship, and by reading Bernard's "Light of Masonry," Finney on Masonry, "The Broken Seal," by Greene, and other works of a similar character.

My father was a Mason and to some extent spoke in its favor when Masonry was assailed, yet he did not attend the lodge, nor pay dues, for some fifty years before his death; nor did he ever advise his sons to become Masons. He bought Morgan's book exposing Masonry, and allowed his sons to read it, but would not confess nor deny its statements. He loaned it to a Masonic neighbor, who burned it. My father was much displeased about that, saying, "It will lead the community to believe the book is true."

When I was converted to Christ and adopted his religion forty years ago, I saw that he did nothing in secret; nor did he confide any doctrine purpose or plan to his church to be kept a secret, but all to be proclaimed, taught, witnessed, circulated to all and for the benefit of all.

I was so made up—and I thank God for it—that I must speak and act my convictions of truth as soon as I form a conclusion. Grace, and the righteousness of faith, only strengthened and directed this element of mind, and I have often found it duty in the social relations of Christian life, and, for more than thirty years, as a Gospel minister, to speak out in decided tones against all secret societies, even temperance secret societies. However good the object, the measure is bad and must prove disastrous. I have never shunned to denounce all secretisms in the pulpit and out, though it has often brought condemnation from "oath-bound" friends and their "cousins."

In our meetings thirty years ago, when a lodge man (Odd-fellow or Good Templar) was converted he immediately withdrew from the lodge, and without being asked to do so. His convictions were begotten by the Holy Spirit that Christ called for separation from such institutions. But the consciences of men have been tampered with by a "liberal gospel," an adulterated religion, in the hands of worldly and oath-bound men. So converts to the churches are now made without materially disturbing the consciences, connections or habits of men, unless they have been drunkards or pugilists.

OUR DUTY IS PLAIN.

"Come ye out from among them," says the inspired apostle. It is the Christian's duty to obey. If converted to Christ while joined to the lodge, "come out." If beguiled to join them after conversion, you soon find Christ is not there; "Come out." Follow the voice of the Good Shepherd.

Some years since I was a member of a State Christian conference, when one of its ministers was beguiled into a Masonic lodge.

At the next conference session I offered a burning resolution embodying the anti-Christian character of Masonry, and a condemnation of it. This led to a sharp and profitable discussion, all agreeing with the resolution except the ensnared brother. Yet there were so many "sore-toed" and "policy men" that dare not vote as they talked, it was not carried. But I have not ceased to circulate books and tracts against Masonry, though I have been much reproached for it.

I am thankful to God that he has some men who are not afraid to attack and expose the most gigantic sins even when "hand joins in hand" to popularize them. I was at the Boston convention of the N C. Association, last March, saw the "dumb show" and the action of the Masonic lodge mob in Music Hall. The action of the Masons and their allies—the Boston police—gave a convincing argument as to the character of the institution. The convention was a decided success.

I. C. Welcome

From Massachusetts.

East Boston, July 7, 1880.

Dear Cynosure:—Believing that you are always glad to hear from those who are friendly to the cause of truth and reform, allow one who is interested in this progressive work to offer a few words, perchance they should find room in your columns, they might add some word of encouragement to those who are giving their time, talents and influence in battling down the most iniquitous system of the age.

That there is an increase of interest in this reform work at the East is evident from the fact that a meeting was called for in Worcester on the first of April to adopt a constitution and by-laws for a Massachusetts anti-secret society. In response to this notice, I can say that I am in hearty sympathy and accord with every righteous measure which will advance the interest of this society, and confidently believe that the work which began in Boston a few months ago will continue to enlarge, and the sunlight of inquiry spread and put to flight the darkness and error which has too long swayed its blighted influence over this fair land of ours.

It is only within a few years since that I made myself better acquainted with the institution of Freemasonry (so-called), but for more than twenty-five years my mind has instinctively repelled the very nature of all secret associations, and have firmly advocated against them. Since becoming a subscriber to the *Christian Cynosure* I have found that the doctrines it inculcates as coinciding with my previous views. I am doing some personal work, as my means will allow, to advance the cause by distributing tracts and otherwise as opportunity offers, believing that my personal effort in this direction has saved more than one young man from being led into this pitfall of iniquity.

In the month of March it was my privilege to be at the opening meeting of the National Christian Association assembled at Chambers Street church, Boston, and also the following meetings at Horticultural and Music Halls. I was rejoiced as well as anticipating, to find the doings of the meetings characterized by such a Christian spirit, intelligence and development of personal piety as pervaded the members of the Association, and the bold stand they were taking in confronting so powerful and dangerous an element. I could but observe at the evening meetings that anti Christ fully demonstrated its true character; that the Masonic fraternity was bristling with rage at the exposition of its own foolish ceremonies.

In my travels everywhere I have experienced this same unholy spirit, but I have never faltered in exposing the infamy of this institution of Freemasonry, although it may call forth frowns and a spirit of hatred from its slavish adherents. Sometimes persons are found who are in sympathy with this reform, but many seem to have an impressive dread of its nature or timid fear to be known as favoring or taking any part in this cause, seemingly aware that it might make them unpopular, or for fear it might derange their business, or perhaps by such a course they might offend their friends From my own observations and inquiries I have reason to believe that many who have been drawn into the lodge are disgusted with what they have passed through, and would gladly break the chain which holds them in servitude by their blasphemous obligations, but have not of themselves the moral courage to come out and renounce and denounce its claims and obligations.

Is it not sad to contemplate (and a fact which cannot be denied) that where the lodges are alive and active the churches are spiritually dead? Can the Christian church ever expect to come up to her high calling and be able to flood the world with righteousness, as is her privilege, when ministers and laymen offer their worship to such an idolatrous system of paganism? If the Christian church would wipe out this foul blot which has stained her character and paralyzed her usefulness, were united on this question, she would be able to drive this syren monster to the wall; but so long as Satan can boast for its support the ministers and members of Christian churches to give his cause respectability, popularity and power, so sure will he continue to hold the fort.

Whilst some poor apostate Christians or their infidel friends are busy at work swearing into the lodge their deluded subjects to its barbarous death penalties, a few faithful men and women are engaged in doing a noble work in disseminating light on the character of this institution of modern infidelity. Although progress in this reform may seem to be slow, yet I believe our Christian friends who are engaged in this reform, by the evidence of their faith in God, who is their help in righteousness, can take courage from what they have seen and heard that the enemy is aware of the constant and persistent march on their works. These little leaflets which are flying over the land will soon cause havoc in their ranks. May the Lord guide his people in wisdom in devising the best means to accomplish this end; that they may be aided in their endeavors in battling for the right until this giant enemy shall be routed from the church of Christ; when she shall stand forth all glorious with victory written on her banners; when the sceptre of righteousness shall herald in the crowning triumph of the Gospel of our Saviour who redeemed us, and who is now our Intercessor. God is love, and in his service there is perfect freedom.

Yours for the truth,

Stephen Grover.

"Fear Not, Little Flock."

Fort Scott, July 7 1880.

Editors Christian Cynosure:—Beloved in Christ, permit me to express a few thoughts through your excellent paper. I am satisfied that the character, spirit and work of secretism—Baalism (the Beast, Rev. 16: 13, 14) is the same everywhere. It is the "antichrist," the "powers of darkness." This power is working here with all its stock in trade. Whisky men, secret men, with dead, proud, worldly-minded secret churches, are all seeking our overthrow and ruin. They do this work in many ways: by sowing discord and division among our friends and the members of our church; by leading others away from the truth, the "narrow way," to follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2: 2); and so they backslide and turn to be our enemies because we tell them the truth. (Gal. 4: 16.) They seek to cast shame upon our good name and cause, by slander, vile and abusive names, such as, "Old cheapy," the "cheap church," stating that it was made up of all the "lowest and offscouring of the city." And this without any reason, only that we were a poor, honest, hard-working people, and do not believe in making money through deception, or putting on "airs" in pride and vain show. They send vile, evil men and women into our congregations; and then make such evil reports as to injure our good cause and name, and so wear us out. In order to divide and destroy the church and our cause here, they seek to slander me in every possible way, and so destroy my influence, and thus reach all they can through prejudice. The M. E. church is especially busy in this matter. Secret men say, "let us alone and we will help you." Thus they seek to intimidate our weak and struggling members not to oppose them; or rather, not to be true to Christ, but compromise with the "beast," the devil (Mat. 4: 8, 9). They send large numbers of reckless, wicked young men and women to our meetings in order to disturb us and worry us out, and then refuse us "police" help. Leading men have said that they (secretists) "would pay all expenses" if their dupes got into trouble. Thus using the lewd fellows of the "baser sort" (Acts 17: 5) to do their devilish work. Like the "Jewish lie" about Christ's resurrection: "Say ye, his disciples came by night and stole him away while we slept, and if this come to the governor's ears, we will persuade him and secure you."

We have some loyal Christians here, true to Christ and his cause. Oh! may God send us help, deliverance, and salvation. Pray for us, all ye earnest, true people of God, that he will give us victory. Alone here with God and a few sincere hearts, we have stood against these dark powers for five long years. Through the grace of God, and the help of many dear, tried friends from the North and East, I cannot tell you what battles we have fought and victories won! They are in the great "book of remembrance."

But this is no time to stop, or let the work go down. No, dear brethren, ours is a common cause, and we must unite our hearts and hands together. How we need Ronayne, Rathbun, or Prof. Blanchard here! In the name of our God we would take the "fort," and turn the enemies guns upon themselves.

O ye Christian men of Kansas, and all that hate Baalism, let us arouse ourselves! To arms! and on to the battle! Let us stand united against this deadly foe, this anti-Christ, that is laying the fair fields of our Zion waste and desolate. Let us put our money and influence where it will do the most good for the cause of truth. Do not cower or falter before the enemy, and the God of battles will give us the victory. See our brethren—God's hosts in Boston—mobbed! But see them stand!—God's invincibles! And so the good seed was sown, and the harvest will be gathered.

Secret men everywhere are supporting secret ministers, and helping to build secret churches. Why, then, should not all anti-secret men support true anti-secret ministers, and build anti-secret churches? Why not? And patronize anti-secret papers and publishing houses? Then indeed we shall make our power felt. And we shall put into the hands of good, true men, means which, under the blessing of God, will accomplish a great work in this reform of pulling down these strongholds of iniquity. We have to-day many strong, true, and talented men, who have very little o

no support, while sycophants and impious frauds receive from $1,000 to $10,000 a year to deny Christ. And can good, true Christians and anti-secret men give these time-serving men money to help on this evil? God forbid.

Yea, let us be a unit, and rally for God and the right, until victory shall perch upon our banners.

Your sincere brother in Jesus,

J. A. RICHARDS.

FROM RUSH COUNTY, INDIANA.

CARTHAGE, Ind., July 7, 1880.

EDITOR CYNOSURE:—We write to express our sympathy with and interest in the objects and work of the N. C. Association, with which we became acquainted through the lecturer, Bro. Cook, and the *Cynosure*. The latter we have only had the last six months, but we value it highly both on account of the excellent general reading it furnishes, and its opposition to, and exposure of the hidden works of darkness amongst the secret orders of our country. We desire to aid with our prayers and active co-operation all who are engaged and are willing to engage in a true Christian spirit in this work. As we have been agitating the subject, we have found that many appear to be controlled more or less with the spirit of secrecy both inside and outside of the orders, who were in a great measure ignorant of the true animus of Freemasonry; so our work often seems to be to labor to interest and enlighten by showing the sinfulness and direct antagonism of secrecy in its popular forms to everything that is truly good in the family, the school, the church and the state. One great difficulty is, that many who appear to see the truth and admit it privately, have not the moral courage to come out on the Lord's side.

We hoped that the notice of the Boston convention would have been published at least in periodicals representing such churches as condemn secret orders in their rules of discipline, as the Friends and some others. Would not editors, preachers and teachers do well to remember the Bible declaration, that the watchman that sees the danger and warns not his brother becomes guilty of his blood? (Ez. 3d.)

We intend to renew our subscription and hope to send several other names as soon as we get a little farther with the urgent summer work. We will be glad of the privilege of supporting and voting a ticket founded on a true republican, Christian basis.

H. & C. A. CLARK.

OUR MAIL.

Linus Chittenden writes from Lyndon, Osage county, Kansas, sending his regards to all, he writes:

"I am starving for the Cynosure yet I am in good health and stumping the old handmaid as best I can. I find a good Anti-masonic element here. I expect to go further west before long."

A. E. Jenks, Cheshire, Mass., writes:

"I am glad to unite with the lovers of truth and righteousness. My faith is strong that lodgeism will go to the wall. I am glad Bro. Ronayne is coming to New England again. I hope a great amount of good will be accomplished. We want to be well informed about our national officers. Do not want any secret lodge men, they are the ruin of the world. I hope every voter will do his duty."

John Swickard, Hope, Franklin county, Ohio, writes:

"I have taken the Christian Cynosure about four years and I think much of the good news we get when we read it. I receive it as a good Christian paper. I believe it has saved four of my boys and many others in my neighborhood from ever giving their influence to any secret combination. * * I am well paid for my subscription. I hope and pray that the Christian Cynosure may accomplish its end.

I have been waiting a long time to see a report of a lecture we had in New Albany, Franklin county, O., and none has been published so I will say something about it.

Near the last of September, 1879, Rev. Geo. Richey and President Scott of Alexandria, Licking county, O, came to our village and gave us three lectures two on Masonry and one on Odd-fellowship. We had a full congregation of respectful citizens and good order and first rate lecturing. Our friends learned something of secrecy which they never dreamed about. There was some squirming but I believe much good was done. Rev. Geo. Richey, our lecturer, and President Scott are the right men in the lecture field, we hope to have them again in the fall.

I believe no holy Christian can belong to any secret organization. I further believe that preachers and members who belong have backslidden or never had religion. I am in for reformation in church and state. I am a United Brethren in a full sense of our law on secrecy."

We are glad to see preparations commenced for fall lectures against the secret orders.

A. J. Loudenback, Glidden, Iowa, writes:

"I am bound to have a lecture here this fall if I can. * * If the Lord is willing I want the American party to have a ticket to show their strength. If we could be organized, we have a good many Anti-masons."

R. A. Cullor, Unionville, Mo., writes of earnest work in his locality and an Anti-masonic organization with thirteen members. He says that they claim victory or death in their community.

Mrs. E. S. Sutphen, Evansville, Wis., writes:

"I am still in sympathy with the reform in which so many noble Christian men and women are engaged and which the Cynosure so ably advocates. I have recently distributed a goodly number of papers and tracts where I trust they will do good. I will try to get some subscribers to the Cynosure. May the Lord bless every effort put forth in this reform in the spirit of Christ, until secretism shall hide itself in the pit from whence it came."

M. L. Worcester, Kingston, DeKalb county, Ill., writes:

"The Cynosure is doing much good in this region of darkness which has been made much more 'gross' by the influence of secret lodgery. I consider the moral darkness that is settling down upon this American people equal to the physical darkness that troubled the Egyptians at the time of the escape of the house of Israel from bondage. They could feel it."

T. A. Humphreys, Wisconsin, writes:

"I think every minister of the Gospel ought to take firm ground on this most important question."

Elder Joel H. Austin writes of a good meeting in Pella, Iowa, where he lectured on the religion of Freemasonry, he says:

"I feel that God has done a great work here. I will send in a report soon."

In another communication he writes:

"The Lord is with us in the work. We feel very much encouraged. It seems as if the whole country is waking up to investigate the dangers of a secrecy government. At the last place where Bro. Good and I worked the degrees the young men are to form an open lodge as soon as they can secure a few books of instruction. We have been opening lodges of instruction every night for nearly a month."

Sabbath School.

LESSON V.—August 1, 1880.—THE CALL OF ABRAM.

SCRIPTURE.—Gen. 11:31-12:10.

31. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go unto the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3. And I will bless them that bless thee and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9. And Abram journeyed, going on still toward the south.

10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

[From the Lesson Commentary.]

"Terah took Abram his son"—The prime motive to this change of abode was the call to Abram recorded in the next chapter. Moved by the call of God, Abram "obeyed; and he went out not knowing whither he went." Heb. 11:8. But Terah was influenced by other motives to put himself at the head of this movement. The death of Haran, his eldest son, loosed his attachment to the land of his birth. Besides, Abram and Sarai were, no doubt, peculiarly dear to him, and he did not wish to lose their society. The inhabitants, also, of Ur had fallen into polytheism, or, if we may so speak, allotheism, the worship of other gods. Terah had himself been betrayed into compliance with this form of impiety. It is probable that the revelation Abram had received from heaven was the means of removing this cloud from his mind, and restoring in him the knowledge and worship of the true God.—Murphy.

"To go into the land of Canaan"—Prayerful intercourse with the true and living God, also, while it was fast waning in the land of the Chaldees, seems to have been still maintained in its ancient purity in some parts of the land of Canaan and the adjacent countries. In the land of Uz, a Shemite, perhaps even at a later period, lived Job; and in the neighboring districts of Arabia were his several friends, all of whom acknowledged the true God; and in the land of Canaan was Melchizedek, the king of Salem, and the priest of the most high God. A priest implies a considerable body of true worshipers scattered over the country; accordingly the name of the true God was known and revered, at least in outward form, wherever Abram went throughout the land.—Murphy.

While the most exemplary marks of respect are due from children to parents, yet parents themselves may sometimes be called to follow their children as leaders, when they have obtained clearer light as to the path of duty, and go forth at the evident call of God. But even in such cases a proper spirit of filial reverence will give as much precedency as possible to parental action.—Bush.

"Unto a land that I will show thee"—If God loves, and has mercy in store for us, he will not suffer us to take up our rest anywhere short of Canaan, but will graciously repeat his calls till the good work begun be performed, and our souls repose in God only.—M. Henry.

A Christian when he is called must for the sake of God leave joyfully his fatherland. He must forsake all that he loves, and all that is pleasing to him in the world; he must follow God obediently, and only where he leads.—Ostrander.

Will bless thee and make thy name great"—The Jews and many tribes of the Saracens and Arabians justly own and revere him as their progenitor; many nations in the East exceedingly respect his memory to this day, and glory in their real or pretended relation to him. Throughout the visible church he has always been highly venerated, and even now Jews, Mohammedans and many Gentiles vie with each other and with Christians who shall most honor this ancient patriarch. Nothing could be more improbable at the time than this event; yet the prediction has been fulfilling, most exactly and minutely, during the course of almost 4,000 years.—T. Scott.

"In thee shall all families of the earth be blessed"—The promise is twofold, general and particular. Generally it is true that Abram's seed was for centuries the sole depository of God's objective revelations, and that knowledge of God which was confided to them has by them been spread to all nations. But that which was the special blessing to Abram's race has also, springing from that race, become the universal blessing to mankind. Of him, "as concerning the flesh, came Christ."—E. H. Browne.

"Into the land of Canaan.....they came"—In contrast with the previous journey, when they started for Canaan, but paused at Haran, it is now stated that they persevered and reached the land which was their goal. Note, 1. Those that set out for heaven must persevere to the end, still reaching forth to those things that are before; 2. That which we undertake in obedience to God's command, and a humble attendance upon his providence, will certainly succeed and end with comfort at last.—M. Henry.

"The Canaanite was then in the land"—Nothing was more natural than that Moses should advert to a circumstance so well calculated to try the faith of the patriarch as that of finding himself surrounded by a profane and abandoned race, hostile to his religion, and disposed to show him no favor.—Bush.

He found the country peopled and possessed by Canaanites, who were likely to be but bad neighbors and worse landlords; and, for aught that appears, he could not have ground to pitch his tent on, but by their permission: thus the accursed Canaanites seemed to be in better circumstances than blessed Abram. The children of this world have commonly more of it than God's children.—M. Henry.

"An altar unto the Lord"—We perceive a striking contrast between the conduct of the men of the world and that of the Lord's servants. The former no sooner find a fruitful plain than they embark in building a city and a tower to perpetuate their fame. The first concern of the latter is to raise an altar to God. It was thus that the new world was consecrated o Noah, and now the land of promise by tAbram.—Bush.

"Abram went down"—He was in the very place in which God had set him; and, evidently, he received no direction to leave it. True, the famine was there; and, moreover, Egypt was at hand, offering deliverance from pressure; still, the path of God's servant was plain. It is better to starve in Canaan, if it should be so, than live in luxury in Egypt.—C. H. M'Intosh.

The Christian Cynosure.

CHICAGO. THURSDAY JULY 22, 1880.

The Great Debate in the Reformed Synod.

As time passes the importance of the discussion of the question of lodge fellowship in the Reformed church is more and more manifested. The letter and appeal of the president of Hope College, Michigan, to which reference was made last week, show that on the part of the leaders of the Masonic opposition to church purity there is a strong apprehension of division, and one which will not long be delaved. A prominent writer for the *Intelligencer*, who intimated that there was something extremely bad about Mr. Ronayne besides his knowledge of Masonry and his ability is exposing its shams, which must explain the cause of the mobs in Music Hall, Boston, has also a word to say to the brethren who are asking for the banishment of the lodge anti Christ from their communion tables. "If they be true men," writes he, "as we believe they are, and will not allow themselves to be used by adventurers and aspirants who would serve personal ends by working upon their conscientious convictions," etc, etc. That is, in listening to Mr. Ronayne as some of these brethren have been doing; in reading the *Cynosure* and reform publications, these brethren have been putting themselves under a dangerous and deceptive influence which is really at the bottom of all the trouble in the Reformed church. Such a compliment to the ability and discernment of such men as Prof. Phelps and Messrs. Lepeltak, Winter and others, is certainly very soothing and beautiful. These men of profound convictions and stalwart integrity to Christ need no advice from us respecting their duty. The Lord whom they serve amid scoffing and opposition will give them wisdom and fearlessness in the discharge of their high trust.

We wish, however, to refer again to the reported debate.

Rev. Cornelius Brett, who had been a member of the Union League, spoke as follows during his remarks, which shows in how little regard the Masonic oaths and ceremonies are held in some minds. In this case there is certainly a remarkable moral stupidity, to say the least. In the judgment of such minds Masonry is safe:

> You may regard this testimony of those who expose the order as true. But we put this testimony against the testimony of other men as good. They say upon their honor as Christian men and ministers, we have been in the order, we have climbed to the seventh degree; but we have never found anything in the order incompatible with Christianity. Now the Synod cannot with this divided testimony, decide against these beloved brethren. We can not call them blasphemers and irreverent. They are not as bad as the thieves and murderers and traitors referred to.
>
> But suppose that all this testimony is true. Is not a Christian man at liberty to hold a secret inviolable, even if one comes to him and tells him he is a murderer? Suppose it is one of your own family. You do not become a murderer thereby. There must be liberty in the holding of secrets, even such as these.
>
> As to the ceremonies being derogatory to a Christian. Is it derogatory to one's manhood to wear a bathing suit and bathe at Coney Island? Yet the initiation of a Mason is no worse than this. There is some nonsense in Masonry. I don't want any of it. But shall we expel a man from the church if he has any nonsense in him?

Elder Floyd Clarkson's remarks show that, whatever may be condemned by the report then awaiting the vote of the Synod, it was not the lodge. He said:

> I believe that the report of the committee is just and proper. I have been a Mason for twenty-six years, and a professing Christian for thirty. I have never found any of these evils in Masonry of which the brethren tell us. I have only passed to the third degree. I never found any obligation resting on me to protect a murderer or traitor. I am secretary of the lodge. We have turned out men for violating commandments of the decalogue. I have heard clergymen in our lodge give most excellent Christian advice to the members.

Another Freemason, Dr. Bentley, defended the order in such threadbare argument as this:

> The memorialists have mistaken the very nature of the Masonic order. Masonry does not claim to be a religious system. It is a system of morals. We try to raise the members of the order to a higher plane of morality than they could otherwise reach. We enforce morality. Hence Christians find no difficulty in acting as Masons. I joined the order with a conscience as pure and motives as high as anything I ever undertook. I became a Mason in order to reach men whom I otherwise could not reach. I know I have been the means of benefiting certain men thereby.

The extracts we have now and heretofore given, are not intended to represent the whole three days' debate on this great question, but only to show the shifts of Masonry when met in the open field, and the strange mixture of character and ideas represented in the Refromed Synod and exercising a controlling interest. Many of our readers have already met such strange apologists for error, and are not unfamiliar with their language; they are met everywhere by those who uphold the truth against the lodge, and prove conclusively the moral blindness poured upon the minds of these men by the Satanic influences which inhabit these "strange worships." (2 Cor. 4:4)

It is not to be supposed from these extracts that the truth did not have able defenders. Abstracts of several able speeches are given in the *Intelligencer's* report. Foremost among them appear to be Revs. Egbert Winter, Kriekard and Lepeltak. The latter introduced the following resolutions as a substitute for the report of the committee on overtures:

> WHEREAS, The institution of Masonry, by its ritual and doctrines, leads many to believe that they can be saved by faithful obedience to the requirements of the order; and
>
> WHEREAS, Masonry imposes on its members an oath of secrecy, and an obligation, of the nature and extent of which the candidate can have no knowledge beforehand; and
>
> WHEREAS, No man can be saved except by faith in the Lord Jesus Christ, and such use of the oath is a transgression of the third commandment as explained in our catechism; it is
>
> RESOLVED, That this Synod earnestly warns the church against membership in this and similar associations as inconsistent with Christianity, and enjoins upon the ministers and elders of our church patiently to instruct such as err in this matter, and to preserve, if need be, by discipline, the purity of the Christian profession.

These were promptly voted down, though it is impossible to see wherein the premises could be controverted, or the resolution excepted to by any member of the Synod who desired the churches represented to be purified and holy, fitted to become "the Bride, the Lamb's wife."

Although their ultimate end is not attained, the brethren of the memorials have neither been checked nor defeated. They have presented this matter before the Reformed churches as probably never before. They have guarded the fact; they have shown the light; they have faced the storm; they have been true to Him who is The Truth. They "have the Rock, their foes are on the sand." "The eternal years of God" are with them. The Holy Spirit of the Living God will lead them until they shall see this "image of jealousy," now standing in the courts of the Lord, cast down and its worshipers humbled or perished from the sight of men.

—Father Greene of Chelsea, Mass., in a letter to General Agent Stoddard, acknowledges the receipt of $50 from him on the relief fund started at the annual N. C. A. meeting.

—Our unusually accurate printers have introduced a stranger to the Vice-president's place in the National Association's list of officers. As it could not be corrected after the 14th page was printed we wish to assure Elder A. D. Freeman that his name will be cognizable next week.

—Another good letter from Past Master Ronayne reaches us too late for this issue. His visit to Vermont was, on the whole, cheering and successful, though attended with such persistent opposition as our lecturers, like Paul (Acts 20: 23) have learned to expect in every quarter. He hopes to have interested in our movement several influential gentlemen of that State who are by conviction already with us. He expects to return to Chicago about the 24th inst., to give some attention to the August meeting. Meantime he promises correspondents who are waiting that they shall hear from him on his return home.

—We will anticipate the publication of a letter received last week from our brother Zaraphonithes, missionary in Greece, by saying it is of deeper interest than any former one from the opening for Gospel work which it reports. A letter from a friend in New Jersey, also, last week, asking how money may be sent to Greece, reminds us that there has not been so great zeal as the case deserves in commending this brother to the readers of the *Cynosure*. A vote was taken by the National Association at its annual meeting a year ago urging that friends who could conveniently do so aid in sustaining Bro. Zaraphonithes in his work. Any sums that may be sent us, will be forwarded with pleasure to him. His address is Syra, Greece.

—The *Christian Union* claims that the sentiments of Mr. H. W. Beecher quoted by the New York *Times*, from his sermon of July 4th, and appearing on our 12th page, are misrepresented. Mr. Beecher, alarmed either at his own sentiments or of their effect on the public, took back nearly all in his sermon of the 11th, which is an eloquent developement of his creed, sufficiently orthodox except on future punishment. On this doctrine he surpasses the Universalists, who claim Scripture authority for its limitation, while he does not.

—An Indiana brother who has had experience in the lodge writes thus of the influence of Anti-masonic arguments in modifying Masonic practice: "Said our principal ward Republican politician, who is pretty deep in Masonry and Odd-fellowship, 'If a candidate electioneers me as a Mason or Odd fellow I am sure to vote against him.' Many Masonic leaders, too, protest against their membership telling business or political secrets 'on the square;' they say that clause of the oaths must be strictly confined to Masonic matters. Then, too, we have compelled them—up here at the North anyhow—to interpolate the prefix 'worthy' into the secrecy clause. So that if the secret communicated on the square is that of a violator of law the receiver is not bound, because the informer is not worthy, having committed a crime."

—A daily paper thus describes the burial of a Chinaman in Virginia City, Nevada, according to the rites of Chinese Masonry. Ridiculous as the ceremonies appear, in what respect are they more so proportionally, than those of the more civilized American lodges? "A very noisy, discordant (native) brass band led the procession, made up of Mongolians wearing badges and other insignia of the fraternity, followed by the hearse and a large covered wagon in which were seated a number of feminine Chinese musicians. Their instruments consisted of fiddles, drums, guitars, cymbals, gongs, and each made as much racket as possible, without the least regard to harmony. The noise is represented as deafening, and would wake anything not dead. Behind the Chinese musicians came a van loaded with roast pig and other delicacies, edible and potable, to be left at the grave for the benefit of the deceased. Strips of paper pierced in three places with crescent-shaped holes, in rows of five, were strewed by thousands along the route—the custom under such circumstances."

—A great ado was made some two years since about the sacrifice of a little daughter by a religious maniac in Pocasset, Massachusetts. Of the following occurrence we have seen nothing in any of the leading secular or religious papers. Is it because it would call unfavorable attention to the Masonic order? The Rochester, N. Y., *Exponent* publishes this item:

"W. W. Crawford is the foreman in a Louisville spice mill. He is also a prominent Mason, and a few weeks ago was asked to prepare an address to be delivered on St. John's Day, the 24th of June. He worked hard in the mill during the day, and hard at the address by night, until his mind gave way. He kept his family awake all Saturday night reciting his address. On Monday morning he awakened them early, and informed them that a sacrifice was due to the evening star. He then led them into the back yard, and seizing his little three-year-old daughter, filled her mouth with ashes, and held it firmly shut, despite her struggles. Crawford all this time repeated over and over that the sacrifice of his children was necessary to the salvation of the world, and that heaven could be reached only through the intercession of the morning star. A neighbor fortunately heard his ravings, the police were aroused, and the maniac was secured before he had killed his children."

Lecturers' and Seceders' Convention.

By all means let it be held. There could be no better time than next August. A time of the year when lecturers can be best spared from the field, and an occasion—the Templar convention—at which we would have peculiar opportunities for studying Masonry, and, in view of our manifest weakness and the great power of the enemy; an occasion in which everything would conspire to awake in us a more intense zeal, and above all else drive us to God for the enduement with the power from on high.

We very much need a Lecturers' Institute at which we may sharpen each others weapons for the war; at which we may improve ourselves in our work by becoming better acquainted with the facts we need to present and the best way of presenting them, and thus become, by the blessing of God, better soldiers—better armed and better disciplined, and above all having more of the Spirit of our Captain. From this would result a greater oneness of work and a more perfect concert of action, with vastly better results.

I heartily believe in the coming convention; I say "coming" for it must come; we must have it; no "buts" or "ifs." By the grace of God I'll show my faith by my works by—

1. Attending myself, D. V.

2. Trying hard to persuade others to attend.

3. Raising money to help those to go who ought to go but can't afford to pay their own way.

4. Preparing myself to do all I can in the convention.

5. Praying for its great success.

I'll do all I can in making flags, large pictures, transparencies, etc., with which to display to the crowds the "beauties of Masonry."

Let us go up to Chicago. With hearts glowing with earnest devotion and loyalty to our country and our God, willing and determined to toil and fight and sacrifice for the cause, let us go up to Chicago. Let us go to stay through the convention if possible. Let us go praying. Let us *prevail* in prayer that our God may make it a great meeting, and lead on his own armies.

This afternoon I go to Monroe, Wis., where I'll try to further the interests of this convention. Now for "a long pull, a strong pull and a pull all together."

Yours for the work and the war,

J. F. Browne.

Lena, Ill., July 16.

Reform News.

(*From the 5th page*)

Dear brethren, let me ask you prayerfully to consider how much of a change would be perceptible to ordinary minds in your course on the lodge question should you ever yield to the ungodly policy of following your sacred vocation for the "loaves and fishes." A few are faithful, and by the blessing of God something is being done in Delavan.

From Lyons, a five miles walk, under the inspiration of the thermometer in the nineties, brought me safely to Deacon Britten's on Monday forenoon. I was glad to lay aside my satchel, over and under coats, and accept kindly proffered hospitality in the coolest place afforded. Sister Britten is suffering from a mild attack of erysipelas, but the deacon was hail and hearty as ever. His experience with a Boston "mob in broadcloth" has not dampened his ardor, and he has not the remotest thought of surrendering the colors. It is quite evident that the egg-pelting he received in Boston on the night of the memorable 25th of March, 1880, has neither inspired him with the fear of, or favor to, the fraternities.

After "refreshments" we visited Bro. Daniel Whitmore, to plan for a forward move. It was agreed, after looking over the field, to write Bro. Barlow and others, and if all were agreed, to hold the next State convention in the Spring Prairie Baptist church, in the month of September. Should this place be selected, every convenience possible will be furnished by the local friends. This has been for some years a field of conflict, involving the same issues that have been prominent at Wheaton, and the opposition, though worsted, is still on the alert. The friends wish to strike a decisive blow, and while they tender to the Association the very best, and in abundance, they ask the very best in return. They desire lectures and degree work, which can neither be truthfully questioned or successfully criticized. They want to hear from Bros. Barlow, Collins, Wood, Bancroft, and the home guards all along the line, and to supplement these with such aids as they shall call to their assistance from other States. Will the brethren, especially in Wisconsin, take notice, and make this business among the first of their affairs. J. P. Stoddard.

News of the Week.

—The census of this city has received its final touch and foots up 503,298 inhabitants.

—Mayor Harrison visited one of our largest thoroughfares one evening last week and was so shocked at the awful exhibitions of immorality and prostitution, to which the district seemed to be given up that he sent a letter to the police ordering the establishments to be more decently kept or he would close them all.

—On Tuesday of last week the heat was very severe in this city. There were 31 cases of prostration, 13 of which were fatal.

—The Orange societies of Chicago held their anniversary on the 12th in the Scotch Presbyterian church, James MacLaughlin, a high Mason, pastor. In his absence B. P. Reynolds, another high Mason and voluminous writer for the *Voice of Masonry*, presided.

—A terrible accident, caused by a drunken driver, occurred on the carriage road from the Glen House to the summit of Mount Washington last week Monday, about a mile below the Half-way House. One of the six-horse mountain wagons, containing a party of nine persons, the last load of excursionists from Michigan to make the descent of the mountain, was tipped over and one lady killed, and five others injured.

—Mrs. William Mensor, residing at Monroeville, Indiana, was recently deserted by her husband and left with a large family of children in a destitute condition. In a fit of despair she poisoned a pitcher of milk with arsenic, which she and her five children drank. They were all unconscious when discovered. It is thought they can all be saved.

—William Gartrell, a negro who was sentenced at Atlanta, Ga., to the chain-gang for five years, for larceny, plunged a knife into his throat just as they were handcuffing him, and attempted to take his life. Though his attempt was unsuccessful, it illustrates the horror in which the chain-gang is held by the negroes, death being preferable to five years' imprisonment in the chain-gang. Bill Jackson, a negro of 12 years of age, was also sentenced three years to the chain gang last week, for stealing a gum coat, another illustration of the oppression that the penal system of Georgia heaps upon the colored race.

—In the House of Commons last week, Mr. Gladstone moved the amendment to the compensation for the Irish disturbance bill. It provides that upon eviction, when the non-payment of rent is because of the prevailing distress, where the tenant is willing to continue in occupation on reasonable terms, which are refused without reasonable alternative by the landlord, compensation shall be made in the discretion of the county judge. After a heated debate the amendment was adopted by 225 to 25. It will offer some security against oppressive evictions of the starving Irish tenantry, though less than was demanded.

—An explosion occurred Thursday morning in the London and South Wales Colliery Company's new black-vein pit at Risca, six miles from Newport, in South Wales. The shock was very violent. It is supposed that 119 men were in the pit at the time, and there is scarcely a probability that any will be saved. One body has been found at the bottom of the shaft.

—It is reported that Austria will not permit the intervention of any single power in securing the Greek reward, nor any departure from the conservative spirit of the treaty of Berlin, and in this attitude she has the support of Germany.

—Germany has repeatedly tried lately to convince Turkish statesmen it would be fully in accordance with the real interests of the Porte to accept the resolutions of the Berlin conference.

—The Albanian leaders secretly decided to take the offensive against the Montenegrins some days ago. Monday morning, the 12th, they surprised a picket of sixteen Montenegrins, only six of whom escaped, and they badly wounded. A simultaneous attack was made on the Montenegrin front. The seventy clansmen returned to camp with thirteen Montenegrin heads and about twenty rifles and ammunition cases.

—A dispatch from Bombay says preparations are making by the British to evacuate Cabul. All the forts around Sherpur have been mined, and could be blown up at a day's notice. It is reported that the troops will leave Cabul about the middle of August.

—A dispatch from Shanghai, China, says: "Dispatches from Pekin announce that the government has abandoned the idea of going to war with Russia."

—As a consequence of the defective harvest in prospect in Russia, the question is discussed of forbidding the export of wheat, partially, if the reports of the deficiency are confirmed in the south of Russia, and a general restriction if the deficiency extends to other parts of the country.

—The Manchester *Guardian* says: "The prohibition of the export of grain from Russia will be a serious matter for Germany, where the rye crops are especially poor. Under the circumstances, it seems likely that Germany this year will be, notwithstanding the grain duties, an important customer of the American surplus grain."

—Advices from South America state that Peru and Bolivia are about to enter into a confederation and become one country, under one flag, and one government, to be known as the United States of Peru and Bolivia. The preliminary basis of union has already been drawn up and signed in Lima by the duly authorized representatives of the respective governments, and has been laid before the Council of State of Peru.

Home Circle.

Watching and Waiting.

"Waiting for the coming of our Lord Jesus Christ."

Lord, her watch thy church is keeping;
When shall earth thy rule obey?
When shall end the night of weeping?
When shall break the promised day?
See the whitening harvest languish,
Waiting still the laborer's toil;
Was it vain, thy Son's deep anguish?
Shall the strong retain the spoil?

Tidings sent to every creature,
Millions yet have never heard;
Can they hear without a preacher?
Lord Almighty, give the Word:
Give the Word; in every nation
Let the Gospel-trumpet sound,
Witnessing a World's salvation
To the earth's remotest bound.

Then the end. Thy church completed,
All thy chosen gathered in,
With their King in glory seated,
Satan bound, and banished sin;
Gone forever parting, weeping,
Hunger, sorrow, death, and pain;
Lo! her watch thy church is keeping;
Come, Lord Jesus, come to reign.

—Selected.

Take Your Comfort.

Solomon says there is nothing better for a man, as it regards the things of this world, than to eat and drink and enjoy the good of his labor. Unfortunately many persons instead of doing this spend their lives in trying to do as others do, and lavish their toil and waste their money in endeavoring to please the eyes of those who, if they care enough for them to look on them at all, will quite likely look upon them with pity, envy or contempt.

Some persons will pinch themselves for months that they may shine and glitter for a few hours before a thoughtless crowd. Some mothers will feed their own children on poor and ill-dressed food, and then load their tables with luxuries to feed strangers, keeping the good things "for company," and giving the poor things to those for whom it is their special duty to care.

Is this wise? Is it right? Is not many a young life embittered, and many a child made discontented and disgusted with home and its surroundings, by such ill-judged parsimony and prodigality?

Good woman, you may not be able to afford luxuries for your family; then do not afford them for any one else. Your husband and children are, or ought to be, just as good "company" as any of your visitors who drop in "to take tea," and go away to gossip about you and tell the faults of those whose bread they have eaten.

Make your house a home for those who belong there. Do not fret yourself to make three kinds of cake and four kinds of pie because "the minister is coming;" he probably has the dyspepsia now, and would like to pitch the whole of your sweetened trash out of the window, and eat a dish of hasty pudding and milk, or a roast potato just out of the ashes. Do not worry yourself to cook and fuss to make a great show because two or three tattling neighbors propose to inflict a visitation upon you. Have good food always; that is, do not spoil good provisions by the abominations of wasteful and unskillful cookery; but have everything neat and plain, wholesome and abundant; and then if company come, feed them the same wholesome food you give to your own children, and treat them so kindly that they would be glad to come again if they had to bring their own dinners. The life is more than the meat; and intelligence, grace, kindness and good sense go farther towards making sensible guests happy and contented than any quantity of indigestible cookery, saleratus biscuit, or indescribable mince pies.

The same principle holds good of all the furnishings and belongings of your dwelling. If you are a reasonable being, please yourself and you will please all who deserve to be pleased. A writer sensibly says:

"Few people out of your own family know or care how you live. You will, probably, neither surprise nor please them by opening fine parlors kept only for occasions and the reception of strangers. Let your home, large or small, be kept for the benefit of those who live in it. Warmth and light are better than fine furniture, and good beds better than fine bedsteads. If there is plenty of money, one may have all these good and comfortable things with all possible beautiful surroundings. If not, with taste, industry and ingenuity, and heart in the matter, you can make almost any place cheery. The more tasteful, the more beautiful your home can be made, the better always for those around you, and for the friends dear to them and to you—not for show, not for display; these degrade the mind and the habit."

Make yourself and your family happy, and you will make others happy; but if you spend your strength in trying to please strangers, you will displease yourself, and then will be able to please no one else.—*The Christian.*

The Best of all Schools.

The fireside is a seminary of infinite importance because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection, its classic lore may moulder in the halls of memory, but the simple lessons of home, enameled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after years.

So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have, perchance, seen an old and obliterated portrait, and in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect picture painted beneath is revealed to view. The portrait, first drawn upon the canvas, is no faint illustration of youth; and though it may be concealed by some after design, still the original traits will shine through the outward picture, giving its tone while fresh, and surviving it in decay. Such is the fireside—the great institution of providence for the education of men.—*Goodrich.*

Witnessing the Truth.

The following beautiful illustration of the simplicity and the power of truth is from the pen of S. H. Hammond, formerly of the Albany *State Register*. He was an eye witness of the scene in one of the higher courts:

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of the objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here my daughter."

Assured by kind tone and manner of the judge, the child stepped toward him, and looked confidingly up in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath," inquired the judge. The little girl stepped back with a look of horror; and the red blood mantled in a blush all over her face and neck as she answered,

"No, sir."

She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean were you ever a witness before?"

"No, sir; I never was in court before," was the answer.

He handed her the Bible open.

"Do you know that book, my daughter?"

She looked at it and answered, "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness, will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State prison," answered the child.

"Anything else," asked the judge.

"I shall never go to heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about being a witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the ten commandments; and then we kneeled down together and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was, before him. And when I came up here with father, she kissed me, and told me to remember the ninth commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child," said the judge; "you have a good mother. The witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses. Let her be examined."

She told her story with the simplicity of a child as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement in nothing. The truth as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence. But before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices

of matured villiany to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible I mean to the prisoner and his associates—with which she spoke, was like a revelation from God himself.—*Selected.*

Childrens' Corner.

Hurry Up.

There comes a small robin,
With song in the morning,
To my window keeps bobbin'
With these words of warning,
Hurry up! hurry up!

He don't like my snoozing
The best of the day,
And takes no excusing,
But trills his quick lay,
Hurry up! hurry up!

Surely language have birds,
As well as sweet throats,
For never were words
Attuned plainer to notes,
Hurry up! hurry up!

'Tis a different song
From that he will utter
By and by, when along
In full daylight he'll flatter,
Hurry up! hurry up!

'Tis half scold and half sad,
As if he were pained,
And yet somewhat "mad,"
To see me so chained
To such earthly things
As this sleep and this slumber,
While all nature rings
With songs without number.
Hurry up! hurry up!

And when I comply
With the robin's command,
How quickly he'll fly
All over the land,
To wake up some other
With melodious pother,
Creating such bother
At chamber windows,
That he quick overthrows
All mortal repose,
And all the world goes
To do, I suppose,
What the robins propose,
Hurry up! hurry up! —Selected.

The Edict of Nantes.

When Louis XIV. revoked the dict of Nantes—which had secured oleration and protection to the Huuenot Protestants — he expelled rom France nearly all his subjects, xcept atheists, who would not conorm to the Roman Catholic religon. He drove out the manufacurers, who were for the most part rotestants, and thus destroyed the anufacturing supremacy of France. e expelled Protestants of every ass — advocates, judges, doctors, tists, scientists, teachers and prossors. And, last of all, he expelled e Protestant soldiers and sailors. ccording to Vauban 12 000 tried oldiers, 9,000 sailor, and 600 officers ft France and entered into foreign rvice. Some went to England, me to Holland, and some to Prusa. Those who took refuge in Holnd entered the service of William, rince of Orange. Most of them companied him to Torbay in 1688. ey fought against the armies of uis XIV. at the Boyne, at Athe, and at Aughrim, and finally ve the French out of Ireland. e sailors also did good service un- the flags of England and Holland. They distinguished themselves at the sea fight off La Hogue, where the English and Dutch fleets annihilated the expedition prepared by Louis XIV. for his descent upon England. The expatriated French soldiers occasionally revisited the country of their birth, not as friends but as enemies. They encountered the armies of Louis XIV. in all the battles of the low countries. They fought at Ramillies, Blenheim and Malplacquet. A Huguenot engineer directed the operations at the siege of Namur, which ended in the capture of the fortress. Another Hugu not engineer conducted the operations at Lisle, which was also taken by the allied forces. While there, a flying party, consisting chiefly of French Huguenots, penetrated as far as the neighborhood of Paris, when they nearly succeeded in carrying off the Dauphin. The Huguenot officers who took refuge in Prussia entered the service of Frederick William, Elector of Brandenburg. Some were raised to the highest offices in his army. Marshal Schomberg was one of the number. But when he found that William of Orange was assembling a large force in Holland for the purpose of making a descent upon England, he requested leave to join him; and his friend Prince Frederick William, though with great regret, at length granted him permission to leave the Prussian service. The descendants of the Huguenot officers who took refuge in Germany revisited France on more than one occasion. They overran the eastern and northern parts of the French Empire in 1814 and 1815; and, last of all, they crushed the descendants of their former persecutors at Sedan in 1870. Not long since, Jules Simon, when Premier of France, reminded his countrymen of what they had lost by the tyrannical edict of Louis XIV. He recalled the fact that not less than eighty distinguished officers of the German staff were representatives of Protestant families who were expelled from France by the revocation of the Edict of Nantes!—*Good Words.*

The Good Shot.

Once there was a boy who was a good marksman with a stone, or a sling-shot, or a bow and arrow, or a cross-gun, or an air-gun, or anything he took aim with. So he went about all day, aiming at everything he came near. Even at his meals he would think about good shots at the clock, or the cat, or the flies on the wall, or his mother's left eye glass, or anything he chanced to see.

Near where he lived there lived a little bird who had a nest and five young birds. So many large mouths in small heads, always wide open for food, kept her hard at work. From dawn to dark she flew here and there, over fields and woods and roads, getting worms, and flies, and bugs, and seeds, and such things as she knew were good for her young birds. It was a great wonder what lots of food those five small things could eat What she brought each day would have filled that nest full up to the top, yet they ate it all and asked for more before daylight next morning.

Though it was such hard work, she was glad to do it, and went on day after day, always flying off with a gay chirp, and back quick with a bit of some kind of food. And though she did not eat much herself, except what stuck to her bill after she had fed them, yet she never let them want; not even the smallest and weakest of them. The little fellow could not ask as loudly as the others, and yet she always fed him first.

One day, when she had picked up a worm, and perched a minute on a wall before flying to her nest, the good marksman saw her, and of course aimed at her and hit her in the side. She was much hurt and in great pain, yet she fluttered and limped, and dragged herself to the foot of the tree where her nest was, but she could not fly up to her nest, for her wing was broken. She chirped a little and the young ones heard her, and as they were hungry they chirped back loudly, and she knew all their voices, even the weak note of the smallest of all, but she could not come up to them, nor even tell them why she did not come And when she heard the call of the small one she tried again to rise, but only one of her wings would move, and that just turned her over on the side of the broken wing in a droll way. I think the boy would have laughed if he had seen her tumble over.

All the rest of that day the little mother lay there, and when she chirped her children answered, and when they chirped she answered; only when the good marksman chanced to pass near by, then she kept quite still; but her voice grew fainter and weaker, and late in the day the young ones could not hear it any more, but she could still hear them. Some time in the night the mother bird died, and in the morning she lay there quite cold and stiff, with her dim eyes still turned up to the nest where her young ones were dying of hunger.

But they did not die so soon. All day long they slept, until their hunger waked them up, and then they called until they were so tired they fell asleep again. And the next night was very cold, and they missed their mother's warm breast, and before day dawn they all died, one after the other, excepting the smallest, which was lowest down in the nest. And in the morning he pushed up his head and opened his yellow mouth to be fed; but there was no one to feed him, and so he died, too, at last, with his mouth still wide open and empty.

And so the good marksman had killed six birds at one shot—the mother and her five young ones Do you not think he must be a proud boy? Should you not like to do the same?

If you know him, please read this little tale to him. He may like to hear it.—*Joseph Kirkland.*

It will ever be true that we are strong ourselves and useful to others only in proportion to what God, not the world, sees we really are. Specious pretence will fail, the mask will drop, and those bad at heart will one day undo all their seeming good.

The sweet words of Christ on Calvary are the mothers of faith.—

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss, Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$205 02
Eli Tapley	152 74
C. C. Foote	25 00

—Bro. Hinman went to West Bend, Wis., last week. He writes back that he will remain there several days and hopes to form a church which shall not fellowship the iniquity of the lodge. He desires also in connection to have a preaching appointment arranged at Fond du Lac which is not far distant.

—Bro. S. G. Barton of Breckenridge, Mo., wishes us to give notice that he would like to arrange with some "good, spiritual church," in the vicinity of Wheaton or other institution, to whom he could preach while further pursuing his studies. He is now preaching for a Congregational church, but is not particular as to denomination. There are churches near Wheaton which have been run down under a lodge-fearing denominational influence which would, we trust, welcome this brother, who is not unknown for his convictions.

—Last Saturday as the Chicago Sabbath school teachers, in their weekly meeting in lower Farwell Hall, were looking over the lesson for the next day, they were astonished to hear Prof. C. A. Blanchard remark that the great lesson to be derived from the history of Cain and Abel was that of the rival altars, and that the two existed to-day, one the communion table of the Christian church, the other the altar of the Masonic lodge whereon were offered the "fruits of the ground," corn, wine and oil.

—There is a very interesting religious condition in the College church, Wheaton, or more particularly among the teachers attending the Normal Institute, a large number of whom have attended the church prayer-meetings and Sabbath services. Last Sabbath evening, in a prayer meeting following a sermon by Dr. A. H. Hiatt, a number of young ladies publicly confessed their desire for a deeper work of the Spirit, and one, yet out of Christ, that she might be made alive in him.

UNITED BRETHREN IN CHRIST.

—A new United Brethren church, eight miles southwest of Bloomington, Ill., on Dry Grove Mission, Central Illinois Conference, was dedicated to God, June 20th.

—Twenty-eight persons have been added to the United Brethren class at Sacramento Mission station since last September.

—An item lately appeared in these columns from the Free-will Baptist yearly meeting in New Hampshire, mentioning the address of Elder J. W. Scribner. The *Telescope* says, "Mr. Scribner will be remembered by many of our readerers as formerly president of Hartsville University, of our church. It is pleasant to see him maintaining a positive position on the question of opposition to secret societies."

—Bro. Obenchain writes from Lisbon, Iowa, that Freemasonry has few adherents in that place but has yet a very powerful influence. The United Brethren pastor wishes little said on the subject lest a lodge be formed in the place. There is no Masonic lodge in the place, but the Odd-fellows have their meetings. Elder Austin went to Lisbon during his late lecturing trip, but could not obtain church or hall. As the General Conference of the church is to be held in Lisbon next year the brethren there should be praying for more of a Christ-like, self-denying, sin-hating spirit.

FREE METHODIST.

—Superintendent B. T. Roberts is now in Dakota Territory holding a series of meetings.

—A request is published from brethren in Canada asking for the formation of a Canada conference. There is also a request from the ministers in western New York and northwestern Pennsylvania for a new conference to be known as the Allegheny.

—Brethren Baker and Arnold, publishers of the *Free Methodist*, have fitted up a complete printing establishment, with presses and and steam power. They are also beginning to use a new and fair-faced type in their paper.

CONGREGATIONAL.

—Rev. Albert Ethridge, who returns this year to the church at Marsailles, Ill., lately received six additional members to that flock.

—Rev. A. W. Curtis of Davis City, Neb., recently came to Wheaton to place his wife under the physician's care, having little hope of her recovery. She was last week very much improved and they are hoping, if this condition continues, to return soon to their work in Nebraska.

—The trustees of Oberlin College are working hard to raise an endowment of $250,000. Over $30,000 were secured during the month of June.

—The *Advance* prints the following item without comment, good or bad: "Plymouth church, Allegheny, received five members, two by profession, July 4. In the evening the pastor preached a sermon before the council of the Junior Order of United American Mechanics, who were present in regalia."

—Dr. H. W. Thomas, the Methodist champion of Knight Templarism, addressed the literary societies at Beloit College during the late commencement.

FRIENDS.

An educational conference held at Haverford College, Pa., during the first week in July, was the most important meeting of the kind ever held by Friends in this country. There were about 150 persons present, embracing many, if not most of the leading educators in the society in this country, and representing nearly all the colleges and higher institutions of learning in the society in America. Such a body of the educated men and women of our society, says the *Christian Worker*, was never drawn together before. A permanent organization was formed, to be known as the Educational Association of Friends in America.

GENERAL.

—In the last twenty years there have been published over 20,000,000 of Sunday-school music books, according to the estimate of Biglow & Main, of New York. Of Mr. Bradbury's books there were sold during his life over 3,000,000 copies.

—If the report of Mr. Beecher's Fourth of July sermon, which appeared in the one morning paper of this city which still professes confidence in him, is true, he has definitely rejected orthodox Christianity, and is henceforth to be classed among rationalists. Mr. Beecher is reported to have said: "It is a gigantic lie, told with much circumstantiality, that men were created perfect and then fell; that in Adam and Eve the human race fell all around....God did not make a bad job, and then paint it pretty and plaster it up....In a sense, God made laws to be broken....The idea is to be disclaimed and trampled under foot that men must do thus and thus or be destroyed....I don't hold the theory of the atonement....I reject the Mosaic economy, and take a larger view of Christ's work.... The truths of the Bible are not to be swallowed whole, but to be sifted." No injustice is done to Mr. Beecher by omitting, for the sake of brevity, the context of the sentence quoted. If words have any meaning, Mr. Beecher last Sunday morning proclaimed his rejection of the Christian religion, and his acceptance of a rationalism more vague but not less anti-Christian than that of Theodore Parker.—*N. Y. Times.*

—The Dutch Reformed church in South Africa has a boarding school on the Mt. Holvoke plan, says the *Missionary Tidings*, with ninety scholars. Since this school was established seven others have been opened in different parts of South Africa, all taught by American teachers, and self-supporting.

—The Church Missionary Society has under its control in India twelve institutions for training pastors and teachers, seventy for higher general education, and about 1,000 primary schools for girls and boys. It costs not less than $50,000 a year to support these schools, and India raises as much more for this purpose.

—The American Mission Society for Bulgaria has decided to translate Binney's Theological Compendium into the Bulgarian language, the work being done principally by M. Thomoff, a talented young Bulgarian, at Tirnova, who graduated at the Roberts College, in Constantinople, and also at a theological school in America. This Mission Society is seeking to reform the orthodox clergy by stimulating them into wholesome activity by locating well educated young clergymen in the chief towns.

—Twenty-seven converts confessing their Saviour, and uniting in Christian fellowship with the Evangelical Association, at the Paynesville camp-meeting, in Minnesota, was a part of the reward of earnest effort.

—Mr. George I. Seney, President of the New York Metropolitan Bank, has contributed to the endownent fund of Weslevan University sums aggregating $125,000, and it is now given out that he has added to the fund $50,000 more, making a total gift of $175,000. In other ways he has helped the institution in times when it needed practical aid to carry on its work. It is further announced that Mr. Seney has built at Bernardsville, N. J., a new church at a cost of $10,000, and that he has made a gift of it to the Methodist society.

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2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

General Phelps' Letter of Acceptance.

BRATTLEBORO, Vt., June 29, 1880.

Mr. John D. Nutting, Secretary of the nominating meeting of the American porty:

DEAR SIR—Your favor of the 24th inst., informing me of the action of the Anti-masonic meeting of which you were secretary, in nominating me as their candidate for the Presidency of the United States, has been received and duly considered.

I had previously received a similar notificatiou from the Recorder of the National Christian Association, and had expressed my sense of the honor thus done me; though, perhaps, it would be a better course to refer the matter to a national convention of delegates of the entire American party, as the most suitable way of initiating a movement due to the importance of our principles.

It must be evident to all attentive observers that but little has been achieved by the political parties now in the ascendency, since the late war, towards harmonizing the two warring sections of the country; while the best way, if not the only way, to restore a healthy union between these sections, is on the issue which our anti-secret party presents. The North and South must unite in a common opposition to the Masonic lodge in order to restore a national, American tone of sentiment to the country. The lodge is an English device, of a barbarous age, and of exclusive, aristocratic tendencies, and is wholly out of accord with our republican institutions; which, however, it sways, controls and corrupts. Opposition to it presents the best possible grounds for combining the political action of all parts of the Union. The Masonic lodge may be said to be one of the undestroyed seeds of that same foreign disease against which the United States waged the seven years' war of the Revolution. It has become the leading political power among us since the slave power has been overcome, and it is more dangerous to the Republic than was even the slave power itself.

Believing that reform in this direction is the first need of the country, and that all reform is impossible so long as the principal offices of the government are either held by Freemasons or bestowed by them, I am ready to accept the colors which you offer me, and to bear them into action, whether accompanied by few or many, and whatever may be the result of the contest in which we are engaged. Under the Masonized Republican party, fraud and corruption have almost ceased to be regarded as disqualifications for holding office.

With these sentiments, I remain very respectfully yours,

J. W. PHELPS.

Congressional Nomination in West Virginia.

The following correspondence will explain that true-hearted Americans in West Virginia are ready to maintain their principles at the polls:

TURKEYVILLE, W. Va.

The Anti-masons of the First district in West Virginia, at their convention on July 9th, indorsed the nomination of Phelps and Pomeroy by a vote of 13 to 3. They also nominated D. B. Turney for Congress by a unanimous vote, and authorized the electoral ticket previously forwarded to the *Cynosure*. The acts of the convention were ordered to be published in certain West Virginia newspapers. After adopting the American platform, as printed in the *Cynosure*, for the declaration of their principles, they had a closing prayer by Bro. Leggat, and adjourned. SALUTER.

ELDER TURNEY DECLINES.

PETROLEUM, West Virginia,
July 14th, 1880.

To Joseph Wilson, Adam Leggat, Monroe Mann, and others:

GENTLEMEN—I respectfully decline the nomination for Congress which you have tendered me, as I have satisfactory assurance that Hon. John A. Hutchinson, the Republican nominee, is not a member of any secret society. As he would be a great improvement in every respect upon Hon. Ben. Wilson, I beg my fellow Anti-masons to vote for him and not waste their ballots by casting them for me. I take this course from no disposition to shun sacrifice for our reform.

Very respectfully,

D. B. TURNEY.

ELECTORS FOR WEST VIRGINIA.—D. B. Turney writes that at a conference held at his house in Petroleum, July 3, he was authorized to report the following as an electoral ticket for that State:

JOHN JORDAN, J. H. WILSON, } At Large.
H. B. HIGGINS, 1st District.
J. W. BURDETT, 2d District.
A. FREEMAN, 3d District.

Phelps and Pomeroy.

It is encouraging to note how many endorsements of the Carpenter Hall nominations are coming in. If there is need of ratification by a larger meeting than that of June 17th God will open a way for it. A word from some of our letters will cheer many hearts.

J. S. Rock, Mankato, Kan.: "We are fully satisfied with the present nominees, Phelps and Pomeroy, and hope we may have an opportunity to vote for them."

J. O. Doesburg, Holland, Mich.: "I hope that the National Committee of the American party will push the matter right along, and see that every State has the necessary presidential electors. I am perfectly satisfied with your nomination." He adds that the friends hope to organize thoroughly there after harvest.

George Anderson, Ellington, New York: "I voted the American ticket before, and so did others in this section, and we want to again. I think our platform the best I ever saw."

James Ried, Simsbury, Conn.: "My choice is Phelps and Pomeroy."

So says also J. S. Hickman, of Wellington, Ill.

H. Johnson, Delavan, Wis.: "I see that the final conclusion of the meeting was that J. W. Phelps and S. C. Pomeroy be the choice. I would say I heartily agree in the choice. If we dare to do right God will honor our effort."

Elder John Finney of Mansfield, Ohio:

"I rejoice that if God spares me I will have the privilege of voting for Gen. J. W. Phelps of Vermont for President of this great nation, and Hon. S. C. Pomeroy of Kansas for Vice-president. Let our prayers and our votes tally. How can we pray for our cause on the morning of the election, and then go to the polls and vote for a Mason or Odd-fellow to fill our offices. Please let uncle John Finney of Mansfield, Ohio, in the kindest language that can be used, urge on all praying people to pray for our reformers and vote for them. Let your votes and prayers go together."

A. J. Town, Raub, Ind.: "I am glad to see that there are steps being taken to have an electoral ticket out, so that we may vote as we talk. Let us vote on principle, and the Masons will tremble more than they have yet after the November election. I well remember how the first Abolition convention at Utica was broken up, and they were told by Gerrit Smith to go to Peterborough and they could have their convention, and they did; and by voting slavery came down, and if we vote right so will Masonry."

My Vote.

What shall I do with my vote? It represents me, myself, as an independent American citizen, or it represents nothing. I have no more right to let other men control it, than I have to let them control me in anything else.

My vote is my own. I have a right to throw it into the sea if I please. I had as lief throw it where the pious Hindoo throws his dead viz: into the Ganges, as into either the Republican or Democratic ballot-box.

If I withhold my vote from a party, it may have the value of a protest in favor of my own integrity; and that protest, however ineffective for the time, is of more value to the Republic than all the compliance with party leaders in the world.

My vote represents my manhood; and I will never give it to a party that makes war against the Republic in favor of slavery; nor will I give it to a party that shrinks from dealing with high-handed traitors, and hangs only a few wretched men. An administration that hangs a woman, and lets off a Jeff. Davis, is too groveling to secure the rights or dignity of any American citizen. An administration that honors rebel brigadiers and crushes its own faithful servants into silence and neglect, wields the sword of justice in vain, and discourages every honest person under its sway. Like all other action of the Masonic lodge, which moves the Republican party, it confounds all truth and justice with falsehood and oppression.

I will never give my vote to a man who was in Congress during the Credit Mobilier swindle and never raised his voice against it.

If I vote at all it will be for an American who has never sworn allegiance to a foreign institution.

Such, Mr. Editor, is the substance of the postal card which I send in reply to your practical suggestion. It is my opinion that, setting aside politics, our religion itself is endangered by party leaders who would never raise a little finger to help lift the burdens which they are binding upon the people. These leaders have ceased to think that fraud and corruption are disqualifications for holding office.

I have been forced to choose between two evils long enough. I only play into the hands of Masonic knaves by so doing. I prefer a protest to any two evils, both equally great, which the Republicans and Democrats offer me. No Freemason is fit to be President of the United States. Therefore I will never give a Freemason MY VOTE.

Home and Farm.

—It is not generally understood that the best iced tea is not steeped in hot water. Try steeping it for a few hours in cold water, using a little more tea than for the hot beverage, and having it strong enough to be weakened with ice water when it is served. The flavor and effect are much better than by the hot water method. The same plan is best for the preparation of many of the herb teas used for medicinal purposes, especially such as thoroughwort (boneset) and others, which, steeped in hot water, produce an unpleasant and undesirable nausea. This effect is obviated by steeping in cold water, and the tea can be made much stronger, and used to better advantage.

—An exchange says: "Kansas girls walk seven miles barefooted to trade a dozen eggs at a country store for a spool of thread. Nothing stuck up about girls who are cut out for No. 1 wives." It is fortunate that great cities and fashionable resorts can draw upon the rural districts for the mothers of real men and women. If it were not so, corsets, tight lacing, high-heeled shoes, and the numberless follies of fashionable life would make imbeciles of the race.

LET THEM EAT!—Give the children plenty of ripe, fresh fruit, and the doctor's bill will suffer in consequence. But it is well to remember that strawberries and red raspberries sometimes disorder the stomach and produce constipation. Scarcely any other *ripe* fruit, if in good condition, has any but the most beneficial effect on the system.

WATER FOR BEES.—Bees use a quantity of water in preparing food for their young, and when they themselves are secreting wax. If no water is near the apiary, shallow troughs, with floats in them, should be kept constantly filled with water for their use, and in this way much time and labor may be saved them.

FOR FLY TIME.—To prevent flies from injuring picture frames, glasses, etc., boil three or four onions in a pint of water, then with a gilding brush do over your glasses and frames, and the flies will not alight on the article so washed. This may be used without apprehension, as it will not do the least injury to the frames.

GETTING RID OF WARTS.—It is said that the crushed leaves of the common bean yield a juice which, squeezed on warts two or three times a day, will cause them to dry up and disappear.

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GRAIN—Wheat—No. 2		94½ 95
No. 3		83
Rejected		66
Winter	97	1 10
Corn—No. 2		37
Rejected		35¾
Oats—No. 2		25⅝
Rye—No. 2		66
Bran per ton		8 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 80
Mess pork, per brl		13 75
Butter medium to best	14	23
Cheese	3	8½
Beans	75	1 45
Eggs		9½
Seeds—Timothy	2 50	2 60
Clover		4 35
Flax		1 20
Broom corn	3	7½
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattle choice	4 50	4 80
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
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Wheat—Spring		1 11½
Winter	95	1 24½
Corn	45	49
Oats	33	40
Lard		7 20
Mess pork		13 40
Butter	13	24
Cheese	8	9¼
Eggs	14	15
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Notices.

THE AUGUST MEETING for Lecturers and Seceders will be held in Carpenter Hall, Chicago, August 20th at 9 A. M. to continue five days. See the action of the National Board on another page.

WISCONSIN.

Wisconsin State Association, auxiliary to the N. C. A., will be held September 1st and 2nd in the Baptist church of Spring Prairie, Walworth county, Wis., beginning at 10 A. M. It is expected all the friends who can will come, among them lecturers J. P. Stoddard and J. F. Browne; also that Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, will be present and work the first and third degrees of Masonry. Conveyance to and from the railroad and entertainment free. Those coming by rail from the west will stop at Springfield; teams will be there August 31st at 4 P. M. and September 1st at 7 A. M. Those coming from the east will stop at Lyons; teams will be there August 31st at 9 P. M. and September 1st at 9 A. M.

M. R. BRITTEN,
J. L. BARLOW,
For Ex. Com.

Topics of the Time.

With the testimony of the most eminent statesmen of our own country against the secret orders, the American public is becoming more and more familiar. The memory of Sumner, Adams, Hancock, Madison, Webster, Washington, Seward, Wilson, Weed, Stevens, and many others, will be more and more respected as years go by, because of their words of condemnation or repudiation of the lodge system. In 1876 Disraeli, Lord Beaconsfield, made use in public of this memorable language: "In conducting the government of the world there are *not only sovereigns and ministers, but* SECRET ORDERS to be considered, which have agents everywhere—reckless agents, who countenance assassination and if necessary, can produce a massacre." And now we have the satisfaction of adding the pre-eminent name of the Chancellor of the German Empire to this list of great statesmen. The judgment of Freemasonry that dropped from his lips is brief but significant. The immediate alarm of the European lodges and their attitude of defiance is a measure of its import to them. But they know that they can no longer play the part of the Camorra of Naples, or the Vehme Gericht of the Fourteenth century, to whose dark intrigues tradition makes Charles the Bold of France a victim. Here in the United States we may see in these conclaves of armed Freemasons the same plotting desperate system, which Bismarck well says out-Jesuit the Jesuits.

The long struggle with the papacy seems to be drawing to an end in Germany. There have been large concessions. The desire of the pope that there should be at least an appearance of obedience by the priests to the regulations of the governments under which they live has induced the German government to withdraw in part from its formidable position of antagonism to Rome. The papal establishments were broken up years ago, but are likely to creep back to influence the moment vigilance is relaxed. A Berlin dispatch gives the following as the latest decision in respect to the Romish churches: "After the church law is gazetted it is expected the administration of church funds will be taken from the control of the state and given into the hands of the clergy. At the same time the state will recommence the payment of salaries to those priests who have shown conciliating tendencies. It is believed persecutions against priests who perform service in other parishes than those to which they have been regularly appointed will cease."

The "civil damage" law has too seldom been used with effect to demonstrate its power in the war against rum. Wherever the courts will give it fair usage it is a terrible columbiad, and the traffickers in the bodies and souls of men would soon learn it. A Wisconsin paper states that a Mrs. Garrison of that State has recovered $12,000 in the courts by means of it. She sued eight different saloonists for making her husband a drunkard and thus reducing her to poverty. Most of them compromised and paid her to keep them out of the courts. One was obstinate and the jury decided that he should pay $10,000 for the money squandered and $2,000 as a punishment.

The executive committee of the Freemason conclave which proposes to occupy Chicago for a week in August, have issued an appeal to the citizens of the city to come forward and pay them $125,000 to meet the expenses of this grand lodge carousal. They report $40,000 promised, and were last week busy soliciting funds, without discriminating between Mason or Anti-mason. As we noticed some time ago, they have not forgotten their old and impudent ways, for men have been appointed to serve on their committees who are not only not Masons, but are known to be opposed to the lodge. A prominent banker, not a Mason, has been secured to act as treasurer. Thus moving heaven and earth they proceed in their arrangements as if the world was at their feet—or should be. The programme begins on Monday, August 16th, with receptions in the three largest halls of the city; nsxt day, parades, boat rides and a grand dance; Wednesday, a prize drill, theatrical performances, and from half-past ten till two at night "a grand surprise," "an event which will never be forg otten by those who witness it." On Thursday, says the report, there ill probably be another "grand surprise which, if carried out will surpass anything of the kind ever done in the world." This series of grand Masonic surprises has a very familiar sound. The lodge is always harping on this string. Let the Chicago Freemasons raise the money for them if they can. They will have to humble themselves before it is done. Meanwhile in the counsels of heaven other things are preparing in answer to the prayers of God's children. The Lord of Glory, whose name these Freemasons blasphemously use and whose cross they flaunt with shameless impudence in their parades, is the Truth. He cannot be tramp d under foot of their thousands

THE BROTHERHOOD.

A DRAMA.

BY ALEXANDER THOMPSON.

[Second movement. Scene in a reading room. Present, two clergymen, Messrs. Williams and Roberts.]

WILLIAMS.

Ah! brother, now I think we shall agree!
The triple cable and the triple oath
Of our mysterious brotherhood can join
The most diverse opinions, and combine
In one harmonious whole the varied sects,
That, like so many wedges, split the church.
I know you have not smiled upon our ways,
Our games, our grab-bags and our holy fairs,
But in the lodge there is a liberal air,
And they who breathe it find their minds enlarged,
And still ascending, till from farthest height
They view their narrow channel of the past
With pitying wonder. Do not you my friend
Now from the hill-tops of the third degree
Your recent views as narrow fancies see?

ROBERTS.

I do not see.
But ever as I rise, the deeper still,
As 'twere into the very bowels of hell,
You drag me.
When first half-naked, blindfold, like a fool,
And like a stall ox haltered I passed through
The portals of the lodge, even then I felt
My freeborn spirit blush for very shame.
And when I swore on God's own Holy Word,
To keep the so-called secrets of the clan,
Or let some murderous villain, butcher. like,
Tare out the tongue God formed for his praise,
And fearless distribution of the truth.
I seemed upon the margin of the pit
By ghouls surrounded. On my temples stood
The beads of perspiration, and my limbs
Shook with the fearful turmoil of my soul.
What said you then? Press on and you shall see
The broad Masonic sun burst through the fogs
That hang about his morning. I believed;
Again was beast-like led into your hall,
Once more you swore me by the living God
To acts of black rebellion to his will.
Again rose conscience with h r sword of fire
To smite me. Ah! happy had I been
If, deaf to every subterfuge and wile,
With iron purpose of a steadfast heart,
'Gainst every craft of your most wicked crew,
I had maintained the impulse of my soul,
Along your dark and blood-stained ways to go
Not one step further! Nor shall I now:
For from the hill-tops of the third degree
A pit before and one behind I see.

WILLIAMS.

Well, this is strange—a very singular case;
Yet I have heard before and even known
Such instances.
And I do pledge my honor as a man,
A Christian brother and a "widow's son,"
If you proceed, each varied doubt shall die
And glory flood the whole Masonic sky.

ROBERTS.

I well believe it. When men stray so far
From Heaven's encircling arms and chastened light,
What wonder if their dazzled eyes should see
The mighty conflagration.
But how is it that thus you act the knave,
You, who were sent a herald to proclaim
The truth of God! How can you, standing there,
So lie to me! Have I not read those works
Which you have branded as infamous lies,
And do they not with Truth's sharp lancet-point
Prick, in this case my too retentive mind?
When I find truth what you have branded lies;
When I find lies where you have sworn was truth,
Shall I believe you when you would impeach
Their further testimony?

WILLIAMS.

So you have read them, have you? Well, beware!
The serpent does not bare his fangs in vain.
Rave as you please to Masons and to me,
But to the graceless "cowans" of the world
Keep your mouth shut, or we may make it shut,
And with a tombstone seal it.

Masons and Knight Templars.

Masons, properly speaking, are those who have taken three degrees; after that they are always Masons no matter what else they may add to their separate lodge services if only they keep the Masonic part also. In the first three degrees there is no Christ and honest Masons acknowledge it. But the Knight Templars profess to acknowledge him; but how they find him in the lodge is one of the mysteries of their iniquity, for assuredly Christ made no promise of his presence there, nay he has stated the very opposite: "If they shall say unto you.... Behold he is in the secret chambers; believe it not." Mat. 24: 26.

If two or three are met IN THE NAME of Masonry it would be an insult to ask Christ's presence there, and yet they do this very thing in the Knight Templars degree in this year of our Lord 1880!

What a burlesque on Christianity is this Knight Templarism! and the true Masons regard it as also a burlesque on Freemasonry. See the reverend preachers arrayed with their regalia, a prominent article being the sword which Christ forbade to be used in the spread of his kingdom. The wonder is that instead of such displays being solemnly carried on in professedly Christian communities, that they are not hooted and hissed as the most arrant impostures! They are only deserving of ridicule in this country, but alas our people are not yet above being gulled by a body which once had the Pope for its head, and is now hydra-headed, or has its head in the ruler of the Masons—not in the God and Father of our Lord Jesus Christ. Does not every Knight Templar drink the cup of devils, when he takes wine out of the human skull? That assuredly is not the cup of the Lord; therefore it must be the cup of devils. (1 Cor. 10: 21.)

And these Knight Templars are to be paraded as a body of *Christian* Masons to redeem the deism and the sun worship of Masonry from the charge that it is not "the handmaid of Christianity!" Verily their presumption is sublime, and their assurance heroic, but what a sad commentary on the intelligence of the men, women and children who are being prepared and trained to welcome them to Chicago, and shout their praises as being that greatest of modern mongrel impossibilities, *the Christian Masonic fraternity of Knight Templars.* WATCH.

Masonic Theology.

There is but little æsthetic depth to American criticism. One would suppose that a newspaper under such control as that of the *Christian Intelligencer*, of New York, would be fair and true in its criticisms; but it compares Freemasonry, which is a pretended means of redemption, and therefore idolatry, with the case of eating meat of which St. Paul spoke. Now what St. Paul meant is, that while he had no objection to eating meat that had been offered to idols, yet, if by so doing he offended a brother, he would never eat such meat more. No one could object to his eating any other ordinary kind of meat.

Now the position occupied by the Anti-masons is that we decidedly object to members of the Christian church partaking of the wine suppers got up by Freemasons, or of touching or handling the unclean thing in any way. If, therefore, that monstrous character, the Masonic Christian, claims to have anything of St. Paul in him, he will never fellowship with Freemasons more. The Christian liberty of the Freemason exacts too much when it asks us to go into the house of Rimmon. Sensible Christians could not follow it into the lodge any more than they could into the brothel, or other secret society.

The object of the *Intelligencer* is clear: It is to protect and defend the few though prominent members of the Reformed church who, by going into the lodge have not only dishonored that church, but have wronged the Christian brotherhood itself. They have entered into the idolatrous temples of Freemasonry; they have, as Christians, struck hands, exchanged leers, and winks, and secret grips with all kinds of idolaters and deceivers; they have had a good time generally; have made fortunes by their secret arts out of their honest, unsuspecting fellow-citizens; have gotten office and honors by the sly, underhanded ways of the lodge; and now, when they have eaten of forbidden meats down to the very husk, the *Intelligencer* comes forward, like a loving father, to kill for them the fatted calf. Nay, more, it is the Anti-masons who are in the wrong! The Masonic champion shows cheek and brass in the defence of idolatry!

The Freemason is not so excusable as was the ancient idolater. His idolatry is *relapsed idolatry*, which, like relapsed disease, is worse than the original. It is not on the defence like ancient idolatry; but it has assumed the aggressive, and is brow-beating, arrogant, puffed up, and oppressive. The modern idolator while associating with communicants at the Lord's table, leagues himself together under horrid oaths of murder and laceration with the vilest of mankind, whereby he makes himself an Ishmaelite against every honest person. The man who associates with a crucified Lord to-day, and strikes hands with assassins who crucify him to-morrow, is a terrible traitor; worse than the Ishmaelite, for the Ismaelite, like a man, stood upon his own manhood, and did not get villianous assassins to aid him in wreaking sly vengeance against decent people.

The kiss of Judas was pardonable when compared with the deliberate cynicism of Freemasonry. The Scriptures teach us that a wretch who had so little mercy as to betray his Lord, was visited with the awful, yet merited fate of having his merciless bowels burst out. But what does the sly, crafty, cynicism of Freemasonry teach us? Why, that any Christian who betrays Faeemasonry must have *his* bowels torn out, and buried in the rough sands of the sea. Yes, nature, herself, is called on by the craft to wash out, by her ocean tides, the very last trace of that polluted Christian dog who proves untrue to Freemasony, and exposes its infidel villianies to the world!

While we are dragging these artful knaves of the lodge into the light of modern times, and exposing their sly and wicked schemes against our Lord and all his true followers, who is it that steps in to shelter, protect and vindicate them?

Reader, American reader, Christian reader, nay, even you, infidels yourselves, would you believe that the organ of the old, honored, and once so noble Reformed Dutch church would do such a thing?

AMERICAN.

—"It is impossible to describe what a sight of Christ is. One man can not tell another. Every one must see for himself. It is perfectly irresistible. And there is something transforming in the very act of beholding Jesus. It is the soul's highest joy."—*Adelaide Newton.*

From the Missionaries in Greece.

Mission Work in Athens—Degeneracy and Irreligion in Modern Greece—Priestcraft the Root of Infidelity—Growing Indifference to its Demands—Opportunities for Evangelization—Public and Private Labors.

SYRA, Greece (for Andros), June 23, 1880.

About two weeks ago we returned from a visit to Athens, and we desire to tell you about the Greek government, the city, and the missionary work there. We trust that our readers will like to hear of this city of antiquity.

There are three missionaries there. Mr. Constantine has left Athens to visit America, and it seems that he will not return to Athens, but go to Smyrna, as he spent a few months there and saw that there was a prospect of a great work for the future. Several years ago the American Board removed her missionaries to Magnisia, so that Smyrna is not a missionary station, and they have only an Armenian preacher.

It seems that the work is rather slow in Athens. The Greek government is one which still persecutes the truth. Some time ago they closed the school of Mr. Sakellarios, and one which was under the auspices of Dr. Kalapothakes. And thus we see that this nation lies still in darkness.

It was a great deal better when these people were under the Turkish yoke than it is in the present day. The people were moral; they were a church-attending people, and had all the good qualities according to the Greek church. But now we see in them demoralization, fashion and infidelity. They are Sabbath-breaking people. All the elections take place on the Sabbath. At the time of our last election I had a great discussion with many of the officers, and I told them emphatically that this nation will go to ruin if they do not cease breaking the Sabbath. The subject of keeping the Sabbath holy came before the government, but no action has yet been taken.

We see from history that no nation can exist without a day for the Lord. We see that the Jewish nation suffered, and when France changed the week to ten days came that bloody revolution which washed the nation in blood. Not only in the cities is the desecration of the Sabbath so marked, but even in the smallest villages the people do not attend church, but run here and there attending to various works and having good times. It is a proved fact that in a church where there is no truth, no Gospel preached, but only fables, the people will leave the church and go to the world and become infidels. You will see that bishops and priests are of the worst

men made, and they are the root of infidelity.

It is not here as with the churches in America. If a minister is unqualified for his position, or does not suit, he is sent away and another one put in his place. If a bishop or priest is the worst man the church must keep him as long as he lives. The priests are often made of the most unlettered men. Before us is a plate of boiled wheat which the priest just brought as he passed by from the church. It is the day when every family should boil wheat and bring to the church, to be eaten for all the departed souls. The priest was feeling very disappointed because only a few families brought, and he had only a few pounds in his handkerchief, when he used to have so much that his family could eat all they wanted and there would still be enough to dry and preserve in different ways. The priest says that the people have lost all their Christianity.

So much for the present on this subject, as my wife will write a letter about the city of Athens and the ruins.

In regard to our work, we are very hopeful, and trust that there is a great work for the future. When we first came here the people stood off, as though it was dangerous for them to be very friendly; but now they are entirely different. The priests are very kind, and when we wanted to go to Athens through the city, one of them gave his mule and a neighbor gave us another, so that we might ride.

We can speak more freely now than we used to. A few days ago a friend of mine said that he would bring as many as he could to my house, and he wanted me to preach the Gospel to them. He said that I need fear nothing for in any circumstance he is ready to protect me with his friends. At the elections there are two parties here as elsewhere, and he is the hero of one party.

There is a monastery nearly three miles from here where, among others, lives a certain deacon. The word deacon here does not mean what it does in the Bible, neither what is understood in America; but his work is to help the bishop, or priest, in the liturgy of the church. He is dressed like the priests. The deacon made us a visit yesterday. This is his third visit. The first time I was not here; but I heard that he wanted to converse with me on religious matters. The second time, just as he came, I was called to go three miles to see a sick person and was sorry that I could not talk with him long. Yesterday when I saw him, I thought not to lose time or opportunity; but to go direct and tell him. First, I told him that his way was not Christ's way, for he commanded his disciples to go into the world and preach the Gospel to every creature, and not go and shut himself like a prisoner in a castle, for monasteries have high walls and an iron gate like a castle. I talked five hours with him about many things. He seems to confess that he did wrong to go and shut himself up and also to live all his life alone in this world. He thinks to go and be a teacher and do more good in that way; but I told him to go to America and study theology, and see that great country, then when he come back he would know better how to preach the Gospel.

We ask you to pray for us and for our work.

A. D. ZARAPHONITHES.

BISMARCK AND THE FREEMASONS.

[A Paris Dispatch to the London Standard.]

The *Bauhutte*, the German Masonic organ, has just published an article headed, The Imperial Chancellor and the Freemasons, which is equivalent to a normal declaration of war on the part of the Freemasons against Prince Bismarck. At one of the Chancellor's soirees, at the beginning of May, the Prince was reported to have said: "It is easier to negotiate with the Jesuits, who are sensible people, than with the Freemasons, who outwit the cleverest." In the first instance no notice was taken of this attack, but M. Windthorst having quoted Prince Bismarck's words before the commission charged with the examination of the bill relating to ecclesiastical affairs, the organ of the lodges has published an article of which the following is a summary. The Freemasons evidently see in the words of Prince Bismarck the first signal for a campaign against the lodges, for their organ, the *Bauhutte*, proceeds to say:

"We are sufficiently well acquainted with the imperial chancellor's tactics to appreciate the value of his words when he says that the Freemasons are more dangerous than the Jesuits. Whenever he decides to engage in a struggle he always announces it in a similar manner. It is thus that France was warned on the eve of the Franco-Prussian war; it is thus that the imperial chancellor menaced the Center, and it is again thus that he warned the Liberals before abandoning them. It is now the turn of the Freemasons. It was Napoleon III., the great diplomatist, who taught him to act this policy."

"And," says this same print, "the chancellor is threatened with the same fate which overtook Bonaparte." It adds:

"The Masonic Union must not delay to indicate the exact point at which patriotism ceases to be a virtue, for the lodge has always been the protector of the liberty of thought, and as such has been uniformly opposed to every description of despotism. The Freemasons, then, wish to oppose Prince Bismarck's declarations by solemn acts, and indicate the adoption of three measures: First, an international opposition of the united lodges of England, France, and Italy, which would be fertile in results. Secondly, a unanimous protestation on the part of the Prussian lodges, for it is to be hoped that the three great Prussian lodges will feel it incumbent upon them to protest energetically against this uncalled for accusation. Thirdly, an action of all the healthy elements of Freemasonry against Prince Bismarck's policy."

The article concludes by saying:

"As for ourselves, we greet with joy the prospect of a speedy realization of what the political press announces, and we shall not be sorry to see the imperial chancellor undertake, with his accustomed energy, an Anti-masonic campaign. Such a war would throw much light on the present position of affairs. If the lodges really contained rotten elements, their rottenness would then be proved; if, on the contrary, these elements were sound and healthy, the struggle would demonstrate their vitality and soundness."

UNBROTHERLY BROTHERHOOD.

Freemasonry and kindred secret societies live on the credit of a brotherhood. They pretend to adopt and recognize the brotherhood of man. Their chief boast before the world is their aid furnished this brotherhood, and their advocacy is the recognition given it. The unlimited and unrestricted brotherhood of our race is a fact which the heart true to its fellows delights to recognize, and upon which the performance of many noble deeds and virtues has been founded. It is the glory of our common human family. Any organization or system that fails practically to recognize this brotherhood, and the teachings and practice of which lacks harmony with this great fact of our constitution and life, is false to the highest interests of the race and an enemy to mankind as a common brotherhood.

Any organization, claiming any degree of brotherhood, organized within society, should be tested as to to its character and bearing upon the social compact. If societies take form within the limits of general society, which in their influence are at variance with the principles of universal brotherhood in man, society at large is thereby injured, crippled, and torn.

The church is an orgagization within the limits of general society. It has purposes and designs to be accomplished within that compass. Is the church, therefore, an enemy to society at large? Its doctrines, its alleged facts, its principles, its purposes, its customs, are open and known to the world. It employs its highest officers to give publicity to all facts, doctrines, requirements, and customs. It, therefore, conceals nothing from society.

The church, in its teachings, doctrines, and practices, not only recognizes the existence of universal brotherhood of the race, but is itself the foster parent of this great truth. It teaches the doctrine of a brotherhood as wide as the earth, reaching to the last and lowest member of the human race. It knows no religion which would help any member of its own organization at the expense of any fellow mortal.

The principle upon which secret societies are organized, is a distinction between themselves and society at large. With these societies a man is not a brother. None but the initiated who have taken like oaths are brothers. In the language of another, "to have claim upon help is not to be a man, but to be a member of that society; and if a member of that society, to have help, even though it be to the detriment of humanity; to be shielded in the narrow circle of brotherhood though in doing so the duties of the wider brotherhood be grossly violated." Here, then, we have an unbrotherly brotherhood; a brotherhood at war with society at large. This is true in a greater or less degree of all secret societies. Thus is an unbrotherly brotherhood bound and hedged by oaths and penalties, by signs and grips, which are made to be of greater value than the cords that bind men's hearts to one another as men, or which unite soul to soul in the bonds of true Christian love.—*Banner of Holiness.*

—The man whose Christianity is but in name desires Christ to save him, but nothing more; he can make Christ useful, that is all he wants; he wishes to be set at ease by Jesus, but he has no void in his heart which none but Jesus can fill. Many are willing to tolerate Christ, but few are, if we may so speak, covetous of him. None will search after the Beloved save those to whom he is a "Beloved" indeed. Whatever may be our present state, whatever our future failure and discipline, oh! let Jesus be the one absorbing object of our soul's desire. Love we him in sorrow and in joy, in discipline and in happiness, in darkness and in light, for ever and forever, until at last the very fountain of our tears be dry, so that we can weep no more, and we reach that land where there shall be no more night.—*Rev. P. B. Power.*

—Dr. T. L. Cuyler said, at the recent completion of the twentieth year of his pastorate in Brooklyn, that he had never allowed a day to pass without a visit to some family, and a talk with some one on personal religion. He has received 3,059 members.

—Serious disturbances have occurred in Haifa, at the foot of Mount Carmel, between Christians and Mussulmans. The British gunboat Bittern has been dispatched hastily to the Syrian coast.

—Oh! how sweet to work all day for God and then lie down at night beneath his smile.

Reform News.

The Secret Empire: How its Edicts have been Obeyed.

LETTERS FROM MR. RONAYNE.

St. Johnsbury, Vt., July 15, 1880.

Editor Cynosure:—As you are aware, I very seldom send a report of my own meetings, and hence I do not intend to do so now, or at least to do it to any considerable extent; but being on the eve of returning to Chicago, as I expect, I propose to say a few words about my present tour and its apparent results, so far as I have been able to judge from those outward appearances which manifest themselves wherever independent lodges are opened and Masonry publicly discussed.

We have been recently celebrating our National Independence. We have been holding high carnival and giving emphatic expression to our patriotism in honor of the birth-day of what the majority of us suppose to be the great American Republic. But are we really a free people? Is this country indeed a republic? Have we here liberty of speech, liberty of the press, liberty of conscience? Are we governed by rulers chosen by ourselves (the majority of the American people)? or are we governed by a sworn secret mob—the oath-bound dupes and ever-ready tools and members of the Secret Empire? These United States (united only in name) are honey-combed from one end to the other with secret lodges, composed of men who are sworn, or bound in some other manner to secrecy and to one another, and over this vast net-work of secrecy Freemasonry in all its departments wields a most potent and controlling power. The supreme head over all this vast net-work is the "Most Puissant Sovereign Grand Commander," and under him are Grand Captains, General Grand Kings, Grand High Priests, Grand Masters, and a nameless host of other subordinates, by whom and through whom the Holy Empire is governed and its laws and edicts executed and enforced throughout all the land. The members of this secret empire, the sworn and loyal subjects of the Sovereign Grand Commander, are to be met with in every nook and corner of the land, and are to be found under all circumstances, in all conditions, in all assemblies, in all associations ramifying and permeating every single element of society, ever watchful and ever ready to execute the commands of their superior and to see that the dearest interests of their own well-beloved and powerful government are subserved at whatever cost.

Two members of this Secret Empire in any congregation, or in any church, are enough to rule and govern that church and to say what shall and what shall not be done. One Masonic lodge in any locality is enough in the majority of cases to control that entire neighborhood; and when in addition to the lodge there is a chapter and a commandery, then Freemasonry has complete sway, and generally rules with a rod of iron.

Freemasons are sworn to obey unconditionally all the laws, rules and regulations of the lodge; all the laws and edicts of the Grand Lodge, and all the mandates and decisions of their superior officers, whether right or wrong. They are also sworn to keep one another's crimes a secret under all circumstances, two only excepted, namely, *murder* and *treason*, and these are left to their own option. They are further sworn to stand by one another on all occasions, to give each other due and timely notice that any approaching danger might be warded off. They must answer and *obey* every sign and summons sent by a lodge or given by a brother of the Holy Empire. They are bound to respect the chastity of the female relatives of Masons only; not to strike one another in anger; to keep the private transactions of their dark midnight meetings a profound secret from wife, mother, child, friend, or neighbor, or even from their priest or minister, should they have any church fellowship. And the law is expressly laid down, and special and horrible emphasis laid upon its certain execution, that any member found offending in any of the above particulars, or wilfully violating the laws of this terrible institution, shall suffer death in a most violent and barbarous manner.

Then, further, let it be borne in mind, as already intimated, that the members of this notorious society are to be found everywhere, engaged in all kinds of business—in the store, in the workshop, in the office, in the bank, on the Board of Trade; in the school, in the college, the seminary, the university, the studio; on the stage, the street, and the public platform. A representative of this Secret Empire is to be met with in every department of our so-called civil government. And now all this being true, by whom let me inquire again, is this country really governed? We have not a real, veritable king, it is true. We have not a limited and constitutional monarchy such as they have in England, or provincial parliaments, such as they have over here in Canada; but we have a SWORN MOB to rule over *us*. We are not governed by one good man or one good queen, but we are under the iron rule of a sworn secret mob. Yet we meet on the 4th day of July in every year and shout ourselves hoarse reading the "Declaration of Independence," and making high-sounding and bombastic patriotic speeches!

On my way East during my present journey, I called in at West Salem, Ohio, and there the lodge was dictator to such an extent that even some of the Anti-masons who on other occasions are loudest in their professions, dare not open their lips or be seen in our independent lodge. In Canal Dover, as you have already learned from our good brother Core, the same despotism existed to a certain extent, and in Senaca Falls the people were so much under the slavish control of the lodge power that they dare not have a third meeting to slay Hiram Abiff, the tutelar deity of this Holy Empire, lest Masonry should be still more offended and so public opinion be directed in some measure against them.

In Boston—the free, cultured, refined, advanced, educated, and aristocratic center of everything that is patriotic and republican in America, Bro. Stoddard had the greatest difficulty to get the newspapers to even advertise our meetings for pay; and when he succeeded, the National Christian Association had to hire the services of twenty-one policemen to protect the lives of its members and the property of the people of the city from the mad fury of Boston Masons, members of this sworn Secret Empire; and even then free speech was suppressed by violence and the liberty of the subject destroyed by an oath-bound mob.

But perhaps the very climax of lodge despotism has been reached in this enlightened and enterprising New England town (St. Johnsbury, Vt.,) where two of the priuting offices, a newspaper and a job office, utterly refused to print my bills on any terms, though solicited to do so by Rev. W. R. Laird of the Reformed Presbyterian church, under whose auspice the meetings were held. But Bro. Laird himself is to send a report of these meetings to the *Cynosure*, and also a number of subscribers, and hence I shall leave him to tell his own story in his own way.

From here I go to-morrow (Friday, July 16th) to Topsham, Vt., where I shall lecture (God willing) Monday, Tuesday and Wednesday next, the 19th, 20th and 21st. I may go from there to Windsor, Ct., but it is more probable that after the Topsham meetings I shall return home to get ready for meetings in Chicago in August, during the proposed Knights Templar drunk to be held there from August 16th to 19th inclusive.

I have delivered in all nineteen lectures and opened and worked one or more of the Masonic degrees in fifteen independent lodges during my present journey. In addition to this I have distributed and sold a large trunk full of books and tracts, the tracts being those published by the National Christian Association, and the books being my own publications with the "Illustrated Exposition of Odd-fellowship," published at the *Cynosure* office by Ezra A. Cook & Co. And by the way I might as well mention here that I am preparing to exemplify Odd-fellowship in public and am only waiting to procure the necessary paraphanalia. When I get this part of my work complete we shall then have our "Independent Lodges" of Masonry in full blast all over the country, and the degrees of the I. O. O. F. publicly worked besides.

I would respectfully suggest that the active seceding Masons of North America proceed at once to organize an Independent Grand Lodge, elect their officers and form themselves into a cohesive body in opposition to the secret oath-bound conspiracy from which we have seceded. And behold what God has wrought! Five years ago this very summer there was but one man in all the world who was publicly working the Masonic degrees and even his words were very feeble and he was very ignorant, but now we have a host of good men and true, seceding Masons, all over the western country almost daily engaged in opening lodges and in exemplifying the atrocious abominations of that climax of all villainies—the Masonic institution. With the blessing of God upon us, with wisdom in our heads, love of one another and loyalty to Christ in our hearts, and harmony prevailing among us throughout all the land we shall under the leadership of our Divine Master see even greater results in the future than we have witnessed in the past. But let us always rely upon the strong, loving arm of our dear heavenly Father, maintaining the honor, the integrity and the glory of the great name of our beloved elder brother, the Lord Jesus Christ, whose coheirs we are if children of God; and praying for the blessed influence and power of the Holy Spirit upon us let us go forth in the name and strength of the Lord, leaving all the results with him. This great conflict will soon be over. The Lord is caming back to receive his kingdom. May we though poor and weak instruments be used by the Divine Spirit in preparing the way before him and when he comes may we all hear the welcome and blessed plaudit, "Well done thou good and faithful servant enter into the joy of thy Lord."

Your servant and co-laborer,

Edmond Ronayne.

ST. JOHNSBURY RIVALS BOSTON.

July 17, 1880.

I mailed you a letter only two days ago, in which I rather congratulated myself that all my meetings during this rather extended journey would, as we express it in the language of the Masonic ritual, be "begun in order, conducted in peace and closed in harmony," but in this expectation I was most sadly mistaken. St. Johnsbury has turned out to be a second Boston. The Masons of Vermont, not wishing to be behind their purified brethren of Massachusetts, have fully demonstrated that Masonry is thoroughly and emphatically the ruler of this

so-called Republic, and that liberty of free discussion is that very thing which it will never tolerate if it can possibly prevent it.

Rev. Mr. Laird, as I intimated in my former letter, will give you an account of how the press and printing offices were muzzled, and hence in this note I only desire to say that the scenes in St. Johnsbury on Thursday evening, the 15th inst., during my exposition of the third degree, fairly defies description. In Boston the Masons made the attack in person, but here they seem to have learned to subdue their passions more effectually, and so they got the rabble multitude, the Republican hoodlums, to do their dirtiest work, and they did it with emphasis and effect. Another marked difference between the Masonic arguments used at Boston and St. Johnsbury consisted in this, that the Masons of Boston used their mystic throats, hands, and feet in producing the racket, while in St. Johnsbury their miserable hirelings used tin whistles, horns, drums, musical instruments, stones, lung power and every thing else available within a given radius of Avenue Hall, where the meeting was held. I have seldom or ever witnessed such proceedings, and I am sure they will be long remembered by every one who took part in them.

But as they will doubtless be reported fully by Bro. Laird, all I desire to say here is that Vermont is now ready for a State Association, and that a meeting must be held in St. Johnsbury to that effect as soon as possible. If Mr. Stoddard will please make a note of this, and let Rev. W. R. Laird and Rev. D. C. Faris know at what time he can be at St. Johnsbury, they will see to it that a large delegation is present, and an organization effected that will be an honor to New England. But the degrees must be worked there again, and they desire me to return whenever the State meeting is held and kill Hiram once more. The idea seems to be to kill Hiram in St. Johnsbury until Masonry is killed, and I heartily say, "So mote it be."

I am to-day (Saturday) on my way to Topsham, and thence, God willing, to Chicago, where I expect to arrive this day week, the 24th inst.

Yours, etc.,

EDMOND RONAYNE.

THE WORK IN NORTHEASTERN VERMONT.

WEST BARNET, Vt., July 12, 1880.

EDITOR CYNOSURE:—A little more than a year ago Mr. Hinman passed through these parts and delivered a number of lectures. He must have thought this a very unpromising field, for he received but little for his services. While many were ready to say, "I am no Mason," or, "I am opposed to secret societies," there was but little disposition manifested on the part of any one to take hold of the work and help it forward.

Yet, I know that he did not labor here in vain. A seed that fell while he was sowing grew. The call for the Boston Convention watered it, and it flourished. The Boston Convention itself, with the report of it in this place, was like the latter rain. We have now seen the fields white to the harvest.

The people of this vicinty, sent me as a delegate to that convention, with the understanding that I should report when I returned. When they heard how Boston would not give Mr. Ronayne a hearing they at once raised a subscription and opened communication with him, for the general feeling was that he must be heard, and that Masonry is one of the greatest enemies of the church of Christ. I lectured in a number of places to prepare for his coming.

Our church was prepared for Mr. Ronayne's use, and on the evenings of the 6th, 7th and 8th of this month large audiences eagerly listened, while by his lectures he unveiled the pagan mysteries, and in his lodge showed that Freemasonry is the same worship revived. A few Masons were present, but made no disturbance. When the first degree had been worked one old man, well known here, and also highly respected, said that he had taken it forty-nine years ago, in Scotland, and that Mr. Ronayne's working of it was in most particulars the same as that in the lodge where he was initiated.

Rev. R. W. Laird, pastor of the R. P. church in St. Johnsbury, Vt., was present. He was so pleased that he invited Mr. Ronayne to go there to work the three degrees. A similar request was also made by the R. P. church of Topsham, Vt.

That the people were greatly interested was manifest by the large attendance in the haying season, the busiest of all the year; by the close attention to every word and ceremony; and lastly, by their contributing enough to meet all expenses. May the Lord prosper this work.

I am your fellow-worker,

D. C. FARIS.

A REVIEW OF THE IOWA WORK.

DES MOINES, Iowa, July 17.

EDITOR CYNOSURE:—The undersigned, an eye-witness at nineteen of Elder Joel H. Austin's Anti-masonic meetings, commencing at Ridgedale M. E. church, Polk county, Iowa, can say as does the Elder, the meetings were among the most interesting and successful he ever witnessed.

At the close of the first meeting a wealthy Scotch Mason spewed out a large quantity of vituperation and left in a rage, saying he would never enter the church again. However, he was present at the third meeting, very attentive, and seemed eager to hear every disclosure of the abominations of the so-called higher degrees. The ignorance or inconsistent conduct of the Scotchman is a fair sample of a thousand other Masons. When calling the degree-worker a perjured villain he did not have sense enough to see he was adding his testimony to the fact that Masonry was being truly revealed. He also violated his obligation by sitting in Austin's clandestine lodge, and talking therein on the subject Masonry to a well-known expelled Mason.

At these Ridgedale meetings, as at nearly all the others, the warm hand-shakings and words of encouragement more than overbalanced all the persecutions. Austin seemed to rejoice and was exceeding glad when his name was cast out as evil; when he was classified among the filth and offscourings of the earth.

At Polk City his patience was put to a severe test; the church which had been promised to the Elder could not be obtained, and while he was walking and riding to and fro several hours, hunting trustees and trying to get another church in which to lecture, the Masons were making fun of the movement and used opprobrious epithets unsparingly. In less than one hour after his arrival he was informed that he ought to be taken out and shot. The writer would have left the town in disgust, but the Elder determined they should not shunt him off the track. At about four P. M. he gained possession of the Congregational church and at eight P. M. a large congregation, some of whom came five miles, encouraged him with their presence and gave good attention to his excellent lecture on the religion of Freemasonry. At these three meetings as at all the others some religious people were heard to say that they had given their last dollar to Masonic preachers.

His seventh, eighth and ninth meetings were held in Friends church, Lynnville, Jaspar county. The attendance was large and order was good, except a short time the last evening when the speaker and audience were amply supplied with uncooked eggs.

The tenth, eleventh and twelfth meetings were held in Pella with good results. On his departure from Pella, the Elder avoided being egged by anticipating the programme. Seeing the large crowd at midnight partly concealed behind the corner he was expected to pass, his driver took a circuitous route a half mile out of the way and thus he escaped.

The thirteenth, fourteenth and fifteenth meetings were held in Garden Hall about seven miles from Lynnville. I believe these meetings like the remainder would not have been called for had the egging at Lynnville not occurred. At this point many friends to the reform were secured and doubtless a permanent society against Masonry organized; they expect to post up and kill Hiram occasionally for amusement. The Elder quoted from an article of an Oskaloosa judge that exposers of Masonry should have a short rope and a strong limb. The friends of reform around Garden Hall will remember Masonry and vote against it at the ensuing election.

The sixteenth, seventeenth and eighteenth meetings were held in the fine M. E. church five miles west of Lynnville. The pastor of that church is said to be a good preacher, highly respected by the community and much loved by his flock. Several leading members say he must publicly renounce Masonry or they will withhold their support. I, with others, believe he will quit the lodge never more to return.

The Elder had a call at Peoria, but Masonic influence closed all doors against him. He had the promise of the M. E. church at Granville, but the trustees were induced to close the doors against Anti-masonic truth. He had announced a lecture on the religion of Freemasonry to be given at the U. B. church in Granville; on his arrival the door was locked. He then distributed a large amount of supplements and tracts, and began to talk, standing in a carriage. In a few moments a rain scattered the crowd. A widow landlady gave permission to lecture in the hotel, and the nineteenth meeting was one of the best of the series.

It seems to me the more competition Elder Austin encounters the more energetic he becomes. His heart is in the work; but he, like the majority of our best workers must be fed or quit the field. Will not some rich man who has much of the Lord's money on hand, send out brother Austin and defray his expenses for months and years, and thus do more good for this world and the world to come than millions of dollars spent in fine equipage, to be surrounded by a thousand servants or to be classified among the Masonic "Sublime Princes of the Royal Secret."

AN EX-SEARCHER AFTER MASONIC TRUTH.

Correspondence.

WHY AN OBERLIN CONGREGATIONALIST LEFT HIS CHURCH.

DEAR FRIENDS IN CHRIST:—I will give you a little of my experience this morning. I was converted at Oberlin, Ohio, under the labors of Rev. C. G. Finney in the winter of 1853–4, and united with the Congregational church at that place. The work was thorough, and I well remember what the Oberlin church was then and what a power the young converts had. Would to God they had retained it!

I came to Iowa in the spring of 1855, where I have remained ever since. I joined a Congregational church here, and was for eighteen years considered a good and acceptable member. I took a leading part in the church and Sabbath-school matters, and had a desire to see the work of God go on and to live a moral life, and really thought myself a Christian, judging myself from the standard of leading members in the church. I had advanced so far that I joined the Masons, being a member of Benevolence lodge, No. 145, Mason City, Iowa, and

could take a part at horse races and visit theatres when they had a moral (?) play, and would share in those means that the "world, the flesh and the devil," take in building up Christ's kingdom, professedly, though in reality binding the chains to take such down to hell. I was always condemned for joining the lodge, and when the light shone on my path, as it did by the faithful labors of a servant of God who came to preach in our neighborhood, I was glad to be set free; and as God opened the way I saw myself a sinner and a backslider, and again sought pardon and forgiveness.

I am now saved through the abounding goodness of God and walking in the light. I have always been anti-slavery, having been a conductor on an underground railroad when ten years old, and knew what it was to espouse that doctrine when it was unpopular. I am now anti-secret societies, anti-tobacco, anti-pride and anti-sin of all kinds, and may God keep me faithful to the end.

The last Congregationalist minister I helped support had been a Mason. Before hiring him I asked him his position on secret societies, and knowing my views he said he should not have any thing more to do with them, and thought that they interfered with Christian liberty. He also said that he had used tobacco but had given it up and saw the evil of the habit. Soon after commencing his work he took a part in a Masonic funeral, and I found was attending the lodge. The Masons got up a benefit for him and he then joined the Odd-fellows, the Good Templars, and grange, and could not get out of the pulpit without using his jaws for a mill to grind the most filthy of the devil's grists. I labored with him and then with the church, but I was powerless; and after striving for two years to right a wrong while I was sustaining it, I obeyed the apostolic injunction and came out from among them and was separate, and joined the Free Methodists, who were driven out for their faithful dealing.

I love the Congregational church; my father was a pioneer in that work in Ohio and in the West; all my relatives nearly belong, but I could not go to a communion table without taking part with those who bow at Baal's altar, or who violate the plain teaching of the Word of God, and how could I keep my soul clear? How few professed Christians do what they are doing for the glory of God, or even take a thought of him in their ordinary duties. I know what Oberlin is of to-day, and if the beloved Finney should once more visit his church he would feel like using a scourge of small cords, and yet they are far in advance of the average church of to-day. My heart bleeds for them. What a fearful responsibility one assumes to hold up a false light. I begin to feel that I have not said and done all I could to let my light shine, but by the grace of God, I will hereafter. I know what I am talking about when I say that secret societies are of the devil.

C. W. Tenney.

From the Nebraska Frontier.

Fort Niobrara, Neb., July 12, 1880.

Editor Cynosure:—This is a post now being established by the government, in a bend of the Niobrara river, about seven miles south of the Dakota line, and about 210 miles west of Sioux City. I have been here about ten days, and find citizens here from different parts of the country, from 150 to 200 miles, attracted here with the expectation of large pay on the government works, but in this they are generally disappointed, and many are leaving. There are four companies of soldiers, three of cavalry and one of infantry. Everybody lives in tents.

This part of the country is not surveyed into sections, and is only occupied by ranch men with their large herds of cattle. There are a few women and children here, wives and children of the army officers I suppose.

The moral aspect here is not good. Profanity is almost as common as breathing. Young men seem to vie with each other and the older ones in blaspheming their Maker. Tobacco is used by nearly every one. A drunkery is established near the suttler's and quartermaster's headquarters, and some lewd women, as I am told, within the three miles square of this military post, known here as the "hog ranch." What wonder is it that the young men who enlist in the service of the country are generally badly demoralized, if not entirely ruined? From what I have seen here I am satisfied that the soldiers here are made up, not of the educated young men, but of the rude, wild, rattle-headed, with scarcely a smattering of an English education; for I have seen two of the under officers undertake to write a name, and it was with difficulty that they could make it out at all. It seems to me that the government should be held responsible for the removal of all such sources of corruption; they should be excluded by law beyond the reach of the soldiers, and the commanders of all such posts should be held accountable for the execution of such law. The government should be a father and protector of all such, and not by silence or non-action encourage their ruin.

There was plenty of drinking here about the 4th. On the 5th of July, while drunk, private John Cossticking of company D, 5th cavalry, shot Sergeant Jacob Widmer in the neck, dead, of the same company, and is now under guard, waiting the arrival of the sheriff to take him to be tried by the civil law for the crime of murder, and it seems to me that there is some responsibility somewhere else as well as with the man that fired the gun.

The tracts you sent me last winter have done good service. I think there were about thirty-five kinds in the package, and all of them on Masonry. Indeed, I do not remember that I have ever seen one on Odd-fellowship. I should think some one well acquainted with this institution would give us two or three tracts upon the subject.

Philo Elzea.

Scraps of Conversation.

In conversation with a Mason he told me if I would join the order I would be sure whether the exposures were true or not, then I could say from positive knowledge that I was made a Mason neither naked or clad, barefoot or shod. I replied that he was a truthful Mason. I did not see the necessity of joining to learn that, as he had just told me. He saw his mistake and left me at once.

One other says, "The illustrations in the *Cynosure* supplement are about right," and gave as many of the signs as he could remember.

A third, after some argument, confessed that he was a Mason and had spent hundreds of dollars in the Masonic institution, and he believed it to be the biggest fraud in the country.

The fourth, who had been a Master of a Boston lodge, and now stands high in the fraternity, tells me of one of the city police, who was not a Mason, but had posted himself and deceived them and went into the lodge and saw the working of one degree; was afterward found out and discharged from the force through Masonic influence, which was their revenge.

A friend tells me of a curious case, a Mason who was very sick and delirious; talked about the lodge a great deal, and his nurse asked him if he could give her the five points of fellowship. He said, Yes, and jumped out of bed and gave them, and also whispered the word "Mah-hah-bone," in her ear.

On the 8th of June I had some books arrive from Chicago at the Boston and Albany freight depot. I went to the office window and inquired if any thing had come for me, and the agent told me there was and told me the freight charges and asked if I had a receipt. I said no, but had received a letter saying they had been sent. He replied that he did not know me, and did not like to let me have them unless he had some proof that I was the man they belonged to. So I gave him my Anti-masonic business card and asked if it would satisfy him. He threw it back and said, "Guess it would satisfy any man," and inquired if I was in company with Mr. Ronayne. I told him no, but that I co-operated with him as much as I could. He sarcastically remarked that it was a pretty business; to which I replied, it was a good business, and I was sorry it troubled him. "It don't trouble me, but may you some time," was the cutting reply. I laughed and said, "Yes, as the Masons are a sworn band of assassins, I know what to expect." He then angrily demanded, who said they were a band of assassins. I told him I thought they must be as they threatened to break my head for circulating Anti-masonic tracts. He more calmly replied, that I would not live long; I did not look healthy. I said, "No, but long enough to see the Masonic institution overthrown," and laughing good-naturedly, I left the agent to enjoy his self-provoked ill will.

Bostonian.

Father Chittenden in Kansas.

Arkansas City, Kansas, July 17th, 1880.

Editors Cynosure:—Our hearts were cheered by a visit with that veteran Anti-mason, Father Linus Chittenden of Crystal Lake, Ill., last Monday. He was visiting in our town and Rev. D. Thompson, another veteran reformer, brought him out to our place, four miles from the city, and we had a good visit.

Father L. was in excellent health and was vigorously prosecuting the work of spreading the light. We have much need of such work here. We are like the conies of Scripture, but we feel that our houses are in the rocks. In a quiet way we are disseminating the light, and hope at no distant day to make a more vigorous campaign.

H. W. Marsh.

Our Mail.

S. E. Orvis, National Home, Wisconsin, writes:

"I am through aiding anything in the least Masonic if I can avoid it. I live in hopes of God's great victory.

T. K. Bufkin, Lynnville, Iowa, writes:

Brothers Joel H. Austin and S. M. Good are now with us and the cry is going out from the worshipers of Baal as it did of old, 'These that have turned the world upside down are come hither also.' 'Great is Diana of the Ephesians.'"

Rev. R. Hicks, Hillsdale, Iowa, writes:

"The Cynosure advocates the same views that I have had of secrecy ever since I stood in the court house at Canandaigua and heard the trial of Chessbro, Lawson and Sawyer for the abduction of Morgan in the fall of 1835. I am now in my seventy-third year, my wife in her seventieth. Those things are strong in my memory yet. I look forward to the time when this question will cause a greater national struggle than slavery ever did. The leaven is in the lump and it will work out. The Lord is in it for good."

Eli Bascom, Greensburgh, Trumbull county, O., writes:

"We need a lecturer here to wake up the people; most all of the preachers are silent on this great reform. Such is the power of the lodge that men sacrifice principle for business. How long! O Lord how long! we are led to inquire, shall these things be?"

David J. Ellsworth, Windsor, Conn., writes:

"It's terrible to realize that ministers are guilty of connection and association with such a vile abomination [Masonry.] Truly the signs of the great apostasy are looming up on every side; and the great mass of nominal Christians are to be deceived—almost the 'elect.'"

Sabbath School.

LESSON VI.—Aug. 8, 1880.—ABRAM AND LOT.

SCRIPTURE.—Gen. 13: 1-18.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.
2. And Abram was very rich in cattle, in silver, and in gold.
3. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;
4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.
5. And Lot also, which went with Abram, had flocks, and herds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land.
8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren.
9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.
10. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.
11. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12. And Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.
13. But the men of Sodom were wicked and sinners before the Lord exceedingly.
14. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:
15. For all the land which thou seest, to thee will I give it, and to thy seed forever.
16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.
17. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee.
18. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

GOLDEN TEXT—Let there be no strife, I pray thee, between me and thee. —Gen. 13: 8.

[From The Teacher's Quarterly.]

HOME READINGS.

Gen. 21: 22-33. Abram's prosperity.
Psalm 112. God blesses the righteous.
Prov. 15: 16-18; 17: 1, 13-19. The wickedness of strife.
Ezra 9: 5-15. Lot's sin.
Gen. 19: 24-29; 2 Pet. 2: 6-9. His punishment.
Prov. 4: 13-27. We should avoid wicked men.
1 Pet. 3: 8-18. We should live in peace with all.

BIBLE LIGHTS.

"And Abram was very rich"—Wealth and riches shall be in his house: and his righteousness endureth forever.—Psalm 112: 3.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10: 22.

"And there Abram called on the name of the Lord"—The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Ps. 145: 18.

"Let there be no strife, I pray thee, between me and thee"—If it be possible, as much as lieth in you, live peaceably with all men.—Rom. 12: 18.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.—1 Pet. 3: 8.

"The plain of Jordan, that it was well watered"—And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. —Gen. 2: 10.

"Lot dwelt in the cities of the plain"—Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away—Prov. 4: 14, 15.

"But the men of Sodom were wicked"—Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.—Ezek. 16: 49.

"For all the land which thou seest, to thee will I give it"—And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.—Gen. 12: 7.

"And I will make thy seed as the dust of the earth"—Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.—Heb. 11: 12.

[From the Lesson Commentary.]

INTRODUCTION.

Abram returns, a wiser and a better man. When called to leave his native land he had forthwith obeyed. Such obedience evinced the existence of the new power of godliness in his breast. But he gets beyond the land of promise into a land of carnality, and out of the way of truth into a way of deceit. Such a course betrays the struggle between moral good and evil which has begun within him. This discovery humbles and vexes him. Self-condemnation and repentance are at work within him. We do not know that all these feelings rise into consciousness, but we have no doubt that their result, in a subdued, sobered, chastened spirit, is here, and will soon manifest itself.—Murphy.

"The south"—The south is so called in respect, not to Egypt, but to the Land of promise. It acquired this title before the times of the patriarch, among the Hebrew speaking tribes inhabiting it.—Murphy.

"Very rich"—He would naturally accumulate much property in Egypt, the inhabitants of which depended chiefly upon the pastoral people who abode in or near their country. The Egyptians themselves hated pastoral pursuits.—Bush.

He was very heavy, so the Hebrew word signifies. There is a burden of care in getting them, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account, at last, to be given up concerning them.—M. Henry.

The danger of riches appears prominently here, in the very first case in which riches, as such, are mentioned. His riches were in some measure a tax to Abram, since he could not find room for his herds, and his possessions threatened to involve him in hostility with his nephew.—Lange.

"Called on the name of the Lord"—It might be to express humility and penitence for his misconduct in Egypt, of thankfulness for deliverance from perils —to embrace the first opportunity on returning to Canaan of leading his family to renew allegiance to God, and offer the typical sacrifices which pointed to the blessings of the promise.—R. Jamieson.

"Lot also....had flocks"—The companions and kindred of the saints are often enriched with outward blessings for their sakes. Lot, it appears, was no loser, even in a temporal point of view, in joining Abram in going forth at the divine call.—Bush.

But there was a deeper trial for Abram's heart than even the famine, namely, that arising from the company of one who, evidently, was not walking in the energy of personal faith, nor in the realization of personal responsibility. It seems plain that Lot was, from the beginning, borne onward rather by Abram's influence and example than by his own faith in God.—C. H. M'Intosh.

"The Perizzite"—The presence of those powerful tribes is mentioned to show why Abram and Lot were so straitened as to pasturage, to signalize the impropriety and danger of their quarreling among themselves, and to show that Abram felt that the eyes of these idolaters were upon him, and that any misstep on his part, as the representative of Jehovah, would be an occasion of stumbling to them.—A. Gosman.

"We be brethren"—The Hebrews called all kinsmen "brethren," but the term here was applicable in a still stricter sense, for Abram was uncle to Lot, and also his brother-in-law, having married Lot's sister. But there was a yet higher sense in which they were "brethren," namely, in their religion. They professed the same faith and the same mode of worship; and as disciples of a religion breathing love and peace, good-will and good offices, it could not but be attended with the worst consequences were they now to fall out with each other, and present the sad spectacle of a divided brotherhood.—Bush.

"Is not the whole land before thee"—The heavenly principle of forbearance evidently holds the supremacy in Abram's breast. He walks in the moral atmosphere of the Sermon on the Mount. Mat. 5: 38 42.—Murphy.

Abram yields over this right of his choice; Lot takes it: and, behold, Lot is crossed in that which he chose, Abram was blessed in that which was left him. God never suffers any man to lose by a humble remission of his right in a desire for peace.—Hall.

"Pitch his tent toward Sodom"—But what came of it? Why, the next news we hear of him is that he is in the briers among them—he and his, carried captive. While he lived among them he vexed his righteous soul with their conversation, and never had a good day with them; till at last God fired the town over his head, and forced him to the mountain for safety who chose the plain for wealth and pleasure.—M. Henry.

"Men of Sodom were wicked"—He looked at the outward appearance, and not at the intrinsic character and future destiny. The intrinsic character was "wicked." Its future destiny was "judgment"—to be destroyed by "fire and brimstone out of heaven." But it may be said, "Lot knew nothing of all this." Perhaps not, nor Abram neither; but God did, and had Lot allowed God to "choose his inheritance for him," he certainly would not have chosen a spot that he himself was about to destroy.—C. H. M'Intosh.

God often gives great plenty to great sinners. Filthy Sodomites dwell in a city, a fruitful plain; while faithful Abram and his pious family dwell in tents upon the barren mountains.—M. Henry.

"All the land"—Thus he who sought this world lost it; and he who was willing to give up anything for the honor of God and religion, found it.—Fuller.

"To thee"—The land even in present possession was his, so far as it was needed by him as a nomad chief, though its permanent occupation was to him and his seed after him.—E. H. Browne.

"Built there an altar"—His wandering course required a varying place of worship. It is the Omnipresent whom he adores. The previous visits of the Lord had completed the restoration of his inward peace, security and liberty of access to God, which had been disturbed by his descent into Egypt, and the temptation that had overcome him there. He feels himself again at peace with God, and his fortitude is renewed. He grows in spiritual knowledge and practice under the great Teacher.—Murphy.

Literary Notices.

Vick's Monthly for July discusses the agricultural fair, in which very good advice is given to the managers of our county exhibitions. The article closes: "It is well to improve our fowls and sheep and horses, and plows and harrows and wagons, but there is no improvement so much needed, none so important to the welfare and glory of our country as the improvement of boys and girls and men and women. And, no matter what a society may do for the improvement of animals and implements and grain, if it depraves the people it is a curse and not a blessing." Autumn Berries, A New Class of Roses, Protection for Peach Trees, Some Garden Expedients, Making the Most of a Garden, The Flower Garden of the Future, Troubles in Window Gardening and Laying out a Front Yard, are among the best articles of this number. James Vick, Rochester, N. Y.

The *Library Magazine* has a valuable selection of foreign literature this month: The French Republic and the Catholic Church, Landscape Painting, Xantippe, Henry David Thoreau: His Character and Opinions, Health at Home, Plea for Musicians, Dr. Channing the Abolitionist, On the Method of Zadig, The English Poets, Diamonds, The Backwoods of Ceylon, Suicide and the Sculptures of St. Mark's Venice. American Book Exchange, New York.

Undoubtedly one of the best temperance documents issued during the present year is "Leaves from the Diary of an Old Lawyer," by A. B. Richmond. Incident and argument drawn from the treasure-house of a long and active life enrich its pages and impress its valuable lessons of warning against the liquor traffic. The license system is especially shown in all its fallacy and danger. Next to the feeling of gratitude that such a book has been written, we thank a favoring Providence that put the publication of it in the hands of the American Book Exchange, under whose auspices it is issued in good style, but at the small cost of $1.00.

Readers of religious papers will remember occasional selections of the quaint but excellent counsels from "Daniel Quorm." The publishers of the Standard Series have just given the public, by the same author, "Mister Horn and his Friends; or, Givers and Giving." It is a sketch of humble life in England, full of useful lessons for every rank and station. The work is well illustrated, and is sold by all newsdealers for 15 cents.

The same publishers, I. K. Funk & Co., New York, have also begun the publication of Greek and Roman classics in their Standard Series, the first issue being wisely chosen, The Orations of Demosthenes, translated by Leland, in two volumes, 20 cents each. Every student who has read in college course the "De Corona" of the great Athenian orator will rejoice to obtain in so good style and cheaply this translation; and no investigator of ancient history will fail to secure a copy. The reader of the English translation will not, of course, catch all the glow and fervor of the original, but Leland's translation is so good that no one has cared to provide a better.

—Subscribe for the *Cynosure*.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 29, 1880.

FUNDS OF THE NATIONAL ASSOCIATION.—A misapprehension exists and is being widely published respecting the fund for carrying on our reform work. Thus two of our esteemed exchanges, the *Christian Statesman* and the Sandy Lake, Pa., *News*, make up a grand total of receipts for the year of $22,647.78, and we are happy to say, rejoice in the progress so indicated. If their estimates were correct we would rejoice with them—we do for the prosperity actually given, which is represented in the treasurer's report where the actual donations for the year, including Publishing fund notes paid, are $2,093.14, interest and rent add $2,287.60, making $4,380.74, aside from the amount raised specially for the Boston Convention, which did not appear in the treasurer's report, but which amounted to $651.34. After the report was completed $639 was received from the estate of Azel Backus of Michigan. The bequests of which announcement was made are not yet settled nor is it certain what will be received from them. One of $13,500 is so limited that the General Agent arranged to take $6,840 as its cash valuation. There has beside been a loss to the Association by a change of will of property prospectively worth some $12,000; this is, however, left to the Wesleyan brethren, and so will indirectly to some degree advance the reform for which we all pray. We trust our contemporaries will correct the misapprehension their estimate may have made, and that all the friends will remember that the National Association could make good use of much more money than it is receiving. Through the greatest economy of management we are not accumulating any debt, and are praying for enlargement in every way, especially in spiritual grace.

THE PROHIBITION CANDIDATE, General Neal Dow of Maine, who has been foremost among the men of that State in maintaining the law against the rum power, was lately addressed to know if he was a Mason or a member of any secret order. He replies:

PORTLAND, July 5, 1880.

DEAR SIR: Yours is received of the 29th of June. Some days ago I received a letter containing the same inquiry, with a directed card enclosed, on which I was requested to write simply yes or no, according to the fact. I returned the card with a No—and do the same to you.

Respectfully,

NEAL DOW.

GEN. GARFIELD has not yet replied to the inquiries made whether or no he is a Freemason. In the little work on College Secret Societies, published from this office in 1874, it appears that he was a member of the "Delta Upsilon" society, which was organized to oppose and counteract the secret college fraternities by promoting openly the intellectual culture and the friendly feelings they pretended to assist. Our standard-bearer, Gen. J. W. Phelps, was an honorary member of the same society.

ANOTHER CHAPTER ON COLLEGE FRATERNITIES.

Following the local interest aroused by the National Convention on Monmouth in 1873, the United Presbyterian body within whose bounds Monmouth is situated, took decisive action respecting the Greek fraternities which had found a lodgment in that College. The Senate of the College thus urged to duty, enacted a prohibitory law and the students were compelled to abolish their lodge. The poison, however, was in their veins and the society was clandestinely maintained, and in 1878 the members waxed so bold as to wear their badges in public. Again they were suppressed by the faculty, but again this year the lodge reappeared in April last. The students concerned in this disreputable business were brought before the faculty, two were expelled, one allowed to withdraw, and nine signed a renunciation, three of whom, returning like a sow to her mire, soon left Monmouth and came to Chicago University, where they could enjoy their "personal liberty" in regard to secret societies. The Monmouth chapter belonged to the "Phi Kappa Psi" fraternity, and the chapters in Chicago and Northwestern Universities arranged a grand banquet to receive as heroes these five young men whose consciences were so lost to honor that they could make a boast of their puny efforts to break down an institution of Christian learning. This banquet came off at the Tremont House on May 18th last, and great parade was made of the affair by these conceited young fellows in the papers of next morning. That is probably the end of this nuisance at Monmouth.

At Beloit, Wis., is an institution under the control of the Congregationalists, and which in 1874 had no secret societies among its students. President A. L. Chapin wrote at that time: "It has been the uniform policy of Beloit College to exclude secret societies." It seems, however, that a Greek fraternity lodge has been known to exist at Beloit "for a good many years." President Chapin may have been unaware of the fact. The society has been crowding itself into notoriety for some time and at the late commencement the matter was taken up by the trustees and also by the alumni association. The former appointed a committee to deliberate, and the alumni after a meeting which continued until 3 o'clock in the morning adopted the following resolution:

"Resolved, That it is the sense of this meeting that it is not for the best interest of the institution at present to adopt any policy tending to prohibit societies of any kind, without first giving them a fair trial."

During the discussion, Prof. Chamberlain of the Beloit faculty said there was now no controversy between the faculty and the students of this lodge, the only question being how long it should be kept up. With the alumni practically in favor of these petty lodges, and the Congregational churches becoming yearly more imbued with the spirit of secretism, it is not likely that Beloit will begin any such struggle as was undertaken and fought out at Monmouth.

In connection with these particulars it will be of great interest to read read the following statement made by Dr. McCosh of Princeton College at Cincinnati a few weeks since:

I believe you will be pleased to learn that the members of the Faculty watch over the morals of the students, and we have really very little vice among us. We have had the courage to put down hazing, secret societies, and other evils which still remain in many colleges. But we were supported by the great body of students, and, the evils being now rooted out, we have at this moment perfect peace and order. I believe our Alumni wish us to continue a religious college, and five of give instruction in the Word of God to every young man placed under our care. Last year 80 of the 120 who graduated were professing Christians. I know that you will be gratified to learn that at the present time there is a deep religious interest with prayer pervading more than one half of the whole college.

Upon this sturdy declaration of independence from lodge domination, Prof. Loos, late of Bethany College, West Virginia, but now President of Kentucky University, Louisville, says in the *Christian Standard:*

Dr. McCosh, speaking for himself and his college, ranks secret societies also among the "evils" that disturb the peace and good order of colleges. And with much reason. Only those familiar with the facts know what "evil" there is in these abnormal adjuncts of our institutions of learning. The objections urged against them are several. First, they are the cause of much unnecessary expense to the students that are members of them. Many parents know but little of this; they only know that there is some extra drain somewhere; some are aware of it, and consent to it. There are the expensive suppers of the fraternity—an 'evil' often in themselves—the regalia, the halls, and many other often-recurring outlays. Complaints are made of the expenses of college education, and all people call for economy, and yet here is an utterly useless extra waste of money. Then, worse than this, these close associations not seldom bring into the colleges rival cliques and factions, that are a continual source of disturbance. These several circles and rings break up the general cordial fraternity that should bind all the students of the college together.—*Standard.*

—Pro. C. A. Blanchard expects to speak in the College Chapel, Wheaton, next Sabbath morning, on the Masonic Priesthood.

—Past Master Ronayne returned on Saturday morning from Vermont, where he had good meetings, though not unattended with difficulties. He hopes to return to that State and visit other points, when a strong State Convention should be held.

—The Wisconsin brethren are first again in the field this season for a State convention. See their notice. The location is a good one. It is on ground well fought over, and where the lodge has suffered defeat. The friends in that locality will not fail in any particular whereby the convention may be made a great success.

—Elder Browne is at work with zeal for the truth in Wisconsin. He will not fail in his promise for the August meeting made last week. Bro. Williams of Darlington writes that he gave two lectures in the United Brethren church near that place on the 9th and 10th inst. and preached on the Sabbath to large and interested audiences.

—The citizens of Onondaga county, New York, are erecting a new court-house at Syracuse. The lodges thereabout are less bold and dashing than formerly; so, instead of arranging for a corner-stone demonstration without asking leave, they have humbly sounded public opinion through the Syracuse *Standard.* Bro. Stratton on the watch meets them *in limine* with a manly protest, showing by fact and argument that the business of the lodge is to pour their oblations elsewhere than over the public property. In Lorain county, Ohio, the Masons, expecting a warm reception for their plot in Oberlin, arranged to lay the corner-stone of a new county building only a day or two before the ceremony came off. They were met vigorously, but so little time was given the protestants that they were unable to stop the pagan ceremony; their protest only being placed in the stone with other documents. Having given timely notice at Syracuse we expect to hear of one court-house wall laid without sham Masonry.

—The *Free Methodist*, in two editorials on politics, administers some severe argument upon the two leading parties for their corrupt practices. The sanction of our present administration to many of the flagrant abuses in the civil service which it once frowned upon is pointed out. The editor advises his readers not to vote with either Republican or Democrat, and recommends especially the American and the Prohibition nominations thus: „Since these parties put forth moral issues worthy of support, and since the candidates are pre-eminently worthy, there will be opportunity once more for American Christians to act in harmony with their religion at the ensuing national election."

Lecturer's Institute and Seceder's Convention.

A meeting of the N. C. A. directors was held on Monday morning last and took into consideration the August meeting. The committees on Lecturers' and Seceders' convention presented a joint report which after full discussion and amendment was adopted as follows:

REPORT.

1st. Personal conference with such of our friends as we have been able to see and others who have responded to inquiries through the mail justify the expectation that there will be at least a respectable attendance should such a meeting be held.

2nd. We find a general desire among friends that such a meeting should be held at the time or soon after the Knight Templar conclave in this city, with a view to counteract the evil and expose the deceptions of the gigantic fraud which these Sir Knights are seeking to palm off upon the people as a benevolent and Christian order.

3rd. We are of opinion that such a meeting would give an impetus to our reform and greatly encourage and assist our workers.

For the above and other reasons your committees recommend—

1st. That a Seceder's Convention and Anti-secrecy Lecturer's Institute be called to meet in Carpenter Hall, Chicago, Friday, August 20, 1880, at 9 o'clock A. M., to continue its sessions through the five succeeding days and evenings.

2d. That all persons who have been or who are now members of any of the secret orders, and who are willing to renounce their allegiance to, and publicly expose the pretended secrets of those orders, be earnestly and fraternally invited to attend and participate in the discussions of the meeting.

3d. That all employed as State Lecturers, and such as give a portion of their time to the lecture work, and all who are willing, and who contemplate entering the lecture field, be especially invited.

4th. That the invitation be extended to all who are in sympathy with the work of the National Christian Association in its efforts to expose, withstand and remove secret societies, and that the Christian women who may respond to this call be allowed ample opportunity to present their views before the convention.

5th. That all ministers of the Gospel and editors of papers be requested to give notice of this meeting, and where practicable attend and participate in its deliberations.

6th. That Samuel M. Good, J. O. Doesburg, Edmond Ronayne, D. P. Rathbun, Thomas Lowe, S. E. Starry, James Ferguson, and such others as they may call to their assistance be requested to exemplify and explain such degrees in the secret orders as they may be familiar with and deem most necessary to a correct knowledge of the lodge system.

7th. That a committee of five on programme and arrangements be appointed who shall arrange with speakers, advertise the meetings, look after the entertainment of persons from abroad, solicit funds to meet expenses and to do or cause to be done whatever in their judgment may be required to further the object for which the meeting is held.

8th. That the expenses of such ministers, lecturers and seceders of limited means as the programme committee may deem proper be paid, and that the friends generally throughout the country be requested to send contributions for this purpose.

9th. That friends who cannot attend the convention be requested to communicate their views briefly in writing; and that all be specially urged to present this important gathering at the throne of God without whose help our best efforts will prove utterly futile.

All of which is submitted by

A. D. Freeman,
Thomas Hodge,
H L. Kellogg,
Ezra A. Cook,
D. P. Baker,
A. G. McCoy,
Committee.

The following committee was appointed to carry out the above: J. P. Stoddard, E. Ronayne, H. L. Kellogg, Mrs. Chas. Gates and Mrs. E. A Cook.

A tract embodying facts important to be circulated in connection with the Knight Templar conclave was voted to be prepared by the tract committee immediately.

The Board then adjourned after prayer.

—The *Wesleyan* of last week contains an able article on "Good Templar Prayers," in which the religious ceremonies of that order are clearly shown to be associated with Freemasonry and other Christ rejecting orders.

—The dramatic poem of which the second part appears this week will be continued in future numbers.

What I would do in the Chicago Meeting of Next Month.

First. I would join with all God's free people in your city, and have stated seasons of prayer daily, for the down-letting of God's convincing and convicting power upon the secret combinations of men, who may be there assembled by thousands during those three days: that Almighty God may so reveal to them the important fact that all their evil doings, which they now are trying to cover up and hide, shall be made known (Mat. 10: 26); that what may not be revealed in this world surely will be made known and fully exposed in the world to come, when too late to repent.

Second. I would at least try and see 1,000 of that number (personally and alone, if possible) and tell them with tears rolling down my face the message that God would give me for each one. To professors of religion, that I might find in the multitude of evil doers—for then I should expect special aid from the Lord Almighty so to wound them, not in head or limb, but in the heart, then we know they must die. May all such be dead indeed unto sin. When shall the blind cease to lead the blind. O Lord, when?

R. Smith.

Maryville, Mo., July 20, 1880.

The more secret societies and associations a man belongs to when living, the more difficult it will be for him to decide which to march with in the celestial procession.—*Cin. Sat. Night.*

—The gigantic operations of the railways of the United States for the past year are shown in recent tables. From these it appears the thirteen principal lines moved over sixty-seven million tons of freight during the year, the toll on which amounted to over a hundred and sixteen million dollars, while the gross earnings of all the roads reached the aggregate of nearly five hundred and thirty million dollars. The profits are indicated by the aggregate of dividends paid, which was over sixty-one million dollars.

An Open Letter

TO REV. ALONZO H. QUINT, D.D.

I have read your oration addressed to the "St. Paul Commandery, Knights Templar," in Dover, N. H., July 9, 1880. You ask: "Who can raise the fallen and lifeless? As one power fails, and another power fails, where is the mighty hand which can lift out of the grave?"

As you are a Mason, and were addressing Masons, it seems plain that by the "one power" you meant the grip of an Entered Apprentice, and by "another power" the grip of a Fellow Craft. The only answer to your question which Blue Lodge Masonry furnishes is found in the fabled resurrection of Hiram Abiff, who, as the Masonic fable runs, was raised from the dead "by the strong grip of a Master Mason, or lion's paw." Now the tenor of your oration indicates to the non-Mason that Jesus Christ is the only Redeemer from the power of the grave, but how can a Master Mason learn that from Masonic teaching since the very name of our Lord is carefully excluded from every prayer and quotation of Scripture in the lower degrees of Masonry? Chase's Digest of Masonic Law, the very highest Masonic authority, convicts you of gross error and stamps your oration as deceptive in its leading points. Chase's Digest says p. 207:

"The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible."

Dr. Quint, how can you address the public claiming that universal Masonry teaches the resurrection of the dead through Jesus Christ! Do the Jews and Turks so understand it? Does any intelligent, honest Masonic writer so teach? Do Mackey, Sickels and Webb so teach Masonry?

You boast of having received the Royal Arch degree. How could you, a Christian, swear: "I will assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, *whether he be right or wrong.* I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, without exception." How could you bind yourself to such manifest wickedness "under no less penalty than that of having my skull smote off, and my brain exposed to the scorching rays of the meridian sun?"

You also boast that you have received the order of the Red Cross. How could you swear to the doubtful requirements of that degree, under no less penalty than that of having my house torn down, the timbers thereof set up, and I hanged thereon," adding in substance an imprecation of eternal damnation?

You also boast that you have taken the degrees of the Temple and of Malta. Christ said, swear not at all, and they that take the sword shall perish by the sword. How then could you, a Doctor of Christian Divinity, swear: "I will wield my sword in defence of innocent virgins, destitute widows, and helpless orphans, and the Christian religion?" Is it necessary for a D. D. to swear to defend the Christian religion with the sword? How could you drink wine from a human skull, saying: "As the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was be heaped upon my head" if ever you violate your Masonic obligation?

It seems to me such swearing by any person is horrid profanity, and especially scandalous when done by a preacher of the Gospel. I can hardly expect to teach an old Freemason like yourself, but it seems to me entirely evident that Blue Lodge Masonry completely and designedly ignores Jesus Christ, while the higher degrees in words confess him, yet in such a manner as to amount to the most offensive blasphemy. I need hardly add that I am entirely friendly to you personally, and I address you as the author of the oration noticed, and as a representative Congregational clergyman, you being the standing clerk of the Congregational "National Council" of this country, and likewise by your own confession a high Mason.

Now, sir, as you are a man of ability and culture, if you will in some public manner reconcile Freemasonry with Christianity, you will remove a blot from your own name and relieve the minds of many sincere Christians who believe the two systems to be antagonistic. With much admiration for your fine rhetoric, but with decided dissent from your example and teaching,

I remain, your servant in the cause of truth,

S. C. Kimball.

New Market, N. H.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., July 29.—I will not let thee go, except thou bless me.—Gen. 32: 26.

Fri., July 30.—The Lord is my defense and my God is the rock of my refuge.—Ps. 94: 22.

Sat., July 31.—Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Ps. 89: 14.

Sun., Aug. 1.—In thee shall all families of the earth be blessed.—Gen. 12: 3.

Mon., Aug. 2.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.—Rev. 1: 5, 6.

Tues., Aug. 3.—He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.—Isa. 40: 11.

Wed., Aug. 4.—In God have I put my trust: I will not be afraid what man can do unto me.—Ps. 56: 11.

—Remember the Seceders' meeting in public and household prayer.

Home Circle.

Hymn.

Faithlessly drudging for raiment and bread,—
Carelessly dreaming, the world lieth dead:
Toiling and buying and building, till flown
All the long summer days, wasted and gone!

Now the soft voice of the Gospel says, Come;
Now may the prodigal turn to his home:
Oh, toss'd and bleeding one, great though thy debt,
Jesus, the merciful, waits for thee yet!

Soon shall the reapers be summoned afield;
Soon must each sowing give count of its yield:
Christian, when dawneth that day of the sheaves,
What will thy harvest be—clusters or leaves?

—Watchword.

Sectarian Hindrances.

There are many men in the world who are trying to do good, but who are hindered by the unnecessary divisions and disputes that exist among the people of God. With many, the passport to fellowship is soundness in the faith; by which they mean, not the exercise of that living faith in Christ that saves the soul, but an endorsement of the partizan creeds and technicalities which they have proposed as tests of fellowship among themselves. Thus there may be men fervent in life, steadfast in faith, devout, prayerful and full of grace, who are yet rejected because that in certain minor matters they are unable to see the truth of some point in which they are required to agree; or are too candid or honest to profess to believe that which no one can fairly comprehend.

The apostle writes: "Him that is weak in the faith receive ye, but not to judge his doubtful thoughts." Rom. 14: 1. Soundness in charity was requisite as well as soundness in faith. In Paul's time there were various differences of opinion and practice among good Christian people. One man esteemed one day above another; another man esteemed every day alike. Some ate particular kinds of food which others refused. Some preached and practiced circumcision, and others did not. Now if all these points of difference had been made prominent, and their advocates had stubbornly insisted upon them, of course there would have been divisions and quarrels, opposition meetings and sectarian strifes. But the apostle forbade all these, and said, "Who art thou that judgest another man's servant?" He commanded them to to receive one another as Christ had received them; and we know that Christ never received any man upon the basis of a sectarian creed or a technical or doctrinal confession of opinions. Of old the disciples met around the broken body of their Lord as one family, and trifling distinctions vanished from view.

A man who stands where Paul did, as a Christian, and nothing but a Christian, is now often rejected and spurned. Times have changed; but eternity will bring greater changes. In the dispensation of the fullness of times God will gather together all things that are in Christ in one, even in him. The whole family of God scattered abroad, will then be brought nigh, and welcomed to the presence of their head and King. Everything opposed to the unity of God's children will then be abandoned, and all the sectarian badges left behind, and we who love our Lord and strive to serve him, will meet simply as his children without reference to disputes and strifes that now disturb and disgrace the church of God.—*The Armory.*

Our Lips Kept for Jesus.

We can hardly consider the keeping of our lips without recollecting that upon them, more than all else (though not exclusively of all else), depends that greatest of our responsibilities, our influence. We have no choice in the matter; we cannot evade or avoid it; and there is no more possibility of our limiting it, or even tracing its limits, than there is of setting a bound to the far-vibrating sound-waves, or watching their flow through the invisible air. Not one sentence that passes these lips of ours but must be an invisibly prolonged influence, not dying away into the words and deeds of others The thought would not be quite so oppressive if we could know what we have done and shall be continuing to do by what we have said. But we *never* can, as a matter of fact. We may trace it a little way, and get a glimpse of some results for good or evil; but we can never see any more of it than we can see of a shooting-star flashing through the night with a momentary revelation of one step of its strange path. Even if the next instant plunges it into apparent annihilation as it strikes the atmosphere of the earth, we know that it is not really so, but that its mysterious material and force must be added to the complicated materials and forces with which it has come in contact, with a modifying power none the less because it is beyond our ken. And this is not comparing a great thing with a small, but a small thing with a great. For what is material force compared with moral force? What are gases, and vapors, and elements, compared with souls and the eternity for which they are preparing?

We all know that there is influence exerted by a person's mere presence, without the utterance of a single word. We are conscious of this every day. People seem to carry an atmosphere with them which *must* be breathed by those to whom they approach. Some carry an atmosphere in which all unkind thoughts shrivel up and can not grow into expression. Others carry one in which "thoughts of Christ and things divine" never seem able to flourish. Have you not felt how a happy conversation about the things we love best is checked, or even strangled, by the entrance of one who is not in sympathy? Outsiders have not a chance of ever really knowing what delightful intercourse we have one with another about these things, because their very presence chills and changes it. On the other hand, how another person's incoming freshens and develops it, and warms us all up, and seems to give us, without the least conscious effort, a sort of lift!

If even unconscious and involuntary influence is such a power, how much greater must it be when the recognized power of words is added! —*Frances Ridley Havergal.*

Where are you Going?

"Where are you going?" said Malan, of Geneva, to an old lady who was introduced to him. "I am on my way to visit Rome," was the reply. "Oh," he answered, "that is not what I mean;" startling her with this plain, pointed question, "Is it to heaven or to hell, madam, you are going?" Abrupt, indiscreet, perhaps, as such a mode of address may be considered, the question is one which every person should put to themselves—proving their own work, trying the foundation of their hopes, and giving all diligence, as the apostle says, to make their calling and election sure. For this object, what better, plainer, surer test than the holiness which the Scriptures invariably associate with true, living faith? Their sanctification and justification are inseparably connected; and what God has joined together, let none attempt to put asunder. To live in the unrestrained, unrepented indulgence of any sin, and talk of faith in Christ, and indulge in hopes of heaven, is a mockery and a miserable delusion; one of the strongest proofs that "the heart is deceitful above all things, and desperately wicked." To be holy as God is holy, to be perfect as our Father in heaven is perfect, to have the same mind in us that was in Jesus Christ, though not yet the attainment, is the aim and wish, the object of the prayers and efforts of every child of God. "No holiness, no heaven," being an adage as true as the more common saying, "No cross, no crown."—*Dr. Guthrie.*

Plain Language.

The story is told of a sophomore in college who brought his composition to the tutor for examination and correction. Its subject was "Conscience," and one of its sentences read, "The nature and province of conscience are such, that, in view of the revealed and perfect standard of truth and duty, this inward monitor enables us to discriminate between that which, on the one hand, is forbidden, and evil in its tendency, and that on the other, which is commanded and correct in theory and beneficial in practice."

As the tutor read the sentence, he said to the student, "What, exactly, do you mean by that?"

"Why," said the latter, "I mean that conscience tells us when we do right, and when we do wrong." Then why didn't you say so?" said the tutor. And the lesson is, "Say what you have to say in a few words, and words so plain that all may understand your meaning."

Not long since we heard of a returned missionary who preached a sermon, one Sabbath morning, on missions to the "land of Sinim;" and half his hearers did not know what land he meant, till, in the evening, the pastor of the church explained that by Sinim he meant China.

And the story is told of a city minister, who, after preaching for a friend in the country, was told by the latter, "You have given us a very good sermon, with one exception, and that is, you used some words our people don't understand." The former thought the latter was certainly mistaken, and asked what single word he had used that all could not easily understand.

"Why," replied the other, "you said felicity instead of happiness. Now all our people know what 'happiness' is, but a great many of them, I am sure, do not know the meaning of 'felicity.'" As the preacher doubted this, the country minister said, "There comes one of our plain, sensible farmers; we will ask him."

And as the farmer came up he said, "We were just speaking about a word—the word 'felicity;' can you tell us what is its meaning?" "Why, yes," said the farmer; "certainly I know what 'felicity' is; it is something inside a pig, though I don't know exactly what!"

Edward Everett once said he had long since found that the great mass of what are sometimes called plain and common people could always understand a speaker if he understood himself and used plain and simple language.—*National Baptist.*

Ceylon.

We have to record the conversion of another leading character of Baddegama, commonly known as Sinhaley Appuhamy. He is about 50 years of age, and had for a long time been the diligent and mighty agent of the great adversary. When strong men fall on their knees, and put on the Lord Jesus Christ, we do, and ought to, rejoice and be glad. His little boy, of about six years of age, knelt on his left side, and entered into the same covenant relationship with God. One present well observed that the event would make a good picture. He was not so much moved by the preaching of the Gospel as by the fruits of faith and the grace of God which he had observed in some Christians. He said that the charity, humility, spirituality, happiness, and zeal and activity of some Christians whom he knew intimately won his heart to the Gospel. He added, "Not one true Buddhist priest or a layman have I found, but I have found

few true Christians." "Buddhists," says he, "are envious and jealous when their neighbor gets something to eat. I perceive that the really pure people and well-wishers of the world are the true Christians."—*Church Missionary Gleaner.*

—"Holy habits are golden talents that must be employed and improved. Gracious habits are the candles of the Lord set up in us; and God hath set up those candles of heaven not to idle by, not to sleep by, but to work by and to walk by. Where there is holiness of disposition there must be—nay, there will be—holiness of conversation. A holy heart is always attended with a holy life. You may separate a man from his friend, but you can never separate, though you may distinguish, acts of holiness from the habits of holiness. Now it is certain without this holiness you shall never come to a sight or fruition of God in happiness."—*Thomas Brooks.*

Childrens' Corner.

The Stubborn Boot.

"Bother!" was all John Clatterby said.
His breath came quick and his cheeks were red;
He flourished his elbows and looked absurd,
While over and over his "bother!" I heard.

Harder and harder he tugged and worked;
Vainly and savagely still he jerked;
The boot, half on, would dandle and flap—
"Bother!" and then he burst the strap.

Redder than ever his hot cheek flamed,
Harder than ever he fumed and blamed;
He wriggled his heel and tugged at the leather,
Till knees and chin came bumping together.

"My boy," said I, in a voice like a flute,
"Why not—ahem—try the troublesome boot
On the other foot!" "I'm a goose," laughed John,
As he stood, like a flash, with his two boots on.

In half the affairs of this busy life,
(As the same day I said to my wife),
Our troubles come from trying to put
The left hand shoe on the right hand foot.

—Selected.

John Knox.

On the 28th day of November, 1572, surrounded by a large concourse of people, composed largely of the notable men of Scotland, Earl Morton, the regent of the kingdom, standing over an open grave in the church-yard of St. Giles, Edinburgh, pronounced this eulogy: "There lies he who never feared the face of man." The extraordinary man who called forth this eulogy was John Knox, and his life will form the subject of our present sketch. He was born in 1505, at Gifford, a small village of East-Lothian, Scotland, and was educated principally at the Grammar School, Haddington, and in the University of Glasgow. At the latter place he studied theology and philosophy under Prof. Mair, a man noted as being "an advanced thinker" at the time, and yet, judging by the writings he left, many of his discussions, says Dr. McCrie, were "utterly useless and trifling." Nevertheless it is believed that both John Knox and George Buchanan were largely influenced by him to pursue, in an independent manner, the investigation of the subjects that might come before them. At and rate it is certain that both these pupils became leaders of thought, and their names yet live an honor to their country. Knox, after his graduation, appears to have become a tutor in the university, and was ordained a priest before he reached the age required by common law, a fact which shows that he attained to some popularity as a professor. Soon after this he appears to have removed to St. Andrews and became a tutor or professor there. At this period the Romish Hierachy controlled the whole country, and possessed a large share of its wealth. Bishops and Abbots were Privy Councilors, and appointments to these positions were contended for with the same zeal and with the same arts as wicked men employed to obtain secular positions. Hence inquiry was branded as infidelity, and learning as the propagation of heresy, but even this could not fetter a mind like that of Knox, and though Parliament had passed a law, 1525, prohibiting the importation of any of Luther's writings, or the immigration of any of his followers into Scotland, which had hitherto, says the act, "bene clene of all sic filth and vice." Yet, some of these writings found their way into the country, and thoughtful, independent men, like Knox, were prepared to read them, and such men as Patrick Hamilton, who was burned two years after this at St. Andrews, avowed the same principles. As Cardinal Beaton had at this period full control in that city, Knox left St. Andrews, boldly avowed his Protestant principles, went to the south of Scotland and aided George Wishart in the proclamation of those principles for which Hamilton died. He carried before Wishart "a two-handed sword" as a token that he would defend him while he was preaching the Gospel against any outbreak by lawless men. Wishart was, however, soon arrested by the authorities, and when Knox declared his readiness to stand by him, he repelled the offer, saying, "Return to your bairns; one is sufficient for sacrifice;" that is, go back to your pupils, for Knox had obtained a position of tutor to the sons of two families who had embraced reform principles. Wishart was soon after taken to St. Andrews and burnt, at which the people were so incensed that a company of men combined together and assassinated the archbishop, took possession of the castle, and made St. Andrews the stronghold of the reformers. The leaders among the Protestants did not approve of the assassination of Cardinal Beaton, and certainly did not advise it; yet there was little regret that it was done. Hence lampoons, like the following, were quite popular:

"As for the Cardinal, we grant,
He was a man we weel might want,
And we'll forget him sone,
And yet I think, the sooth to say,
Although the lown is weell away,
The deed was foully done."

Knox was at this time, 1547, elected pastor of the Protestant church in St. Andrews, and entered upon his work, and was very successful; so much so that a large number of the garrison in the castle and a great number of the inhabitants of the town renounced popery and professed the Protestant faith. But his work was soon ended, for at the request of the Regent of the kingdom, a French fleet appeared before the town in June, 1547, and it was found necessary to capitulate, and Knox, with others, was taken to France, and condemned as a slave to the galleys. Here his lot was a hard one, and all the more so because he still maintained his Protestant principles; but he was in an especial manner upheld by the consolation of God's Spirit, and in this way had an assured confidence that he would preach again at St. Andrews. Accordingly, when the galley on which he was employed visited the coast of Scotland, when asked by a fellow prisoner, pointing to the spires of St. Andrews, if he thought he would ever visit it again, he replied, "I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His holy name in the same place." By and by he realized the hope with which he was inspired. In February, 1549, he was released and immediately repaired to England.

Henry VIII. had been dead two years, and Edward VI., his successor, was favorable to the Reformation. Knox was known to the King's privy council by reputation, and was therefore soon appointed as preacher at Berwick. During his residence in England he obtained a position of large influence, and was offered a large congregation in London, and finally a bishoprick, but he rejected it, because he believed "the Episcopal office was destitute of divine authority, and inconsistent with the canons of the church herself." At St. Andrews he taught in opposition to Popery, "that no mortal man could be the head of the church; there were no true bishops but such as preached personally without a substitute; that in religion men were bound to regulate themselves by divine laws, and that the sacraments ought to be administered exactly according to the institution of examble of Christ," and without repudiating some of these principles he felt he could not become a bishop in the English church.

Edward VI., of happy memory, soon died, and was succeeded by Bloody Mary, and Protestant worship was prohibited, and Knox, at the urgent request of his friends, escaped to the Continent. A short time previous to this he had married Miss Bowes, of Berwick, but he had to leave England without even the opportunity of bidding her farewell, and, like Abraham of old, go out "not knowing whither he went." But God led him finally to Geneva, where he was greatly benefitted by his intercourse with Calvin. From this place he went to Frankfort, and for a short time acted as pastor of the congregation. After resigning his charge here he visited Scotland to see his wife, and was much pleased to find her and her mother faithfully adhering to the Reformed faith. He passed through a large part of Scotland, secretly preaching in the houses of the faithful, and exhorting them to continue in the faith. Finally he was discovered by the friars and was compelled to return to Geneva in 1556. The English congregation there having in the meantime elected him their pastor, he returned, and took with him his wife and her mother, they having gone before him to Dieppe.

Here he remained two years, probably the quietest and fullest of enjoyment of any of his whole life. During this period, irritated by the conduct of Bloody Mary (Mary of England), he wrote his treatise, "The First Blast of the Trumpet against the Monstrous Regiment of Women," in which he attempted to to show that women had no right to the government of nations, etc. This pamphlet caused him an immense amount of trouble, both from Elizabeth, the successor of Mary, and also from Mary Queen of Scots. It would have been better if it had never been written.

[*Concluded next week.*]

How an Owl's Head Revolves.

A writer in the *American Naturalist*, who had read a story about an owl wringing his own neck off by looking at a man who was walking around him, tested the matter by experiment. He obtained a specimen and placed him on top of a post. "It was not difficult," says the writer, "to secure his attention, for he never diverted his gaze from me while I was in his presence. I began walking rapidly around the post, a few feet from it, keeping my eyes fixed upon him all the while. His body remained motionless, but his head turned exactly with my movements. When I was half way round his head was directly behind. Three quarters of a circle were completed, and still the same twist of the neck and the same stare followed me. One circle, and no change. On I went, twice round, and still that watchful stare and steady turn of the head. On I went, three times round, and I began really to wonder why the head did not drop off, when all at once I discovered what I failed to notice before. When I reached half-way round from the front, which was as far as he could turn his head to follow my movements with comfort, he whisked it back through the whole circle so instantaneously and brought it facing me again with such precision that I failed to detect the movement, although I was looking intently all the time.

The Law says, "Do this and thou shalt live." The Gospel says, "Live and do this."

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$205 02
Eli Tapley	152 74
C. C. Foote	25 00

—Bro. Hinman went last week to Waupun, Wis., where he found a few names holding fast to the faith, making a nucleus for a hopeful work. He preached there on the Sabbath and also in the Wesleyan church in Cataraugus. On Monday he had an appointment to lecture in the Congregational church in Springvale. He finds much encouragement in the favor given to the free mission work.

—Albert Norton has begun the publication of a modest quarterly at Alabama, New York, which will give to the Christian public the results of the faith missions or "the work of those missionaries, in heathen lands, who are trusting in the living God for their support and have no salary or pledged support from any missionary society or other human source." The first number gives particular news from the interesting Gospel work in Phillipoppolis, Bulgaria, and in Elichpoor, India, of which occasional reports have been printed in these columns. We wish to commend the investment of 10 cents for this quarterly to all readers of the *Cynosure*. They will hardly in any other way be so well repaid in the enlarged views they will gain of the work of evangelizing the world, and also in the increase of their own faith.

Wesleyan.

—A new church of ten members has been organized at Webster City, Hamilton county, Iowa, by Bro. J. A. McGilvra. Bro. E. I. Grinnell will take charge of its interests for the present.

—While Anti-masons are resolving no longer to support Freemason preachers, we learn of a member of a Wesleyan church in Illinois who refuses to pay for the local support of the church so long as the brother in the pulpit will utter a warning against the sin of lodgery.

—Rev. A. M. Shimer, for two years pastor of the church in College Springs, Iowa, is about to remove to another work. He left the Methodist Episcopal church because of its fellowship with secretism.

—Father Leuty of Ligonier, Ind., has changed his will, whereby he bequeathed his property to the National Christian Association, and gives it to the Wesleyan connection. This of course does not affect the gift formerly made to the Association of about one-half his property.

Congregational.

—The National Congregational Council (A. H. Quint's organization) meets Nov. 11th in the Pilgrim church, St. Louis The *Independent* notices thus the only business of moment now before this body:

"We hope we are getting some light on what is to be the character of the new confession of faith which the Congregational National Council is desired to frame, for some work must be devised for it to give it a reason for continued existence. According to the resolution of the Iowa Association the new statement of faith must be 'careful and succinct,' giving 'our fundamental articles of faith.' The Ohio Congregationalists, who are the most vigorous nurses of the proposition and who present from the State Association a long 'overture' (ominous word) on the subject to the National Council, in which they 'respectfully ask the National Council, at its approaching session, to take this subject into consideration,' describe what they want more fully. It must be 'new'; it must not merely 'reaffirm the great fundamental truths'; it must be 'full and adequate,' 'comprehensive,' 'definite, positive.' This is the substance of the description given of the desired article; and we gather that the Ohio Association, led by Dr. S. Wolcott, chairman of the committee that prepared the 'overture,' thinks it practicable, and would be willing to undertake the job, to prepare a long, full, definite statement of the faith held by 'our denomination.' A further description of the creed desired occurs in the following paragraph and question:

"'Now the question is, Is it expedient for us to make a new declaration on the basis of the old—a formula adapted to the times in which we live, Scriptural, practical, large, robust and health-giving: or shall we still continue to gather reverently from time to time, with tonics and trituration, about the body of the old?'

"Passing by the disturbance there must be over that sick-bed of 'the body of the old' Savoy confession what with the allopathic physician, with his 'tonics,' and the homeopathic, with his 'triturations,' we would like to know whether the Ohio Congregationalists hope to get anything more 'Scriptural, robust and health-giving' than the Holy Scriptures themselves?"

—Prof. George W. Boardman, of the Chicago Theological Seminary, has been invited to the Presidency of Middlebury College, Vermont, lately vacated. It is understood that he declines.

Masonic Religion.

A correspondent of the *Evangelist* of this city visited Central Music Hall on a late Sabbath, and listened to Prof. Swing, whose discourse is thus characterized:

"His text was, 'The just shall live by faith,' a noble theme, beautifully treated. The discourse abounded in fine description, beautiful imagery and striking thoughts, but was singularly wanting in what should be the foremost thought of all preaching—Christ. A Jewish rabbi, or a Mohammedan sage, might have preached it without compromising their religions. One who did not know could not have determined from it whether Prof. Swing was Jew, Gentile or Christian. Nor was there aught that would prick the conscience of the sinner. The fashionable sinners, who have taken pews because it is the fashion, can listen to such preaching until doomsday and not have their calm equanimity unduly disturbed. It will convict no one of sin, convert no one. It is good philosophy and sound morality, but it is not Christianity."

General.

—Mr. Moody, it is stated, is hoping to spend next winter in Washington City.

—Dr. Arthur Mitchell, of the First Presbyterian church of Chicago, is a very small man in stature—the papers say so small that the heat does not affect him. At least he is resisting the ministerial fashion of running away from his summer work, and will preach every Sabbath.

—The Moody Sabbath school, Chicago Avenue church, of which Bro. J. M. Hitchcock is joint superintendent with Mr. Moody, has had an average attendance since Jan. 1st of 1,337, of which 35 per cent. are adults.

—The English committee for organizing special religious services in theaters, halls and mission rooms, report that last year 304 services were held, attended by about 263,000 pesons, making in all, from the commencement of their effort, 5,378 services attended by 4,384,080 persons.

—The revision of the Bible, which is now nearly completed, will cost not far from $120,000; and yet the revisers are only paid their hotel and traveling expenses—no salary. The University presses at Oxford have become responsible for the expenses, and will sell the first edition at a high price to idemnify themselves.

News of the Week.

—A great Republican mass meeting was held on Market Square, Chicago, last Saturday evening, addressed by Senators Banks and Logan, and others.

—Dr. Tanner continues his fast in New York, beginning the twenty-eighth day on Monday. He is visibly weakening.

—A terrible calamity took place at the entrance to the great railroad tunnel in Jersey City, which is being constructed under the Hudson river. The soil is of such a nature that cannot resist the pressure of water, and the resisting power of compressed air has been used to prevent a breakage. On Wednesday morning by some means the air escaped and the arches gave way, filling the whole excavation. All the workmen within were drowned, numbering some twenty men.

—Last Thursday morning Father Bleyenbergh, of the Roman Catholic church of the Holy Trinity of Detroit, started out to give his altar boys their regular excursion. They went on board the steam yacht Mamie, and were taken to Monroe, Mich. On their return, while coming up the Detroit river, at about 10 o'clock at night, the yacht was met by the steamer Garland, of Detroit, having on board the Molders' Union and a large party of friends, and a collision took place, the Garland literally running the steam yacht down and almost running over her. There were twenty-four persons on board the Mamie. Of these but eight were saved.

—The consummation of the victorious British campaign in Afghanistan began last week with the formal recognition of Abdur-Rahman Kahn as Ameer, instead of Yakoob Khan. The event, which, it is announced, will be shortly followed by the withdrawal of the British forces, signalizes what is practically equivalent to the reduction of Afghanistan to the condition of an English dependency.

—The French government apparently intends to leave the religious orders undisturbed until after the dispersion of the Jesuit schools, August 31. Numbers of expelled Jesuits are going to Rome, and many to England.

—The Jesuit schools in the provinces will break up for the holidays at the end of July, and it is understood that when the police will present themselves, Aug. 30, they will find no Jesuits to disperse. It by no means follows, however, that the schools are to be abandoned, for new pupils are being entered for the October term, but in the interim they will have nominally changed hands. They will still be the property of the ecclesiastics, and will be conducted in the same style. Some of the teachers will be the same, but the schools will be the property of secular priests, or of one of the recognized orders.

—A Berlin correspondent, discussing Emperor William's sanction of the church bill, says it may be said that already Catholics are beginning to recognize the sincere desire of the government for peace. All reports from Silesia and the Rhine provinces and Westphalia announce that the people are very well satisfied with the measures of the government, for they hope soon again to have divine service in their churches. The leaders of the Center party have, therefore, been obliged to cease their attempts to agitate the people, and to quit their attacks.

—Several earthquake shocks were experienced in various parts of the world last week. The most severe were at Manilla in Spain. An official dispatch, dated July 21, says there was a second shock of earthquake at that place which lasted fifty-five seconds. Not a single public edifice was spared. The Convent of Gudaloupe, which had lasted three centuries, was destroyed. Nobody killed. The inhabitants are encamped outside the town.

—Governor Fairbanks of Vermont is opposed to secret societies.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The *Christian Statesman* gives us another word of information respecting the Presidential candidates which should be weighed carefully in deciding for whom to vote: "The St. Paul *Pioneer Press* speaks out for General Hancock as President on these grounds: 'General Hancock has some excellent qualifications for a Democratic President. He is a *bon vivant.* He is cordial drinker. He has a gentlemanly taste for the best brands. No one could dispense the hospitalities of the White House more gracefully than he and the charming lady whom his election would place at the head of society in Washington. The sober, but hearty and kindly puritanism of the White House under Hayes, would give place to the gay revelry of the cavaliers. It would be the social as well as the political restoration of the good old times of the free and easy Bourbons.' It is to presumed that the *Press* speaks by authority, for General Hancock, it is said, at the close of the war resided for some time at St. Paul, and the citizens of that place know something of his principles and habits.

"On the other hand we regret to see that General Garfield is not, according to published and as yet uncontradicted statements, a total abstainer. A Paris correspondent of the *Pall Mall Gazette* says: 'He used to be a teetotaler, but as the vineyard has such a large place in Christian theology, he has made an exception in favor of the juice of the grape. The General, I know, prizes sparkling Catawba according to its merits.' "

What Shall be Done in Kansas?

PEARLETTE, Meade Co., Kan., July 13, 1880.

I write to say that the nomination of Phelps and Pomeroy gives me great pleasure. And now let there be a systematic, united, persistent push to make ourselves known and felt in this canvass.

I see that one R. Loggan is named on the central committee for the State of Kansas. Who this R. Loggan is, or where he is, I know not. I hope, however, that we may soon hear from him, and that he may long be remembered by what he has done in this matter.

I believe that something respectable can be done in Kansas. The people of Kansas are a practical and progressive people. We are not much in the ruts here yet, and our opinions are so varied that it is quite difficult for the iron heel of public sentiment to oppress a man much for his views. Public sentiment here has no iron heel. Besides, if the Anti-masonic part of the platform should fail to be popular, the article on prohibition certainly will command respect.

A large part of our best citizens are working with a will just at this time for State prohibition. Can they possibly be indifferent when the same issue is made national? Let me suggest to the friends of reform in Kansas, that if the liberality of the editor will allow us a Kansas column in the *Cynosure*, for the present we will use it as our medium of communication.

1st. We wish to be sure that this State has a full electoral ticket in the field.

2d. We want to know to what extent we can use the press in this canvass.

If it were possible, we ought to have a paper published in the State to advocate our cause. If this should prove to be impossible, we will need to consult what will be the next best thing.

3d. We want the see to what extent we can have our State canvassed by speakers able to stand beside the best men of the other parties.

4th. We want to see to what extent we can flood the State with Anti-masonic documents.

5th. Last, but not least; we want to know who will be the workers. May we not hear from the friends of reform in Kansas. For one I will say that if such a general movement is made, the friends may depend on me to flood my valley with tracts. Moreover, if abler lecturers cannot be secured, though I am in no sense a politician, I will lecture on the moral and religious character of Masonry at any point in the State, provided my expenses are paid and the trip does not interfere with my Sabbath duties. This is what I can do, and for aught I can see, it is all I can do.

Let us hear from others.

PAUL S. FEEMSTER.

NOTE.—Bro. Loggan is a United Brethren preacher true to Christ and the constitution of his denomination. He attended the Aurora convention in 1867, and has been one of the foremost workers of late years in Kansas. We shall be glad to have the Kansas brethren fill a column every week, subject to the rules that govern every page of the *Cynosure.*—ED.

West Virginia Lodgery.

PETROLEUM, W. Va.

The cause of political Anti-masonry cannot be promoted by voting for the candidates of any of the craft-controlled, lodge-loving parties. The American who supports Hancock, Garfield, Dow, or Weaver electors, is throwing his influence in favor of the perpetuation of lodgery and ring rule, although in his heart he may be far from intending to do any such a thing.

That United Service Petroleum and Mining Company of New York, of which Major General W. S. Hancock was President, was one of the meanest Masonic swindling schemes ever invented; $84,000 was raked in by the company, and nothing ever paid to the deluded stockholders. I do not charge that Freemason Hancock went dishonestly into that oily speculation; but if he was deluded into it by the knaves and rogues who organized that steal, he cannot be a fit man for President of the United States. We want a President who will not be a pliant tool in the hands of thievish rascals. The Credit Mobilier bribery, in which Hon. James A. Garfield has been implicated, was another Masonic meanness; and while I feel fully satisfied that Mr. Garfield neither received stock nor dividend in that corrupt thing, he was urged by Oakes Ames to do so, and he did not as promptly expose and denounce that fraudulent business as he ought to have done. I see it stated in some papers that Neal Dow does belong to several secret societies, and as I see no denial from Mr. Dow [Mr. Dow does so deny, positively.—Ed. CYN.], I conclude that Judge Parish of Oberlin must be in error in supposing that Dow is not a member of any secret order. Of Mr. Weaver's connection with the lodge I have seen no contradiction from any source.

Gen. John W. Phelps of Vermont, and Hon. Samuel C. Pomeroy of Kansas, are worthy of the support of all Americans. Gen. Phelps is a thinker—and so is Senator Pomeroy. When Gen. Phelps puts pen to paper he does it to purpose; and when Senator Pomeroy speaks a nation listens. Cannot every State in the Union get out an electoral ticket for these excellent men?

How long shall the lodge rule this nation? Take the papers of West Virginia, Republican, Democrat and Greenback, and notice how nearly all of them are to-day pouring out their wrath upon my head on account of my pronounced principles against lodgery. Here are few specimens of unadulterated newspaper abuse:

"Anti-mason Turney is still kicking up a breeze by attacking an order that he knows nothing about. A shower of bad eggs may yet overtake him at some of his meetings. The people would not be much to blame."

"The Radicals at Graf on are very blue over the fact that the despised Turney made the very best speech of the evening. Ta, ta, Turney! After you get elevated to a place in the Cabinet, we propose to elevate Randall to your present position of the champion educated ass in the State."

"Mark it down as a fact, that no Anti-mason can ever be sent to Congress from West Virginia."

"The lodge-hating Turney is on the track for Congress, and there are plenty of fools and fanatics supporting him, so that it is seriously feared that he will capture the Republican nomination in the first district, if his friends can get the Congressional convention moved away from Grafton."

"The fusion between the Republicans and the Anti-masons in the interests of the Cynosure Turney, will cause lots of Republicans to vote the Democratic ticket, unless the convention sets down on Turney."

"To nominate D B. Turney for Congress is to invite defeat. His fanatical opposition to secret orders will kill his chances at the polls. We warn his supporters against pressing his name in the convention."

"If Turney cannot be nominated himself, it is believed he will throw his influence in favor of making John A. Hutchinson the nominee, as against Dr. Logan. If the convention at Grafton adjourns to please Turney and his friends, Turney will be the candidate for Congress; and as neither the Catholics nor the Freemasons will vote for Turney, his defeat will be inevitable."

The extracts are all from different papers. The names of the papers are withheld merely because the undersigned doesn't care to advertise Masonic newspapers to the general public. There are doubtless many other similar paragraphs which I have not been permitted to see. Surely the press of West Virginia is fearfully lodge ridden. The newspapers which are waging war against me, offer me no oppotunity to set facts before their readers, and thus I have been forced to rely upon the intelligence of the people for vindication in my course of straightforward labor for the glory of God and the good of man.

These cowardly attacks, however did accomplish my defeat for nomination to Congress at the Grafton convention, although I was manifestly the choice of the people. However, Mr. Hutchinson became the nominee. He is a worthy man and does not belong to any secret society, yet has never opposed the orders. As he is a great improvement in every respect upon Ben. Wilson, the present Congressman, I shall cordially support Mr. Hutchinson, and hope my friends will do the same.

I cannot tell how many votes will be cast for the electors of Phelps and Pomeroy in West Virginia, as there is an extensive belief in this State that Gen. Garfield is not an adhering Freemason, and has not been in a lodge for years. Although I have written to Gen. Garfield to find out his standing in lodgery, he has not committed himself either *pro* or *con.* D B. TURNEY,

Pres. W. Va. State Association.

Home and Farm.

The Cheapest Medicine.

About the cheapest medicine that mortals can use is *sleep*. It is a sovereign remedy for weakness, it relieves languor, it cures restlessness, uneasiness, and irritability; it will remedy headache, and teeth-ache, and back-ache, and heart-ache; it cures nervousness; and will make heavy burdens seem light and great trials look very small.

When weary we should rest; when exhausted we should sleep. To resort to stimulants is suicidal; what weary men need is sleep; what exhausted women need is sleep. The lack of sleep causes neuralgia, paralysis and insanity. Many a person dies for want of sleep, and the point where many a sufferer turns his back from the very gates of death to the open path of life is the point where he sinks into sleep. Of almost every sick man it may be said as of Lazarus, "If he sleep he shall do well."

No matter how hard a man may work, if he can get good sleep, and feel refreshed and rested in the morning. But when the nights are restless and the morning finds us still weary, it is time to stop and rest. And for persons to take tea and coffee and tobacco and stimulants to keep them awake, is to drive away their best friend, who comes to heal their pains and woes, and to bring on themselves untold sorrows, when they shall seek in vain for that sleep which they have so madly driven away. Do not be defrauded of your proper amount of sleep; retire early, breathe pure air, take rest, avoiding all stimulants, using nothing to banish slumber. God "giveth his beloved sleep." Let us prize this precious gift, and with the Psalmist say: "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety," Ps. 4:8.—*Selected.*

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No. 3	80	84
Rejected		63
Winter	89	92
Corn—No. 2		35¾
Rejected		34¾
Oats—No. 2		25
Rye—No. 2		69½
Bran per ton		8 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		6 90
Mess pork, per bri		14 50
Butter medium to best	15	26
Cheese	3	8½
Beans	75	1 45
Eggs		9½
Seeds—Timothy	2 00	2 27
Clover		4 50
Flax		1 20
Broom corn	3	7½
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattlechoice	4 50	4 95
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Wheat—Spring		1 08
Winter	1 03	1 10¾
Corn	44	48
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Notices.

THE AUGUST MEETING for Lecturers and Seceders will be held in Carpenter Hall, Chicago, August th19 at 2 P M. to continue five days. See the action of the National Board on another page.

WISCONSIN.

Wisconsin State Association, auxiliary to the N. C. A., will be held September 1st and 2nd in the Baptist church of Spring Prairie, Walworth county, Wis., beginning at 10 A. M. It is expected all the friends who can will come, among them lecturers J. P. Stoddard and J. F. Browne; also that Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, will be present and work the first and third degrees of Masonry. Conveyance to and from the railroad and entertainment free. Those coming by rail from the west will stop at Springfield; teams will be there August 31st at 4 P. M. and September 1st at 7 A. M. Those coming from the east will stop at Lyons; teams will be there August 31st at 9 P. M. and September 1st at 9 A. M.

M. R. BRITTEN,
J. L. BARLOW,
For Ex. Com.

The Indiana State meeting is intended to be held at Oakland City and I would urge upon friends in that State to arrange also for other meetings at the same time—from Oct. 1st to 10th.

The Wisconsin State meeting is called at Spring Prairie, Walworth Co., Wis., Sept. 1st and 2nd. Will other friends in Wisconsin please make arrangements for other meetings so that railroad and other expenses may be lessened, and write as early as possible to

E. RONAYNE,
104 Milton Ave., Chicago, Ill.

THE AUGUST MEETING OF SECEDERS AND LECTURERS.

TO ALL WHO SHOULD COME.

You have had time to duly consider the call for a joint meeting of seceders, lecturers and friends of the anti-lodge cause in this city, Aug. 19th to 22nd. Have you resolved to attend? If so, it is well; but if not, please consider well before letting so favorable an opportunity pass unimproved. The people are deeply interested by the sensational notices appearing in the papers, and when they have witnessed the pompous display promised by the Freemasons, they will be even more eager to know what is behind all the pomp and parade with which the streets have been filled for days and nights. The people naturally and very properly, too, look to those who have personal knowledge of the secret workings of the lodges for information, and the united testimony of one hundred seceding Masons would be a harder blow upon the Secret Empire than has been dealt upon its flinty ramparts for years. The public mind is in a receptive mood. God seems to be preparing the way, and by his providence making a special call for witnesses in the trial between the prophets of Baal and of the Lord. What answer will you have the angel record for the final account? I beseech you cousider well before saying, I have oxen, land, or a wife, and cannot accept the invitation. "If any man will be my disciple let him deny himself," etc.

Those who come, either seceders, lecturers or friends may rely on food and shelter, if not as sumptuous as that promised by the Masons to their guests, yet as good as He whom we serve has promised to his followers. The National Christian Association is ready to do its utmost to aid in meeting the expenses of such as are unable to bear the additional burden upon a limited income, and we confidently appeal to such of our friends as are able to share in this good work to remit contributions to the treasurer, E. Hildreth, 292 West Randolph street, Chicago. Why should not this gathering exceed the Boston meeting, which is shaking the country? Our God is able to disperse this band of invaders and overthrow their whole empire by a few Gideonites.

J. P. STODDARD, Sec'y.

THE TIME CHANGED.—The railroads in this State limit the excursion tickets to the general public to the week August 16 to 21. It has therefore been thought best to begin the convention on Thursday afternoon at 2 o'clock, so that friends who could not possibly stay beyond Saturday could enjoy three days of the meeting. We would advise all who can possibly arrange to do so to remain until Monday night. Ministers can come on their personal half-fare rates. All the lecturers and seceders should remain till the close, even if they can make no use of excursion rates.

RAILROAD RATES.—Many roads sell return tickets at a reduced rate. Be sure to make all necessary and careful inquiries at your local offices. In some cases probably reduced fare can be obtained from a neighboring city. It was announced through the papers that the excursion tickets would be good for fifteen days or a month, according to distance. But the Freemasons have everything in their own hands. Several inquiries received the reply, "You'd better see some Knight." "The Knights have all this business in their hands. You'll have to arrange with them." For a time it seemed as though the whole railroad system had been turned over to the lodge. But we are able to say positively that excursion tickets will be sold without regard to lodge oaths; with whatever special privileges are given to the lodge we have nothing to do.

THE WHITE HOUSE.—Mr. Langhorne writes that the publication of the *White House* will be resumed Sept. 4th, and that if anything should prevent his obtaining means by that time to carry on the paper properly, he will "account to the subscribers for the subscription money already paid." The *White House*, until the temporary suspension, struck vigorous blows against the lodge power, and it is well known that its efforts were not in vain, but the thieves at Washington who skulk behind the convenient curtains of Freemasonry for concealment, were alarmed and enraged to know that so sharp an eye was upon their movements. Mr. Langhorne has been busy in canvassing Washington City and can sell some 4000 copies of the paper and secure a number of advertisements if he can get subscriptions enough to carry on the paper a month.

—Subscribe for the *Cynosure.*

AN ASTOUNDING CONFESSION.

BY REV. C. C. FOOTE.

If Masonry has not taken lessons from the "strange woman" its "ways" do nevertheless in very many things bear a striking resemblance to hers. "Her mouth is smoother than oil." "She flattereth with her words." But her end is "sharp as a two-edged sword." She is a narrow pit, a deep abyss. Her paths "incline unto the dead."

In this record Masonry can behold its own face as in a mirror. A thousand volumes could not contain the flattering words that have flowed from her oily lips, wherewith she has lured her dupes into her narrow pit.

"Why don't you expose Masonry?" a friend of mine was asked. "I dare not," was his reply, "for if I should the Masons would kill me." Had he in mind his Masonic oath and the fifteen Masonic murders on record, perpetrated for the violation of these oaths? Here is the two-edged sword, and here is the narrow pit.

But the strange woman is also a "deep abyss;" and Masonry is all that, as the following astounding confession will demonstrate:

"Secrecy has a mystic, binding, almost supernatural force and unites men more closely together than all other means combined. Suppose two men, strangers, traveling in a distant country, should by some accident be brought together for a few brief moments, during which they happen to be the involuntary witnesses of some terrible deed; a deed which circumstances demand shall remain a secret between them forever. In all the wide world only these two men, and they strangers to each other, know the secret. They separate; continents and oceans and many eventful years divide them; but they cannot forget each other, nor the dread mystery which binds them together as with an iron chain. Neither time nor distance can weaken that mighty bond. In that they are one forever. It is not then for any vain or frivolous purpose that Masonry appeals to the principle of secrecy!"

No words that I can summon to my aid can express the amazement I experienced when I fathomed the depth of this strange paragraph of Sickels' as quoted by President Blanchard. Read it again. Find the key that unlocks its double mystery. Have you found it? Let me aid you.

1st. Who formed that mysterious statement? A man in the pentralia of whose domestic circle a "ter-

rible deed," a "dread mystery," was concealed, that being unveiled smote that domestic circle as with the breath of a fatal pestilence, and hurried one of the custodians of the fatal secret into eternity by the hand of the avenger and assassin without a moment's warning. And that paragraph, penned with such cunning and mystery, must wait on the coming of one doomed to be the discoverer of that awful secret ere it could see the light. Where can a parallel paragraph be found?

2d. Mark, now, the irrefragable force by which the "two strangers" are held, who hold in their memory the dreadful mystery!—bound together as with an iron chain! Of what does this "iron chain" remind the Mason? Of the words that follow the Masonic obligation imposed by the oaths and horrid penalties. For, of the Fellow Craft and Master Mason, the Worshipful Master says: "Now release the brother from the cable-tow, as he is now bound to us by an obligation, a tie stronger than human words can impose." And doubtless this was the tie in the mind of the writer when he constructed that sentence.

3d. And to the main question. What are these omnipotent "circumstances" that hold this terrible deed in the supposed eternal security? I challenge the race to find but one occasion or specific reason for hiding the secret, and that is that the terrible deed is of their own perpetration! and to divulge it would brand themselves with eternal infamy. Here, then, is the clue to this awful mystery.

4th. We have now reached the astounding confession in the startling sentence with which the paragraph closes. "It is not, then, for any vain or frivolous purpose that Masonry appeals to the principle of secrecy." There you have it. It is Masonry's own terrible deeds that are concealed. If this is not the meaning of this terrible confession, then it means nothing. But it is the meaning, and no other legitimate interpretation is possible. It is the Masonic comment, damning to itself, of the Saviour's words, "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." (John 3: 20.) Let the deeds of Masonry be exposed to the public gaze, and there are no depths sufficient to hide its shame and infamy.

It is no marvel that an institution which has so large a place for edge tools should cut its own throat.

Detroit, July 22, 1880.

Do Good.—"That's what we do," says the Mason. "That's what we ought to do," says the Christian, who quotes from his law book: "As we have opportunity let us do good to all men, especially to them who are of the household of faith." (Gal. 6: 10.)

"Precisely so with us," says the Mason; "we do good to all, especially those of the lodge;" and he looks into your face with an insinuating smile of assurance that almost persuades the young man or other novice that the lodge and church are so nearly alike in doing practical good that he can at least do as much good as a Mason, and be less restricted in his personal habits and indulgences. So he joins the Masons.

Again, "we will" say Christians, "do good to all, especially to those of the household of faith"—we will "especially to those of the" lodge, say Masons. Thus Masonry, instead of being the "handmaid of Christianity," is found to be a deceiver and a usurper of her authority. Masonry substitutes the imitation for the real—the crafty counterfeit for the noble, true. The oaths of Masonry are found to be in conflict with those of our civil law and the duties to Masonry subvert those we owe to our country and to the Lord Jesus Christ and his people.

QUERIST.

Reasons for Renouncing Masonry.

BY W. A. SHAW, A FORMER MASON.

To the average mind comes this question, How can a man who has voluntarily taken upon himself this obligation of a Freemason, break it with impunity and disclose to the world those things which he has promised to keep secret? There are various reasons why he should do so and among these, four seem to be quite prominent.

First. The party administering that oath had no legal right to do so, it being extra-judicial and therefore void.

Second. That obligation was entered into, on the part of the person taking it upon himself, under false representations, and therefore he cannot be held liable for its violation. He was told that it would not interfere with his duties to God, his country, his family, nor himself, and every Mason knows that under certain circumstances that assertion is a willful lie.

Third. Masonry teaches that King Solomon raised a certain person from the dead by means of the Masonic grip; which is either very foolish or very blasphemous, if it is not believed, it is very foolish to set such things forth, and if it is believed to be true, it certainly is blasphemy, for who can raise the dead save the Lord Jesus Christ? It is written, "All that are in the graves shall hear the voice of the Son of God and come forth," not by a Masonic grip, but by divine power.

Fourth. To the professed follower of the Crucified One, there is more abundant reason for forsaking this abode of darkness and its obligations. To such it is written, "be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communien hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be my people; wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

To the man who realizes that these words are spoken to him, it is certainly greater wickedness to remain in communion with the Masonic lodge. If we realize the glorious position of having the Almighty Lord for a Father, and as David says in the twenty-third Psalm, "The Lord is my shepherd, I shall not want," how exceedingly unwise to look to the lodge for its benefits! How it shrivels the charitable cloak of Christianity to do good to a Masonic brother, instead of hearing the words of Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

Chicago, Illinois.

Perjury.

BY J. H. ARMITAGE.

All oath-bound secretists claim that a violation of obligations enjoining secrecy, taken at the time of initiation, constitutes perjury.

A person, not under oath, making a statement and knowing it to be false, becomes a liar; but a person under oath, making a statement which he knows to be false, becomes a perjurer. A liar does not subject himself to prosecution and punishment, unless his lies are slanderous; but a perjurer does subject himself to legal prosecution and punishment every time he violates the law forbidding perjury.

We shall now suppose that a Freemason is placed on the witness-stand to testify in a legally constituted court. At the conclusion of the administration of the oath administered to him by an officer clothed with legal authority, he (the Freemason), by bowing or nodding the head, promises "to tell the truth, the whole truth, and nothing but the truth." Now, then, if said Freemason for any reason refuses to answer all pertinent questions, he becomes guilty of contempt of court, and also a breach of promise given under oath to truthfully answer all pertinent questions. A Freemason acting thus, if punished at all, is punished for contempt of court. Why not punish said Freemason for perjury? Did he not promise, under oath, to reveal all he knew about the question to be settled by his testimony? And has he not violated his oath, or obligation, by refusing to reveal? Again I ask why not punish him for perjury? Simply because the essential properties of perjury are wanting. If a violation of an obligation taken, or promise given under oath in the lodge constitutes perjury, would not a violation of an obligation taken or promise given under oath in a civil court constitute perjury?

Let us draw the parallels. In the case of the Freemason as a member of a secret oath-bound society, an obligation is taken or promise is given under oath to ever conceal, and is violated by revealing. In the case of the Freemason, as a member of civil society, an obligation is taken or promise is given, under oath, in a civil court, to reveal, and is violated by concealing. In my opinion, supposing the lodge oath legal, it will require a metaphysical hair-splitter to discover a shade of difference in the two cases. The cases are parallel, without the least taint of perjury attaching to either. The crime of a seceding and revealing Freemason is a breach of promise given under an oath, exacted under false pretenses and representations which would vitiate any promise, and free the one giving the promise from guilt.

Deacon Stephen Sewall.

BY REV. HENRY T. CHEEVER.

When now-a days, as in the times of the Acts of the Apostles, "One Mnason, an old disciple," beloved and honored in the household of saints, falls asleep in Jesus, should the event pass unnoticed?

Such an one was the late Deacon Stephen Sewall of Winthrop, Maine, a zealous reformer and Anti-mason of the radical type. He was for many years a prized helper in the church of the old orthodox stamp, to Rev. David Thurston, his pastor, the veteran abolitionist, one of the founders of the American Anti-slavery Society. He died a few weeks since at the advanced age of 87 years, highly esteemed and valued by all who knew him, for his sterling character and remarkable ingenuity; and known to many of the Maine churches by his frequent presence and testimony in the conferences, and his supplying their Sabbath schools with tablets of his own peculiar workmanship, bearing precious inscriptions from the Word of God. He was hardly less known by his labors and numerous leaflets in the cause of temperance and the anti-tobacco reform, of which he has left many thousand pages for future gratuitous distribution.

I have before me a characteristic letter of date February last, written in his fair, faultless chirography, with a neat plan annexed, communicating the fact of his having forwarded to my care a pair of tablets, just then completed, to be hung in the lecture room of the Central Congregational church of this city

In it he says, "I have sent some 150 of my tablets to various churches, viz., Philadelphia, Boston, Chelsea, Providence, Portland, Bangor, and to many feeble churches in Maine, all with very pleasing acceptance. I can only hope and pray that the precious truths recorded on them may prove a blessing to many souls.

His anti-tobacco tracts, or leaflets, composed and printed with his own hands and upon his private press, of which he gratuitously circulated a large number, if not as rich and racy in their vernacular as those of his lamented co-laborer, Rev. George Trask of Fitchburg, are valuable monographs for the tract distributor, and worthy to be perpetuated now that their honest author has passed over to the other side. Some of their titles are: "I have used it so long that I can't leave it off;" "Pipe and Poverty;" "Don't use Tobacco;" "The Twin Evils, Tobacco and Rum;" "A Solemn Warning;" "The Two School Boys, a Dialogue;" "Alarming Effects of using Tobacco;" "To the Friends of Temperance."

Mr. Sewall's last testimony was against the order of secrecy, which he sent to the writer to be read before the late meeting of the National Christian Association at Boston. After referring to the fact that when a young man he was allured into the Masonic lodge, but visiting a distant State in 1818 found himself in fello ship there with such a class of citizens through the lodge, that it weaned him from any further intercourse with the "Masonic fraternity," and he had never once entered a lodge again, he says in this letter: "I do not suppose, by any means, that all the lodges, especially in New England, are composed of such characters as I allude to. There are very respectable men and even ministers of the Gospel in the Masonic societies, and this I consider one of the worst evils connected with these associations, as I think it gives them somewhat of a religious [Christian] character that I do not consider them to possess; and many, I fear. are thus deceived. To such I would recommend the example of the late Rev. Mr. Thurston. In the early part of his ministry in this place, Winthrop, (of some forty-four years continuance), he was induced to join a Masonic lodge. After taking the first degree, at the close of the meeting he said, 'Gentlemen, I shall not divulge the secrets of your society committed to me, but I shall never meet with you again.'

"I presume the oaths with dreadful penalties which he was forced to take, so shocked his pious heart as to lead him to take the course he did. I consider the execution of those awful penalties a violation of the sixth commandment, "Thou shalt not kill." Let those who have a desire to unite with the Masonic or any other secret society (all of which I am morally and politically opposed to, especially if composed exclusively of men), read what Saint Paul says in his epistle to the Ephesians, 5:11: 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' "My prayer is that the Masonic and all other secret societies may disband and enter into fellowship with those who fear and love God. For we read in Ps. 25:14: 'The secret of the Lord is with them that fear him, and he will show them his covenant.'" This is a secret we should all desire to possess and impart.

Mr. Sewall's memory is dear, not only to numerous kindred near and remote who bear that honored name of Sewall but to a no small circle sympathizing friends, followers of him who through faith and patience has inherited the promises. To him we apply the words of the Quaker poet:

"O rare reformer! not in vain
Your toil for human kind;
The good which bloodshed could not gain,
Your peaceful zeal shall find.
The weapons which your hands have found,
Are those which Heaven hath wrought;
Light, Truth, and Love—your battle-ground.
The free, broad field of thought.
Press on! And if we may not share
The glory of your fight,
We'll ask at least, in earnest prayer,
God's blessing on the Right."

Worcester, Mass.

ANTHONY COMSTOCK.—We know of no social reformer who deserves more gratitude from the American people than Anthony Comstock. May God spare him long to stand between the villainous host who hate him, and our beloved children, whom they are trying, with fiendish malignity, to pollute and destroy. His neck some of them would be as glad to wring as they would that of a Thanksgiving turkey, but he stands by his duty like the Christian man he indubitably is. When Mr. Comstock came into the field which he now occupies so efficiently, there were 165 obscene books published in this country. Of these he has seized and destroyed the plates of 163, and the owners of the remaing two, getting scared, destroyed them themselves. He has seized and confiscated 24 tons of obscene printed matter, and arrested 425 persons for dealing in this matter. He has seized and destroyed 1,700 photographic negatives of obscene pictures, 530 wood cuts, and 350 steel and copper-plate engravings. All this filthy material and the power of its multiplication he has saved from being unloaded upon the youth of this country. The watchfulness, the intrepidity, the self-devotion with which he has effected these wonderful results, stamp him as one of the most useful and remarkable of the Christian workers of our time.—*Scribner for July.*

The love of things created is deceitful and inconstant; the love of Jesus is faithful and constant.

THE SERMON.

CHRISTIAN DUTY TOWARD THE LODGE.

Sermon by S. Y. Miller, preached in 1875 to the Classes on Franklin Circuit, United Brethren in Christ, by request of Rev. A. C. Rice, pastor in charge.

These are the things that ye shall do: speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord. Zech. 8: 16, 17.

In all ages of the world men have been in need of knowledge respecting their duty to God and their fellow-men. Man could not have arrived at a knowledge of this duty of himself, hence the necessity of a revelatiou from God. This revelation we have in the Bible of Divine Truth. And although infidelity may scoff, there are thousands, yea, tens of thousands, whose lives have been made pure, whose hearts have been made glad, and who have been enabled, through a knowledge of this revelation, to "enter into rest."

Under what is called the Mosaic dispensation, God, "at sundry times and in divers manners, spake unto the fathers by the prophets." The instruction thus received was carefully preserved for the education of man in the future, in those duties which he owes to God and his fellow man; and we are informed by Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) Hence, we conclude that the instruction given by the prophet Zechariah to the children of Israel will be profitable for us. If it was a violation of God's will for men to be untruthful then, it is still a violation of his will; and he who would become a Christian, must repent of his untruthfulness; "cease to do evil and learn to do well."

We are warned of the dreadful punishment that awaits the persistent, impenitent liar, by John, in Revelation 21: 8. "And all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death." The Scriptures are clear and pointed upon this subject: but, notwithstanding that, there are many persons, and some of them doubtless, professors of the Christian religion, who do, or will resort to untruthfulness, when by so doing they can accomplish their purpose. Even the secret societies of our time, which at present are attracting considerable attention, require of their members that which they have no assurance the members can do without untruthfulness. The pledge or oath of secrecy that is required of every one who becomes a member of these secret societies, necessitates the denial of revelations that may be made from time to time.

To say that revelations cannot be made, is absurd, for persons can tell what they know. The obligation, or oath of secrecy, proves this to be true. Why administer such obligations or oaths if the secrets cannot be disclosed? To say they will not be revealed is presumptuous. Foreknowledge belongs to God. He alone knows what men will do in the future. Hence we conclude: When a correct and truthful exposition is made of the secrets of any society, those who may regard their obligation or oath as binding, must either deny the correctness of the exposition or break their obligation or oath by acknowledging to the truth. So that, do what they may, they are driven to untruthfulness by their oath or obligation. It makes them lie, take which horn of the dilemma they may.

Now, John the Revelator, says of the holy city, the New Jerusalem, "and there shall in no wise enter into it any thing that defileth; neither whatsoever worketh abomination or maketh a lie; but they that are written in the Lamb's book of life." (Rev. 21: 27.) From this it is evident that the "grand lodge above" of those societies that administer obligations or oaths which lead to such results, must be some where outside of the New Jerusalem. John says again, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22: 14, 15.)

"*Execute the judgment of truth and peace in your gates.*"

Certainly the duty of adjusting differences that are liable to arise between different individuals in society, the duty of bringing transgressors to justice, is one that requires the exercise of an unbiased judgment. He, be he judge or juryman, who, called to the performance of this important duty, should lose sight of law and testimony, and be influenced by prejudice or self-interest, would be an enemy to the public welfare and would also be violating the expressed will of God.

What would be more productive of vice and lawlessness among any people, than corruption in their courts, where the "judgment of truth and peace" should be rendered? Laxity in the administration of justice is to vice and injustice, what the refreshing showers of May are to vegetation. Transgression puts on the garb of popularity, and virtue is hid from view, like beautiful flowers and useful plants, by useless weeds under the care of an indolent and careless gardener. Conformity to the revealed will of God will be beneficial to the individual members of society and also conducive to the peace and harmony of society at large. For if judgment be executed in accord with truth, the guilty will be punished, and the innocence of the guiltless established, which will be promotive of peace.

Here the institution of Freemasonry is found to be an enemy to the public. For, by binding their members under an oath "to keep the secrets of a worthy brother Master Mason as inviolable as their own when communicated to and received by them as such, murder and treason excepted, and then only at their own option," the facts in the case necessary to the execution of the "judgment of truth and peace" cannot, under certain circumstances, be elicited. For instance, suppose the prisoner and the witnesses are Master Masons, the witnesses having been informed of the facts in the case by the prisoner, under their Masonic oath could not tell "the truth, the whole truth, and nothing but the truth in the case pending," without breaking their unconditional Masonic obligation. Should they regard their Masonic oath, then would be brought to pass the saying of the prophet Isaiah, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen

in the street, and equity can not enter." (Is. 59: 14) Paul says, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." (Rom. 13: 1, 2)

"And let none of you imagine evil in your hearts against his neighbor."

In this we have instruction by which the receptive mind can not be otherwise than benefitted. For while it is true that the human heart is "deceitful above all things and desperately wicked," this instruction, coming from the Searcher of all hearts, if heeded, is calculated to eradicate envy, hatred, and deceit, the germs from which spring much evil among the human family. The crime of murder has its origin in these things. What is murder but developed hatred; "imagined evil" fully matured? As John clear-testifies, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) Jesus taught that "From within, out of the heart of men proceed evil thoughts, adulteries, fornication, murders." (Mark 7: 21.)

We are plainly taught that terrible consequences flow from persistent violation of God's will; while incalculable blessings are the reward of conformity to it. Paul tells us in the second chapter of Romans that God "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also to the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." (Rom. 2: 6-11.)

Now it is evident that he who heeds not this instruction of the prophet, "and let none of you imagine evil in your hearts against his neighbor," and teaches others to disregard it, either in conformity to human institutions or tradition, by precept or example, will be an enemy to the peace of society, ("For where envy and strife is, there is confusion and every evil work." Jas. 3: 16) and will in the end, if impenitent, meet with that irreparable loss, the loss of his own soul. "What shall it profit a man, if he shall gain the whole world and lose his own soul?" says our Saviour. (Mark 8: 36.)

Here again we wish to notice, that the secret societies of the times lead to the very thing against which the prophet spake. Defamation of character, under certain circumstances, is a necessity with them. To keep the uninitiated in ignorance in respect to their secrets they must invalidate the testimony of those who may from time to time publish those secrets to the world.

To illustrate, let us suppose a man, a neighbor, one with whom we are well acquainted, whose integrity is unimpeachable, should join any secret society, and after becoming acquainted with their wonderful secrets, their very ancient "usages and customs," the "usages and laws of the order and of the lodge," should discover that they were in conflict with divine revelation, and for conscience' sake should disregard the obligation or oath of secrecy, and publish to the world their secret ceremonies. Would they not be compelled to acknowledge the correctness of the revelation, or make the world believe the revelator was a liar? If they regarded their obligation or oath they could not do the first; then of necessity they would have to do the latter. Thus they are driven by that obligation or oath, which they deem of so much importance that they say he who breaks it is perjured, to break that commandment which says, "Thou shalt not bear false witness against thy neighbor." (Ex. 20: 16.)

Again, as if to remove a powerful incentive to moral evil the prophet adds, "And love no false oath." A true or genuine oath is one which is authorized by divine or civil government, and properly regarded leads to the faithful performance of duty, the exposure of crime, and the "execution of the judgment of truth and peace" in our courts of justice. A false oath is one not authorized by divine or civil government, and if respected leads to crime and hinders the "execution of the judgment of truth and peace." Hence "false oaths" are to the corruption of the human heart what the mainspring is to the watch; they keep it going.

Take for example the beheading John the Baptist by Herod. He saw, after he had taken that voluntary oath, the evil that would come of it; for it is said of him, "The king was sorry." "Nevertheless for the oath's sake," he committed murder. Again, we are informed of forty or more Jews who bound themselves under a curse, "saying they they would neither eat nor drink until they had killed Paul." (Acts 23: 12, 13) They "imagined evil in their hearts against their neighbor;" they appealed to a corrupt council to assist them in their murderous designs; but their wicked plan was thwarted by the integrity of the chief captain, who would not comply with the demands of a set of corrupt church officials.

Another instance of more recent date, was that of Captain William Morgan of Batavia, New York, who for publishing some of the "false oaths" under which not only forty, but thousands had bound themselves, found a watery grave at the hands of his own countrymen. In all these instances, the divine instruction given by the prophet, was utterly disregarded. Untruthfulness was resorted to. Corrupt councils, courts and public officers were implicated. There were those who "imagined evil in their hearts against their neighbor." And many if not all of them were lovers of "false oaths." And what was the result? Murder in each case but one. Ah! Satan has learned long ago that "in union there is strength." "But thanks be God which giveth us the victory through our Lord Jesus Christ."

After imparting the divine instruction which we have briefly noticed, the prophet proceeds at once to give a conclusive reason why the "word of the Lord" should be respected. He says, "For all these are things that I hate, saith the Lord."

Can the God of infinite justice, love and mercy, of whom it is said, "For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee" (Ps. 5: 4), "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face," (Ps. 89: 14)—can such a being look upon such gross injustice, such malicious hatred, such wicked persecution, with any degree of allowance? Can such workers of iniquity who die in their sins, expect in that great day of judgment to receive the welcome plaudit, "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord."? We think not; for we are told, "these shall go away into everlasting punishment; but the righteous into life eternal."

O, my friends, be not deceived, God is not mocked; no man will receive that "inheritance," which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven," who persistently loves what God hates. The Saviour says, "If a man love me, he will keep my words" (John 14:23.) "He that loveth me not. keepeth not my sayings": (John 14:24.)

But says one, "there are a great many persons, members of the church and preachers of the Gospel, that your preaching condemns."

Hearken. "But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." (Psalms 4:16-20.) O that all such, everywhere, would heed the words of Isaiah, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7.)

Now, in conclusion, we will say, if we love him who first loved us, we will conscientiously endeavor to do our whole Christian duty by conforming to his revealed will. "For this is the love of God that we keep his commandments; and his commandments are not grievous." (1 John 5:3.) "And now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Reform News.

The Argument of the Lodge in St. Johnsbury.

St. Johnsbury, Vermont,
July 22, 1880.

Dear Cynosure:—Three meetings were held here in St. Johnsbury, as you have seen by Mr. Ronayne's report, on Tuesday, Wednesday and Thursday evenings of last week.

The first two meetings passed off quietly, but on the third evening a crowd assembled in the street, and by making a noise with tin horns, rosined boxes, etc., endeavored to drown the speaker's voice. There was a very large audience of some four hundred present, as there had been on the previous evenings, and the mob did partly succeed in keeping some in the back part of the hall from hearing all that was said, but they heard so much from the outside that they did not need any thing from the speaker to lead them to condemn the institution.

The audience was made up of the very best of our citizens, and thinking that they had the right to stay, notwithstanding the desire of the mob for them to disperse, they continued to listen and Mr. Ronayne continued to lecture. The mob was evidently enraged to see the lecture continue, and so they began to throw stones against the building. These came in showers, and with such violence as to split the weather-boarding. The glass was broken out of the window next the stage by a stone thrown into the hall. The mob then got out the village fire hose, and putting it on the hydrant, thought they would punish the speaker when he would leave the hall, by throwing upon him and his adherents a stream of water. Although all this noise continued for some two hours, and was heard by persons living about a mile distant, not an effort was made by the police to defend the right of free speech. As a consequence, every one is led to understand that there is at least one subject which the good, law-abiding citizens of St. Johnsbury, Vermont, shall not be allowed to discuss or hear discussed.

After the meeting was dismissed, Mr. Ronayne remained in the hall for some time to see if the mob would disperse; but finding that they would not he was escorted through the crowd by some twenty-five or thirty citizens, to the place where he stopped over night. The mob failed to recognize him. During the meeting rotten eggs were thrown into the building, and as the mob recognized any persons whom they thought to be in sympathy with Anti-masonry, they threw rotten eggs at them. In this way three persons were insulted.

Most of the Masons seem to regard it as a just punishment for crime; the charge being that they were hearing the discussions of Freemasonry, that subject which must not be mentioned except with approval. Every one feels that some mistake was made; but many seem to think that the fault was wholly on the side of the Anti-masons, who falsely and foolishly thought that they were living where the right of free speech was secure, and where they could discuss any questions they pleased.

The meetings were conducted without any reference to Freemasons, the institution being alone discussed; but as something must be said in return, the county papers, with perhaps one exception, began a personal attack upon those individuals whom they suppose to have had something to do with getting up the meetings. I do not know how such a defense of Freemasonry impresses the generality of people

but, with many, it appears to be an infallible evidence of the weakness of their case. Mr. Ronayne says that "the only salvation for Freemasonry is found in the Mason keeping his mouth shut," and the truth of this is illustrated and proved here in our midst.

The meetings here are to be and have been productive of much good. The influence and tendency of the institution is shown most clearly, and it all most strongly confirms the charges made against it.

Oh! that the many good people in the society would see that they are supporting this persecuting thing, which shows itself, in theory and practice, to be so different from, and directly opposed to the spirit and power to the Gospel of Christ. For this we work; for this we pray, that God will bless our efforts we most firmly believe. Yours truly,

CITIZEN.

At Work again in Iowa.

Out in the field again; on my way to Pleasant Plain, Jefferson county, to open up to the public the dark idolatries of the Masonic religion, and the barbarous inhumanities of its oaths. Of these, when the people come to hear and know of their grossness, their astonishment is sometimes almost unbounded at the barbarous and heathen character of such a system of religion, and so dangerous a government. And the very general decision is, "No more Masonic preachers." "I have paid the last dollar I will ever pay to a Masonic preacher."

Of course I say amen to that. For why should a Christian employ a practical heathen to do his praying and preaching, and to conduct the ceremonies of a Christian and civilized church service. How inconsistent, and what impudence in a man who has joined himself to Baal or the ancient mysteries, to then come and present himself for the service of a Christian church! What an insult to God, and the common good sense of good Christian people!

July 11th I preached for Rev. Mr. Spring, pastor of the Baptist church in Brighton. Brother Spring is opposed to secret societies and Masonry especially, as being inconsistent with a profession of faith in Jesus Christ. He is beloved by his people. May God give him good health and great success. He is also pastor at Howard Grove Baptist church, where on Tuesday evening, the 13th, I lectured to a church sound in the faith. On Sabbath evening, the 11th, I lectured in brother J. T. Allaman's church, the United Brethren at Pleasant Plain, to a very large audience. Many could not get in. The house was densely packed with a very attentive audience, which listened to the lecture on the religion of Freemasonry. Here is a strong Quaker society, which takes strong grounds with the Brethren against secretism.

Last Sabbath, the 18th, I preached for the Congregational pastor, Rev. M. M. Thompson, at the Clay church, and here I found a minister on the Lord's side, and the people with him; it did not take either him or his people long to decide that I could have their church to lecture in. There is one thing a little remarkable here, and that is a Sabbath school with all the people in it.

In the afternoon at 5 o'clock I lectured at Richland on the religion of Freemasonry to a large audience, one of the most attentive I ever saw. The meeting was to have been in the public square in the grove, as at the first no church or hall was open; so I engaged the park. But it rained about noon, so the grove was wet; but a large audience was out, although it looked like more rain. I was invited to go into the Disciple church, a good large one, and I did so. It soon became packed, and many could not get in. I spoke for nearly two hours, and the interest seemed intense.

Now this is said to be the stronghold of secretism for Masons and Odd-fellows. A renouncing Odd-fellow told me that he was done with it; that the representation on the *Cynosure* supplements are as correct as could well be put on paper, and he had long worked in the order. A man said to a friend who said to me after the lecture that the Odd-fellows had got his initiation fee, and they could keep it, but him they could not have. He had learned all he cared to about them. A Mason, who seemed to be a good man, said to me: "I don't think I took an oath binding me to do something I did not know; if I did it is wrong, for a man has no right to swear or promise to do a thing that he don't understand." I quoted the oath to him, carefully, and he said, "I think that is so, and if I did it's wrong. I will examine into that, for it's wrong to take an oath or obligation blindly." Another man told me he had quit, and he gave me the signs and grips as taught by the degree-workers. I asked him to tell me if he felt free to do so why he quit. He said he found that they perverted the Scriptures, and made a mock of them.

Thus the work goes on. Thank God! "Let the Lord be magnified, and the wickedness of the wicked come to an end." Next Sabbath I am to lecture in Fairview Baptist church in the morning, and at Ioka Baptist church in the afternoon, in Keokuk county. I expect in a week to be with brother Good working the degrees in these places where I have been, and in Blakesburg, Wappello county, and other places. Any places desiring lectures and degree work, let them provide our expenses and at least fifteen dollars. There is no work that finishes Masonry like the degree work, and brother Good gives them so much of the higher degrees that Masons themselves are interested to learn.

Who will provide for the State meeting, and invite where it will do most good.

Yours in the work of the Lord,

JOEL H. AUSTIN.

Waymarks in Wisconsin.

WAUPUN, Wis., July 24, 1880.

DEAR BRO. K.:—Leaving Chicago on the 13th, I reached West Bend, Washington county, Wis., at 4:30 P. M. A violent shower detained me for a time at the depot, during which the lightning came in, burning up the telegraph wire and setting the building on fire. It was, however, at once put out, and no further damage was done except that the operator was severely shocked and slightly burned. A walk of three miles brought me to Bro. Wm. Hamlyn's, who is one of our steadfast friends, and in whose pleasant family I found rest and refreshment.

Next morning we visited Bro. Holt, of Barton, and it was arranged that I should stay through the week, visit friends, and preach on the Sabbath. We visited Rev. Gehring, pastor of the Presbyterian church, who is in warm sympathy with our cause. He was beguiled into taking one degree in Masonry, but abhors the whole system. He has tendered his resignation as pastor because of the Masonic influence in his church, and says he never will accept a pastorate where he can not be free to express his convictions on this subject.

There are several families in the vicinity of Barton and West Bend who sympathize with our reform. Some of them have withdrawn from their religious organizations because of their subserviency to the lodge, and have for years been looking and waiting for the establishment of a church on Gospel principles. I preached for them on Sabbath afternoon, and they promised to meet regularly for public worship, to have preaching when practicable, but to maintain prayer and conference meetings. This is a true Gospel church, whether organized or not. Jesus said, "When two or three are gathered in my name there am I in the midst." They hope and pray that the Lord may send them a godly minister.

Sabbath forenoon I preached in the Baptist church at West Bend. In this village there are more saloons than dry goods and grocery stores. There are two large breweries, and the streets were full of teams of those who had come to town to trade in the stores, which were all open. The Roman Catholic and Lutheran churches make no effective protest, and the Baptist and M. E. churches are very weak, the latter under the heel of the lodge. Surely this is a missionary field.

From here I went to Fond du Lac, found a few friends, and one good brother who owned a hall that he would give free of rent for missionary work. A faithful worker could find enough to do, and not a little encouragement in this city. Bro. Stark, the United Brethren minister, emulates the apostles by laboring with his hands to support his family and preaching a whole Gospel on the Sabbath.

From thence I came to Waupun where we have many tried friends. Here I gave one of my first lectures in the fall of 1873, and here Bro. Ronayne showed the people (in spite of stones and eggs) how men were transformed into Masons. The last Free Will Baptist minister, who was a Mason, stayed long enough to distract, divide and practically destroy the church. A few of the members who hold fast to Christ now meet in their house of worship on the Sabbath and there is reason to hope that like the child the devil rent very sore and hardly departed from him leaving him apparently dead, so this church will revive again with new life, and no unclean spirit vexing or troubling it. I expect to preach for them on the Sabbath, also for the Wesleyans at Cataraugus, and lecture in the Congregational church in Springvale on Monday evening.

I find a general interest in our Free Mission work. I hope to be at the lecturers' convention in Chicago, and heartily approve of the movement.

Yours in the Lord,

H. H. HINMAN.

From Western Vermont.

BRANDON, Vt., July 18, 1880.

EDITOR CYNOSURE:—I wish to say a few words to encourage those who are working to expose Masonry. I attended the Convention at Boston, and was the only delegate from this part of the State of Vermont. I am glad I was there, notwithstanding my clothes bore the marks of broken eggs.

When I returned home to Brandon I sent to you for a few papers that gave an account of the Convention, which were circulated. I can see that the leaven is working. There has been more talk on the subject of Masonry since I gave out those papers than I have ever heard here before. There are many that are getting interested in the subject who have thought but little before.

We are now talking of trying to get a good lecturer to come and speak to us.

I expect to send soon some names for the *Cynosure*, and do all I can to circulate the paper here.

J. N. WETMORE.

—The discourse of the Masonic Priesthood by Prof. C. A. Blanchard was given on Sabbath forenoon in Wheaton College Chapel before a large audience. We hope to give this address to the *Cynosure* readers next week.

—Owing to a change in street name Mr. Ronayne's Chicago address is now No. 104 Milton avenue.

Correspondence.

Calling Things by their Right Names.

West Unity, O., July 20.

Editor Cynosure:—In your paper of July 15 is an article from L. L. Lockard of Charlotte, Iowa, that I wish to notice a little. The brother informs us that he deems it a duty to lend his influence against secretism; but he wishes to do it so as to retain the respect of those he opposes. Again, he says: "Do we not lay ourselves open to criticism, and cause extra opposition by this condemnable practice of "calling names?" "Is it not a decidedly puerile argument, resorted to by bad little boys in their boyish quarrels, and for the purpose of angering their opponents and of venting their own spite?"

Now if I can oppose a man and show him that he is wrong, and show to the world that he is wrong, and retain his respect, of course I want to do it. If calling a hypocrite a "hypocrite" is wrong I want to quit it; or if it is a puerile argument, resorted to by bad little boys to vent their own spite, surely it is time that an old gray-headed man like me should quit.

In the 23d chapter of Matthew we find the following: "But woe unto you, scribes and Pharisees, hypocrites! Ye fools, and blind! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" Again he calls the false prophets "ravening wolves," and to one he said, "Get thee behind me, Satan." So we find one at least who was a good deal more anxious to speak the truth plainly than to retain the respect of those who opposed him.

The apostles were not very anxious about the respect of their enemies. Their prayer was, "And now, Lord, behold their threatenings; and grant unto thy servants, that with all all boldness they may speak thy word," a prayer that I would commend to all reformers. Their prayer was heard. Soon we find Stephen accusing the council, with the high priest at its head, of being the betrayers and the murderers of the Just One; and if a man full of faith and the Holy Ghost could talk so to the high priests, are we to fill our mouths with honeyed words that we may retain the respect of the high priests of Masonry? To be sure they "gnashed on him with their teeth," and killed him, but as a reward for his faithfulness he was permitted to look right into heaven, and to see his Redeemer standing on the right hand of God.

Whether Paul retained the respect of Elymas the sorcerer, or whether he even desired it, we are not informed, but he did say to him, "O, full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness," etc. This Elymas, you will recollect, had been trying to turn away the deputy from the faith. And are not Masons to-day trying to turn every man from the faith when they teach the use of the "common gavel" to the Entered Apprentice, or in their declaration that all that the soul requires can be found in the first three degrees of Masonry.

I admit that we have no right to call a man what he is not, but what he is I claim the right to call him, whether it be hypocrite, priest of Baal, or rascal. Whether Masons are any or all these I will leave for another article.

J. G. Mattoon.

Masonic Outrage in Cameron, W. Va.

One of the unaccountable things in human history, is the fact that the frequent occurrence of cases of unjust partiality, or open defiance of law on the part of lodge scoundrels, operates so slowly in opening the eyes of the uninitiated masses.

On Saturday the 12th of June last, the village of Cameron, West Virginia, was made the scene of an outrage upon the rights of the citizen which only lodge malignity in the human heart could instigate, and only the arm of the lodge could protect.

A Mr. Ammon and a Mr. Hubbs (who was only a "cowan") engaged in a street discussion on politics, and soon became a little warm, and about equally so, whereupon the town constable, John Burly, arrested Mr. Hubbs, and walked him off to the Mayor's office to be fined for disorderly conduct, though the disorder was of the mildest type, but the more five dollar bills as fines are put into the treasury, the more "refreshments" can the Masonic officials of the place enjoy.

The arrest of Mr. Hubbs under the circumstances was itself an outrage, especially when Mr. Ammon was let alone. But at the Mayor's office, the Mayor being of course one of the hoodwinked, (nothing else could bear rule in Cameron) a Dr. Sam Stidger, a Freemason famous for his skill in putting his patients to sleep by a liberal use of opium, from which sleep they failed to wake, came prowling around, cane in hand, and began to tongue lash the prisoner. The indignant prisoner to some of his meddlesome impudence gave him the lie; whereupon Freemason opium Sam, seizing his cane in both hands, struck the man on the head with all his might. Mr. Hubbs was stunned but not quite felled, and turned and called on the constable for protection, he himself being already a prisoner in his hands. But that officer, instead of promptly arresting Stidger, as he should have done, sprang upon the victim who had a right to be protected, with his mace, with all the violence of the brutal murderer, Stidger also using his cane, and after the man was down and insensible, Stidger jumped upon him and stamped him with demoniac violence. The man was soon reduced to an unsightly mass and apparently dead, but finally showed signs of life, and was gathered up and hauled home to his horrified family. Mr. Hubbs was a man of extraordinary physical vigor, or recovery would have been impossible.

I understand he has entered, or attempted to enter, suit against his assailants at the county court. But what good will that do, but to waste his time and money? With all the lawyers and perhaps judges, and a majority of the jury cable-towed by the worshipers of Hiram Abiff, or *linked* to the interest of his enemies by the Odd-fellow chain, how will he get redress?

The only remedy is for every free citizen to see to it that his vote is never cast for a lodge slave for any office from the highest to the lowest.

J. W. Moss.

Secretism in the Idaho Courts.

[continued.]

Silver City, I. T.

Editors Christian Cynosure:—My friends who have read my letter in the *Cynosure* of May 6th and 13th, are doubtless awaiting my report of the next act with some degree of anxious interest.

I shall not be able to give the evidences, as Judge Pricket (Grand Master of Idaho Territory) would not allow it taken, as it, he said, would consume too much time; therefore should any who read this desire further information upon the case, I will refer them to F. Massey, Con. Shea, A. J. Sands, or any of the non-Masons of Silver City.

The American citizens of this place have not been idle, nor have the lodgites, and the battle has been a hot one; but as right always triumphs, so in my case, by the united effort of a few lawful citizens, armed with *Cynosure* tracts, secretism in Siver City has received a fatal, if not its death blow.

The court opened on the 26th of April, venired for jurors for my case, and adjourned to the 24th of May. On May 24th the court was again called and the trial was resumed. The district attorney then asked that a continuance be granted, and read in support of this request affidavits to the effect that some important witnesses could not be found. My attorney denied the legality of the proceeding, and attacked the allegation set forth in the affidavit as being entirely false; the illegal manner in which some of the depositions were given, he claimed as sufficient to show the falsity of the whole movement. And he further claimed that if, after an elapse of nearly six months' time, the prosecution was not fully prepared, I could not, under the law, be made to suffer thereby.

In this the court sustained us, and the selection of the jury began. The exmination of jurors by the prosecution was most rigid. That their object was to exhaust the poll list was plain to us, and we declined to challenge any. The prosecution exerted themselves to their utmost, so the second venire was exhausted and still our jury was not full.

The prosecution thereupon moved that a change of venue be granted as they claimed it was impossible to obtain a jury in Owyhee county. We denied the right of the court to countenance such a motion from the prosecution; that it was contrary to the Constitution and laws of the United States. The motion was denied, however, and a third venire was drawn.

A jury was at last obtained. The evidence against me was about the same as before. The chief witness was the Mason, Isaac Phillips, but there was a marked weakness and indefiniteness in his evidence throughout.

The "self-accused offender," John R. Miller, was called to the witness stand four times, but he changed his former statement in so many important particulars that he stood self-impeached. Their other evidence was immaterial for the most part.

The defence introduced the three "eye-witnesses," the parties to whom John R. Miller stated that he testified as directed by the "Masonic witness," Isaac Phillips, and a large amount of other rebutting and impeaching testimony.

But when our testimony was about half taken the district attorney introduced and read two affidavits charging one of the jurors then sitting on the case with perjury, and claimed that the jury should be discharged and a new one impaneled for the case. At this the court adjourned to consult authorities before deciding the issue.

The charge was found to be false and the trial after a delay of four hours was again resumed.

I have not space to enumerate all the intricate movements of the fraternity, but I doubt if there has been a case before the public, since the abduction and murder of Capt. Wm. Morgan in which perjured evidence has been imposed upon the people in the wholesale manner witnessed, in the "Trask murder case," by the people of Silver City. I defy a comparison with all the worst judicial eras of the world, to produce such testimony as we have had imposed upon us! Not in Jeffrey's day, when men amassed fortunes by swearing away the lives of their fellow men, was there a more blood-thirsty spirit evinced, than has been shown by the Masons of Silver City against me and my family!

The evidence closed, the prosecution commenced their harangue; my attorney followed. The closing was the greatest speech of the prosecution, and the grand hailing, and other Masonic signs were freely and

repeatedly used! We did not attempt to exc ude secretists from the jury; my attorney thought it not advisable under the circumstances.

I was informed by a Mason that the jury would hang, and so it did; it stood as the other, ten for acquittal and two for conviction of murder in the first degree. I have since learned that there were two Masons on the jury, but whether they were the hangers or not, I am not, at present, able to positively say. Some say that the Masons employed "jacks" for the purpose; whether this be the fact, or whether they did the dirty work themselves is the same to me; I am still at their mercy to a certain extent, although I have been admitted to bail, (in the sum of $5,000) and the lodge is really beaten, but its wasps will never cease to sting and inject their virus, so long as the lodge shall live to protect them.

A word, before I close, to my friends, whose kind letters of sympathy and advice were so timely received: Only those who have passed through the Masonic blasting machine can truly realize the joy experienced by us, at the receipt of those encouraging epistles. Rest assured, that you, like the *Cynosure*, stand as bright spots in the memory of this year of our *dark experience*; and that you will ever be held in grateful remembrance by

MR. AND MRS. J. M. TRASK.

—Subscribe for the *Cynosure*.

Sabbath School.

LESSON VII.—Aug. 15, 1880.—ABRAM AND MELCHIZEDEK.

SCRIPTURE.—Gen. 14: 12-24.

12. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13. And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18. And Melchizedek king of Salem, brought forth bread and wine: and he was the priest of the most high God.

19. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the persons and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, possessor of heaven and earth,

23. That I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich:

24. Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol and Mamre; let them take their portion.

GOLDEN TEXT.—Jesus, made a high priest for ever after the order of Melchizedek.—Heb. 6: 20.

[From The Teacher's Quarterly.]

HOME READINGS.

Heb. 7: 1-11. Melchizedek the high priest.
Heb. 7: 12-28. Melchizedek the type of Christ.
Ps. 110; Heb. 8: 1-7. Christ our High Priest.
Heb. 5: 1-14. The high priest's calling.
Isa. 41: 1-14. The blessing given to Abram.
Job 29: 11-25. Abram's generosity.
2 Cor. 6: 14-18; Ps. 1: 1-6. Lot taken prisoner.

[From the Lesson Commentary.]

"They"—The confederate kings from the east, under the lead of Chedorlaomer, the king of Elam, which in those early days seems to have been the most powerful nation of the valley of the Euphrates.

"Took Lot"—The earliest records of war show that captives were generally enslaved by their conquerors.

"Who dwelt in Sodom"—He had pitched his tent nearer and nearer to the city, and at last taken up his residence within its walls. So do evil associations entice men into closer and more intimate relations.

"He armed his trained servants"—The verb here used means "to draw out," as a sword from its sheath; and the word trained is applied to the teaching of children, (Prov. 22: 6,) and to initiation or consecration, as of a house, (Deut. 20: 5,) or a temple, (1 Kings 8: 63.)—E. H. Browne.

The condition of slavery in Mohammedan Asia is, however, unattended, except in very rare instances, with the revolting circumstances which we usually associate with the word. The term "slave" itself is not regarded as one of opprobrium, nor does it convey the idea of a degraded condition. Slaves are generally treated with such kindness and favor that they commonly become much attached to their masters and devoted to their interest.—Bush.

"Three hundred and eighteen"—Which implies a following of more than one thousand men, women and children. His flocks and herds must have corresponded in extent to such an establishment.—Murphy.

"He brought back"—The sojourner in Canaan recovers the booty from the conqueror. He who had acted so nobly toward the selfish Lot, risked for him his life and rescues his person and property. The humble man of faith becomes a victorious general. The strength of the Lord is mighty in the weak.—Barth.

Those that venture in a good cause, with a good heart, are under the special protection of a good God, and have reason to hope for a good issue.—M. Henry.

"The king of Sodom went out to meet him"—If Abram had been one of those marauders whom he defeated, he would have followed up his victory, and made himself master of the whole country, which he might probably have done with ease in their present enfeebled and scattered condition. But the principles by which he was governed, as a servant of God, prevented him from doing this.—Bush.

"Melchizedek"—The Targums of Jerusalem and Pseudo-Jonathan say that Melchizedek was Shem, and St. Jerome tells us that the Jews of his day said he was Shem, the son of Noah, and, calculating the days of his life, showed that he must have lived to the time of Isaac. This opinion has been adopted by many moderns, and is defended at length by Jackson "On the Creed," book ix. It probably arose from considerations of the great dignity of the king and priest who blessed Abram and took tithes of him, and from the readiness of the Jews to ascribe such dignity only to an ancestor of their own.—E. H. Browne.

The genealogy of Melchizedek seems designedly veiled in impenetrable obscurity. To lift this veil entirely is, therefore, hopeless; yet we may venture to hint the possibility that here we have another Shemite chieftain in the land of Canaan.—Murphy.

"Bread and wine"—As it evidently is the post-resurrection of Christ which was prefigured by that of Melchizedek, we see no objection to considering the "bread and wine" which he brought forth for the refreshment of Abram and his followers as an adumbration of the sacramental elements which Christ in the institution of the Supper, has provided for the weary soldiers of the cross.—Bush.

"The priest"—The special points of resemblance of Melchizedek to Christ are: 1. That he was not of the Levitical order—local, national—but previous to the giving of the law, catholic, universal. 2. That he was superior to Abraham, blessed and took tithes of him. 3. That (as often in old times) he was both king and priest. 4. That no beginning and no end are assigned to his priesthood or his life. 5. His name, too—king of righteousness and king of peace—are eminently suited to a type of the Son of God. Heb. 7: 2, 3.—E. H. Browne.

"The most high God"—Here we meet with a new name of God, el, the Lasting, the Mighty, cognate with Elohim. We have also an epithet of God, Elion, the Most High, now appearing for the first time. Hence, we perceive that the unity, the omnipotence, and the absolute preeminence of God were still living in the memory and conscience of a section, at least, of the inhabitants of this land.—Murphy.

It is obvious that here we stand on broader ground than the special promise made to Abram. Melchizedek was not a partner in the call of Abram, and yet the latter acknowledges him as a priest of the most high God. Hence, we must fall back on the covenant made with Noah—the representative of the whole race after the deluge—as the broad basis of authority on which Melchizedek acted. That covenant, then, was not a dead letter. It still lived in the heart and will of a part of the nations. Its hallowing and exalting truths had produced at least one center of pure and spiritual worship on the earth.—Murphy.

"I have lift up mine hand"—The oath of Abram is the first example of an oath with the uplifted hand, in solemn appeal to God; but Abram swears in his own method, and, at the same time, in the devout customary mode of Melchizedek.—Lange.

There is a marked difference between Abram's conduct to Melchizedek and his conduct to the king of Sodom. From Melchizedek he receives refreshment, and treats him with honor and respect. Toward the king of Sodom he is distant and reserved. Probably the vicious lives of the inhabitants of Sodom made him careful not to lay himself under any obligation to their king, lest he should become too much associated with him and them.—E. H. Browne.

"From a thread even to a shoelatchet"—This may refer to the red thread worn around the neck or the arm, and which binds on the armlet, or the string with which females tie up their hair. The latchet I suppose to mean the thong of the sandal, which goes over the top of the foot and between the great and little toes. It is proverbial to say, should a man be accused of taking away some valuable article which belongs to another, "I have not taken away even a piece of the thong of your worn-out sandals."—Roberts.

LITERARY NOTICES.

It was about forty years ago that Mr. John L. Stephens published two works on Central America and Southern Mexico. Other travelers, American and European, have visited the ruins and have written deeply interesting volumes in regard to their immense architectural monuments, their elaborate decorations, their singular, uninterpreted basreliefs and hieroglyphic tablets, but as yet no light has been thrown upon the origin of the people who built these cities. All the knowledge we can ever expect to obtain of the history of these people must be drawn from the ruins. Recently a well-equipped expedition has been dispatched to Central America, charged with the work of systematically searching for everything that may tend to place within the domain of history the facts connected with a people whose career must have been one of the most interesting in the general development of the world's civilization. The founders of these cities were our predecessors on this continent; their peculiar civilization and their æsthetic development are of the highest interest as regards the question of the origin of man himself; their history is, in fact, the first chapter of the general history of the American continent. Though we are not the lineal descendants of these builders of cities that must have rivaled even Babylon and Nineveh in some of their architectural features, the results of their culture have been left to our safe keeping, and from these results it is evidently our duty, as far as possible, to gather the materials for filling up the unwritten first chapter of our own history. A full account of the explorations of the party comprising the expedition is to be published from month to month in the *North American Review*, with illustrations of the most important objects discovered. The August number of the *Review* contains an article by the editor introductory to the series, entitled "Ruined Cities of Central America." Other articles in the same number of the *Review* are, "The Law of Newspaper Libel," by John Proffatt; "The Census Laws," by Charles F. Johnson; "Nullity of the Emancipation Edict," by Richard H. Dana; "Principles of Taxation," by Prof. Simon Newcomb; "Prince Bismarck as a Friend of America and as a Statesman," by Moritz Busch; and "Recent Literature," by Charles T. Congdon.

—The report of the trial of Rev J. T. Michael of Phillipsburg, N. J., for presuming to question the morality of the Freemasonry so eagerly embraced by the Methodist Episcopal church, was at the time published in these columns. Bro. Michael has reprinted the report in a neat pamphlet, which may be had of him at ten cents per copy or $1 per dozen.

—The specimen pages of the "Evangelical Hymnal," to be issued in September by A. S. Barnes & Co., New York, gives an idea of the Gothic style in book making. The work is a reform which is becoming a necessity from the mass of ditty music that is being yearly urged upon the public by the publishers of ephemeral Sabbath-school music. The young people have been sadly mistrained by this means. The music of this new hymnal is selected in the "earnest attempt to educate a taste for the highest and best forms and methods of praise." It is a book for the congregation.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 5, 1880.

PRESIDENT BLANCHARD, after spending several weeks in this city at the home of his daughter, Mrs. E. A. Cook, took boat on Tuesday of last week for Collingwood in the province of Ontario, Canada, near which place, by the advice of physicians, he will spend a few weeks, hoping that the invigorating atmosphere may aid in his recovery. While in this city he received much benefit from medicated baths administered by Dr. McChesney at the Palmer House, but from his long illness (now about a year) and slowness of recovery he has felt able to write for the benefit of the *Cynosure* readers but sparingly. He has also, by good providence, been able to attend two meetings of the Association and Board at Carpenter Hall. Though debarred from writing, the vigor of his ideas respecting our reform have been deeply and frequently impressed upon those with whom he has conversed. A short speech in the Board resulted in the present effort for a convention of seceders and lecturers. He is accompanied on the present trip by his son Louis, who is also resting from the exacting labors of the law office with which he is connected in this city. Through him our readers may hope to hear occasionally of the prosperity of their beloved editor, and be entertained as well by his descriptions of country and climate.

THE ST. JOHNSBURY MASONS overshot their mark when they attempted the Boston plan. They have roused up the old "Green Mountain Boy" spirit in some of the prominent citizens of the city who have given the lodge to understand that if their hand is to be set against the rights of American citizens they must abide the consequences if the non-Masonic part of the community refuse to employ or deal with them. We understand that the officers of Mr Laird's church stood fire like heroes, two of the elders and one deacon being hit with rotten eggs. The next day fifteen of the mob were arrested by the select men of the city, and are likely to receive the punishment due their crime against public order done in the name and for the glory of Masonry.

"WONDERS OF GRACE."—Bro. A. Sims of Kelvin, Ontario, Canada, whose anti-tobacco work was noticed not long since in these columns, has undertaken another excellent work, in which we urge all friends of a pure Gospel to assist him. His letter herewith explains:

DEAR EDITOR:—I expect (D. V.) to publish a book shortly entitled "Wonders of Grace; or instances of the mighty power of Jesus' blood to sanctify the soul." It will contain testimonies from various persons showing the difficulties, snares and temptations they experienced in seeking the blessing of holiness; how many of them were necessitated after fruitless struggles to renounce their connection with secret societies, and the untold blessedness they tasted after having entered into the enjoyment of full salvation. I am especially anxious to record the experience of some who were wondrously saved from the abominations of secret societies—especially those of Freemasonry. For this purpose I wish to ask any of your readers who have been so delivered, and who feel that it would glorify God to have their experience published, to send it to me at once. Those sending their experience need not (unless they wish it) have their full name published in the book. The initials will do for publication, but I must have their full name and address. Yours truly,

REV. A. SIMS,
Kelvin, Ontario.

ANOTHER MORMON SECEDER from the household of Brigham Young is laying the public under obligations for her corroboration of the infamy of that system. Miss Dora Young, the favorite daughter of Brigham, came to Chicago last week and, to a reporter, gave a brief account of her former life and present purposes. She was one of seven of Young's children who successfully prosecuted a suit against his estate and has received a large amount of money and property as the result. Disgusted with enormities of Mormonism, she has voluntarily left Utah and has been excommunicated. Her opinion of the enforcement of the present United States law is not favorable. Her remark upon this point will bear repeating, since it forcibly illustrates what is transpiring in our own courts continually through the influence of the Masonic lodge, and is warning also of the difficulties which will be met when the people shall demand the suppression of its illegal and blasphemous oaths. "The law," she says, "as at present framed, is a practical nullity. According to its provisions unless a polygamous marriage ceremony can be proven within two years nothing can be done with the offenders. Now, the elders and rulers can always fix it so that no marriage *ceremony* can be proved. The first thing that began to shake my faith in the Mormon church—for I was a firm believer in their faith—was that I heard several Mormon elders take oath that they knew nothing of any polygamous marriage ceremonies being performed, when they had that very day performed fourteen polygamous marriages in the endowment house. Until the law is changed, so as to make mere proof of living together in polygamous relations a sufficient cause of conviction, the law will be a dead letter."

She urges the circulation of the *Anti-polygamy Standard* of Salt Lake, everywhere, in order that a knowledge of the infamies of Mormonism may be generally known.

—Dr. S. L. Cook, State Lecturer for Indiana, is at home during the busy harvest season. His mother has been sick for two months, but is now convalescent. His son, however, is sick with malarial fever. May the Great Healer be with him to restore his family to soundness.

THE LODGE DRIFTING INTO ATHEISM.

When the Grand Orient of France three years ago expunged the name of God from their ritual, the affiliating Grand Lodges of this country uniformly, and generally in Europe, repudiated in the strongest terms, and the French lodge was cut off from communication with the Masonic world by their edicts. The popular opinion at that time was that this movement would end with the French lodge, the idea being so generally repellant to the general belief of mankind.

Those who had a truer knowledge of the character of Freemasonry were not surprised at this atheistic repudiation. The *Cynosure* at the time pointed out the fact that it was entirely consistent with the nature of Freemasonry. The National Convention at Worcester in 1878—

"*Resolved*, That we commend the French Freemasons on the honesty of their present position, in lately passing an authoritative order to strike the name of God from their ritual. Since the order is atheistic and idolatrous, we earnestly desire that it should appear to the world in its true color, and no longer deceive men by the vain use of the name and word of God."

Information has been received that the Masons of Hungary have placed themselves upon the same platform with the French Grand Orient. They have eliminated all evidences of faith in the existence of God and in the immortality of the soul from their constitutional books. It remains to be seen whether the same recognition of this declaration will be made by the Grand Lodges of this country as in the case of France. There are indications that no notice will be taken of it, since it puts the visiting Masons of either country in very inconvenient relations, and its only effect is to break the force of the lodge obligations by continual temptation to violate the Grand Lodge edicts.

As showing the drift of Freemasonry toward atheism we copy the following from the *Tribune* of this city of the 26th ult. The statements below have an emphatic language, and need no explanation:

CINCINNATI, July 25.—Masonic circles in Indiana are considerably exercised over a matter growing out of the Chainey heresy. Chainey, as stated in the Tribune several weeks ago, was pastor of the First Unitarian church of Evansville, Ind. Becoming infected with rationalistic views, he startled his congregation one night by a delaration that he had lost his faith in God; that public prayer by his was a mockery; that the hymn books of the church would serve a better purpose if sold for waste paper; and that, if he continued his ministry, it must be on that basis of belief. Mr. Chainey was a member of Reed Masonic lodge, and for some years was its chaplain. Soon after the delivery by him of a sermon of rationalistic tendencies, efforts were made to have him arraigned before the lodge for infidelity. No formal steps were taken, however, until about a month ago, when he was served with a summons to appear and answer to charges and specifications, seven in number, the most important of which charged him with denying the existence of God, saying that prayer was a hideous mockery, and uttering words in contempt of Masonry.

The last was not sustained, but the others were, and he was expelled for "unmasonic conduct" in uttering false thoughts, doubts and opinions.

Discussion on the subject is rife in Masonic circles, and in talking of the question the injunction of secrecy in regard to lodge matters is temporarily forgotten. It is maintained by many Masons and others that the simple avowal of a want of belief in deity does not constitute a denial of God's existence. Many well-informed Masons hold, also, that Masonry does not require an affimative belief in a personal God or supreme being, and that in France, the avowal thereof has not for a long time been required of candidates for Masonic orders. It is further claimed that, though the Grand Lodge of France was for a long time refused recognition in England and America, now in some States of this country and in all England it is fully recognized, and its members regularly admitted.

The controversy has given rise to the question: "Is Masonry becoming infected with infidelity?" Some Masons answer that the introduction of such a test of fitness as a belief in deity was an innovation made within a few hundred years. However that may be, the two lodges of Evansville have put themselves on record as being opposed to even the lack of affirmative belief. Mr Chainey's case is to be appealed to the Indiana Grand Lodge. His counsel is the Master of the Mount Vernon (Ind.) Lodge If the case is not sustained the discipline of that member will logically follow, and as his lodge fully sustains him in holding views similar to those of the Rev. Chainey, and, knowing that he held them, has re-elected him six or seven times in succession, the question of what next will be a puzzling one.

A MONUMENT FOR MORGAN.

The remains of Wm. Morgan lie in a corner lot in the burying-ground in Batavia, N. Y., where they were laid after three inquests had been held; and to this day no monument marks his resting place. Often the subject of erecting one has been discussed; and now it looks as though discussion and suggestion will result in prompt action.

Mr. Chapman of Nebraska, so far as we know is the last person to again call attention to this subject. J. A. Conant of Willimantic, Conn., is nominated as chairman of this committee, by J. A. Lewis. It is thought that three cents from every *Cynosure* subscriber who desires the accomplishment of this work, and from the friends of every such person, will be amply sufficient to pay for its erection.

Without any solicitation, a physician residing in Arkansas, when renewing his *Cynosure* subscription adds six cents; three for himself and three for his wife, towards the erection of this monument.

Let this work be pressed. We hope Mr. Conant will manage the enterprize in behalf of the anti-Masons. Let us know how much a suitable monument will cost together with other details which will aid in raising the money, and before next Thanksgiving day reaches us, we may have this added cause for gratitude, that a substantial granite column will stand a ponderous warning against an institution which, in a clandestine way, subverts justice, corrupts common morality and swindles honorable talent and endeavor out of its noble inheritance, of the title to which is found in those two great commandments, "Thou shalt love the Lord with all thy heart, soul and mind, and thy neighbor as thy self."

Pseudo Chivalry.

An Irish colonel during the war who served under General Phelps' command in the southwest, said that what the South needed was more shovelry and less chivalry.

So it may be said of the Christian church at the present day; what it needs is less of the Knight Templar's sword, and more of the sword of the Spirit.

The action of Congress in granting the use of United States property to the hosts of Knight Templars, a religious denomination of belligerent proclivities, which arms, disciplines, officers, and organizes its "soldiers of the cross" according to principles unknown to our laws and customs, and which are about to assemble in Chicago, is a more glaring violation of the Constitution of the United States and of Christian morals than the re-election of General Grant to the Presidency would have been; and this gross violation of our Constitution is favored by President Hayes and General Garfield.

Will the religious papers of the country take notice of this aggression upon the Christian sentiment of the country, done in honor of Masonic religion and Masonic politics, and let their readers know candidly and sincerely what they think of it? What if Congress should supply tents to Methodists, or Baptists, or Romanists, for their religious uses? Please, brothers, let the people know what you think.

—The friends of Gibson county, Indiana, have abandoned the idea of an annual convention this fall, but will instead have lectures and expositions about October 1st. They are carrying the discussion into the local papers of southern Indiana, and promise an increase of the readers and subscribers for the *Cynosure* shortly.

—Father Foote in his able article on another page seems in paragraph "1st," to have fallen upon a mistake made early in the progress of our present discussion and perpetuated in the defense of the policy of the United Presbyterian Church by Rev. J. W. Bain. Daniel Sickels, the Masonic author and publisher, was not Gen. Daniel E. Sickles, the murderer of Francis Barton Key in Washington City.

—Bro. C. Powers, of Webb City, Mo., with whom Bro. C. F. Hawley, of Wheaton, was associated in revival work a year ago, has found the lodge so pressing upon him that he has taken up the argument against the orders. He has given several lectures in his vicinity, and hopes to attend the August meeting to increase his store of fact and argument. The friends of Webb City are uniting to assist him in meeting the expenses of the trip. Let their good work be emulated in a hundred other places.

—D F. Newton, a life long worker for the truth against slavery, the lodge and the rum-power, and an occasional contributor to the *Cynosure* died at his home at Toledo, Ohio, June 20th. Bro. Newton was the author of several works of intense conviction and spirituality in which the power of the word of God is made to condemn with singular earnestness the laxity of the churches and the depravity of the world.

—Last winter while lecturing and exhibiting his illustrations of ancient worships in a school-house some twelve miles from Sycamore, Bro. I. R. B. Arnold had the misfortune to have his whole stock of pictures, illustrating this subject, stolen one night. As the rest of the apparatus was untouched, he reasonably suspects the robbery was in the interest of Freemasonry. His loss amounted to some $150, which he could ill afford, and which he has not yet been able to make good. Bro. Arnold has yet his pictures for Sabbath school entertainments and hopes ere long to make good his loss. He expects to attend the Lecturers' Institute next month from first to last and will interest all with his experience.

—Rob. Morris, "Past Grand Master" of Kentucky, renowned among Masons for discovering Masonic symbols in Palestine which he had paid for cutting, is in Chicago getting up a pamphlet on the lodge conclave. He called last week at this office for a few copies of the *Cynosure*, which will, we hope, materially assist in embellishing the pages of his hand-book.

—Rev. E. H. Caylor, agent for Hartsville University, writes enthusiastically of the Morgan monument from West Elkton, O.: "A most capital thought! I have this moment read Mrs. Chapman's Morgan monument idea, in reading up back numbers of the *Cynosure* in issue of July 8. Let us by all means have it. If I find it has been set on foot I will send in my contribution. Nothing could be more befittiug. Nothing could so fully convince that this reform is irrepressible. I have, for several years, thought to attempt, or at least suggest a monument in Ohio in honor of the women of the crusade against intemperance."

—The New Testament Company of the American Bible Revision Committee met at New Haven three weeks ago, and went over the points of agreement and difference between their version and that of the English revisers. In ninety-nine cases out of a hundred the American and English scholars agree in their work, which demonstrates the accuracy of scholarship engaged in the work. The number of changes in translation will be less than was originally anticipated. The work of the New Testament department was advanced to the end of Acts, and will probably be completed in September. The Old Testament Company is now in session at Rochester. Their work is only advanced to the Book of Job, and will occupy three years more in its completion.

News of the Week.

—The street cars are to be taken off some of the important routes to give room for the Masons to display during the conclave this month.

—Twenty car-loads of Mormon immigrants passed through Chicago last week on their way to Utah.

—Greene Smith, the only surviving son of Gerrit Smith, died Friday, July 23, at his residence in Peterboro, N. Y., aged 39 years.

—The census returns from the thirty-three most populous counties in the State of New York (including New York City, Brooklyn, Albany, etc.,) give a population of 3,935,959, an increase since 1870 of 635,765. Estimating the population of the twenty-seven counties said to be officially reported, it is probable that the total population of the State is 5,080,000, which would be an increase of 697,241.

—The official figures show that the profits on the silver coinage of the United States for the past three years—that is, the difference between the cost of the bullion and the value of the coin into which it was made, have been over ten million dollars. The coinage of standard dollars during that period was nearly sixty-four millions.

—The first earthquake at Manilla, on the Island of Luzon, proved to be a terribly destructive visitation. Three hundred and twenty persons, including 200 Chinamen, were killed, and nearly every family on the island was rendered homeless.

—An eruption by Mount Vesuvius and a sharp shock of earthquake combined to disturb the quiet of the Sabbath at Naples a week ago.

—The public debt of the United States in August, 1865, was $2,756,431, 574. July 1, 1876, it was $695,506,230 less. The greatest decrease for any one year during that period being $127,884,952, for the year ending June 30, 1867. The debt has been decreased by $67,779,803 during the first six months of this year. The entire reduction from August 31, 1865, to July 1, 1880, amounts to $837,104,823.

—The aggregate value of the petroleum and petroleum product export for the past year, was, in round numbers, thirty-four millions, being a falling off of three millions as compared with the year preceding.

—Between 1873 and 1880 twenty-six steamships laden wholly or partially with grain foundered at sea, and six were reported missing. During the same period 100 grain-laden sailing vessels foundered, and 111 were reported missing.

—A colored Baptist camp meeting at Danville, ten miles south of Hillsboro, Ohio, was the scene last week of a bloody fight. A party of drunken roughs went to the camp and began an attack with pistols, clubs and stones. They were repulsed, and one of their number was shot through the abdomen. Sunday afternoon a party, said to number 200, again attacked the camp, and a most desperate fight followed, ending in the breaking up of the meeting. It is thought some of the colored people were killed, but they dispersed so rapidly that the facts could not be gathered.

—A heavy hail storm occurred near Custer, a small station twenty miles north of Waupaca, Wis., last week. The stones fell in unprecedented number and were remarkably large, some of them measuring eleven inches in circumference. Large fields of grain were completely demolished, and the corn was laid low, small animals were killed in large numbers, and several people were reported severely injured, and one man, whose name was not given, was reported as having been killed by the storm.

—The steamer H. T. Dexter, new boat on her maiden trip, burned to the water's edge in the middle of the Ohio River last week at Louisville. The pilot stuck to his post at the risk of his life, and ran the steamer ashore and saved the passengers and crew.

—The Swiss canton of Schiwz has re-established capital punishishment, and has enacted that the executions be public. This makes the fourth canton that has restored the punishment of death.

—It is reported from Vienna that the powers have decided to give Turkey just three weeks in which to make up her mind to obey the voice of Europe, and if at the expiration of that time the Porte fails to toe the mark a naval demonstration will be made on a scale calculated to illustrate in a forcible manner the consequences of continued contumacy on the part of the Ottoman government.

—A brief dispatch from Panama states that the volcano Fuego, in the southern part of Guatemala, is in exceedingly active operation. This volcano has been classed as active ever since the discovery of America, and vomits forth fire and smoke every day. This period of unusual activity begun at 3 A M. on the 29th of June last.

—London is just now agitated over a subject which has been much discussed in American cities, the cruelty of refusing the female attendants in stores the liberty to sit down when not actually engaged in waiting on customers. The reform has strong supporters, among others the Ladies' Sanitary Association, of which the Princess of Wales is chief patroness, and influential journals and medical periodicals.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Aug. 5.—He giveth power to the faint, and to them that hath no might he increaseth strength.—Isa. 40: 29.

Fri., Aug. 6.—Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.—1 Pet. 3: 18.

Sat., Aug. 7.—They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and theys hall walk and not faint.—Isa. 40:31.

Sun., Aug. 8.—Let there be no strife I pray thee between me and thee.—Gen. 13: 8.

Mon., Aug. 9.—The Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear.—Isa. 59; 11.

Tues., Aug. 10.—Fight the good fight of faith, lay hold on eternal life.—1 Tim. 6: 12.

Wed., Aug. 11.—When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. —Isa. 59: 19.

Home Circle.

Peaceable Fruit.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12: 11.

What shall thine "afterward" be, O Lord!
For this dark and suffering night?
Father, what shall thine "afterward" be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall thine "afterward" be, O Lord!
For the moan that I cannot stay?
Wilt thou turn it to some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall thine "afterward" be, O Lord!
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love:
Shall this be my lasting gain?

What shall thine "afterward" be, O Lord!
How long must thy child endure?
Thow knowest: 'tis well that I know it not.
Thine "afterward" cometh; I cannot tell what;
But I know that thy word is sure!

What shall thine "afterward" be, O Lord!
I wonder, and wait to see.
While to the chastening hand I bow,
What "peaceable fruit" may be ripening now—
Ripening fast for me?

—Selected.

The Curse of the Wicked.

AN INCIDENT IN THE LIFE OF REV. J. W. CHILDS.

Mr. Childs had preached on Sabbath morning with unusual power and effectiveness. The whole congregation was deeply impressed; and in every direction sinners, cut to the heart by the power of God, were weeping and praying for mercy. Seriousness was depicted on every countenance.

An almost oppressive solemnity reigned over the immense concourse that were congregated on the encampment. The altars were crowded with inquiring penitents, and there was scarcely a careless or unconcerned person to be found in the grove. Mr. Childs, according to his usual custom on such occasions, walked out into the congregation, and conversed with such as attracted his attention, upon the subject of religion. Passing about from one to another, he came to a gentlemen well known in the county, who appeared rather indifferent, and he kindly spoke to him about his soul. The man was an avowed infidel, and was engaged in a traffic well adapted to blunt and destroy all the finer sensibilities of the human heart. He was wealthy and proud; he disdained religion. When Mr. Childs spoke to him upon the subject he treated the matter with the utmost levity and contempt.

He was tenderly besought to think more seriously, and to speak less rashly about a matter in which he really had so deep an interest. But he grew angry, and cast every indignity that he could upon the gentle and holy man that sought to lead him to Christ. Mr. Childs proposed prayer, and all around him knelt and became profoundly silent, except the gentleman in question; and as Mr. Childs began to pray for him, that God would open his eyes to see his condition, and move his heart to make him feel how awful and perilous was his state, the man began to curse him; and with all conceivable oaths and blasphemies he continued to vent his feelings of malignity and contempt until Mr. Childs closed his prayer; he then turned away in a rage, and in a short time left the camp-ground and returned to his home, which he reached about the going down of the sun. He sat for a while on the long piazza in front of the house and conversed sparingly with his family. As the twilight deepened, and night let drop her curtain, he commenced walking up and down the piazza. Presently his tea was announced, but he refused to join his family at the table, saying he felt a little indisposed and did not feel like eating anything. He continued to pace his piazza until it was time for the family to retire for the night.

His wife requested him to go to his chamber. "No," said he, "not now. Leave me alone for the present." She urged him to go in from the night air; that he was further endangering himself by his exposure. "Let me alone," said he, as she insisted upon his leaving the piazza. "When I go in at that door," said he, solemnly, "I shall come out no more, until I am carried out to my grave." At first his wife was startled, but she recovered herself and remonstrated with him for using such language and indulging such gloomy feelings. Said he, "I cursed the preacher to-day. I did wrong. He is a good man, I doubt not, and I should not have treated him as I did; and now I am going to die, and I shall go to hell. I ought not to have cursed that man." She continued to expostulate with him; told him that he was depressed and low spirited, and did what she could to relieve his mind, but he persisted in saying that he was going to die, and that when he retired that night it would be for the last time. At a late hour he went to his bed; but alas! to rise no more. In the morning he was found quite ill. Medical aid was called in, and everything was done for him that could be to give him relief. But he told them it was all in vain, that he should die and go to hell, that his case was hopeless for this world and the world to come. He grew worse; and it admits of a doubt whether the dying chamber of any man ever presented a more terrible and heart-appalling scene than did the chamber of this miserable man. He sent for the pious tenants on his farm to come and sit by him and keep the devils out of his room. He said that the multiplied sins of his wicked life were like so many demons tearing his bleeding heart. Some attempted to direct his mind to the Redeemer as the Saviour of sinners. "Oh," said he, "I have rejected the last offer; I have cursed the minister who made the tender of salvation to me in the name of Jesus." The scene was too awful to behold. His neighbors fled from his presence, and his words of despair and remorse and unavailing regret haunted them wherever they went. He sent for three men who had been engaged with him in the same immoral traffic. They came; and with the earnestneas of a man clinging with a trembling grasp to the last insulated promontory of time, he besought them to abandon that traffic; to seek the pardon of their sins and escape, while they might, the hell of endless horrors to which he was inevitably doomed. They promised him faithfully that they would obey his dying request. The scene grew still more frightful. Despair—utter despair—was depicted in his face. His eye seemed to be kindled as with a spark from the pit of hell—his voice unearthly. He called his friends to his bedside for the last time. Said he: "I am dying. When I am gone you will all say that I died frantic and out of my senses. This report will be spread through all the country. Now," said he, "I am perfectly in my senses. I never was more rational. I know what I am now saying, and all that I have said; and I now make this statement, that what I have said may not be lost upon you." He then, with his remaining strength, cried out in the most startling accents, "The devils are around my bed; they wait for me; they mock my dying struggles, and as soon as I am dead they will drag me to the hottest place in hell." These were his last words.

The effect of this man's death upon the whole community, for many miles around, might be seen in the saddened and gloomy countenances of every one that heard the mournful tidings. For several weeks the whole country wore an air of sorrow and melancholy grief.

The three men who promised him that they would reform, did so for a while, but finally returned to their former employment; and painful to relate, all three of them died suddenly, and without an hour for repentance. One of them died of cholera; another was drowned by the burning and sinking of a steamboat on a western river, and the third by a sudden visitation of God.

Names have been suppressed in the narrative, for the reason that we wish merely to relate the facts without inflicting any additional wound upon the surviving friends or relatives of the deceased.

"Touch not my prophets, and do mine anointed no harm."—*Life of Rev. John Wesley Childs.*

We hear the assertion made in many quarters, "I do nothing bad," "I live a moral life," "I have committed no sin," yet the great day of decision is to declare, not merely how much evil we did not do, but rather how much good we have done.—*Sel.*

The Christian, like Moses, is dead to affronts, deaf to reproaches and blind to injuries.

Sincerity not Enough.

The popular adage is, "It makes no difference what a man believes, just so he is sincere." Solomon had a different saying, viz: "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." The words of the wise man hold the truth, the popular adage teaches a hurtful lie. A man's sincerity will not save him from the evil consequences of believing a falsehood. To believe in a lie in moral and spiritual things is hurtful to my soul's interest, however sincere I may be. In fact, the more sincere I am, the more I shall suffer.

Look at some analogies. A man trusts a rascal with his business. He believes him to be honest, and is perfectly sincere in his belief. But that sincerity did not save him from ruin. The dishonest employe smuggled money, and left his sincere employer bankrupt. We know the result when the United States troops lately were made to believe a false hood, and fell into an Indian ambuscade in Colorado. They were sincere, but the ambuscade came.

A father believes certain associates fit company for his boy. Too late, he sees that he believed in a falsehood. He was sincere, but this does save the boy from the dissoluteness or libertinism. A pure woman believed the fair promises of the man who asked her love. After plighting her faith and affection at the marriage altar, she sees her trust was reposed in a villain. She was sincere, but of what avail now is her sincerity?

An emigrant from a different climate and latitude was told to sow certain seed at a certain season. He was mocked. Yet he was sincere. But the laws of the season are invariable, and do not turn back to save the sincere from the effects of blind credulity. A whole family in New Jersey were poisoned, last summer, by eating toadstools, which they sincerely believed to be mushrooms.

Now, what shall we say? Shall we find it different in things moral and spiritual? If God has so ordered it that, in social life, in temporal things, in the physical world, the belief of a falsehood is hurtful, however sincere one may be, must we not conclude that it is so in spiritual things? Our first mother believed a falsehood. She was sincere. Paul tells us the woman was deceived. See the results in the expulsion of the pair from Eden, in the curse fixed upon the apostate and prostrate world. Did it make no difference what they believed, just so they were sincere?

It is truth that saves, not sincerity. Christ's prayer was that men might be sanctified through the truth, not sincerity. The truth blesses; falsehood damns. The truth makes free; falsehood brings bonds and shackles. Away, with the hateful error—that sincerity will answer for truth! God has not so spoken. —*Church Messenger.*

Childrens' Corner.

What Can They Do?

Oh! what can little hands do
To please the King of Heaven?
The little hands some work may try
To help the poor in misery;
Such grace to mine be given!

Oh! what can little lips do
To please the King of Heaven?
The little lips can praise and pray,
And gentle words of kindness say:
Such grace to mine be given!

Oh! what can little eyes do
To please the King of Heaven?
The little eyes can upward look;
Can learn to read God's Holy Book—
Such grace to mine be given!

Oh! what can little hearts do
To please the King of Heaven?
The hearts, if God his Spirit send,
Can love and trust the children's Friend;
Such grace to mine be given!
—From "Del. Dunston's Childhood."

John Knox.

(Concluded.)

Finally, at the request of the Protestant nobles, he returned to Scotland, arriving at Leith, May 2, 1559. At the time of his arrival a Provincial Council was sitting in the monastery of the Greyfriars, concocting schemes to forward to the interests of Popery, and were at once informed that John Knox had arrived, and that he slept the preceding night in Edinburgh. They were panic-stricken, and in haste and confusion abandoned their council, and a messenger was at once dispatched to the Regent, and Knox was proclaimed an outlaw and a rebel. A very short time after this Knox preached a sermon at Perth against the idolatry of the host and image worship, and at its close, in consequence of an altercation between a priest and a boy, a mob spirit was aroused, and they destroyed the images in the church. From Perth Knox journeyed to St. Andrews, preaching in the various towns on his way, and there, once more in accordance with the prophetic statement in the galleys, preached "in that place where God first opened his mouth." A Reformed church was soon established, and numerous other places followed the example. The Lords of the congregation were successful against the troops of the Regent, and in the end of June, this same year of his arrival, they took possession of Edinburgh, and Knox was elected pastor of St. Giles' church. He was soon, however, compelled to leave the city in consequence of it being surrendered to the Regent's troops, and he undertook a preaching tour through the country, and accomplished much for the cause in which he embarked. A reward was publicly offered to any one who would apprehend or kill him; but God kept him in safety, and in October of this same year he took a leading part in a convention of Nobles, barons and representatives of the kingdom, where they, as far as they could, suspended the Queen Regent (Queen Mary's mother, now acting Queen) from her position until the meeting of a free Parliament. Knox held, and was not afraid to avow it, that rulers were invested with authority for the public good; that obedience was not due to them in any thing contrary to the divine law, and that the law of the land was superior to a prince, and that no class of men have a right to rule over the people without their consent. The Lords of the Congregation obtained aid from England, and a treaty was signed July 7th, 1560, by which both the French and English troops evacuated Scotland, and John Knox returned to his charge in Edinburgh, and the following August Parliament abolished popery, and established the Protestant religion, adopting the Confessian of Faith, drawn up chiefly by Knox. The Privy Council soon after gave Knox and others a commission to draw up a Book of Discipline, which was done, and which is still known as the "First Book of Discipline." The following year, 1561, Mary (her husband and mother both having died) was invited to assume the reins of government herself. She arrived in Scotland from France full of prejudice against the Protestant religion, and prepared, by direct or indirect means, to restore Popery as the religion of the realm. Knox boldly confronted her at every step, and possibly in some of his efforts, he was not so politic as prudence might have demanded, but he was certainly honest and brave, and his efforts were crowned with wonderful success. Few men in any age could have mustered the courage to declare to their sovereign, in her own palace, as Knox did, "If princes exceed their bounds, madam, no doubt they may be resisted, even by power. For no greater honor or greater obedience is to be given to kings and princes, than God has commanded to be given to father and mother. But the father may be struck with frenzy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him a prisoner till the frenzy be over, think you, madam, that the children do any wrong?" To this Mary replied, "Well, then I perceive that my subjects shall obey you and not me, and will do what they please and not what I command." "God forbid," said the reformer, "that ever I take upon me to command any to obey me or to set subjects at liberty to do whatever pleases them, but my travail is, that both princes and subjects may obey God." The contest between Popery, headed by Mary, and Protestantism headed by Knox, went on, and finally Mary was imprisoned in Lochleven, her son appointed King, with the Earl of Murray as Regent. Knox preached the sermon at the coronation of the young King (James VI., afterward James I. of England). This event occurred only six years after Mary arrived in Scotland, and the following year she escaped to England, so that her short personal reign was full of strange events, and on the whole it was overruled for the establishment of the Protestant religion on more stable foundations. Had Mary been educated in the Protestant religion, she would have been a noble queen; as it was, her record, bad as it is, far excels that of Bloody Mary of England. Knox still had many enemies to contend against, but he faithfully and honestly labored for the upbuilding of the cause of Christ in Scotland, until 1572 he was gathered to his fathers, and the eulogy, which we have already quoted, was pronounced over his grave. We close our sketch with the following extract from his life, from the volume of Dr. McCrie, to which we are chiefly indebted for the above facts:

"He died in the sixty-seventh year of his age, not so much oppressed with years, as worn out and exhausted by his extraordinary labors of body and anxieties of mind. Few men were ever exposed to more dangers, or underwent greater hardships. From the time that he embraced the reformed religion till he breathed his last, seldom did he enjoy a respite from trouble; and he emerged from one scene of difficulty and danger, only to be involved in another still more distressing. Obliged to flee from St. Andrews to escape the fury of Cardinal Beaton, he found a retreat in East Lothian, from which he was hunted by Archbishop Hamilton. He lived for several years as an outlaw in daily apprehension of falling a prey to those who eagerly sought his life. The few months during which he enjoyee protection in the castle of St. Andrews, were succeeded by a long and rigorous captivity. After enjoying some repose in England, he was again driven into banishment, and for five years wandered as an exile on the Continent. When he returned so his native country, it was to engage in a struggle of the most perilous and arduous kind. After the Reformation was established, and he was settled in the capital, he was involved in a continual contest with the court. When he relieved from this warfare, and thought only of ending his days in peace, he was again called into the field; and although scarcely able to walk, was obliged to remove from his flock, and to avoid the fury of his enemies by submitting to a new banishment. He was repeatedly condemned for heresy, and proclaimed an outlaw; thrice he was accused of high treason, and on two of these occasions he appeared and underwent a trial. A price was subsequently set upon his head; assassins were employed to kill him; and his life was attempted both with the pistol and the dagger. Yet he escaped all these perils, and finished his course in peace and and in honor. No wonder that he was weary of the world, and anxious to depart; and with great propriety might be said, at his decease, that 'he rested from his labors.'"—*Christian Press.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H Hinman	$245 27
Eli Tapley	152 74
C. C. Foote	25 00

—Bro. Hinman has received for Southern tour $5.00 from Ellis Whiting, Waupun, Wis.; for undesignated mission work from L. Sperry, same place, $3.00; D. Sperry, 25c. Collection at Waller School House near West Bend, Wis., $7.00. He has obtained the following subscriptions: Isaac Bancroft, Monroe, Wis., $25; J. P. Stoddard, $10; Wm. Hamlyn, West Bend, Wis, $5; D. S. Dean, Waupun, Wis., $5; G. A. Howland, $5.

—Rev. C. C. Foote, the veteran of two reforms, has returned to his home in Detroit after nearly a year of self-denying missionary work in his old age.

—A very interesting report appears on another page from Bro. Hinman. Who has the spirit of consecration and work upon him to enter upon the work he mentions.

THE SOUTHERN MISSION FUND.—The following are the subscriptions to this fund:

C. C. Foote	$25 00
I. Bancroft	25 00
J. P Stoddard	10 00
Wm. Hamlyn	5 00
D. S. Dean	5 00
E. Whiting	5 00
G. A. Howland	5 00
Cash	4 90
	$84 90

We shall need $1,000. Shall it be pledged? H. H. HINMAN.

BRO. TAPLEY reports having, from May 5th to July 11th, delivered twelve sermons, made thirty-six visits and distributed eight hundred reform tracts and religious papers. He has received lately a box of books and clothing from Lena, Ill. In connection with his work he sends the following letter:

I preached in the morning, July 11th, at Piney Grove church, twelve miles north of Columbus. My text Isa. 40:31. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." They have there a very interesting Sabbath-school. In the afternoon I preached for Salem Congregational Church. On the 18th I preached at Pleasant Ridge Church in Alabama. The congregation and interest there is increasing. I distributed in the Sabbath-school thirty of the illustrated papers sent from Lena, Ill. The children were greatly delighted with them. On the same day I handed out a number of Anti-masonic tracts.

I was awaked the other night by loud and peremptory orders to take down my Anti masonic bulletins or they would be taken down for me.

E. TAPLEY.

FREEWILL BAPTIST.

CENTENNIAL ADDRESS.

The Free Baptist churches of this country held their centennial conference at the Weirs, Franconia, N. H., beginning July 21st and continuing nine days. This meeting was reported as one of the most interesting in the history of the denomination. An anti-slavery record meeting was held during the conference which closed with a special service at the grave of Randal, the founder of the denomination, whose history is now being published in the *Christian Witness* of New Market, N. H. For their hundred years' work this people have 1,446 churches and 77,641 members. To this important meeting pastor Isaac Hyatt of Dale, New York, addressed the following able paper:

DEAR BRETHREN: — Reasonable Free Baptists look to you for counsel. They expect you to express an opinion on all important questions appertaining to their work.

Among the questions that ought to receive a frank, fearless and dispassionate avowal of your judgment, is Freemasonry.

Brethren beloved! I entreat you let your action in regard to this "vexed question" be such as the Lord shall approve. I pray you turn not aside from it, lest the Lord vex us more and more in his hot displeasure. Be not faint-hearted, nor allow your utterances to be tempered and shaped by an undue fear of offending those we hold dear to our hearts; but with real love for their souls in the name of the Lord speak out the honest sentiment that is within you.

Editorially, in a recent issue of the *Star*, the skepticism among young men was stated forcibly. The suggestions in those sentences are fearful to contemplate, and call loudly upon good men to be brave in this hour of peril.

It would be folly to assert that Masonry is the only cause of this alarming skepticism that rolls about unexpressed in the minds of young men.

But answer, ye that carefully trace results to their cause, what system could be more adroitly conceived to breed infidelity and circulate unperceived its poison all through the mind till it is honey-combed with unbelief?

Just consider its potent agency to effect such results in its blasphemous and horrid trifling with an oath. To say the least, can it be otherwise than that such extrajudicial and venturesome swearing should remove reverential fear from the heart? And when this is done the mind is unprepared to receive with confidence the teachings of the Bible.

Then the order gains popular esteem by certain features having in themselves sufficient semblance of of good to lure into it many good but unsuspecting men, who, when once entrapped, are restrained by specious arguments or lack of moral courage from withdrawing from so powerful an order.

And for cunning, selfish and ambitious men, the genius of its adaptation could not be excelled as an agency to assist them to use other men according to their pleasure and accomplish whatever they undertake.

You who are advanced in years know more of its unrighteous character and the wicked deeds it has screened from justice than I do.

But worse than all is the universal acceptance by so many in the lodge of the creed, "Masonry is good enough religion for me."

Certainly such rejection of the fundamental teaching of our Lord cannot be tolerated by the church without weakening its power to do good.

How evident then that herein lies one great cause of our insufficiency to do what could easily be done by us if we had the baptism of the Holy Spirit that rested on the fathers.

Most assuredly we shall never see a mighty outpouring of the Holy Spirit upon the churches while so great an evil is tolerated by them.

It is sad that this "miserable system," as you call it, is in our midst; sadder that so many are betrayed by its seeming goodness and fair speeches to accept it as a means to ameliorate the condition of man; but saddest of all that the press and pulpit either cheerfully obey its wishes or stand in fear of its power. "Ye are my witnesses," saith the Lord. What sort of a witness is he who is dumb? And how much worse is he who is silent and winks approvingly at an evil thing? Think ye that such an one will stand in the congregation of the righteous at the day of judgment?

* * * * * *

Just here I wish to say to my brethren, since my renunciation of Masonry, I have had time to reflect upon my act.

In this reflection I am more and more persuaded that God taught me how to withdraw from the order, and gave me strength to do it. I am sure I acted in his fear, and I think as he directed. I praise him for the grace bestowed, and humbly implore his pardon wherein I have failed to improve it as I should.

But to return, in this our centennial year, while the *Star* has had much to say in honor of our noble record in bearing testimony against slavery, has it served the highest interests of Christianity in leaving the majority of its readers in ignorance of the fact that we have an Anti-masonic record quite as worthy of commendation as our anti-slavery record.

And reasonably so, for it could not be any other way than that men who were conscientiosly opposed to slavery would be opposed to Masonry, when informed as they were of its heinous character.

But the *Star* is not only editorially silent touching this question, but it forbids others to speak in its columns, and our people are left in gross ignorance of the doings of this wily foe to religion, who is craftily pushing on in undermining the foundations of church and state by securing its choicest victims from our best families.

Verily, verily, "My people are destroyed for lack of knowledge."

And no marvel our young men are skeptical.

In view of these momentous considerations, and in honor to the memory of the noblest men who have graced our denomination by their heroic deeds and wise teachings, and with the hope that the Holy Spirit may move you to imitate their noble example, so that the precious and immortal souls given to our teaching and training may be rescued from the evils of Masonry, I humbly and earnestly ask an answer by you to the following questions:

First—Will you give your approval to those who teach in a Christian way that Freemasonry is a corrupt institution, and warn their fellow men to have no alliance with it whatever?

Second—Will you advise those controlling the *Morning Star* to admit articles on Masonry that discuss its character intelligently and in a Christian spirit, no matter how much they involve?

Be assured, much depends on the attitude you assume towards these questions. For to be neutral will only cause greater weakness and work more disintegration among us. To give an uncertain answer will leave us just where we have been altogether too long casting our influence in favor, rather than against Masonry. O! I beseech you, be courageous. "Quit you like men." And give us an answer raising high a standard, separating error from truth, unrighteouness from righteousness, and darkness from light. Then we will cease groping for "the wall like the blind, and as if we had no eyes," and our sun will "arise with healing in his wings."

Yours truly,

ISAAC HYATT.

Dale, N. Y., July 20, 1880.

BAPTIST.

—We learned last week that some time ago the Baptist church at Clarinda, Iowa, separated from the local association, determined to have no fellowship with the lodge; members also, who after labor were resolved to remain with the lodge instead of the church, were disfellowshipped. Elder B. T. F. Cake, the pastor of this church, has tasted the bitterness of the lodge and is a fit leader for his people in this good work of purification. We hope to welcome him at the August meeting.

—The Baptist church of North Abington, Pennsylvania, Elder Newell Callender, has a case of membership similar to the interesting one lately decided by the Wheaton College church in the matter of Bro. S. Y. Miller, of Contreras, Ohio. Bro. R. D. Nichols, of Jonesville, Mich., unwilling to fellowship the lodge in the Baptist churches of his neighborhood, transferred his relations to Elder Callender's church. He sends his contribution for salary to that body and listens at home to a preacher who is not a Mason. Bro. Nichols is also a contributor to the free mission fund.

GENERAL.

—Mr. Geo. C. Needham, pastor of Chicago Avenue church, with his family, is spending the summer vacation in retirement at Manchester, Mass. Mrs. Needham was obliged to leave this city with the children early in the season, as this climate had proven unfavorable to the delicate health of their oldest boy.

—The Virginia Bible Society is about to canvass the entire State with a view of supplying every family with a copy of the Holy Scriptures. Nearly fifty active men will be employed in the work at a salary of twenty-five dollars a month and expenses.

—A Parsee Christian says in the Bombay *Watchman*. "If I am aware of any religion that does not care for souls while on earth, it is Parseeism. Their whole religion commences at the death-bed and lasts in accordance to the wealth and affection of the family."

—The very precarious condition of Bismarck's health is indicated in the cable dispatches, which significantly announce that he is not expected to be at his post at Berlin again for several months.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The Jewel county *Review*, Mankato, Kansas, publishes the American platform and puts the names of Phelps and Pomeroy in its list of Presidential candidates.

—The Sandy Lake, Pa., *News*, notes the fact that all the five nominees for the Presidency were generals in the Union army during the late war.

They Ratify.

Prof. E. J. Paine, of Wasioja Seminary, Minnesota, writes thus his opinion:

"I have not voted yet on the political question—American party. I am decidedly in favor of separate action for two principal reasons: First—Such action gives a man a chance to vote his principles, to vote as he prays, to save his vote. There is no more complete way of "throwing away" one's vote than to bury it in the surplus majority of the winning party. Second—Separate political action is the only way of reaching the masses and educating them, rapidly, in the principles of political reform.

I subscribe to the American platform. I endorse Phelps and Pomeroy."

Judge Parish, of Oberlin, who supports Dow and Thompson, sent the following facts, July 2d:

"You have probably learned by this time that Garfield is not a temperance man, in opinion or practice, and that he is a Mason, though no notice of your error is found in your last issue. I was sadly disappointed to learn these facts in less than five days after his nomination. The members of secret temperance societies, in the prohibition convention, raised no objection to the nomination of Dow, or Thompson, on account of their anti-secrecy. If the friends deem it best to put up Anti-masonic candidates, I make no objection. Votes cast for them will be known as anti-dram shop votes, as well as anti-secretism."

Elder Turney, of Petroleum, W. Va., adds this to his former good testimony:

"I still adhere to the sentiment which I expressed in the *Christian Cynosure* of June 22, 1876:

"We have but one course left us. We must carry this fight into politics, and drive Freemasonry before the suffrages of the ballot-box into that obscurity which it so justly deserves.

"Brother Reformer, you and I need to vote right, without regard to the question of success or failure at the polls. Whatever the party politicians may think, all are not slaves—all are not sold, soul and body, to the lodge."

Dr. S. L. Cook, State Lecturer for Indiana, writes: "I will vote for Phelps and Pomeroy, if they remain our candidates, if not another vote is cast in the United States. I hear many of our friends say the same."

Father Auten of Galion, Ohio, writes, firmly: "My vote will be cast for John W. Phelps for President and Samuel C. Pomeroy for Vice-president of our United States, if God spares my life. When I hear old brother John Finney speak out I take courage. We have God's word for it, one shall chase a thousand, and two put ten thousand to flight; and while we pursue them with our prayers and our scrip with one hand, we will loose our purse-strings with the other and raise our banners. Victory or death!"

O. H. King of Salem, Iowa, makes suggestions about tickets and adds: "I am well satisfied with the nominations of the American party and expect to give it my hearty support."

Dr. W. L. Leister of Oakland City, Ind., wishes the seceders' convention to help thus: "The seceders' convention, to be held in Chicago between the 17th and 25th of August, can be made an occasion for ratifying the nomination of Phelps and Pomeroy. This will heighten the interest and importance of the meeting, besides give greater publicity to the movement that is destined ere long to revolutionize this government."

Hancock's Character—A Correction.

Freeport, Ill, July 28, 1880.

Mr. Editor:—In the *Cynosure* of July 22, 1880, on the first page, there appears an editorial reflecting on the moral character of General Hancock, which I wish to correct. I wish to say that the charge of immorality and profanity against Gen. Hancock is not true as far as my knowledge goes. I think I ought to have some knowledge of the life and moral character of Gen. Hancock, by reason of serving in the same army together for four years, and especially under his personal command for one year. The regiment to which I belonged (1st Hancock U. S. Vet. Vol.), did guard duty at Gen. Hancock's headquarters, where I had the best of opportunity to learn of his morality. I have been with him in all the great battles in which the army of the Potomac fought. I was with him at the great battle of Gettysburg, where excitement ran high, and where he displayed great coolness and bravery. I wish now to say with my four years' acquaintance of Gen. Hancock in the army, and that under trying times, I never heard a single oath, slang phrase, or a word of profanity fall from the lips of Gen. Hancock. I always found him chaste and refined in the use of language, amicable and gentlemanly toward superiors and inferiors. I know not the extent of the editor's knowledge of Gen. Hancock's personal character, but I do know from my own personal knowledge that I never heard Gen. Hancock utter a single word that could not be spoken in the most refined society.

I know not what axe the *Christian Statesman* has to grind. I will only say it should be very careful in not assailing a man's character on hearsay. The soldier quoted as serving under Gen. Hancock, and who claims that under the moment of excitement his profanity was terrible—papers and parties quoting him for authority would give more might to their charges if they would only give the name of their informant. We accomplish nothing by blackening the character of men.

I write these lines in order that the truth may be known, and that a brave and gallant officer may not be wronged. If this nation must have a President from one or the other of the old parties, I hope Hancock may be the man, for he is a brave soldier and a gentleman of high personal character.

W. S. Hayes,
Pastor of the U. B. Church, Ridott, Ill.

Do we Desert the Black Man?

Bro. B. M. Amsden of Manchester, Iowa, raises a question in his letter below which has been often enough answered. Let us also ask one. What hope has the colored man of exact justice and the maintenance of his rights under the Constitution from the Republican party more than any other, so long as that party is controlled by the lodge, and, through its sworn fellowship, is in league with its oppressors of the black man? Bro. A. writes:

I am doubting the wisdom of our nominating a national ticket. A large per cent. of the Anti-masonic voters have been battling for years against the wrongs done the colored race. Are the rights of the colored man yet sufficiently secure to warrant a departure? Do not those rights still tremble in the balance? Are not the ex-slaves imploring us as loudly as ever to save them from shot-gun violence and cruel hangings? Who will answer to their call? Who will heed their burdened sighs? Who will become their deliverers if we, their old friends, forsake them? Is the cause in which we are now engaged more important? Can any cause be paramount to that? We have held that slavery was "the sum of all villainies," and let us continue to be consistent with our past acts. We have undertaken to deliver a race from the worst forms of cruelty. If we leave it, who promises to see our work completed; and what are the guarantees?

These suggestions are made, not in the interest of any particular candidate—not in the interest of any party, only so far as the success of the colored race is identified with the success of the Republican party. Let it be understood, if we shall support one of the two great parties instead of the other, or in place of a third party, it is not because we hate lodge dictation and lodge oppression any less, but because we hate the tortures of the lash and bloodhound more?

Yours, B. M. Amsden.

Not the Question.

It is not the question whether or not the Republican candidate for the Presidncy was ever engaged in the Credit Mobilier swindle. He only borrowed money in it. The real question is whether by silent acquiescence, or by active participation, he has been engaged in diverting the people of the United States from the Constitution to the Masonic lodge. That is the question.

The Constitution of the United States was designed to secure equal privileges to all. The Masonic lodge is designed to bestow equal privileges only on a few.

The man who has worked for the lodge during late years, has been diverting the policy of the United States from republican government to monarchical government, and he ought not, therefore, to hold office of any kind under the Republic.

It is moral confusion to reward lodgemen with posts of honor and trust. They are at work undermining the Constitution, and putting a privileged oligarchy in its place. It is ruinous to morals as well as to politics to bestow popular favor upon men who are slyly at work in the dark for their own advantage.

The people ought not to be diverted from the true question by quibbles. Masonry has forced us to the defence not only of our politics, but of our morals.

Anti-Ku-klux.

Home and Farm.

A Good Hint.

An English farmer says that when he gave his men, in former times, milk and oatmeal as a part of their daily food, they were robust, hardy, and enduring; but since these have been changed for tea and coffee—"wretched slops," he contemptuously calls them—the laborers have become pale, out of condition, and cannot perform the tasks of former days easily. Here is a good hint to our own farmers in the way of rations to their workingmen, and even themselves. Great Britain can not compete with us in the production of wheat, but she can produce a much superior quality of oats. Let us exchange products to a certain extent, for mutual benefit. It is a pity we don't abandon fine white flour, and eat the whole, ground from the grain, as in grits and Graham bread. Our teeth, bones, and muscles would be all the stronger and better for such a change of diet. Corn bread and fat pork—"hog and hominy," vulgarly speaking—is too much the food of our households, especially at the West. This, at least, might be often varied by beef, mutton, poultry, eggs, and bread made from unbolted wheat flour, and all be great gainers thereby in health, strength any endurance.—*N. Y. Tribune.*

PIGS.—A run in a good clover stubble will be beneficial. The yards should be kept as clean as possible. A quantity of copperas sprinkled about the pens will deodorize and disinfect the place very satisfactorily and cheaply.

MEADOWS.—As soon as may be after the hay is gathered give the meadows a good top dressing of fine manure. This will produce a thick bottom growth to shade the ground and prevent the soil from drying up and injuring the roots of the grasses.

HARD SUGAR GINGERBREAD.—One-half cup of butter, the same of cream, two cups of sugar, one of sour milk, two eggs, one tablespoonful of ginger, one teasponful soda, and flour enough to roll. Roll half-inch thick. Cut in strips three inches wide and six long, with a jagging iron. Bake in a quick oven.

A horse's hoof is of the same nature as horn. If you desire to know the effects of applying a hot shoe to a horse's hoof, place your comb on a hot stove for a minute or two, then let it cool, and see how easily it will break. A hot shoe makes the hoof brittle instead of tough.

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CHICAGO, Aug 2, 1880.

GRAIN—Wheat—No. 2	90	92
No. 3	81	83½
Rejected		84
Winter	89	92
Corn—No. 2		35½
Rejected		34½
Oats—No. 2	23	24
Rye—No. 2		78
Bran per ton		9 50
Flour—Winter	5 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		7 25
Mess pork, per brl		15 70
Butter medium to best	15	26
Cheese	3	8½
Beans	75	1 45
Eggs		13
Seeds—Timothy	2 00	2 27
Clover		4 50
Flax		1 20
Broom corn	3	7½
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	30	46
Unwashed	18	28
LIVESTOCK—Cattle choice	4 40	4 75
Good	4 30	4 40
Medium	4 00	4 25
Common	2 25	3 50
Hogs	4 40	5 10
Sheep	3 12	4 30

New York Market.

Flour	$4 50	8 75
Wheat—Spring		1 08
Winter	90	1 10
Corn	44	48
Oats	36	38
Lard		7 67½
Mess pork		15 50
Butter	14	25
Cheese	8	9¼
Eggs	15	16
Wool	15	56

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Notices.

WISCONSIN.

Wisconsin State Association, auxiliary to the N. C. A., will be held September 1st and 2nd in the Baptist church of Spring Prairie, Walworth county, Wis., beginning at 10 A. M. It is expected all the friends who can will come, among them lecturers J. P. Stoddard and J. F. Browne; also that Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, will be present and work the first and third degrees of Masonry. Conveyance to and from the railroad and entertainment free. Those coming by rail from the west will stop at Springfield; teams will be there August 31st at 4 P. M. and September 1st at 7 A. M. Those coming from the east will stop at Lyons; teams will be there August 31st at 9 P. M. and September 1st at 9 A. M.

M. R. BRITTEN,
J. L. BARLOW,
For Ex. Com.

Topics of the Time.

The grangers of southwestern Michigan are reported to have formed a secret political organization. They claim a majority in every political and to be able to send grangers to Congress from every political district. Grangerism in politics has been tried in Illinois and has been a decided failure. It is not likely to make much impression in Michigan. The lodge has found that it is unprofitable to make a direct issue in favor of its candidates. The immense bulk of the voters is against the orders when the alternative is presented. More safe and sure is the method of Freemasonry, which, with hidden hand and secret counsel, controls both the leading parties and allows no step hostile to its supremacy to be taken.

The great Sabbath school gatherings of last month in this country and England have awakened a new enthusiam for the study of the Word of God by the young. In the midst of the catch-penny devices of rival schools and publishers, their true end all Sabbath school efforts is almost forgotten at times, and their seed choked with the thorns of money getting and popularity. There is need of reform in this matter. There is a movement also for a higher standard in our Sunday-school libraries, which is well worth the notice of parents. Among the excellencies of the English celebrations, of which our friendly correspondent, Bro. Boyes, writes elsewhere, was a union communion service in Spurgeon's tabernacle in London, where several thousand delegates assembled and Mr. Spurgeon himself presided and made the only address. There were present Christians from every part of the world, without distinction of church name, remembering here their Lord in his ordinance, blessed foretaste of the day when all the elect shall drink anew of the fruit of the vine in their Father's Kingdom. Baptist papers some time since, made objection to this service, but their words were as nothing against the overpowering idea of union in Christ, which proposed the gathering and secured it.

The Freemasons were in the majority in Syracuse and resolved on a pagan corner-stone laying for their new county building. The protest of the editor of the *Wesleyan* did not deter them. Immediately, as appears in that paper of last week, eight members of the Onondaga county Association ation, namely, Hon. Donald Kirkpatrick, Zebulon Weaver, Esq., Revs. L. N. Stratton, D. S. Kinney and E. Jones, with M. Merrick, J. B. Freeland, S. R. Wallace, prepared an address and presented it in a body asking that if the Masons were allowed to perform, that some privileges be granted also to those who were not of the order. They asked that their documents might also be placed in the stone, and their inscription be cut upon it; that they might walk in the procession and help lay the stone according to the upright principles of Anti-masonry. The reasonal and forcible address of these influential men of Syracuse, gained their point and their request was granted. The ceremony was to take place on Wednesday of this week. It will be something to expect word from.

The Republican leaders held a conference at the Fifth Avenue Hotel, New York, last week, among whom "*Sir* Knight" Conkling was conspicuous for his absence. Garfield was there, having gone from his farm headquarters through cheering crowds and thundering ovations all the way. Conkling is promised by the reports to give in his tardy allegiance to the leader of the party, for—note this!—he has been promised by Garfield the distribution of the patronage—a veritable bargain and sale of sacred trusts, if Garfield's papers do not lie about him! Much ado was made about the Southern Republicans at the meeting, and a resolution promising to sustain them passed. But what one of these noble warriors of the stump will face the Grand Cyclops of Ku-kluxism who is again rolling with unrest and begins the old game of threats and whipping and shooting in Virginia, the Carolinas and Georgia. Gov. Colquitt of the latter state, has just now a desperate case on his hands in which a colored family was nearly annihilated. Will the Republican party put a stop to this inhuman persecution of the blacks? We doubt it, and promise our reasons next week.

Every year one or more of the soldiers' reunions is attended by a sham battle. The gathering itself, so long as it tends to foster Christian patriotism is a useful commemoration of great reforms accomplished in our country; but the sham battle part, and every feature which is only useful in keeping alive the scenes of a strife between citizens of one country, deserves to be suppressed in the name of true patriotism and religion. One of these battles was got up last week at Galesburg in this State, and as usual a subscription had to be taken up for the family of a severely injured man. This is bad enough since it is pretty certain to recur; but is only a trifle compared with the moral injury of a whole community by this perpetual education in scenes of war. There is no necessity of cultivating the war-spirit in this or any other country. "Sufficient unto the day is the evil thereof." If war must needs be, yet we need not be forever playing at it.

THE BROTHEHOOD.

A DRAMA.

BY ALEXANDER THOMSON.

[Third movement. Place, a street corner: present, two lodge rowdies, Jake and Bill.]

JAKE.

Ho, Bill! Be present at our lodge to-night,
For we have hooked a very noble fish
And need your help to land him on the beach.
He is a fish of game, a hundred pounder,
No sharp-nosed pike, nor yet a common flounder.

BILL.

Who is the happy man who rides to-night
Upon the bare back of our famous goat?

JAKE.

Young lawyer Harry Long—of excellent parts.
Long have we watched him struggle to ascend
The slippery hill where wealth and honor dwell;
But when we saw that he was bright of wit,
And if he climbed, unaided, into power
Might cause us trouble, then we did oppose
His upward march, till he was made to feel
As soon the wild goose might with clipped wing
Rise from the earth and beat the upper air,
As they succeed whom we in strength oppose:
But when once haltered, then he'll know our crew—
And, Bill, that will be the best for me and you.
But there is a proviso in this case,
He has a perfect vixen at the house,
A young she-devil who incessant raves
Of murder and of Morgan. Harry's young,
And likes his pretty vixen of a wife,
And would unknown within our arms repose,
While to the great herd of the outer world
He still seems cowan.

BILL.

Ha, ha! Ha, ha! The petticoats are mad
Because they cannot grace our temple fair;
But if they knew the very natural state
In which the children of the widow come
To life and light in our Masonic world,
I think it might a trifle cool
Their glowing ardor.

JAKE.

With some 'tis so, and when it is there's fun;
But with this lady such is not the case,
She hates us from the bottom of her heart;
Has studied Morgan, Bernard and Ronayne;
Knows all our system and our order through,
And all our secrets, Bill, as well as you.

BILL.

Then I don't wonder that she hates the lodge,
For was I one whit less "Old Harry's" son,

I, too, would hate it, Jake; and even now,
When two such unwashed reprobates as we
Do see its evils and do follow on
Because it suits us, I do wonder why—
Yea, past all hopes of ever knowing—why!
Such men as deacons, doctors of the church,
Do ever with their sober presence grace
Such scenes and company in such a place.

JAKE.

My boy, your right. Oft, had I a chance to laugh,
I could have roared to hear them pray their god
To bless our company, for truly we
Are such a mixture of the good and bad,
Of grapes from Eschol and old Sodom's fruit,
As ne'er before was gathered in one bag
And did not burst it.
There's William Jones, we call him "lawyer Will,"
His red face like a great coast beacon shines,
A fearful warning to our temperance boys.
There's "Sing Sing Jim,"
Who twice with cropped hair and stripped shirt
Has labored for the glory of the State.
There's rich Squire Harvey's treasure of a son,
Who spends his days with loafers and his nights
With harlots.

There's you and I;
We may not be too hard upon ourselves,
But if the devil ever gets his due
Some day you'll make a roast and I a stew,
Then there are temperance champions—men of peace,
Deacons and elders, preachers not a few,
And, by the good Lord, Harry, I believe
We have the devil in our order, too.

[To be continued.]

Sunday School Centenary.

BY REV. JOHN BOYES.

The Centenary of Sunday schools is awakening a large amount of enthusiasm throughout this country. Monster gatherings of teachers and scholars are being held in all the great centres of population, though the unusually unsettled state of the weather has very much militated against the enjoyment. At the Lambeth Palace demonstration about twenty thousand young people had a thorough drenching with the rain. The enthusiasm created is perhaps not altogether directly occasioned by Sunday schools, but a number of other agencies of a beneficent kind were also originated soon after, which have been largely sustained by the Sunday schools. Missionary and Bible societies, and Christian associations of different kinds have sprung up in great profusion and have been a source of blessing to the world. Philanthropic and educational institutions have also followed in their wake. The history of the last century has been one of progress, and we cannot tell where to stop in the enumeration of the institutions which have had their rise in the mind-quickening influence of the truths taught in the Sabbath school. All the wonderful discoveries in science may have a nearer relation to the Sunday school than many people surmise.

During the discussions on the Sunday-school system, of which Robert Raikes was the founder, many important lessons have been suggested. That the church and school could ever have been at variance seems a strange thing, and would have been regarded as incredible had not facts stood sternly in the way. We confess with sadness that not every church and school work together in unbroken harmony. We have often been sorry to find that the first risings of jealousy and antagonism were not checked at the beginning instead of being encouraged as they sometimes are. Sunday-school teachers ought to love their work better than to have their own way. It is too often forgotten that class work is church work, and there ought to be no opposition where the purposes are the same.

We think one result of the conferences that have been held will be a little more attention to the reception of children into our churches. The idea that children must first go into the world and become very sinful before they can be converted has been rightly denounced, though we do not think the opinion is as general as its denouncers assume. We hold that it would be perfectly right to admit children into fellowship with the church, and to the Lord's table, that give evidence of their love to Christ, though we should not allow them a vote in the management of the church till they reached an age when they might be assumed to be qualified to form a right judgment.

We look for a revision of the whole system of Sunday-school teaching, and for an impetus of the most helpful and stimulative kind as results of the centenary celebration. For twelve millions of children to be gathered under the care of nearly a million and a half of voluntary laborers is an achievement that may well call forth the wonder of the age. The great improvement in morals and intelligence, as well as in the social and material progress of the people generally, which have taken place during the last century, may well awaken grateful feelings toward Robert Raikes, who was *one* of the most important, if not *the* most important agent in the hands of God in bringing about such results.

Shrewsbury, Eng., July 19, 1880.

Jesuitism.

BY H. H. HINMAN.

The recent expulsion of the Jesuits from France, recalls the fact that so pernicious has been their presence and influence that nearly every government of Europe, not excepting the papal, has at different times, passed laws for their suppression. The sworn secrecy and the strict military discipline of the order makes them powerful and dangerous; but the special source of danger is in the principle of action so uniformly ascribed to them, "that the end justifies the means;" or, that "we may do evil that good may come." There is no crime but might be justified on this principle, and of those who maintain and act upon it, the Apostle says, "their damnation is just."

If the doctrine in question was confined alone to the Jesuits it would be pernicious enough; but alas! it is the real principle of action in many other organizations and institutions. Thus, Freemasonry is justified, protected and allowed to dominate in both church and state; not because it is intrinsically good, but because it is supposed to accomplish good objects; and that the end justifies the means.

No one will undertake to justify the degrading ceremonies, the profane oaths, and the Christless worship of the lodge, except as a *means to an end.* The so-called *charities* of the lodge are the only excuse. But the Jesuits have done far more in the way of practical relief than all the Freemasons of all the world. If their end did not justify their methods, neither do the Masons find justification in theirs. If the one order deserves universal reprobation, so does the other. They are thoroughly kindred in spirit and methods and alike deserve the denunciation of God's Word, "their damnation is just."

But there are other things in which we see abundant manifestations of the same unholy principle. War is excused and sought to be justified on this principle alone. No one for a moment supposes that war is carried on according to Christian principles. Hatred, violence and fraud, which are essential elements in all wars, are directly opposed to the spirit of the Gospel. The first condition of becoming a soldier is that a man consent to become a machine, by swearing obedience to his commanding officer. He may not exercise any right of private judgment as to either the propriety or the morality of what he is commanded to do, but is sworn to obedience whether right or wrong. Now if such an oath is wrong in Masonry and Jesuitism, if it is a practical repudiation of the authority of God as the paramount law, then it is as truly wrong in one case as another; and no plea of desirable ends to be accomplished can afford the slightest justification.

What is true of war is equally true of sects in the church of Christ.

No one supposes that there is any authority for them in God's Word. All intelligent Christians know that they are emphatically condemned. Their evil influence and results are abundantly apparent, but good Christians continue to uphold them simply because some apparent good justifies the use of unauthorized and forbidden means.

Is it not time that we either revise our judgment of Jesuitism and become tolerant of its intrigues, or that we fix a like stigma upon the twin sister, Freemasonry, and all other manifestations of the unholy principle, "Let us do evil that good may come."

That Obelisk.

There are diplomatic reasons why some of the obelisks of Egypt should have been transported to Rome, to Constantinople and to Paris; for old, renowned Egypt, so long the leading nation of the West, had been conquered from these capitals, and the transference of her monuments of pride was an impressing evidence of the greater power of the nations by which the transference was made.

In the days of the Emperor Augustus, there were two rival capitals claiming to be the seats of Roman empire, viz, Rome and Alexandria. Augustus represented the claims of Rome, while Anthony represented those of the Egyptian capital. The dispute was settled in favor of Augustus; and the transportation of Egyptian monuments to Rome furnished visible, undeniable evidence to the world, that the decision was an accomplished fact which was never to be shaken or reversed.

There are other reasons besides those of conquest and diplomacy, why nations should seek to decorate their cities with the spoils of Egypt; and one is the monumental beauty of these spoils. But probably Freemasonry has never had anything to do in the case until the recent importation of an obelisk into New York. This event would seem to be due largely, if not entirely, to Masonic agency. It would seem designed to perpetuate the power and glory of Freemasonry, as the transference of the first obelisk to Rome was designed to commemorate the power and glory of Augustus as sole ruler of the Roman world. This Roman obelisk showed clearly two things: First, that the Roman republic was dead; and second, that the sway of an imperial dictator had taken its place. Is it the design of the Masonic lodge that this New York monument, which arrived from Egypt on the 20th of July, 1880, shall commemorate similar events here in America?

There are many evidences going to show that such is the real design of Freemasonry in the United States, viz., first to destroy the Republic, and second, to erect in its place an imperial form of government. This is what the American party has accused the sly craft of being engagad in for many years past, and this last crowning act of Masonic activity points with redoubled force in the same direction.

An evident effort is made by Freemasons to connect Secretary Evarts' name with this movement, in order to get the sanction of the government to the imposition of Freemasonry; and if the Secretary allows his name to be used for this

artful purpose without a protest, he lacks either the discernment or the moral courage necessary for an American statesman. It is evidently to the interest of European governments to destroy our American Republic; and there is no engine better adapted to this purpose than the Masonic lodge. Under the crafty guidance and direction of foreigners, our American politicians are dragging this wooden horse into the very temple of liberty, which the people seem willing to lay open, and even to destroy, if necessary, for the admission of the fatal gift.

Mr. John A. Weisse, a Doctor of Medicine, of New York, has written a book with the following title, viz., "THE OBELISK AND FREEMASONRY, according to the discoveries of Belzoni and Commander Gorringe; also Egyptian symbols compared with those discovered in American mounds."

As charged by the American party, this work not only admits, but in fact boldly claims that Freemasonry is an ancient pagan institution. Some of the pagan rites and ceremonies depicted on the monuments of Egypt, or described in ancient literature as religious, and always supposed to be religious, are now claimed by Dr. Weisse to be Masonic. This is what we Americans say—Freemasonry is a religion; a revival of ancient pagan rites and ceremonies, and is not fit, therefore, for the acceptance of the American people.

It appears from this work of Dr. Weisse that new and important discoveries concerning the origin and character of Freemasonry have been made among the ruins of Egypt. We have been led to believe heretofore (that is so far as any man of sense would believe the impostures of Freemasonry) that Solomon was the great head and originator of the Masonic lodge; but we are now assured that "Not only Jews and Christians, but Arabs, have remembered Solomon. Freemasons have pointed to him as the first Masonic Grand Master. We suppose, after the discoveries of Belzoni and Commander Gorringe, they will look beyond Solomon's temple to Rameses' rock-cut temple, recognize Rameses II. (Sesostris) as the first Masonic Grand Master, and adopt his sun and serpent apron."

It is proposed, as a recognition of this revival of Egyptian Freemasonry, to adopt the triangular apron, which is called the "Royal Egyptian Masonic apron."

Indeed, the work is liberally filled with the royal or aristocratic names of persons who, in sundry times and places have been distinguished Masons, in Egypt and England, as well as in the United States. Among these are popes, presidents, kings, emperors, lords, saints, etc., even including Jesus Christ and St. Luke. It gives a "list of Egyptian Grand Masters, of whom both theoretic and operative Masons of all ages and countries may feel proud." It begins 2,132 years before Christ and extends down to Darius I. in the year 490 before Christ. There are thirty-seven of them, extending over a period of 1,242 years, and may be relied on with as much confidence as upon any of the pretensions of Freemasonry.

As an evidence of the Masonic slyness and deception of the work, we may observe that on page 27 the words "Masons and scholars" are associated together, as if there were some connection between the two ideas.

What the learned Egyptologist Belzoni called simply a tomb is now claimed as the Masonic temple of Seti I. and Rameses II. But there is no necessary conflict here, we admit, between Belzoni's scholarship and Masonic imposition, because, in fact, every Masonic temple and every Masonic lodge may be regarded as a tomb—the tomb of true manhood and of all that dignifies and elevates the human race. Freemasonry has not saved Egypt from being conquered and ruined by the great Mason, the Emperor Augustus; nor will it save the Republic of the United States from a similar fate.

Indeed, when we reflect that commander of the United States navy and a consul of the United States are engaged in this wretched work; that they seek to draw the Secretary of State into it, who has thus far shown no opposition or reluctance; that the fraud is to be incidentally backed and sustained by a great Knight Templar display in Chicago, for which public property has been given by a Republican administration, and that this Knight Templar show is to be a virtual ratification of the nomination of Gen. Garfield; that the form of the Masonic apron is to be changed to the *royal* triangular form; that the Christian sentiments of the United States are openly set at defiance by these Ingersollite partisans of the Masonic lodge; that nevertheless the pagan ideas of these partisans are professed by candidates for the Presidency, and even by ministers of the Gospel—when we observe these and many other similar traits and characteristics of Freemasonry, all tending to infidelity and to absolute government, we think that it is time that the friends of the Republic and of the Christian church should take alarm and resort to active measures of self-defence.

It will be remembered by all Christians that it has been said of old, "Out of Egypt have I called my Son," but it has remained for American infidels to say, "Out of Egypt have we called Freemasonry," which is of course to be set up in truculent, defiant opposition to that Son.

No man who has learned to appreciate Christian light could read Dr. Weisse's book without feeling a sense of being suffocated by an atmosphere rendered darkling and fetid with the noisome odor of a den of snakes. Even a bad man might well gasp under it for a higher and purer air. AMERICAN.

THE SERMON.

THE MASONIC PRIESTHOOD.

Preached in the College Church Wheaton, August 1st, by Prof. C. A. Blanchard.

Text:—Such an high-priest became us, who is holy, harmless, undefiled, separate from sinners. —Heb. 7:26.

I shall, this morning, attempt to set before you the Bible doctrine of the priesthood, together with the present use of the term in Christian communions and specially its Masonic application.

The first thought is that Bible priests are, and must be, appointed directly of God. Moses did not choose Aaron to be priest; nor did the children of Israel elect him; he was commissioned of God for his priestly work. Prior to Aaron the head of the family had been the recognized head of the family church. Job sacrificed for his sons, and we find this custom generally prevailing. As the headship of the family is purely providential, it will follow that no man has a right to this title unless he can show a divine warrant for it. It is not sufficient that he receive it from a man or a number of men; it must come from above or it is a stolen title.

Once more let us notice the distinctive office and work of a priest. It was not to teach or preach, though the priest doubtless did both. His office was to offer sacrifice, to be a mediator between God and man. This is evident from the whole tenor of Scripture. As soon as priests were appointed sacrifices were ordained; as soon as sacrifices ceased, the word, priest, drops out of the Bible. Through the Old Testament the men who are called by this name are a holy class who constantly lead the people toward the good and true. In the New they deteriorate into a set of murderous conspirators, thirsting for the blood of the only innocent man who ever lived. And after their sins had spent their force on the heart of the Saviour, they drop out of view. Ministers, elders, bishops and deacons, there were in the churches organized by the Apostles of our Lord; but priests there were none.

The reason assigned in Hebrews for the cessation of the line of priests is that Christ had offered a perfect sacrifice and held an unchanging priesthood. If this be true, it follows that he, and he alone, remains a high priest, and that all persons who assume the title are rebels against his authority and pretenders to his title and crown. The priests who offered sacrifice and mediated between God and man, were authorized divinely to act; those who have come since are self or man, elected and have no divine warrant for the exercise of their office.

II.

This term is used in the Catholic church to denote one who is authorized to say mass, i. e., to celebrate the Lord's Supper. The theory of the mass is that when the priest raises the wafer in his hands, he offers to God the very body and blood of the Lord Jesus. The Catholic believes that a transubstantiation takes place; that what was bread and wine becomes flesh and blood, and that the priest is divinely commissioned to offer this sacrifice to God.

To this theory there are at least two insuperable objections. The Word of God nowhere authorizes any one to offer Christ literally as a sacrifice. He was not laid on an altar by men; he went to the cross of his own free will. His language was, "No man taketh it (my life) from me: I have power to lay it down and I have power to take it again." It is true that we have a right to plead the sacrifice of Christ as a reason for the pardon of our own sins. Any Christian may do this, and hence there is a sense in which every Christian may become a priest to God. 1 Peter 2: 5. But in the Catholic sense no man ever offered the Lord Jesus as a sacrifice.

And even had Christ been offered by men, the Bible teaches us his sacrifice was perfect; it needed no repitition, no renewal. When he had offered himself *once*, purged our sins *once*, he sat down at the right hand of the majesty on high. The Catholic idea is that the real body and blood of the Lord Jesus Christ is offered to God every time the mass is said, and that this offering is done by a man. The ideas of each of them are unscriptural and false.

The term priest is used in the Episcopal churches, English and American, to denote a minister or preacher of the Gospel. There is probably a remnant of the Catholic idea of the communion, but it is very improbable that any considerable number of Episcopalians believe that their ministers offer sacrifice to God, or are mediators between God and man, more than other good people are. The objection then to this title is that its use is not Scriptural. The priest is one who offers sacrifice. No other one has any Bible claim on the title, and hence those who have assumed it wrongfully should immediately cease to use it and adopt some divine designation of the office which they hold.

Masonically, this word is used to designate the presiding officer in a chapter of Royal Arch Masons, and in respect to it there are a number of things which need to be constantly borne in mind:

First, Royal Arch chapters are not usually composed of men who even profess the Christian religion. Exceptions there may be, and doubtless are, but I speak far within the bounds if truth when I say that they do not usually even profess to be Christians. I am not intimately acquainted with the Royal Arch Masons of this village. They are my neighbors and friends, and I certainly feel kindly toward them, and should exceedingly regret to do them injustice even in thought. Yet I think I am very safe in saying that most of them do not pray privately, and that very few of them have family worship in their homes. I think I do them no injustice, when I say that so far as I know them they have been steadily on the side of liquor every time the question of licensing man-traps with hell-holes has been before this people. We have, then, in the first, place a body of men not claiming to to be Christians who club together and elect a Most Excellent High Priest.

Second,—The Masonic High Priest is not a man whose duty it is to expound the Scripture. He is not engaged in missionary labor. He is frequently a lawyer; sometimes a doctor; at others, a farmer, merchant or blacksmith. Now all honest occupations are equally honorable. A good blacksmith, merchant, lawyer or farmer is quite as worthy a man as a good minister, and much better than a poor one. I am not now comparing trades or professions but am calling your attention to the

fact that the Masonic high-priest has not the preaching office which is considered part of the priest's duty.

Third,—As he has not this incidental characteristic of the priest, so, also, he lacks that one which is the very mark and sign of the office—*he offers no sacrifice.* He may pretend to be a mediator between God and men, though probably most Masonic high-priests would shrink from such a claim, but he offers no sacrifice and one who does not do this is no priest.

Fourth. He is not appointed to his priesthood by God, but is elected to it by the lodge, which may be entirely composed of irreligious men. Saloon-keepers, distillers, brewers, drunkards and profane swearers are all welcomed to Royal Arch chapters, just as those men are who vote license to them to rob and murder our young men. Now we need to remember that the Masonic High Priest is elected to his place by the men who constitute his chapter. They may be upright and worthy men, or they may belong to the classes indicated above, but, belonging to the one or the other, they elect the High Priest, and all the authority he has he derives from them.

Fifth. The Masonic High Priest not only assumes the title of Christ, but in the ceremonies of the order the name of God himself. Standing or sitting behind the semblance of a burning bush, he and the conductor play the scene enacted on Mount Horeb, the High Priest taking the part of God Almighty. Clothed in a robe of blue, and purple, and scarlet, and white, with ephod, and breastplate, and mitre, he tells the candidate to take off his shoes, because he stands on holy ground, and when asked, "Who art thou, Lord?" replies, "I Am that I Am." Is it not terrible to think of a poor, sinful, wretched man thus insulting the majesty of Heaven, thus inviting the vengeance of God?

CONCLUSION.

We conclude that the title as used in the Catholic and Episcopal churches is unwarranted by the Scriptures and that, hence, it should be abandoned by all those who recognize the Bible as the source of all legitimate church rites, ceremonies and designations. In the Masonic lodges the case is plainer still, for men who do not profess to be Christians, to take a title like high priest and confer it upon a man who does not preach, nor offer sacrifice, and who does chew tobacco and vote men license to sell rum is sacrilege and blasphemy, an assumption of the powers and names of God that he will not overlook, nor forgive until it be repented.

III

A question arises here which it is important to state and answer. It is this: "If the Masonic high-priesthood is so evidently unscriptural and anti-Christian, how does it happen to have a Bible name? Why did not men label it in some other way?" The answer is that this is the custom of the devil. He never consents to sail under true colors or to be known by his own name. When he gets up American slavery he labels it a Christianizing institution. When he gets up Mormonism it becomes a revival of the patriarchal dispensation; and when he gets up a Masonic priesthood, "*It's all founded on the Bible.*" The Bible charges us not to be igaorant of the devices of the devil and this is one the oldest and most common of them all. One who does not understand this is not likely to know about any.

Another fact is that there are two sets of altars and two sets of priests in the world. There is in religion a false and a true; an altar of God and an altar of his adversary. Ever since Cain's altar with its offering of corn, wine and oil stood beside Abel's smoking lamb, the false religion has squatted by and aped the true. Ever since Cain, angry at the rejection of his un-commanded offering, struck down the life of his brother, the false worshiper has "*Morganized*" him who bows at Jehovah's altar. We are accustomed to speak of religion as if there were only one kind of worship. We need not only to know but to bear constantly in mind the fact that there are two altars, two religions, two objects of worship, two sets of worshipers. One is of God, the other of the devil; one makes men humble holy, temperate, just; the other makes men proud, selfish, boastful, deceitful, devilish. Hence it is easy to see that there may be a high-priesthood that is not of God, and equally easy to see that such a priesthood must be of his adversary. That dark spirit that plotted rebellion in heaven, that was cast down to hell, that tempted our first parents in Eden, and who now roves the world seeking to destroy men, is the animating, controlling spirit in the Masonic priesthood. He leads men to trick themselves out in cheap and gaudy imitations of the dress of God's high-priest, and to solemnly mouth the sacred words of the Holy Book in the ceremonies of an order that banishes the Lord Jesus Christ from its assemblies.

If these thing be true, it matters but little by what name the Masonic religion be designated. It is, however, usual in the Bible and in literature to designate false religions as heathen, and since this is the established custom, it is perhaps as well to conform to it, in which case it would be termed a heathen religion; its high priests, heathen high priests; its altar, a heathen altar. This term seems a little harsh, and perhaps it would not be best to use it, but there can be no doubt as to its strict application. The true religion is the Christian; all others are false. The true high priest is the Lord Jesus Christ; all others are pretenders to his title and throne, are rebels against his authority. There is a true religion, and there are false religions, and false religions are heathen.

IV.

There are a few objections to the teachings above set forth, which it is important to answer. And, first, the question: "If it be true that Masonry is a heathen religion why don't Christians leave it?" My answer is, they do. There are thousands of Christian men in this country to-day who have at some time been deceived into joining this order by the false pretences which it constantly makes, who are either openly or silently praying for its overthrow. "But are there not certain persons whom you believe to be Christians who will attend and defend the lodge?" Very possibly. So there are persons whom we hope to be Christian who are selfish, who use tobacco, who drink some intoxicating liquors, who vote the license ticket, and who used to own slaves. And yet the man is blind who cannot see that these things are inconsistent with the Word of God and the example of Christ.

But we need constantly to remember that the men who are active, earnest Masons, are not the good men of the order, but the bad ones, Masons themselves being judges. Talk with the Masons who have happy families, who are found in the church and prayer meeting, who pay their debts and live honest, industrious lives, and you will find that they are men who are not regular in their attendance on the lodge and who have little interest in its proceedings. Take the other class of Masons, and you at once find the wheel-horses of the order.

Another question which is often asked is, "How can it be so bad when it has so much Bible language in it?" How can a hook be bad for a fish when it has so much worm on it? The worm is the very thing that makes the hook dangerous. If there were no worm, no fish would be caught. So if Masonry did not put on its pretences of holiness, its false cloak of charity, and its garbled quotations of Scripture it would not deceive men as it now does.

Sometimes, also, we are asked, "How the thing can have lasted so long if it be so evil?" The answer is that it has not stood longer than other forms of evil. Men ought long ago to have learned that murder and adultery, and drunkenness and stealing, are both sinful and unprofitable. These things should long ago have sunk out of sight from their own corruption; but they have net done so. They are in the world still, striking their fangs into the quivering heart of humanity, striking their roots through every state and nation on the globe. But they are neither to be defended nor apologized for on account of their hoary hairs; they are rather to be the more detested and feared.

V.

There are two dangers in this matter. One is that we shall fail to set ourselves against this evil as we ought, because of the fear of men. It is natural to fear men instead of God. And this order is one which has as good a right to be feared as any mere human organization. It stops not at slander, proscription and murder. Its tongue is black with lies and its hands are red with blood. But, my friends, I say unto you, fear not them who kill the body and after that, have no more that they can do, but fear Him that is able to destroy both soul and body in hell. Yea! I say unto you, fear him. And as you do not hesitate to declare the truth on account of the fear of man, so hesitate not because of the love of man. You may have dear friends who are in this heathen system. Remember that if you love father or mother, or wife or child, or your own life better than you love Christ, you cannot be his disciple. He accepts no divided allegiance, no half-hearted service. Go out then, Christian brother, sister, into the broad field of the world. Contend earnestly for the faith once delivered to the saints. God shall be your helper and your labor shall be crowned with success.

—The dispatches state that there is a great gathering of Masons in San Francisco in preparation for the overland journey to this city, and that the Sabbath was to be desecrated by a demonstration of the "*Sir* Knights" marching to Grace church, where a Rev. Dr. Platt was to go through the mockery of "consecrating a "grand standard" for the order. To what or whom will it be consecrated? is the question.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Aug. 12.—O Israel, thou hast destroyed thyself; but in me is thy help. Hos. 13:9.

Fri., Aug. 13.—Then shall we know, if we follow on to know the Lord.—Hos. 6:3.

Sat., Aug. 14.—When I sit in darkness, the Lord shall be a light unto me.—Micah 7:8.

Sun., Aug. 15.—Jesus made a high priest forever after the order of Melchizedeck.—Heb. 6:20.

Mon., Aug. 16.—Men ought always to pray and not faint.—Luke 18:1.

Tues., Aug. 17.—The beloved of the Lord shall dwell in safety by him, and the Lord shall cover him all the day long.—Deut. 33:12.

Wed., Aug. 18.—No man having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

Conclave Notes.

—T. S. Parvin of Iowa Agricultural College, who made such slashing among pin-feather Masonic orators a few years since on their boast of the antiquity of Masonry, is Recorder of the Grand Commandery.

—Parvin, Macoy, Rob. Morris, John W. Simons, A. T. C. Pierson, Albert G. Mackey, Albert Pike and five others, propose to form a Masonic alumni club, as members of the conclave of 1856 held in Hartford.

—One of the "general orders" of the "Right Eminent Sir" the "Grand Commander" of Illinois, who has jurisdiction over the whole body of "*Sir* Knights" gathered here, is that they must take off their Masonic toggery when they go into the Chicago saloons to drink or get drunk. This order does not apply to the Grand Commander during his frequent visits to Chapin & Gore's. The necessity of this order is evident when we remember the expensive plumes and gold lace that would roll in the dust under the yowerful influence of Chicago rum.

—The worst and greatest whiskey store in the city is directly opposite the asylum of Apollo Commandery, No. 1, the headquarters of Knight Templarism during the conclave.

—A loud complaint is being made at the long march imposed upon the Masons in the programme laid down by the managers. One writer in the *Tribune* claims that the route is as long as from this city to Englewood and the lawyers and men of sedentary habits with heavy caps and tightly-buttoned coats, will fall out by the way. A number of the poor fellows who are expected to make the tramp vow they will not undertake it. Let them be resigned to undertake this religious service in the name of the Masonic deity. Every devil's religion requires such rigorous treatment of the body. Robespierre had his procession in honor of his harlot goddess. It is in order that these Masons should march and afflict themselves for the good of the order.

Reform News.

—Bro. A. J. Loudenback of Glidden, Iowa, writes that Elder L. H. Bufkins of the United Brethren, Scranton, Iowa, lately gave a lecture at Pleasant Grove, Green Co., on the evils of the lodge. He had an attentive audience and is encouraged to offer his services to any church or community where his services may be desired. This was the first lecture he ever attempted on this topic, but we hope to hear often of good work done through his agency.

Wisconsin Waymarks.

Dear Bro. K.:—At Rio, Columbia county, I foun dRev. J. C. Robbins, a stalwart Anti-mason and pastor of the M. E. church. He was sent to this charge, knowing that there was not a ghost of a chance to get a living from the people. The circuit has been divided with apparently no other end in view than to starve him into submission, and a preacher with a large family who had filled the most important positions in the State was sent to the worst.

At Springvale, near Rio, is an Anti-masonic community, none of whom were Methodists. Here Bro. R.'s labors were blessed with a revival of much power, and from here he has drawn his main support. I preached in Rio and Springvale, and lectured in the evening on Africa in the Congregational church.

This church is now without a pastor. They were for three years afflicted with the labors of a man who was a Freemason, Oddfellow and tobacco user. A good Christian sister in that church told me that he robbed them of "their time, their money, and their religion;" and that his being there was the greatest calamity that could have happened to them. For such service he received three hundred dollars a year from the American Home Missionary Society, and is still, I believe, in their employ. What the men and women who give the money thus expended, and what a Home Missionary agent who yearly recommends such appointments thinks about thus ministering to Baalism, is a question I leave with them.

At Portage City there are a few Anti-masons in the Baptist church, and a small band of Free Methodists. Kilbourne City seems wholly given to idolatry. The two steamboats make more money on the Sabbath by their trips to the Dalles than on any other day in the week, carrying passengers for ten cents for the round trip. Of course religion is low, but the lodges and saloons flourish. There are a few names even in this Sardis that have not defiled their garments, and they shall walk with Christ in white, for they are worthy.

A rapid drive by stage brought be to Baraboo, where I have enjoyed the hospitality of the Bros. Wood, Vandriessen and Crawford, and greeted our fellow-laborer, Bro. Wm. Warner, pastor of the Wesleyan church. Here I found a deep religious interest. Eleven persons (adults) were baptized last Sabbath, and more or less are all along coming to Christ.

I last night attended their prayer-meeting, and was deeply interested. Two men who had been drunkards told of their victory through Christ, and others asked our prayers for a full salvation. A recent Knights Templar display on the Sabbath has awakened a few Christians to abhor the abominations of the system, and our cause looks hopeful. I go to Ironton.

Yours in Christ,
H. H. Hinman.

Holding Fast in Washington City.

Editor Cynosure:—Your paper of July 22d has been carefully and prayerfully perused. "The Jiners" certainly will lengthen the life of Masons wives, if laughing prolongs human existence. A Mason's wife must be the author of that article. If written as a burlesque, it certainly was the intent of the writer to show up the orders in their true bearing at home—for many men of many minds do thus lodge away from their families. And then finding an attorney to attend to her business who is not "a Jiner"—what a lengthy search before her!

The Anti-masonic District Association still holds weekly meetings. The excessive heat prevents many from attending, but a faithful few are always there, enough to claim the promise, and are resolved to meet and "hold the fort." The main work at these meetings is, first, to hear reports from every one who is present. Every one is called upon, "What of the past week?" Then comes, each session, the reading of letters in the *Cynosure*, closing with distribution of tracts. It was decided at our first meeting to canvass. Ever since, canvass has been the order. When a member goes out for any daily duty, tracts and circulars are taken and "instant in season and out of season" we preach, lecture, or silently, quietly drop a tract.

The last two months' experience has convinced us that canvassing is the way, the *modus operandi* for Anti-masons. It is the policy adopted and followed out faithfully at Washington. Let every one wishing to aid the cause go to work and get tracts, books, papers. Canvass for a paper as an object; talk for the cause and distribute tracts and circulate books. In all my canvassing not one was familiar with the cause. Many never heard of Anti-masonry. The ignorance is astonishing, yet the manifest hunger for truth is very encouraging.

As Elder J. H. Austin writes so truthfully, "Such work cannot be carried on without funds" to any extent. Would that the hosts of men with means might be moved to aid in this work. Two or three good canvassers could be employed constantly here yearly, with grand results. But men with families must have bread and clothes.

One hopeful sign. The Masonic library room in the Temple has in its window, "For Rent"—removed to parts unknown to Anti-masons.

Non-masons and Anti-masons of wealth we have, but to induce them to pour out this, to the help of the laborers has been ineffectual as yet.

To the article of J. F. Browne of Lena, Ill., we send up a hearty amen! All Anti-masons should go up when the Baal priests meet, and may fire descend upon our altar in Chicago. Ruth.

The Meetings in Topsham.

Topsham, Vt.

Editor Cynosure:—I presume you are already informed of the success of Mr. Ronayne's lecture and work in Vermont, in the towns of Barnet and St. Johnsbury; so we will only add a few words in regard to Topsham, the last place that he visited in his Eastern tour. Although he must have been weary, both in body and mind, we were never weary of listening to his eloquent words, for the truth and right.

Topsham is a little, decayed, New England village, several miles from any railroad, and almost hidden by the surrounding hills; but many strong and noble utterances in defence of despised truth, have been heard here in the years that are past, and still are heard, and not without fruit. There are only two churches in the place: Methodist and Reformed Presbyterian. Mr. Ronayne lectured in the latter, of which Rev. J. C. K. Faris is pastor, and an earnest worker in the Anti-masonic cause.

Twenty years before, in the same pulpit, William Lloyd Garrison stood and uttered his anathemas against the giant evil of slavery; and we could not but think he had an able successor in Mr. Ronayne, as we listened to him on Sabbath evening, denouncing right and left, with giant blows, the two great enemies of our churches, and our country, Romanism and Freemasonry. He had a large and attentive audience. Monday, Tuesday and Wednesday evenings, he worked the three degrees of Masonry, to well-filled houses, while almost perfect order was maintained.

Great interest was manifested in the ceremonies of the *new birth* of the Dr. of Divinity, who was initiated. Also in his weary pilgrimages around the lodge, blindfolded, seeking light. But, most of all, we were desirous to see him laid in his *winding sheet*, and then, raised to life, from a condition worse than that of Lazarus, by an officer of the lodge. And so, the last evening, the crowd was so large that all could not be accommodated with seats. Many stood around the doors until a late hour. Mr. Ronayne accompanied the working of these degrees with arguments that could not be refuted by honest, intelligent, minds. Some of his hearers, however, did not belong to that class, (as we judged from remarks heard afterwards), and so could not have been persuaded, although an angel from heaven had spoken to them. There were very few Masons present, although there is a lodge in the west part of the town. A liberal collection was lifted, at the close of the last meeting, and we all feel encouraged to go on, in the good work of seeking for "more light on Masonry." Yours truly,

E. D. T.

From the Illinois State Lecturer.

I had hoped to see from friends in South-western Illinois further notice of the work of myself and Bro. Ferguson last spring. We were much pleased with our reception there. Where so many showed especial kindness, particular mention need not be made.

I have lately lectured and preached a few times in Wisconsin and expect further work in LaFayette and Green counties. A general tour of Green county is contemplated soon. I expect to attend the Spring Prairie meeting. I want to visit Creston, Gray Willow, Seemly, Hoopston, and such other places in Illinois as may want lectures, as soon as arrangements can be made.

Will the friends in Vermillion and Iroquois counties find out definitely, as soon as possible, how many lectures they want, and write me? I will bring a degree-worker into the field again if wanted, if sufficient financial backing is provided. I will be glad to help the friends in this matter; but it must be promptly attended to. I want to be kept busy this fall. Let me have your hearty and ready co-operation, friends.

I am looking for a good attendance from north-western Illinois, at the Chicago Convention. Let there be much prayer and work for it, and a grand rally at last.

J. F. Browne.

An Appeal to the Friends of Reform in New Hampshire.

Canterbury, N. H., July 20.

Christ tells us "not only to be hearers of the word but doers." There are in all communities too large a class of Christians who hear the word but do not communicate to others. There are many who are right on the lodge question, but do not make it known. They have had the word preached unto them,

yet do nothing. Christian friends of the reform in New Hampshire, can we thus remain idle. Will not the Almighty judge us for our idleness and negligence? Are we performing his will ?

We have been silent too long, while we have been sitting still and folding our arms. This giant of blasphemy and profanity has been stealing stealthily but surely upon us. So strong has he become that he now comes out boldly and asserts his power as supreme. He is fast taking possession of our offices of trust and responsibility. This demon of mysteries has been winding his chains about our citizens till he has them, as it were, fairly within his grasp. Then let us rise up and sweep out this monster. Let us awake out of the deep sleep into which we have fallen. We may talk of the millennium, but as long as the powers of darkness rule the land it will never come. We may talk of liberty until our tongues wear out, while at the same time scores of men are daily losing their liberty when they enter the lodge-room.

Let us cry unto the Lord for help, that we may throw off this yoke. Let us so fight in the strength of the Lord that ere long we can make the hills and valleys of the old Granite State echo and re-echo with the shout of victory. As Maine was sown knee-deep with temperance literature, so let us sow New Hampshire with Anti-masonic literature, for the pen is mighty. Let every one be in his place and working for the Lord and his fellow-men. The God of battles will certainly give us the victory.

GEO. S. ROLLINS.

Correspondence.

"AND HE WAS SPEECHLESS."

ST. PAUL, MINN.

EDITOR CYNOSURE:—The Sabbath school teacher's meeting of St. Paul is conducted by a Knight Templar who is pastor of the 1st M. E. church. He wears a Knight Templar's badge which indicates to all who know what it means, that he has taken what Knight Templars call the seal of the fifth libation, that is, he drank wine out of a human skull, invoking double damnation upon his own soul in the world to come should he ever reveal or fail to conceal, among various other things, all the crimes, not excepting murder and treason, committed by any worthy Mason and Masonically communicated to him. Besides previous penalties of having his throat cut, his tongue torn out, his heart plucked out, his bowels taken out, his right hand chop'd off, his tongue split, or his skull smote off and his brains exposed to the scorching rays of the sun. And besides the badge he wears indicates that he is a sworn, secret sun-worshiper. And also one who denies Christ by proclaiming the salvation of the soul without him.

When, a while since, he was teaching the lesson, Mat. 7: 1-14, at the close of the section ending with the words, "Hypocrite! first cast out the beam out of thine own eye; and then thou wilt see clearly to cast out the mote out of thy brother's eye," he invited any one to ask questions. The following question was asked: "Can a man stand in a pulpit and see clearly to warn sinners to flee from the wrath to come while he, himself is joined to a society of sworn secret sun-worshipers?" He declined to answer the question and said, that was not the place to discuss preachers. The question made, however, no small commotion on the part of the Masons present.

To-day the same jeweled Sir Knight Templar and pastor conducted the review of Sunday school lesson. Last week he invited no questions and none were asked; but to-day he invited questions and the following was asked: "In the face of all that you have just said in regard to Jesus Christ, how is it that you have sworn yourself away in a system of religion that denies Christ by proclaiming the salvation of the soul without him?" He said, excitedly, that he wished such questions to be asked of him in private. At the close of the meeting tracts and supplements were given away. Some were accepted, others were scornfully rejected.

The reason why that Knight Templar wishes such questions to be asked in private is obvious to the dullest apprehension. He knows that none but the devotees of Baal-worship would follow him if his principles were publicly known. But he wants Christ's sheep to follow him, which they will never do when they know his principles.

Yours truly
W. FENTON.

DON'T WAIT FOR HUSBANDS AND BROTHERS.

LIBERTYVILLE, Iowa, Aug. 1.

EDITOR CYNOSURE:—I have waited in vain to hear from some friends in this part of the country. I believe I am doomed to disappointment, still I am not discouraged, but truly and honestly believe that God in time will furnish means to wipe out this slavery from among us. I make it my daily prayer that the people may be aroused to see the danger and poisoning influence of this lodge system.

I was truly thankful when I received your paper, with the truths printed upon its pages I had sought in vain to find elsewhere. I had often asked persons belonging to the lodge how they could take the strongest infidels in the country into the order as brothers. All the reply I ever received was, "They are perfectly willing to answer all question." Since reading your paper I no longer wonder that infidels belong to such an organization. The inconsistency that I see is that professing Christians do belong to it.

May God speed the cause by an advocate, is my daily prayer.

MRS. A. HOUDERSHELDT.

FROM A VETERAN PRESBYTERIAN.

[The following friendly letter to the editor of the *Cynosure* is from Father Rankin, an original Abolitionist, now eighty-eight years old. He was born and reared in Tennessee when nearly all the Presbyterian ministers of that State and Kentucky were Abolitionists. He removed to Ripley, O., in 1822, and soon afterward wrote a book on slavery which was the means of converting William Lloyd Garrison to anti-slavery principles.]

IRONTON, Ohio.

DEAR BROTHER BLANCHARD:—I received your very kind letter and am happy in once more hearing that you still live, but am sorry your health is not good. I am now in my 88th year, my health is perfectly good. On my way home I preached three times on one Sabbath and slept as well at night as usual. When at Kingston with my son Tappan, on each of two Sabbaths I preached twice, and rode ten miles in a carriage, and suffered no inconvenience.

The Lord enabled me to do a large amount of work while at Ripley. I began with two churches. The church at Ripley had thirty-six members and that of Strait Creek had forty. At first the attendance at each place was small, but the Strait Creek church soon became full of hearers. During three years there seemed to be a constant revival. At the end of seven years it was able to support a pastor, and for that reason I ceased to serve them. Ripley was a very hard place. Deism, Universalism and grog-shops were there in force. Insults were offered me on the streets because I reproved their sins. I labored two years with no success. My audience decreased. I was extremely discouraged; there seemed to be no reason to hope for a change.

At a communion I made an appointment for a Mr. McCallough to preach on Monday evening. Our young frolickers were out to hear the stranger, but he was not there, and I had to preach myself. I took the text, "Behold I stand at the door and knock." I stated the manner in which God had been knocking at the door of their hearts, by his Word, his ordinances, his Spirit and his judgments. He had taken off four or five of the most wicked men about the place without a moment's warning; "and now," said I, "in despite of all this you have evidently grown worse. The frolickers were so convicted as to confess one to another on their way home. They soon formed a prayer meeting. In a short time fifty were added to the church, and Ripley became famous for morality. In that once hopeless place the church grew up to have 220 members. By extra preaching on week days I founded five churches, and one by preaching Sabbath afternoons, and caused them to erect six good houses of worship forty feet by fifty, five of brick and one of stone. All were completed and paid for, and I got ministers to take charge of them. These additions enabled us to withdraw from Ripley presbytery.

I spent forty-four years at Ripley and had two very successful years at New Richmont. I preached a year and a half in Illinois. I founded a church at Lyndon, Kansas, and preached a year and a half at Quenemo, Kansas.

By a stroke of apoplexy my dear wife was taken from me. She enabled me to do so much abroad, sick or well she never once said, Do not go so much abroad. She was always at church with her children when ih health. She was stricken down Friday evening late, and continued breathing until early Sabbath morning, when she passed away, breathing as easily as if going to sleep, and her spirit, doubtless, passed into heaven. She was eighty-four years and twenty-nine days old. I hope soon to be with her forever, and what is infinitely better, to be with the Saviour. This hope is founded simply on the merits of the Re-Redeemer.

I have no doubts with respect to the inspiration of the Bible. I have always believed in it, and loved to read it even in childhood. I was my school book. I always loved to read it, and religious books. In my earliest recollections a had serious thoughts on religion. In boyhood I heard sermons with intense feeling. On the way home from church the young people laughed and talked merrily, while I was solemn as if going to the grave. I was often on the borders of despair At times I enjoyed sunshine. My happiest moments have been in the pulpil when speaking on the great salvation. I believe now that the Gospel day is dawning with brighter prospects than ever before. The armies of the living God are concentrating for universal conquest. The kingdoms of this world are becoming the kingdoms of God. Give my kind regards to Mrs. Blanchard, and receive my sincere respect for yourself.

JOHN RANKIN.

A WOMAN'S APPEAL TO VOTERS.

FLINT, Mich.

DEAR CYNOSURE:—A long time has elapsed since I have written for your columns; not that my interest in our great reform work is not expanding with every day's observation and experience, but because every column has been replete with reports of the work, thoughts, feelings and designs of those who have gone forth to meet the enemy on the open field. Their communications are living facts, which are being enacted upon the world's stage to-day, and as such, better calculated to attract and impress the mind of the reader.

To arrest the attention of this generation, upon whom the last days have fallen; when every element, social, political and religious is in violent commotion, one must be "terribly in earnest." The ground work of our reform has been so ably and thoroughly canvassed that, to find an original idea, one must dig deep into its soil. I may, however, repeat a blow, that has been given by another. Our aim is to weaken the power of evil of the great "Image Empire," or secret organization which covers as with a pall the whole earth, threatening with its heathen forms of religious worship, its tyranical civil government, and its dastardly political management, the inundation of every thing foreign to it in nature and character.

O what a terrific aspect our country presents to-day! All her interests as an independent nation stand pleading by the mouth and uplifted hands of a few valiant and loyal souls to be liberated from a thraldom too grievous to be borne with resignation from a huge system, as incongruous in its spirit and aims, as to fail of one element in common. To whom does she appeal? "To every voter in the land," and to God, by whom the first principles of civil and religious government were ordained. To those with whom liberty, freedom of speech, and an unfettered conscience are still dear, I would say, Experiment no further. If you would not lose forever those inestimable blessings, arouse to thought and action. By your votes erect a barrier that shall at last retard the progress of your miserable, skulking foe.

I entreat you in the name of God and humanity, strike an effectual blow for the emancipation of your country, and the imperiled liberty of your fellow men throughout the world. Weigh the consequences of your vote as you never have before; weigh it in a moral, spiritual, political and civil scale; and do not, as you value security of life and property, freedom of action and a republican form of government, vote for a man who has any connection or sympathy with this "ramified nocturnal monster," secretism.

NINA GREGORY.

OUR MAIL.

Wm. R. Morley, Brush Creek, Iowa, writes:

"I have not heard of any person joining the lodge in this town since Mr. Rathbun lectured and worked the degrees here, nearly one year and a half ago; the working of the degrees is the best thing to convince people of the humbuggery and iniquity of the lodge."

Edward E. Willey, New Market, N. H., writes:

"The Cynosure brings rich cargoes of information weekly; and they are very welcome, too. The Lord is removing obstacle after obstacle from the moral world, and I believe he will in his way remove what I regard the greatest hindrance to the spread of his Gospel—secretism. May the Lord hasten the day."

Stephen Wright, Glens Falls, N. Y., intimates that he will soon communicate with us on the subject of secretism. He adds:

"I am glad to see the name of my old friend and fellow student at Hamilton in 1840, Rev. E. L. Harris of Delavan, Wis., among the members at your late meeting."

John Hookler, Fairmount, Ill., wants to hear reports of what lecturers are doing in different parts of the country. He He says the people are looking for more frequent reports from brethren Hinman, Stoddard and Ronayne and others who are at work in different parts. Brief, clear reports of work done every where are always cheering and often valuable in leading others to go and do likewise.

Ellen Ewing writes from Ionia, Mich.:

"Dr. Foote of the Presbyterian church, a Mason, died a few days since, and the fraternity were not allowed the privilege of performing the last rites, as the minister in his lifetime had expressed himself to his wife preferring to be buried by the church. In other words, he 'preferred a Christian to a heathen burial.'"

John H. Sloan, Westfield, Ill., writes:

"The leaven is at work. I believe God will bless the Cynosure and all those who are engaged in this good work if we trust in him."

How important this last clause, "If we trust in Him." Do you?

Mrs. Rowley, Utica, Minn., writes, recommending the wearing of J. C. Boyd's battery for headache, neuralgia and rheumatism. They may be had at nearly all the druggists in large cities.

Sabbath School.

LESSON VIII.—Aug. 22, 1880.—THE COVENANT WITH ABRAM.

SCRIPTURE.—Gen. 15: 1-8.

1. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.
2. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?
3. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
4. And, behold, the word of the Lord came unto Thim, saying, his shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.
5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
6. And he believed in the Lord; and he counted it to him for righteousness.
7. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
8. And he said, Lord God, whereby shall I know that I shall inherit it?
9. And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
10. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
11. And when the fowls came down upon the carcasses, Abram drove them away.
12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.
13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
15. And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age.
16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
17. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.
18. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river of Euphrates.

GOLDEN TEXT.—Abraham believed God, and it was counted unto him for righteousness.—Rom. 4: 3.

CENTRAL TRUTH.—God confirms believers by his promises.

[From the Advanced Paper.]

HOME READINGS.

Ex. 1: 8-22; Duet. 10: 11-22; Ex. 12: 40-51; Jer. 31: 31-34; Judg. 6: 7-40; Luke 1: 18-34; Rom. 3-11.

POINTS FOR SPECIAL STUDY.

1. Other instances where God revealed his will in visions (Gen. 46: 2; Dan. 10: 1; Acts 10: 10, etc.).
2. Other instances where God is called to shield (Ps. 3: 3; 84: 11).
3. Two New Testament instances where sons were promised before their birth (Mat. 1: 20, etc.; Luke 1: 13).
4. Rules of inheritance in patriarchal times (Gen. 21: 10; 24-36; 25: 5).
5. Abram's descendants as slaves in a strange land (Ex. 1).
6. The extent and character of the land promised Abram's seed.
7. Ancient forms of covenant (Comp. Jer. 34: 18, etc.)

PRACTICAL TEACHINGS.

1. Depressed spirits are not always a sign of sin.
2. God is himself both our refuge and reward.
3. Believe God; it will be counted to you for righteousness.
4. Though often we must wait long, God never disappoints us, but manifests himself at last.
5. In the time of greatest darkness, God appears as the brightest light to our soul.

[From the Lesson Commentary.]

"The word of the Lord came"—This is the first place in the Bible where this phrase occurs, and it introduces a prophetic vision and promise of Abram's posterity in Christ—in the incarnate Word.—Wordsworth.

"In a vision"—God condescended to manifest himself to his chosen prophets in divers ways. At one time in visions, at another in dreams. When such a manifestation is made the spiritual faculties of the party who is to receive it are concentrated, heightened, snd exalted, and so qualified for divine communication. The eye of the soul is opened to the objects of the higher world.—Barth.

The way in which Abram was led out and saw the stars, and the subsequent reality of the sacrifice, looked like a waking vision, and it is not till verse 12 that he falls into a deep sleep.—E. H. Browne.

"Lord God"—Hebrew, "Adonai Jehovah." The name Adonai is here for the first time used in the divine records. It denotes one who has authority, and, therefore, when applied to God, the supreme Lord, Abram hereby acknowledges Jehovah as supreme Judge and Governor, and therefore entitled to dispose of all matters concerning his present or prospective welfare.—Murphy.

"What wilt thou give me"—He reverently inquires how it was possible that good work could be accomplished to him so long as he was living, and apparently like to die, in a childless state?—Bush.

True believers sometimes find it hard to reconcile God's promises and his providences when they seem to disagree.—M. Henry.

"Thou hast given no seed"—The pious complaint of human weakness before God must be distinguished from the impious murmurs against God. Ex. 5: 22; 33: 12-15; Num. 11: 11-21; Josh. 7: 7.—Lange.

There is something strikingly human in all this. Abram is no enthusiast or fanatic. He fasten on the substantive blessings which the Lord had expressly named.—Murphy.

"And he believed in the Lord"—Thus, at length, after many throes of labor, has come to the birth in the breast of Abram faith in Jehovah, on his simple promise in the absence of all present performance and in the face of all sensible hindrance.—Murphy.

God promised that which was opposed to all appearance and likelihood. Abram relied on that promise. He surrendered his own wisdom to the wisdom of God, and so gave up his own will to the will of God. So he became the heir of the promise; and the internal principle of faith became to him the true principle of righteousness.—E. H. Browne.

"Whereby shall I know"—Even where there is much faith a man may distrust himself, may fear lest the first impression, and so the firm conviction, may fade away. Thus Gideon, (Judg. 6: 17,) Hezekiah, (2 Kings 20: 8,) and Mary, the mother of Jesus, (Luke 1: 34,) asked a sign in confirmation of their faith, and, as here to Abram it was graciously granted.—E. H. Browne.

"He said unto him"—The three animals here named include all the kinds afterwards used in sacrifice. The number three is sacred, and denotes the perfection of the victim in point of maturity. The division of the animals refers to the covenant between two parties, who participate in the rights which it guarantees. The birds are two without being divided.—Murphy.

The division into two is supposed to represent the two parties to the covenant; and their passing between the divided pieces to signify their union into one. In this case Abram was there in person to pass between the pieces, and the manifested presence of God passed between them under the semblance of fire.—E. H. Browne.

"For the iniquity"—In these words is to be found the best key to a right explanation of the seizure of the land of Canaan by the Israelites. The Israelites had no human right to this land. But they obtained a divine right through the promise that was made to them. On the other hand, it must be considered that God does not waste his promises upon the unworthy, or confer them according to blind caprice; for Israel must first be disciplined for four hundred years before they were actually settled in the promised inheritance. Just as little does God act unjustly toward idolatrous nations; for the iniquity of the Canaanites had not yet reached the point at which they were ripe for the divine judgment, and in consequence of which God's decree against Canaan must appear righteous, even in the opinion of men. Mercy toward the one nation must coincide with justice toward the other.—Barth.

"A smoking furnace and a burning lamp"—This was the token of the presence of God, as when he appeared to Moses in the burning bush, and to the Israelites. The word lamp may very probably here signify a flame or tongue of fire.—E. H. Browne.

The oven of smoke and lamp of flame symbolizes the smoke of destruction and the light of salvation. Their passing through the pieces of the victims, and probably consuming them as an accepted sacrifice, are the ratificatton of the covenant on the part of God, as the dividing and presenting of them on the part of Abram. The propitiatory foundation of the covenant here comes into view, and connects Abram with Abel and Noah, the primeval confessors of the necessity of an atonement.—Murphy.

"A covenant with Abram"—Abram's obligations under this covenant are partly indicated in the humble waiting and persevering patience which the Lord imposes upon him and his seed; partly they are presumed as self-evident. The Lord takes the lead with his grace.—Barth.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 12, 1880.

Come to Chicago.

This is the last word to seceders, lecturers and friends in general before the five-day's meeting in Carpenter Hall. As has been urged before, our first duty is PRAYER. We see that men have no power before the dragon flood of the lodge which will be poured upon this great city next week. Only the power of the living God can scatter these hosts and turn to naught their devices. In him alone we shall have deliverance. Let us wait on him by

FASTING AND PRAYER.

Let churches be called upon next Sabbath to unite in this petition.

If we pray well we shall work well, and the way will be opened for those upon whom the Holy Ghost shall come to get to this important meeting. Already we hear from such men as brethren Hinman, Good, S. L. Cook, Arnold, Mathews, Austin, Browne, Faurot, Lowe, Butler and Powers of Missouri, Bryant of New Hampshire, Raynor of Pennsylvania, Prof. Payne, Van der Meulen, Carrington, Geo. Clark the "Liberty singer" and Father Foote. We hope during this week to learn of scores of others who will "*come up to the help of the Lord against the mighty.*" Such men will make the grandest of meetings when moved by the Holy Ghost.

It may not be possible to secure an excursion ticket good till the close of the meeting. Let every one make the best possible arrangements. Stay till the close if possible and buy your ticket with that end in view. Return tickets are sold regularly on many roads. If you can spare but three days, an excursion ticket at reduced rates will answer.

But first, midst and last pray for the meeting; that all may come who can work for God here, and that the churches of Jesus Christ may be rallied about his Cross against this enemy marching to overthrow them, falsely carrying a stolen banner.

CONGRESS AND THE CONCLAVE.—The *Evangelical Repository* of Philadelphia, in referring to the conscienceless presumption of the lodge in asking the government for the use of such public property as was never before allowed except in the yellow fever plague at Memphis, says: "A little regard for decency would have made it shrink from thus enlisting government authority in its behalf, and using the public funds to enhance its reputation or carry out its designs. The mere fact that it is a private institution would be reason enough for the exercise of modesty. The additional fact that many American citizens are strongly opposed to it, and ought not to be taxed for its support adds ten-fold to the strength of the argument in favor of a less forward course. And then the aim and character of the institution itself—so injurious to society at large, and so damaging to the great ends of civil government—should cover it with a sense of shame, and make it follow the example of thieves by keeping well within the limits of the secret conclave. It is enough that such an organization is tolerated. That it should lift its head among such institutions as the state and the church shows a sublimity of impudence that even Satan himself would hardly be guilty of. We are glad to see that Senators Edmunds and Dawes feel the force of some of these considerations, and that even Senator Ingalls, although a member of the Masonic fraternity (perhaps because he was a member), had the good sense to oppose the resolution to which we referred in the opening of our article."

The Philistine Camp in Trouble.

The Chicago daily papers intimate that a difficulty has risen in the Masonic ranks of high degree. It seems that the peaceful sanctuary of "Sublime Princes" has been ruthlessly entered by rivals in the benevolent work of the lords of creation, and the majesty of civil law has been invoked to restrain the insolent intruders, who dare to pursue the business of "protecting innocent maidens, destitute widows and the Christian religion" without authority from headquarters.

On the 9th of March, 1880, for and in consideration of $500, in hand paid to the "Supreme Council of Sovereign Grand Inspector General" the "Most Puissant Sovereign Grand Commander of the Southern Masonic Jurisdiction," of the Holy Empire of Freemasonry, did grant and cause to be delivered to certain petitioners a charter authorizing said benevolently disposed persons exclusive privilege to dole out the secrets of twenty-nine degrees of Scottish Rite Masonry to such as were WORTHY and willing to pay $450.00 for the whole budget. It appears further, that certain other benevolently disposed persons have announced their purpose, to wit, the conferring of twenty-nine Masonic degrees for the sum of $450.00. Whereupon benevolent gentlemen No. 1 institute suit against benevolent gentlemen No. 2, on the ground that the operations of No. 2 will "lessen the profits" of No. 1, and their benevolent operations be thereby interfered with.

Judge Rogers hears the evidence and grants a temporary injunction. Such in brief is the case as stated in the *Tribune* of the 8th and the *Inter-ocean* of the day following.

There are a number of points in this case that will deeply interest the public, and which should be considered from a legal standpoint.

1st. What offense had No. 2 committed under the civil law of which No. 1 was not equally guilty?

2nd. Was Judge Rogers elected, and are the property owners of Chicago and Cook county taxed to pay Judge Rogers for holding courts to hear evidence and decide questions of difficulty arising within the "Holy Empire?" Such a prostitution of law, and surrender of the judicial functions of the civil magistracy to the menial services of the secret enemies of equal rights of all citizens, is just cause of alarm. If possible it is worse than John A. Logan's bill in Congress taxing the people to pay for a quarter of a million dollars worth of camp equipage to be turned over to the Knights Templar for use during their conclave next week.

The ultimate purpose of the "Secret Empire" crops out in these occasional usurpations, and unless the people take warning they will find the whole machinery of civil government in the hands of men who place the "Holy Empire" above the rights of the people, and who will be prepared to enforce their edicts through the military body which they now have in training.

Reaping from the Fields of Boston.

The statement voted by the National Convention last March, of its reception in Boston, printed in a circular with Phillips' and Adams' letters, was a sowing that is bringing forth abundantly. Thousands of copies were circulated during the political conventions met here in Chicago in May. One of them fell into the hands of J. C. W. Bailey, an old and pompous Freemason, the original publisher of the *Voice of Masonry*. Forthwith he runs to that magazine with an article in denunciation of "Stoddard, Phillips, Adams, Blanchard, Carpenter and others," who are "a convicted herd," "few in number and of no weight in politics or religion,"—though they seem to have in Freemasonry. Mr. Adams and Wendell Phillips are roundly scolded for their letters, and the humble tract thus proves the virtue of the truth fairly spoken.

A more significant result of our little sheet is a book just issued in this city, purporting to be a "True History" of the connection of the lodge "with the abduction of William Morgan." The book is written by P. C. Huntington, a Mason, published by a railway news agent and Romanist, and dedicated to "the order of Ancient, Free and Accepted Masons." The purpose and aim of the volume is "to correct the flagrant misrepresentations of Anti-masonic writers respecting the alleged abduction and murder of William Morgan." "Gross falsehoods concerning this matter have been constantly sent out by Anti-masonic pens and presses, the latest which has attracted our attention being an extravagant and senseless document containing letters from Charles Francis Adams and Wendell Phillips, in which the most atrocious statements are made regarding the order of Masonry."

Thus says the preface. But behind this seeming high regard for truth and justice there lurks another motive. An effort was made with the publisher to sell Mr. Ronayne's books on the trains; but his hatred of one who could openly and forcibly attack the Catholic church, shut off all business in this direction. He saw, evidently, that the sale of Masonic books in some form would be profitable; hence this venture. As for the book itself, it is short and shallow—a book to sell, containing less matter than most of the twenty-five cent books issued by the *Cynosure* publishers. It is an attempt — and the first one of which we are aware in permanent form—to refute, more than fifty years after the events transpired, the persoanl evidence of eyes witnesses, the records of courts and conventions, the testimony of five thousand lodg- and forty thousand Freemasons, who disbanded their organizations because Morgan was kidnapped and murdered by their fellows of the lodge in perfect harmony with the principles and obligations of the order. Thus while the original portions of the book have a single aim —to throw suspicion and doubt upon the whole history of the Morgan affair—the ample quotations from records of lodges and juries prove beyond a question that Morgan was made way with by Freemasons. It only needed that the author quote documents entire to prove every allegation made against his murderous order. The book is based on the assumption that Anti-masons are bound to lie when the lodge is in question, and while toiling to bring forth an argument in proof, often slips into a sentence or quotation which refutes the whole theory which is spun out into a meager volume.

Especial pains is taken to refute the statement in the letter of Hon. Charles Francis Adams that the Masonic order never expressed any regret for the crime. The resolutions of two chapters is given to prove this. One expresses regret the other has not a word of it. The former probably gave up its charter, as there seems to have been some conscience in its membership. We believe that the adhering Mason is yet to be found who regrets for a moment that Morgan was murdered. Their only anxiety was for the popular indignation visited upon their heads. Like other criminals they put on their sackcloth because they were found out. The book itself with its blundering is a positive proof that, after fifty years, the lodge has no other compunction in the matter.

The book will do good in helping secure the attention of a too indifferent public, whom we will not suppose to be so stupid as not to perceive its flimsy argument and sift out the truth which in many places can not be covered.

The "Advance" True to its Name.

A modest letter from a highly esteemed and godly brother of the College church, Wheaton, in the *Advance* of last week, was explained and accompanied by the following editorial, which, if we can understand the English language, is a manly and honest word for the truth against the greatest organized evil now afflicting the churches of Jesus Christ is this country. When the denominational papers will write and print such articles and maintain them, the peculiar mission of the *Cynosure* as an opponent of Freemasonry will be over, and no one shall praise God for it more heartily than we:

The Religion of Masonry.—In another column a Masonic writer in the N. Y. Herald is quoted as saying that Masonry is "an effort to bring all mankind to a common religion, to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of the deity under the image of the sun." Now it may be promotive of trade in Chicago to have the great triennial gathering of Knights Templar held in this city, as arranged for the middle of August; but if the above is a correct enunciation of Masonic doctrine the less Christians have to do with it, the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshipers. And aside from any credal tests, which apparently, have little practical effect on the knights, how can the busy man find time both for his churchly duties and for the lodge meetings and the tom-fooleries, in general, of this grand high-falutenarian secret society? We have known few who could be faithful to both the claims of their church and of the lodge, and, unfortunately, the church is apt to be the sufferer. Sometimes the man does not think it needful to belong to a Christian church, because of the holy and benevolent character of the Masonic order of which he is a member. Sometimes he neglects the prayer meeting and appointed gatherings or the church with which he is united, in his zeal for the lodge. The inference is fair that Masonry and Christianity do not harmonize. The intent of the order may be to "harmonize" Christianity and paganism by bringing them to a common level, but the leveling process seems to be all on one side—the leveling of Christianity down. We would be more than willing that Masonry should be leveled up by the individual conversion of its members, but in that event the result could hardly be an identification of Christianity with any sort of paganism or the neglect of the Christian means of grace, for the lodge. The experience of the convetred Mason mentioned in the article "Around our Table," would doubtless be repeated in each instance of genuine espousal of Christ: "I can't spare time" to attend the lodge.

—Word received last week from President Blanchard tells of his arrival at Meaford, Ontario, after a pleasant journey. We hope to hear soon of improved health.

—Prof. C. A. Blanchard has projected a trip to Europe this fall, partly for rest from severe labor in the College and church at Wheaton, but largely in fulfillment of a purpose for some time entertained of giving a few months to observation and study in the Old World. He expects to leave Wheaton on the 16th inst.

—Editor Stratton of the *American Wesleyan*, telegraphed on Saturday for a considerable quantity of tracts, which is an evidence that he is in earnest on the corner-stone business in Syracuse. May he have the satisfaction of seeing the lodge grandly routed before the truth.

—A brief but pleasant call from Mr. and Mrs. Robert Glasgow, of Boston, relieved the monotony of our office work last week. They were homeward bound from a somewhat extended journey. Bro. Glasgow is an active member of the Chambers street church, and rendered signal aid during the Boston Convention.

—Mr. Ronayne's last work, "Masonic Oaths Null and Void," has received a considerable notice among the book reviews in last Saturday's *Inter-ocean*,, which is, all things considered, quite fair. The writer not being a Mason, fails to realize some features of the lodge obligation, and criticizes Mr. Ronayne for not giving personal reasons for leaving the lodge. The whole book is such a reason.

—Friend Moss of Cameron, West Virginia, reports an experience of post-office Masonry that is exasperating and deserves exposure and punishment. Being about to visit Turkey Run, in the same State, he wrote to Jos. W. Wilson, making known his purpose and asking him to get together a meeting in the interest of reform. Freemasons were in the office at both ends and among them learned the contents of the letter and kept it back until after the time mentioned, though called for several times.

—The *Watchman* of Boston whose noble vindication of free speech against the mob of Boston Masons backed by Boston police we had the pleasure of reprinting for the readers of the *Cynosure*, keeps shelling the orders at convenient opportunities. In last week's issue in a notice of an attack on the Romish clergy in Music Hall by Henry Morgan, an eccentric city missionary, it says:

"Since the days of Adams and Otis free speech has been the pride of Boston. Now and then, in some wild moment, efforts have been made to stamp it out, but the battle has been bravely fought and the victory won. Garrison fought the battle of free speech in behalf of abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies." But Boston needs another Colver. Will the *Watchman* help him to the front?

—Either the profits of Masonic publishers are too small for endurance, or the statements made in their books are of so damaging a character in the hands of Anti-masons that they must be suppressed, since, one by one, the books which have been found valuable in our defense of the truth are dropped from publication or are materially altered. Probably both these causes operate. At least it is now known that Mackey's Lexicon and his Mystic Tie are no longer in print, and Sickels' Ahiman Rezon, from which many quotations were made in "Freemasonry Illustrated," has been combined with a work of Jeremy Cross and many of the notes which have been so useful in bringing out the enormities of the lodge have been suppressed.

—The great debate on Freemasonry in the Reformed church General Synod drew from the press many opinions of widely differing character. Two of these may be noticed here. That of the *Christian Union* shows how adverse the decision was to the memorialists and favorable to the lodge and is in these words:—"The question stands exactly where it stood when taken up by the Synod, except that the Western churches, which have refused communion and membership to Masons, are instructed that no such tests of membership must be applied in the future." The Scranton, Pa., *Republican* gives a secular and Masonic judgment which is severe on the Synod for allowing the sacred name of the order to be called in question and its mysteries profanely dragged into debate. Its most eager defense of Masonry leads the *Republican* into a very unfavorable contrast of Protestantism with Catholicism, which displays both its ignorance and hate. It says: "In the Protestant churches there are almost numberless divisions and no acknowledgment of a supreme head. The Catholic church is consistent; the Protestant bodies have no rule of government in common, and Masons and Odd-fellows are on the average as good Christians as any of those who attend upon the ministrations of Episcopalians, Presbyterians, Baptists, Methodists or Dutch Reformed."

Literary Notices.

To the Standard Series of cheap, substantial literature published by I. K. Funk & Co., New York, has been added the second volume of Demosthenes' Orations, a volume of art essays by Ruskin, and Lamertine's sketch of Joan of Arc. Of the first publication we have already spoken in connection with the first volume. It is a work which will be prized by students of classical history and of oratory, and in this cheap form and handsome print will attract many readers who would never think more of Demosthenes than his name, when to think intelligently would be something of an expense. Ruskin's essays will always be popular with educated people and for many also whose opportunities have been restricted. He is one of the masters of English style, and his opinions as a critic have the greatest deference. A study of his essays is one of the best means for the formation of what our rhetoricians call good taste. Those who have ever become at all familiar with the vivacity of Lamertine will read eagerly his life of the French heroine, the phenomenon of war, and one of the brightest characters in female history. Most people are familiar with the wonderful career of Joan of Arc, but few have studied out the philosophy of her brief day with its strange and fanatical enthusiasm, its unaccountable success, and its tragic end. These works are respectively issued for 20, 15 and 10 cents.

The work of Dr. Weisse, ably reviewed by "American" on another page, has a singular notice in the *Inter-ocean* of this city, which evidently is too sarcastic to have issued from the lodge department of that paper. Dr. Weisse's philosophy may be safely ridiculed to-day, but there will come a to-morrow when its guesses will be owned as realities. The following is from the *Inter-ocean* notice:—"After the death of Abel began the organization of secret societies, the serpent becoming the standard of Seth, as the heir of Abel, and Cain's mark being "no doubt represented on their banners." It is astonishing how Mr. Weisse elucidates and amplifies the Scriptural account of some of the early settlers on this planet. His list of the Masonic 'Antediluvian Alumni' is especially interesting, starting off with Seth , '3874 B. C.' as 'the earliest champion of esoteric Masonry.' Enoch was a highly-respected Mason, it seems, and so was Noah, who naturally closes the list of antediluvians. Peleg, we learn, was entitled to great credit as the operative builder of the 'tower of Babel' the workmen upon which held the secret of 'level and perpendicular' building, and at the dispersion formed a protective society to preserve the secret, in spite of the confusion of tongues. Possibly it was during that confusion that some of the high-sounding Masonic official titles were first put together. Abraham and Ishmael and Job and Joseph were all high functionaries in their time, as, of course, were Solomon and Hiram of Tyre, and that cunning workman, Hiram Abif. In view of all the statements in Dr. Weisse's book, we are prepared to marvel at the hardihood of those unbelievers who declare that up to some time in the first half of the last century there is not in any printed or written book or manuscript, or in any picture or inscription of any kind in the known world, a single word, mark, sign or representation of any sort which can possibly have reference to any such organization as that known to-day under the name of Freemasonry."

Vick's Monthly gives its readers a midsummer number every way enlarged and beautified. No where have we seen such fine reproductions of the tints of nature as in the colored plates of this magazine. Summer trips and resorts are finely illustrated in this number. The Strawberry, Gourds and Grasses, Street Peddlers in England, Greenhouses and Botany for Young Folks are the leading articles. James Vick, Rochester, N. Y.

The *Library Magazine* continues to be one of the best, and altogether the cheapest reprint of foreign magazine literature. For August it gives us such articles as: On the Sources of German Discontent, The Migration of Popular Stories, The French Clergy and the Present Republic, A Stranger in America, The Railroads in the United States, The Austrian Power, The Book of Job, Decline of the German University System; and Postal Notes, Money Orders and Bank Checks. American Book Exchange, New York.

Home Circle.

Song in the Day of the East Wind.

"What time I am afraid, I will trust in thee."
Psalm 56: 3.

Is God for me? I fear not
  Though all against me rise;
When I call on Christ my Saviour
  The host of evil flies.
My friend, the Lord Almighty,
  And he who loves me, God!
What enemy shall harm me,
  Though coming as a flood?
I know it—I believe it—
  I say it fearlessly,—
That God, the Highest, Mightiest,
  For ever loveth me.
At all times, in all places,
  He standeth at my side;
He rules the battle's fury,
  The tempest and the tide.

A Rock that stands forever,
  Is Christ my righteousness,
And there I stand unfearing
  In everlasting bliss;
No earthly thing is needful
  To this my life from Heaven,
And naught of love is worthy
  Save that which Christ has given—
Christ, all my praise and glory,
  My light most sweet and fair;
The ship in which he saileth
  Is scatheless everywhere:
In him I dare be joyful
  As a hero in the war,
The judgment of the sinner
  Affrighteth me no more.

No angel and no devil,
  No throne, nor power, nor might—
No love—no tribulation—
  No danger, fear, nor fight—
No height—no depth—no creature
  That has been, or can be,
Can drive me from thy bosom—
  Can sever me from thee.
My soul with joy upleapeth,
  Grief cannot linger there,
She singeth high in glory,
  Amid the sunshine fair;
The Sun that shines upon me
  Is Jesus and his love;
The fountain of my singing
  Is deep in Heaven above!

A. D. 1656. —Paul Gerhardt.

The Power of Prayer.

There are doubtless few persons who have not sometime in their lives had, either in their personal experience or that of their immediate associates, evidence that there is a God who hears and answers prayer. Many a man who does not pray habitually, can remember the time when he *did* pray in the hour of his extremity, and did not pray in vain. But there are many of the Lord's dear children to whom God has proved himself again and again a prayer-hearing and prayer-answering God. In the years that are gone by, when adversity has assailed them, when sorrows have come upon them, when poverty has oppressed them, and when every other refuge has failed, they have fled for help to Him who is mighty to save, and have found his grace sufficient, and his arm strong to redeem and victorious to deliver. But with many of those who have thus *tasted* that the Lord is gracious, and have proved his power to hear and answer prayer, this matter of answered prayer is to-day a sacred memory rather than a present fact. For some reason, if they have not ceased to believe in a prayer-hearing God, they have failed to put him to the proof. Their prayers have become formal, and if they would seek instances of answers to their prayers they are obliged to *go far back*, instead of gathering them up by the wayside as they pass.

It is well to remember all the way that God has led us in the years gone by. It is better still to know that he leads us *now*, and that to us is fulfilled the gracious word, "The Lord shall guide thee continually." It is well to remember and to know who it was took us from the horrible pit and miry clay; it is better still to know that he still establishes our goings, and that his new song has never died upon our lips.

A living God bends low to hear his children's cry. A living Christ, touched with the feeling of our infirmities, and tempted in all points like as we are, yet without sin, makes intercession for us at the right hand of the Majesty on high, and, clad in priestly raiment, offers up much incense, with the prayers of all saints, before the throne. The Holy Spirit is not a figure of speech, a symbol of vagueness and indefiniteness. He is the present Comforter and helper of the church, sent to abide with us forever, and to help our infirmities; to make intercession within us with groanings that cannot be uttered, and to take the things of God and show them unto us.—*The Christian.*

Pre-adamites.

There was never more humbug about Mesmerism or Spiritualism than there has been in all this talk by scientific men about the "antiquity of man," and the "evolution of man." The statements on the subject have been of the most reckless character. This allegation we shall now proceed to prove. Ten years ago we were told that Avebury and Stonehenge in England were older than the Pyramids; indeed the former was set down as some 6,000 years old. Then we were told that the shell-heaps on the Danish islands belonged to a race of *mutes*—men who had not yet learned to talk. Then we were told that the stone implements found in the Danish peat-bogs belonged to a period when nothing but pines grew in Denmark, and it was claimed that this was ages ago. Then we were told that on the margins of the Swiss lakes, and a little distance out from shore, ancient habitations of a lost race had been found, whose antiquity was from 6,000 to 8,000 years. Then Dr. Horner found pottery in the Nile mud 13,000 years old. And Dr. Dowler found human remains in the delta of the Mississippi 57,000 years old. Then we were told that in the bone-caves traces of man had been found in association with the bones of the Irish elk, the mammoth, the cave-bear, etc., and Mr. Alfred R. Wallace and Mr. Pengelly estimated that the relics were at least 500,000 years old. Then we were told that human bones had been found in a coral formation in Florida, which, according to Prof. Agassiz, was at least 10,000 years old. Then Professor Lessley, of Pennsylvania, announced to a Boston audience (and subsequently printed in a book) that M. Delauny had found the works of man in a Miocene or Pliocene deposit in France. Then Mr. Frank Calvert found traces of a man at the depth of 800 feet in the face of a cliff near the Dardanelles. Then Mr. Boyd Dawkins announced in a learned book that "pre-glacial" man had been discovered at the Victoria Cave in Yorkshire—a human fibula under the glacial clay [it turned out to be the bone of a bear]. Then Prof. Rutimeyer announced that "interglacial" man had been found in a glacial bed at Durnten in Switzerland. Then Dr. Abbot announced that "palæolithic" implements of glacial age had been found in New Jersey on the Delaware river. And, lastly, we have the astounding discovery of Prof. Whitney that granite mortars, beautifully cut, holding two quarts, have been found, with human bones, under two or three hundred feet of volcanic and other matter, in the heart of Table Mountain, California.

Now the stone circles, the peat-bogs, the shell-mounds, the lake-dwellings, have been silently abandoned as furnishing any evidence for the antiquity of man. Dr. Horner's ancient Egyptian potter is discredited. Dr. Dowler's red Indian excites only a smile. The human bones from Florida turned out not to have been found in a coral formation. Prof. Lessley's pliocene scratched bones are believed to have been gnawed by an extinct beaver. The palæolithic man of the caves, for whom an antiquity of 500,000 (nay, 1,000,000) years was claimed, is now, according to Prof. Winchell, only "more than 6,000 years old." The pre-glacial man of the Victoria cave is formally given up. The sharpened sticks found in the glacial clay at Durnten are given up. The Miocene man of the Dardanelles is given up. Nothing remains but Dr. Abbot's argillite implements from the glacial drift of the Delaware Valley, and Prof. Whitney's granite mortars from the auriferous gravels of California. We understand that in consequence of studies recently made, Dr. Abbot's New Jersey implements will soon be withdrawn. And if anybody believes with Prof. Whitney that man in California manufactured stone mortars and pestles and skillets with spouts in the Tertiary Age, all we have got to say is that he ought to be silenced.—*Central Presbyterian.*

Shipwrecked.

The steamship Central America, on a voyage from New York to San Francisco, sprung a leak in mid ocean. A vessel seeing her signal of distress, bore down towards her. Perceiving the danger to be imminent, the captain of the rescue ship spoke the Central America.

"What is amiss?"

"We are in bad repair and are going down. Lie by till morning," was the answer.

"Let me take your passengers on board now?" But as it was night the commander of the Central America did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied—"Lie by till morning."

Once again the captain of the rescue ship called, "You had better let me take them now."

"Lie by till morning," was sounded back through the trumpet.

About an hour and a half after her lights were missed, and though no sound was heard, the Central America had gone down, and all on board perished, because it was thought they could be saved better at another time.

How suggestive of the fate that may await those who persist in putting off the claims of the Gospel, Jesus cries: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas! the folly of those who answer, "Not now; wait; when I have a convenient season, I will call for thee."—*Morning.*

As omission of diet breedeth diseases, so of duties.

Girls on the Cars.

"Many parents," observes the Pittsburg (Pa.) *Commercial*, "must be entirely ignorant of the manner in which their daughters conduct themselves on railroad trains, or they would put a stop to their carryings on. The young miss who flirts with the brakeman on entering the car, stalks with a stately air toward her seat, drops into it as though she were faint from over-exertion, then stares at the passengers, throwing signs to such as she chooses to recognize, and on the first opportunity begins to giggle and chatter with some companion equally light-headed and frivolous—such a lady is in a fair way of encountering a wreck of some kind. She is inviting her own downfall. The girl who is modest and reserved in her demeanor—who is neither prudish on the one hand nor indecorously free on the other—who makes no effort to attract attention and encourages no advances in the way of love-making, will always be safe from annoyance and protect against scandal. It requires some strength of character on the part of young ladies to keep within the proper limits in regard to this matter, and if parents are not well assured that their daughters are strong enough to travel alone they should either place them under a guardian or withdraw them altogether from the trains."

Good Advice.—"My son," said an affectionate and experienced father to his son on the 21st anniversary of his birthday—"My son, you are about starting out in life for yourself. Let me give you this two-fold advice: First, marry young: second, never join a secret society." The parent spoke from experience. He had married early in life, and was happy in his family; he also belonged to several secret orders, and re-

ized their injurious tendencies. If he had added a third advice and said: "Always remain a faithful church member," the threefold fatherly council would have formed a model of instruction which all fathers would do well to impress upon their sons as they enter upon independent manhood, and which the sons would do well to follow as the best assurance of success in life.—*Church Messenger.*

Childrens' Corner.

I Will Not.

FOR THE BOYS.

I will not speak an angry word
To friends so kind and true;
But I will always try to keep
The Golden Rule in view.

I will not let my temper rise,
Should foes my ruin seek,
And I will think that Christ pronounced
A blessing on the meek.

I will not use the holy name
Of God my Maker—Friend—
With prayerless heart and careless words
The loving Christ offend.

I will not use the filthy weed
That boys so often think
Will make them men—I fear 'twill lead
To crave the drunkard's drink.

I will not speak a word untrue,
For honor, wealth, or fame.
I will not lie to raise myself
Or give another pain.

I will not break God's holy day—
The day divinely given
To rest my aching head and heart,
And point to rest in heaven.

I will not touch the drunkard's cup,
Though urged by friend and foe,
But will in every time and place
Return the answer, No.

I will not stop when I have said
That I will never take
The poisonous, burning, damning drink
That fiends of drunkards make.

But I will try with all my power
To lift the fallen up,
And save the poor degraded slave
Of the intoxicating cup.

So I will try to live each day
With noble aims in view,
And grow to be a sober man,
And honest, brave and true.

Markesan, Wis. S. A. Smith.

The Deacon's Story.

THE LEADING HAND.

Deacon Baker laid down his religious weekly, raised his "specs" until they rested on his shiny bald head, grasped firmly the arms of his Elder-Brewster arm-chair, crossed his legs, and looked meditatively into the fire.

Whenever Deacon Baker raised his "specs," assumed that position and said he had something to say, we knew it would be worth hearing.

The deacon's household was a primitive one; in it many of the old customs were preserved. There were old-fashioned chairs, settles, fire-places and occupations. There was nothing stilted or forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple piety that abounded there as we did the sunlight and the healthful air of the hills. Father had been there before us, and he owed much of his success in life to the wholesome teachings of the good deacon.

My brother Ben was quicker in perception than myself, and he always said the deacon was the same sort as other people, and that away back he possessed the same frailties and failings, only he had mastered them—compelled them to yield.

"I have heard people in prayer-meetings," said Ben, "tell about being 'monuments of God's saving grace,' 'brands plucked from the burning,' and all that. I don't put the deacon in that line, but am certain that some time, and in some places he has gone wrong."

I always tried to make out why Ben could think so, and always ended as I began—in wonder. The evening of which I write it all came out.

"I have just read a little circumstance," continued the deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell has never been in print.

"Fifty years ago come April I was fourteen years old. I remember the day, and more particularly the night, as 'twere an hour since. I see my old home, as 'twere before me now—the sloping roof, the big flat stone at the door, the maple trees, the orchard, the well-sweep; I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said—they have always sounded in my years, more or less, coming back from the past as the echo from the hills; 'The world is wide,' I said, 'and I mean to try it; I will go where I can do as I like, where I can be my own master.'

"Poor fool that I was! I left a pleasant home, a dear mother and a good father—ran away. My only stock in life was a defiant will and purpose to do as I had a mind. I had rebelled because my father insisted on my obeying him without question. I found other things wide beside the world. I found there was a great difference between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight of each other as in our country on the one side and China on the other. I found it was one thing to plan what I would do, and another to do it.

"I have often heard people say that I was good because I was born so—that 'twere the natur' of things. I am not one of them sort that call themselves 'vile worms of the dust;' I trust I have attained some measure of grace, and I have got it by hard discipline. I would like to tell all my life from fourteen to seventeen years, but there is no time to-night, and there is this particular circumstance I want to dwell on.

"I can't say I had no principle at seventeen years old; but I can say the good in me was about all cover'd up. I have often thought of myself then as a piece of rich ground run over with weeds. My plans were how to deceive my employers, how to get the most for the least, and to get square with the world because I had set myself against it. My mother had forgiven me for running away, and had gone to heaven; my father had brought home a new wife, who had no call for me, and there seemed no hand to call me back. And this is what struck me so forcible in that piece in the paper; that there is a leading hand in Providence; that it is ever stretched out and above us; that its grip is often loose—that it lets one go and go, as 'twere—but at last it reaches out and snatches one back—as I would snatch you from the edge of the falls—and flings him upon a height from which he can never more descend.

"I was seventeen years old when the hand reached me. I had about reached bottom; I had contemplated, but thank God, not committed crime. I had planned with two companions to rob my employer. We had engaged passage on an East Indiaman to sail at break of day; when the robbery would be discovered we would be on the high seas. In them days there was no telegraph to get ahead of us, and we had no fear of getting caught. I was to remain in the store, secreted among some old boxes; at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night; it was dark, and outside it was still; inside there was noise enough. I could hear my heart beat taps on the door; the blood forced into my head with a whizzing sound; there was strange, unnatural whispers in my ears, and I could have sworn I heard the clanks of chains, and the opening and closing of prison doors. My own breath became painfully audible, and was fanned back into my face like a hot flame. I could endure darkness no longer; I crept out from the boxes; I groped about until I found a candle; I lit it, and seeing a piece of written paper I took it up and read it. It seemed to me then like the handwriting on the wall. Some time I will show it to you; I have laid it away. This is what was written:

"'It may be thou art on the verge of ruin; if so, turn back; from a sinful purpose it is never too late to retreat. The path of evil thou hast well trodden; forsake it; disused, the grass will grow upon it; thou wilt perceive it no more.'

"Some would say it was chance laid that paper in my way; I tell you, boys, it was the hand of Providence grasped me and flung me clean out of my wicked ways. I kept guard in that store all night; my comrades seeing the light, thought I was caught and would tell on 'em, and so they shipped on the East Indiaman, and in the morning were far away. With all my bad surroundings gone, I began, as 'twere, a new life.

"I have heard it said, 'The sins of youth became the smarts of old age.' That may all be; but the sting is taken out of my smarts; I have bound up my bad days like a book fastened with clasps, and I seldom open, for I hold what God has forgiven man may forget. But that little piece in the paper brought it all back to my mind as clear as noonday."

"Deacon Baker," said brother Ben, grasping the old man's hand, "I knew it—I knew you had fought with temptation and beat it."

"Did you ever," said I, "hear from your companions?"

"Yes; there was a missionary aboard the ship; through him the Lord caught hold of them. One stayed out in India, and I've heard he did a great deal of good there; the other one became master of a full-rigged ship, and went down on her, standing by his duty like a man, refusing to get into the last boat, because he was one too many. O boys, I often think of them old days at home before I had ran away. I can never make out what possessed me to do as I did, and turn my back on them that loved me. I tell you it's an awful thing to go out into the world from the home that has held you so long and so tenderly, without a leave-taking and a God-bless you."

"Boys," said the deacon, when he bade us good night, "I hope you will never have to be pulled back with the force I was, and never forget there is above you a leading hand."—*N. Y. Observer.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church, Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$245 27
Eli Tapley	152 74
C. C. Foote	25 00

—D. L. Moody, the evangelist, has issued a call for a convention for prayer, to be held at Northfield, Mass., from September 1 to 10. Accommodations are to be provided for all who attend, and he desires all who purpose attending to send their names in not later than Aug. 20. All letters should be addressed to Mr. Moody, Northfield, Mass.

—It is said that Rev. George F. Pentecost has purchased an old farm house and grounds at Northfield, Mass., about half a mile from Mr. Moody's and the two evangelists whose souls are knit together see each other every day.

—On Sabbath last Prof. C. A. Blanchard visited Streator, Ill., and spoke to the Independent church which he aided in organizing two or three years since, and by whom he is yet held in much esteem. Rev. Geo. W. Bainum is the present pastor.

—A very interesting religious work is going on among the railroad men and their families in this city. It is only some two years since some of the prominent railway officials and the Young Men's Christian Association began a religious meeting in a small way in one of the buildings of the Northwestern road. There are now three meetings held every Sabbath for the men and a weekly prayer meeting where wives and mothers gather to pray for relatives away on the road. There is also much work being done in a private way. Last week an engineer having to lay off on account of an injury in his hand, spent his whole time for days visiting the men and conversing with them on religion. About the Northwestern car shops is a large community almost destitute of religious privileges outside of this work.

From the South.

Columbus, Miss., Aug. 1, '80.

Editor Cynosure:—On the 25th of July, I preached and administered the sacrament at New Ruhamah church in Monroe county, Miss. There were six inquirers, some of whom I was glad to hear professed religion during the continuance of the meeting after I left. Tracts were gladly received in Monroe. I usually distribute them wherever I go, and find many eager to read them. At a colored school where I disposed of a considerable number, the pupils crowded around me shouting, "Give me the one for the boys!" and when my supply was out said, "I do wish he had one for me!"

The Anti-masonic movement is gaining increased atten ion here. Some earnestly advise me to go on in my opposition to Masonry and others beg me to stop. The Lord is surely working for its overthrow. Let us be co-workers with Him. I am glad to see the call for the Seceders' Convention and Lecturers' Institute and am sorry I cannot go. My heart and prayers will be there, and I trust the Spirit of the living God will be there in great power.

E. Tapley.

Lutheran.

At the meeting of the Augustana Synod in June, 1879, it was discovered that an indebtedness of $19,000 was resting upon the College and Seminary at Rock Island, Ill. It was then resolved to divide the amount among the several Conferences of the Synod and in that way try to free the institution from debt. Up to May 1, 1880, $13,516 had been paid in to the treasurer. The Illinois Conference has raised $7,500 of this debt beside contributing $2,000 to current expenses. The congregations of this Synod located in Kansas have for the last three years sent a car-load of flour to the College each year, as a thank-offering to God for deliverance from the grasshopper plague. Through the favor of the railroads the expense of transportation has been only about $25 a car.

The Swedes in Iowa and Illinois have, during the last college year, sent in about 2,000 lbs. of good butter for the institution. Some families have been known to borrow butter from their neighbors, when they had none for their own tables, that they might add their share to the general contribution. The Augustana Synod is composed of Swedish churches and is stalwart against the lodge.

United Brethren in Christ.

—Union Biblical Seminary begins its next academical year on the first Wednesday in September. The seminary has just suffered the loss of one of the professors, Rev. Geo. Keister, who died last week at his home in Dayton.

—The brethren in Dayton have lately met another severe loss in the death of Rev. S. Vonnieda, who has for many years been connected with the missionary and publishing interests of the church.

—Bishop Wright has authorized the change of the time of Osage conference, Kansas, from November 4th to 5th. This is to give the brethren all an opportunity to vote for the temperance constitution of the State.

—The *Young Reformer* of Chambersburg, Pa., has a condensed history of the difficulties out of which grew the prosperous body known as the King Street church. The action of Bishop Glossbrenner, the presiding officer in the conference, as stated in this article, is beyond all question blamable, and should bring him to answer at the bar of the church. Rules of common fairness and decency, as well as of the church, were utterly disregarded, and men ejected from official position and fellowship without trial or charges, except that they wished to maintain the rule of the church against a rank nullifier, whose actions are a strong evidence of rank hypocrisy. Certainly, if such dishonor is allowed upon the name of the church, and acts of such injustice as here represented are neither rebuked or punished, while they may gain in numbers and wealth, yet the Brethren churches as a denomination are spiritually declining. Let the good men whom God has called to work in that denomination cry to him for deliverance from the hand of the great adversary, and if the severity of our language is questioned let them read the *Reformer* for July.

Baptist.

Rev. A. R. Medbury, whose condemnation of the lodge in a paper before the conference of Baptist churches in Wisconsin, two years ago, was the subject of some debate because of the emasculated copies that got into circulation, has been for a year preaching in Rockford, Ill. He has just been called to be superintendent of missions in Wisconsin and has removed to Milwaukee.

—Rev. A. P. Graves, the evangelist, who for Christ's sake abandoned the lodge, has been attending the meetings at Clear Lake camp grounds, Iowa. He expects to go to Europe next year.

—Bro. H. C. Leland, an earnest and true-hearted young pastor from Grinnell, also attended the Clear Lake meeting and spoke.

—Dr. J. D. Fulton, of the Peoples' church at the Rink, Brooklyn, is visiting Chicago. He preached last Sabbath in Fourth Baptist church, and the Sabbath before in Second church, with his accustomed energy and fire. In a late notice of his Brooklyn work, he says: "The Rink cost originally $127,000. It was bought for $50,000. We have paid over $8,000 besides our running expenses, for fitting it up, and now owe $34,000.

"On Sabbath morning, July 25, we shall have reached the anniversary day when the announcement was made of the purpose to take the Rink for a Peoples' church. A place given up to drinking and debauchery has been changed into a sanctuary of God. Property has been increased in value, rents in the neighborhood have improved, a large number have been saved, homes wrecked have been restored, intemperance has decreased, and good order has been obtained.

"Our location for a Peoples' church could not well be improved. The building, built of brick, 200 feet in length and 132 feet in breadth, furnishes ample accommodations for Sabbath school and church work, while our main audience room, capable of seating 6,000 people, offers a Sabbath home to the multitudes thronging this great world center, which in capacity and convenience is not surpassed. It ought to be free from debt. May we not hope to receive a contribution which shall attest your interest in a work which glorifies God and helps man?"

Congregational.

—Rev. J. W. Cowan of the church in Norwich, O., a former student of Wheaton and Oberlin, spent a few days last week at Wheaton with his relative, Prof. O. F. Lumry. He is on his way to Kansas, where he will rusticate for a few weeks with a farmer brother.

—Dr. Leonard Bacon says of unemployed ministers, "I hold that the minister who is not the pastor of a church is, in the Congregational theory, only a brother." It is not to be understood from this remark that Dr. Bacon would preclude the Bible theory that he is "only a brother" always, but one to whom his brethren have given a special work.

—Miss Mary Dascomb, of Oberlin, who left missionary labor in Brazil a few years ago that she might be nearer her parents, Prof. and Mrs. Dascomb, in their last days, and who has since been teaching in Wellesley College, is to return soon to her former field of missionary work.

Masonic Religion.

—Grace Episcopal church is to be thrown open to the Freemasons conclave in this city next Lord's day for a celebration of their "strange" rites. Clinton Locke, the rector, is a Knight Templar, and will assist in the ceremonies.

—A strange sight was recently presented in Russia, in the observance of a heathen rite which it was hoped would stay the cattle plague. The ceremony consists in turning a furrow around the district or village to be protected, and is described as follows: At midnight three young women draw a plow, preceded by a young girl carrying a holy image, an old woman throwing sand right and left, and another sprinkling the soil with tar. Behind the plow follows a bevy of girls and women, who beat on tin cans and every sort of household utensil calculated to add to the awful din.

General.

The very interesting and hopefully significant work in Russia, inaugurated by Lord Radstock and continued by M. Pashkoff and others, has been stopped by the government. These meetings, though held in private houses, were very largely attended, and during the past winter were held several times a week with preaching on Sunday evening. The services were simple and unpretending, quite free from excitement and sensational influences. Among the congregation were peasants, and members of princely families, army officers, students of the Ecclesiastical Academy, and now and again a priest of the Orthodox church.

—Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army, have been taught to read the Gospel of John, and that 5,000 young men know that Gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts.

—From an account kept by Rowland Hill, it appears that up to June 10, 1863, he had preached 22,291 times. It may, therefore, be fairly concluded, that up to the close of his long ministry of sixty-six years, he had preached at least 23,000 sermons, being an average of nearly 350 every year. Many of these discourses were delivered in streets and fields. In reference to these services, Mr. Hill has said that, as far as he has ascertained, more souls were converted under those sermons than under any others that he preached. Other eminent ministers of the Eospel have been equally indefatigable. Whitefield, it appears, in thirty-four years preached 18,000 sermons; and John Wesley, who lived to about the same age as Mr. Hill, delivered 40,560.

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Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Mr. Needles of the *American Freeman*, wishes to be excused from acting on the National Committee of the American party, and suggests A. W. Geeslin of Avalon, in his place.

—The loyal voters of Gibson county, Indiana, have issued an address to the people setting forth in earnest logic, the reasons for supporting the principles and candidates of the American party which head the paper. This is a good suggestion for other counties.

From a Supporter of Birney.

SOLSBERY, Ind.

EDITOR CYNOSURE.—I see the Anti-masons are sending in their cards, giving their views and wishes in regard to an Anti-masonic ticket. I have always acted with the reformers of all moral questions, casting my first Presidential vote for Jas. G. Birney. Well do I recollect the calumny heaped upon us at that time, but we got just what we asked for. This encourages me while working in this great moral reform. I believe God will own and bless the labors of his servants, and work through them to the pulling down of this giant evil. In order to be consistent we must have a ticket of our own to vote, and work for it. I cannot vote for lodge men any longer. I am well pleased with the ticket and have no suggestion to make.

J. W. LAW.

An Important Item.

The undersigned wishes to get a list of all newspapers and journals which are favorable to the Anti-masonic reform; also a list of all papers which are not unfavorable, and a list of all papers which are not under control of men belonging to secret societies. The earnest co-operation of every opponent of lodgery is solicited, that the lists in question may be made as full and perfect as possible, and completed at the earliest practicable moment.

There are many thousands of voters who would be glad to vote our ticket, who do not even know that such a ticket is in the field, as the great majority of political papers have failed to publish the American platform and have avoided all allusion to the letter of acceptance from Gen. Phelps. Still, in several places the cry for Phelps and Pomeroy and progress is having an influence for good, and by a wise use of the press of the country between now and 1884 our reform may be materially promoted, even to the extent of enabling us in that year to triumphantly elect the President of the United States. D. B. TURNEY,

Pres. W. Va. State Ass'n.
Petroleum, W. Va.

What is the Question?

The real question for us to consider is, not whether Generals Garfield and Hancock are Freemasons, but whether they are *Anti-masons*. To be in office during the last twenty years, and at the same time remain silent on the knaveries of Freemasonry, is itself a crime against the Republic.

We can never effect a reform through the candidates of either the Republicans or Democrats; nor can the Republic be sustained by the antagonism between them.

The abolition of slavery was the work, first, of God; and second, of the American people. For the Republicans to claim the merit of that work, and to demand two thousand millions of dollars for doing it, is an outrage both moral and political that can never result to the benefit of the country. One thousand millions of national debt, and one thousand millions of bankruptcy may justly be attributed to Republican inefficiency.

The Masonic lodge is the real party in power. It holds the offices and the patronage of the government. Whoever votes against it votes against both Republicans and Democrats, and scores one as an anti-corruptionist. NEW PARTY.

Be not Deceived.

Because a candidate is not a Mason, let us not suppose that he is a proper person for Anti-masons to vote. I find that men who are not Masons are often more easily made the dupes of the lodge than its own members. When I put the truth to Masons, they know it is the truth, but when I speak to those who have never been cable-towed, they are apt to ask their Masonic friends if what I say can be relied upon. They are thus led to regard me as a fanatic or a lunatic. I do not think we can expect much from a candidate who is simply not a Mason. He may easily be influenced by Masons, and thus become our bitterest enemy. We want to know whether the candidates are Anti-masons, and if they are not, we need not expect much from them. J. T. MICHAEL.

Phillipsburg, N. J.

News of the Week.

—An observing writer at Niagara Falls says that within twenty-five years more than sixty persons have gone over the falls. Last summer seven went over, four on the American side and three on the Canadian.

—The toy pistol and its cardboard cartridge were the cause of injuries to 157 boys in Philadelphia on the 4th and 5th of July. Fourteen have died of tetanus. As inquests were held on only six of the fourteen cases, it is presumed that the deaths will aggregate fully a score.

—The oldest person in New York, as revealed by the census, is a colored man in Thompson street, who answers to 118 years. The woman with the most children lives in the vicinity of Houston and Lewis streets, and has 22 girls.

—Mr. James Clephane, now living in Washington, D. C., at the age of 90 years, and the oldest resident of the capital, assisted as compositor in setting up the first editions of Waverley, and also read proof with Sir Walter Scott. He came to this country in 1817, and was for mony years employed on the *National Intelligencer*. As a member of the Washington Artillery he helped to fire the salute on the occasion of Lafayette's last departure from the United States.

—Dr. Tanner finished his forty days' fast with much difficulty on Saturday noon. He immediately began to drink milk and eat watermelon, and though under a doctor's care persists in having his own way about eating what he wants. He gained eight and one-half pounds before Monday and is doing well.

—Mr. Leonard W. Volk, the well known sculptor, has finished his first bronze bas-relief for the Douglas monument. It represents an Indian scene, the American aborigines, and is a fine piece of artistic workmanship. Mr. Volk has just completed the model of the "Pioneer Farmer," another bas-relief for the same monument, and this will be sent to the foundry in Pennsylvania to be cast next week. There are to be four of these bas-reliefs, representing "American Aboriginees," "The Pioneer Farmer," "Trade and Commerce," and "Education." The last two are yet to be modeled, and Mr. Volk's work on the Douglas monument, which is the masterpiece in his successful career as a sculptor, will be finished.

—In Indiana a secret lodge, the "Knights of Columbia," an association of laboring men of all parties, has been formed to advance the election of Albert G. Porter for governor over all other candidates.

—Commissioner Raum officially informs the Secretary of the Treasury that during the past fiscal year $123,981,916 in internal revenue taxes has been collected, and the entire sum paid into the Treasury.

—Mr. Plimsoll, well known for his efforts to secure an honest inspection of British shipping, was defeated last week at the Liverpool election for Parliament.

—The decree for the mobilization of the Greek army was issued Monday. It authorizes the increase of the army to such proportions as circumstances may require, which will admit of putting every able-bodied Greek into the ranks.

—At Dijon, St. Etienne and Avignon in France, the Jesuits announce the reopening of their colleges after vacation. This announcement is a challenge which the government will meet by repeating the law of 1850, which the *Republique Francaise* declares made the surveillance of the Jesuit illusory, gave superior instructions into their hands, and encouraged a faction hostile to the nation.

—The defeat of Gen. Barrows by the Afghans under Ayoob Khan, is not so bad as first reported. The British army was broken up, but straggled into Candahar suffering heavily in killed and wounded. The Afghans did not follow. There is great activity both in India and in England in pushing forward reinforcements. Besides the troops now under marching orders, six battalions of infantry and three batteries of artillery are to be dispatched for the seat of hostilities by the Suez Canal. These movements disclose the gravity of the situation, and how all-important it is felt by the British Government to put forward every effort to retrieve the late reverses and to recover its position.

—President Hayes will go to the Pacific coast about September 1st. Generals Sherman, McCook and others will accompany him.

—Gen. W. O. Butler, at one time commander-in-chief of our army in the Mexican war, and candidate for Vice-President on the ticket with Lewis Cass, died at Carrollton, Ky., last Friday.

—Jay Gould has a monster scheme whereby he hopes to compete with the Northern Pacific road. He intends to extend all his own lines as far as Puget Sound. The new road is to pass within twenty miles of Fort Laramie and proceed to Fort McKinnie. The line will then extend west through the Big Horn country to the Yellowstone Park. Gould hopes to make the road a paying one by extending it to the National Park. He believes that there will be travel enough to make the line pay from the start. No route has been laid out from the park, though it is understood that it will run south of the Bitter Root mountains along the Snake river valley. Gould is doing his utmost to push the enterprise, and expects to have the first 100 miles ready by Jan. 1, 1881.

—The pastor of the First Presbyterian church of Cleveland, having accepted a position in the American Board of Foreign Missions, the church sent a call to Arthur Mitchell, for some years pastor of the First Presbyterian church of this city, and he has accepted.

Home and Farm.

PERSEVERENCE WITH THE DROWNED.—In a recent communication to the French Academy, Professor Fort asserts that he was enabled to restore to life a child three years old, by practicing artificial respiration on it four hours, commencing three and one-half hours after apparent death. He mentioned also a case in which Dr. Feurnol, of Billancourt, re-animated in July, 1878, an apparently drowned person by four hours of artificial respiration, begun one hour after the patient was taken from the water. At this season, when cases of drowning are apt to be frequent, the possible benefit that may come from a persevering effort to revive victims of drowning should encourage friends not to despair of their resuscitation, even after several hours of seemingly fruitless labor.—*Scientific American.*

A CURE FOR LOCKJAW.—At the regular monthly meeting of the Cumberland County Medical Society, Dr. Lucian Ingalls, of Falmouth, read a paper on Traumatic Tetanus (lockjaw), detailing a case which occurred in his practice last summer. The treatment of this serious disease has heretofore been unsatisfactory, but by a persistent and systematic course of medicine the Doctor accomplished a cure. By the use of large doses of chloral and phyostigma venenosum (Calabar bean) he had been able to relieve the distressing symptoms entirely, and permanently. The paper, which was discussed by Drs. Hersom, Thayer, Small, Brooks, Banks, and Shannon, will probably be published in some medical journal.

DEATH TO CHINCH BUGS.—Jos. Steinberg, of Putnam Township, called on us last Saturday, and gave us his method of saving his corn from the chinch bug. He says he plows a deep furrow around his wheat, before it is ready to cut, and when the wheat is harvested, the bugs, in leaving the wheat, go into the furrow. He then hitches a horse to a log of wood, arranging it so that the horse will not walk in the furrow. The log pulverizes the dirt in the furrow, so that the bugs cannot climb out, and they die of starvation and exposure to the heat of the sun.—*Garnett Plaindealer.*

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No. 3		81
Rejected		63
Winter	87	96
Corn—No. 2		35½
Rejected		34½
Oats—No. 2	23	24¾
Rye—No. 2		66
Bran per ton		9 50
Flour—Winter	5 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	6 00	8 00
Mess Beef	8 25	9 00
Tallow		5½
Lard per cwt		7 80
Mess pork, per brl		15 80
Butter medium to best	15	26
Cheese	6	11
Beans	75	1 45
Eggs		12½
Potatoes, per brl	1 25	1 50
Seeds—Timothy	2 00	2 27
Clover		4 20
Flax		1 15
Broom corn	3	6½
Hides—Green to dry flint	9¼	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVESTOCK—Cattlechoice	4 40	4 75
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Notices.

WISCONSIN.

Wisconsin State Association, auxiliary to the N. C. A., will be held September 1st and 2nd in the Baptist church of Spring Prairie, Walworth county, Wis., beginning at 10 A. M. It is expected all the friends who can will come, among them lecturers J. P. Stoddard and J. F. Browne; also that Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, will be present and work the first and third degrees of Masonry. Conveyance to and from the railroad and entertainment free. Those coming by rail from the west will stop at Springfield; teams will be there August 31st at 4 P. M. and September 1st at 7 A. M. Those coming from the east will stop at Lyons; teams will be there August 31st at 9 P. M. and September 1st at 9 A. M.

M. R. BRITTEN,
J. L. BARLOW,
For Ex. Com.

Topics of the Time.

The Syracuse protest against the heathen ceremony of the lodge over the corner-stone of the new public building of Onondaga county, New York, was a brave and able proceeding, but it was made to *Freemasons.* Already, it seems, the Masonic date had been cut in the stone, and the Masonic location in the northeast corner (Remember the ceremony of the northeast corner in the initiation.) selected, though in a comparatively remote part of the building. Through the energy of Bro. Stratton of the *Wesleyan*, the lodge date was chiseled off, but the Masonic committee refused to acknowledge Christ in the use of the letters "A. D.," and cut simply the number of the year "1880." Bro. Stratton also appealed to the public in a very able letter against the lodge desecration through the daily press of Syracuse.

The letter of the president of the French National Assembly, and the Republican leader in that nation today, noticed in our news column, is of the deepest significance. That such men regard the French nation in humiliation so long the Alsatian provinces remain in the power of Germany, is a continual threat to the peace of Europe. The severing of these provinces from France is considered a stroke of political management on the part of Bismarck by which the German States would be more easily induced to maintain the confederation known as the German Empire. He knew that France would be a restive neighbor so long as another flag waved over Alsace-Lorraine, and under this perpetual menace the union of Germany would be easily maintained. The immense recuperative energy of France is a surprise to the German Chancellor, who sees in her rising power a probability of having to resume a conflict which he had hoped to post-post till another generation.

Last week reference was made to an injunction sued out by the "Sublime Princes" of the thirty-second degree of Masonry to prevent certain persons from conferring degrees to the thirty-second and taking pay therefor. Another judge heard a motion to dissolve this injunction on Tuesday last. He decided that nothing had been shown which could prevent the defendants, who were colored men, from conferring the degrees, but a claim for damages might be made against them; and he accordingly dissolved the injunction. It would be a matter of some interest to have a suit for damages begun between these orders. It would present an opportunity for some able and honest lawyer to get upon record some facts respecting the higher degree which would surprise the indifferent public.

As we go to press the prospects for the convention and institute at Carpenter Hall in this city, are hourly brightening. The responses of friends to meet the expenses have been generous; and of those who intend to be present, encouraging. Prof. Payne, Elder Barlow, brethren Butler, of Missouri, and Hinman have reported themselves, and some of them are ready for work on the streets with tracts. The plan of the meeting will be largely an exposition and explanation of the different degrees up to the Royal Arch, Bible study on the relations of true and false worships, several lectures, daily conference and prayer, a declaration signed by the seceders, and possibly the public exposition of two degrees in some large central hall. It is most hopeful and cheering to know from wide correspondence that this meeting will be remembered daily during its continuance before the throne of God.

General Weaver, the Greenback candidate, went to the South with great expectations. They were soon dissipated and he came farther north. Mr. Randall, a speaker for the same platform, who has been campaigning in Mississippi and Alabama, has been served after the same style as the hated "carpet-baggers," and has been obliged to leave the country under the threats of violence. He finds the South solid, unconquered, defiant and fierce for the supremacy. These experiences are most powerful arguments against the continuance of lodge rule in politics at the North.

—The leader of the Sabbath-school teachers' meeting on Saturday in lower Farwell Hall, made particular mention in his remark on the lesson for next day, of the second victory gained by Abraham over the temptation of the King of Sodom. The latter represented the children of this world seeking an alliance with or an influence over the children of faith. He compared the temptation of Sodom to the great Masonic affair which would be beckoning the Christian churches to an unholy alliance this week, but it would be only to a union with the pomp and vain glory of this world. He urged the teachers to make an earnest application of this truth in their instructions.

—A correspondent at St. Petersburg says: "Telegraphic reports received at the ministry of the interior, from the governors of forty-nine provinces, show that the harvest through Russia is poor."

THE GRAND PROCESSION.

BY ALEXANDER THOMSON.

Loud sound the brazen trumpets all, and loud the clanging bells,
And from the farthest streets and wards came forth the city swells.
Forth from their fetid cellars dark—and vilest city slums,
With serious face of solemn length, each rib-boned Falstaff comes.
Each with a sounding title graced, these men of high degrees
Have badges on their gallant breasts, and banners on the breeze.
And forth the city sharpers pour as 'twere their gala day;
For well they know the lodgemen's feasts, as buzzards know their prey.

What reck they of the gaudy show, what care for fife or drum?
The brothel is their chief delight, their inspiration, rum.
And well they know the hidden craft, when e'er it comes abroad,
Has Epicurus patron-saint, and Bacchus as its god.
But not alone the sharpers and the bummers swell the tide—
Forth comes the Knightly merchant in the trappings of his pride;
And forth the glib-mouthed lawyer comes, at least a Royal Arch,
And solemn march the chaplains all, in ribbons and in starch.

What means this grand procession, say? What means those clanging bells?
Why all this mighty multitude of loafers, knaves, and swells?
Why do the busy artisans stand idle as they pass;
And why the eager school-boy now play truant from his class?
Why do the very kitchen-maids forsake their tasks awhile,
To greet the grand procession with the blessing of their smile?
And why the high-bred lady now in graceful freedom stand,
And shake her snowy cambric forth at yonder moving band?

Why are the streets bedecked with flowers, and floral arches placed
Along the line of their approach, with curious mottoes graced?
What means this moving multitude, this pomp and proud array,—
Does some chief ride in all his pride along our streets to-day?

Ah! stranger, never warrior had ovation such as this,
No pope—whose very toes the good cross the wide seas to kiss;
Yon is the spirit of the Lodge, come from its midnight lair,
To claim the homage of the throng, and show its bunting fair.

And from the dust-grimed scavenger that toils upon the street,
To him who sits in dignity upon the judge's seat,
There scarce is one in all the land who does not surely know
The Lodge has power to lift him up, and power to lay him low.

This power that moves in darkness, like the pestilence in the air,
Is everywhere omnipotent, and present everywhere.
And if the God of nations does not raise him up a host,
The freedom that our fathers won shall be forever lost.

If thou couldst empty thyself of all created things, Jesus would willingly dwell with thee.

THOU oughtest to leave thy beloved for the Beloved; for Jesus will be loved alone above all things.

Who are the Fanatics?

BY PROF. J. R. W. SLOANE, D.D..

I observe in more than one semi-religious journal an expression of a very strong conviction that the persons who are opposing "Freemasonry" are about the craziest lunatics that are at present to be found outside, or perhaps inside of the asylum. Not that Masonry is a good at all—oh, no! of course not—on the contrary they consider it folly and mummery, and they take no stock in it, nevertheless only fanatics of a hopeless type would think of entering upon a crusade for its overthrow.

This charge comes home very severely to some of us, and we rub our heads and try to collect our thoughts, and endeavor to determine whether we are really sane or not. Some of us who took a small part in the anti-slavery movement, were accustomed to hear this charged upon us with terrible iteration a few years ago; but to the best of our knowledge we have not been called crazy or fools by any sane individual north of Mason and Dixon's line, since the proclamation of emancipation was issued. It seems the fit is on us again, however, and we will have to bear this terrible charge with all the courage possible until we can arrive at some decision on the point.

The following we suppose to be facts:

1. Masonry is a system, that as Burns says about some books, "are lies frae end to end." It is not ancient. Solomon was not a Mason, nor St. John, nor any body prior to the year 1717. And yet thousands are duped into believing the contrary, and the system itself lies when it appropriates to itself the title "ancient."

2. Entrance to the lodges of this system of "lying vanities" is through a series of oaths or imprecations, in which the person pledges himself to secrecy, under exposure to certain punishments, of which John Quincy Adams said that, if inflicted, the man would be cut up as no decent butcher would cut up a hog.

3. This system has a ritual which is a mixture of heathen and Christian rites thrown together without any consistency, the heathen element overwhelmingly predominant, and some of its symbols, at least, taken from the polluted and polluting rites of the heathen worship.

4. It is professing a religion of works. It knows no Christ. It's prayers are not in his name; or if professing Christians in the lodges, and there are many such there—the more's the pity—use the name of Christ, it is merely by sufferance, for there is no place for our Redeemer in the lodge. Thousands are made to believe that if they live up to the precepts of Masonry, that they will enter heaven at last, although it is as certain as the Word of God can make it that no one will ever reach heaven save through the mediation of the Lord Jesus Christ.

5. One may find Masons any day who declare that they prefer the lodge to the church, and that if they must abandon one or the other it will be the latter.

6. There are many who will tell you that they wish no better religion than Masonry, and no better church than the lodge, and thus go down to death with this lie in their right hands.

7. These, and other considerations too numerous to recount, have led some of the purest churches in the land to exclude Masons from their fellowship, and thus hold themselves aloof from this "unfruitful work of darkness," while thousands who have been unwittingly entangled, have been compelled by conscience to come out of the lodge and expose and denounce it.

No, we are not mad, most noble editors. We understand Masonry, and we understand you quite as well. We are well aware that if Anti-masonry were as popular as it once was, you would be in our ranks, and that if you were sure of gaining as many subscribers by denouncing Masonry as your are now certain of losing by such a course, you would exhaust the language in your condemnation of this system, which you know, as well as we, to be false, delusive and abominably wicked.

Of all the class of time-servers, the men who bow "the supple hinges of the pliant knee that thrift may follow fawning," the most contemptible are the men who stand in pulpits or hold the editor's pen. Gentlemen, if you are afraid to utter your sentiments against this iniquity, decency demands that you at at least, keep silent.

How they call up—these epithets—recollections of the former days! "I am as much opposed to slavery as any body, but"—ah, yes! "but the Abolitionists are such fanatics, in fact, crazy!" Indeed to those of us who are out of our teens, there is something inexpressibly ludicrous in the repetition of this old howl. It sounds feeble and puppyish to those who once heard the genuine baying of the blood-hounds of the slave power.

Meantime we propose to go forward in the exposition of Masonry as God gives us ability and opportunity, leaving it to time and the judgment day to decide against which side the charge of folly and lunacy lies.

Theological Seminary, Allegheny City.

If Great Britain had sought to establish such a mummery among us as Knight Templarism, there would have been a ten fold-stronger reason for our Revolutionary war! The tea tax vanishes into insignificance when compared with this self-imposed delusive tax for the Knight Templar religious display "to be seen of men" for which we are already taxed to the value of the use of two hundred and fifty tnousand dollars worth of United States property as a beginning. But where will be the ending?

Imperfect Consecration.

BY H. H. HINMAN.

"*In this thing the Lord pardon thy servant.*"—*2 Kings 5: 18.*

Naaman had been healed of a terrible malady. He was convinced that Jehovah had healed him. He was truly gratified, and willing to bestow a great reward. He was determined henceforth to worship him only, and to take some of the earth of Israel to make an altar. So far he seems to have been sincere, but his subsequent request shows that his conversion was incomplete.

What he would not do:

1st. He would not resign his command of the Syrian army. He knew that Syria had continual wars with Israel, and that he might be called on at any time to wage war against the Lord's people and against Jehovah. He knew that the wars of the heathen were selfish, cruel, and in the interest of heathenism. He ought at once to have given up his command.

2d. He did not propose to leave his king and his people and cast in his lot with the people of God. It was highly improbable that he would or could maintain a consistent life while surrounded with heathenism. He did not propose to be a missionary. He only contemplated a silent and secret worship. His practical influence would still be on the side of heathenism. It was due to the Lord's people, it was to himself, to his king, to his own people, and especially it was due to Jehovah, that he should have at once identified himself with the true worship, as a disciple of Jehovah. He should have at once come out from heathenism and lifted up his voice against it.

3d. He did not propose to absent himself from heathen temples, and the forms of heathen worship. True he accepted these forms with an inward reservation. He was not heartily a heathen. He knew that Jehovah was the true God, but when his master bowed in the house of Rimmon, he would bow for politeness sake. He did not wish to do anything rude, and he doubtless truly thought that the Lord would pardon such seeming conformity to the worship of idols.

What right had he in a heathen temple? What right had he to be in intimate association with heathens? If he was not sincere in bowing down he was a hypocrite. If he was sincere he was an idolator. He had no right to think that Jehovah would pardon a deliberate act of moral cowardice and wicked conformity to the grossest idolatry.

The sin of Naaman is the sin of great multitudes of professed Christians. They believe in Christianity and desire to be the Lord's but they *will not come out from the world and be separate.* The fear of man is more than the fear of the Lord. When their master (fashion) bows down in the house of Rimmon, they always bow down. They think it would be rude to do otherwise. They are willing to follow the Lord in all popular and pleasant paths, but they are not willing to follow him to the crucifixion, bearing his cross. They forget that Jesus said, "He that taketh not his cross and followeth after me cannot be my disciple." The dance, the lodge, and kindred forms of iniquity owe their continued existence to such people as these. They fear to displease the world, but are not afraid to dishonor Christ; and yet they talk of hispardon. Truly of such the prophet wrote, "He feedeth on ashes. A deceived heart has turned him aside so that he cannot deliver his soul and say, is there not a lie in my right hand?—Is. 44: 20.

Odd fellow Charity Illustrated.

BY JONATHAN W. MOSS.

An Odd-fellow near Cameron, told me, some time since, that the prime object of their charitable order is to conceal their good deeds. No doubt the coffin-scared brethren have made very strenuous exertions to keep the outside world from finding out what nice men they are; yet a few of their notable acts of brotherly love have managed to leak out. I propose in this article to give a few of them.

THE CASE OF ALLEN GRIMES.

Allen Grimes, the son of a well-to-do farmer of Aleppo township, Greene county, Pa., was not the worst of Odd-fellows, but had his weaknesses. He somehow managed to worry down a few swallows too much of fire-water, became unmanageable, and stoned a school-house where a literary society had convened, breaking the window-shutters, glass, etc., scaring the ladies badly, and the boys somewhat.

A warrant was issued for his apprehension, but it was not put into the hands of the constable of Aleppo township to serve, where the crime was committed, but influences were exerted by which it was put into the hands of the constable of the adjoining township of Richhill, a zealous brother Odd-fellow. Mr. Kent the constable, started in pursuit, and though Allen was not invisible to his neighbors, Kent could not find him. The constable affected to tear around after him a day or two, always striking out in a direction the opposite to that which Allen would be going at the time.

The excitement gradually wore off, and the matter was finally dropped. But during the excitement, the Odd-fellows, to a man, excused Allen, palliated his offense, and would not listen to anything against him without showing symptoms of anger. But the most illus-

trative part of this story is to come.

Allen now took himself up and greatly reformed as to his use of liquor, and the neighbors ceased to complain that the warrant was not executed. But Allen, having concluded that he had had about as much of Odd-fellowship as he cared about, also left the lodge and ceased to pay dues. This gave the horse a new color entirely. It was now proclaimed far and wide that the Odd-fellows had *turned out* Allen Grimes because of his misbehavior at the school-house, they being a society so strictly moral that only the most exemplary conduct could be tolerated among them.

Odd-fellows about here are apt to boast of their society as being better than the church! A church would have to be smart to beat such discipline as that; first, to disregard sworn official duty and the laws of the land, to shield a criminal member, and then, when he reformed, *but left them*, to turn the loss to their own glory.

THE CASE OF HIRAM BARTHOLOMEW.

Hiram Bartholomew is a neighbor of mine, living one mile distant. He has been an Odd-fellow and Freemason for some twenty or thirty years. He tells me he has taken eight degrees of Masonry. He is zealous for the secret orders, though for the last seven or eight years too poor to pay dues, and therefore entitled to nothing at that time of life when "benefits are most needed."

He has a grown up son by a former wife, whom about a year ago he drove off, for no cause that I could learn except that they were too thick to thrive. The son fonnd shelter and work with a wealthy farmer, a few miles distant, by the name of Fletcher, and continued in his employ throughout the summer, earning near a hundred dollars. The elder Bartholomew made no remonstrance. Like the noble house we read of, he "bided his time."

The summer's work being ended, Fletcher, not being an Odd-fellow, paid off the boy like an honest man, and dreamed not of the trouble to come. But what does old Bartholomew do? Having learned that the boy and received his wages, he hastens off to Esquire Stephen Knight of Jacktown, a brother Odd-fellow, and sues Fletcher for the whole of the boy's wages; pleading that he was under age, being only nineteen, and not entitled to do business on his own account. It was clearly proven on the trial that he had driven the boy from his home, and the justice accordingly gave judgment for defendant and left Bartholomew to pay the costs. Shortly after, Bartholomew and I were talking over the affair, when Bartholomew charged Knight of having violated his lodge obligations and being worthy of vengeance, as Fletcher was not a member and he (Bartholomew) was.

Queries. Did Bartholomew understand Odd fellowship? What led him to expect his brother Odd-fellow justice to help him make a nice grab from Mr. Fletcher? Did not the justice in being a little faulty as an Odd-fellow, show himself all the more worthy as a man? Might not the fact that Bartholomew had ceased to pay dues, rather than a regard to justice, after all, have been the chief reason why he got no benefit from his membership then?

JOB JOHNSON'S CASE.

Job Johnson was a lawyer and the founder of the town of California, on the Monongahela river, in Washington county, Pa., and, I believe, was one of the charter members of the Odd-fellow lodge of that place.

About a year ago Mr. Turney and I were talking of Odd-fellowship with Mr. Joseph Murdy, who had formerly llved in the town of California, and who, though not now a working member of the lodge, claimed to have been eighteen years a working Odd-fellow, and was still attached to the ways of the lodge. Mr. Murdy called himself a Universalist, but was more properly an infidel, and was setting forth the superiority of the lodge over the church, especially in the matter of charity and discipline. We objected that the lodge, as a rule, sheltered its criminals, whereas the church excommunicated them. To this Mr. Murdy warmly replied, that the lodge also turned out their members if they didn't live up to its rules, and added, "I was one of the men who help to turn Job Johnson out of the Odd fellow lodge."

As I had known Job Johnson in years past, and never suspected that he had conscientious scruples that would get him into trouble with his three-linked brethren, I felt somewhat surprised and curious to learn the particulars. What had Job Johnson done to bring down upon his head the vengeance of the lodge? Why, he was unfaithful to his lodge brethren. He had revealed an important secret of one of his fellow members, and a man that couldn't keep secrets wasn't fit to be an Odd-fellow. In a lawsuit he had sided with a man not a brother, and thereby brought the lodge into discredit in a community where it was flourishing and doing so much good. One of their members, a little too much in haste to become rich, had taken possession of some fifteen or twenty head of his neighbor's sheep without taking the trouble to ask the owner's leave, and some of the lodge members, including Job Johnson, were intrusted with the brother's secret.

The sheep owner, after some investigation, struck the trail of the thief, and called in the aid of the magistrate, summoning the persons as witnesses who claimed to know something or were suspected of having knowledge of the affair. But on the trial the thief's lodge *confreres* swore black and blue for their "brother," though some of them knew as much as, or more, about the theft than Job Johnson. But when Johnson was called to the stand, either from lack of love to the accused, or an unaccountable attack of conscience, he let out a "link," and on the strength of Job's testimony the brother was brought to grief, and Job himself was punished. So Odd-fellowship, like Masonry, has punishments in reserve, not for the man who commits a crime against an outsider, but the member who has the audacity or the conscience to tell the truth.

Cameron, Va.

WORLDLY SOCIETIES.

It is probably too much to say, that the Christian, under no circumstances, must be corporately associated with unconverted persons. To say so would destroy the institutions of civil government, or demand that we alone have rights in the maintenance of law, or oblige the pure to leave the public administration wholly to the care of sinners. But there are some associations into which our feet may not enter. Let brief allusion be made to them:

1. Avoid such as compel you to be a partaker of other men's sins. If a society has a sinful character, or sinful regulation, or is engaged in sinful business, then membership in it involves personal responsibility for such sinful thing, whatever it may be, especially if it be known. Do not join it. If in already, then mend things, or leave the institution. Of this kind, we do not refer to partnership in highway robbery or piracy on the high seas alone; it is our personal sin if we belong to a firm or hotel company that sells beer or whisky; it is our personal sin if we own stock in a shop or a railroad company that violates the sanctity of the Sabbath day.

2. Avoid those in which you will be unequally yoked together with unbelievers. The longest end of the yoke must not be given to sinners. The Scripture on which this is founded is often used against making marriage contracts with sinners; but it is of much wider application than this. If duty to a society, or obedience to its rules, compel us, personally, to do wrong, then membership in that society is emphatically wrong.

3. Oath-bound institutions are unlawful. Even an oath in a court of civil law is probably wrong. And certainly no other or lesser power than the state may impose an oath. "Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." This decides Freemasonry to be an unlawful institution, and membership in it contrary to the law of God.

4. Societies that impose penalties of life are unlawful. This is another specification against Freemasonry To take its oaths is, conditionally self-murder—a voluntary renuncia tion of life, in case we should reveal what we are now supposed not to know, and therefore perhaps ought to be disclosed.

5. Societies that destroy spirituality in their members are unlawful. Among these must be placed all which have merely worldly principles; all that engage their members in merely worldly practices; all in which the spirit of the world is the prevailing spirit. The first clause, if we mistake not, will put away membership in the modern insurance company. The middle clause is the death of the club-house and social societies. And the last clause should keep the Christian out of political clubs, and nearly all of the "temperance" societies of the day.

And, any way, what does the pure in heart want of these worldly societies? Nothing, nothing! His life is not hid in the world, but is "hid in Christ in God." Hallelujah! There is company with the pure that the pure loves, and he has a right to love it! The impure he does not require.—*Christian Harvester.*

"My words shall not pass away," said Jesus. Here are some: "If any man shall say unto you, He, Christ, is in the secret chambers, believe it not." Do not the Knight Templars tell us that Christ is in their "secret chambers?" Yes. Should we believe them? No. Christ's message is ever openly proclaimed, and this is done by his express command which is in force till the end of time, nor shall the bond slaves of secretism prevent that command from having ultimate success the world over. T.

A FIELD-DAY WITH THE JESUITS.

The 31st of July, 1880, was a great field-day with the Jesuits. On that day in the year 1591 their founder was born, and it was observed throughout Roman Catholic Christendom as his festival. Several years age the then young Roman sculptor, Aguirre, was commissioned to execute a colossal statue in Carrara mable of Don Inigo Lopez de Recalde, or St. Ignatius Loyola, to be erected in front of his natal house and present Jesuit cloister at Azpertia, in Guipuzcoa. This sculptor is a native of the saint's province; but the times grew so bad under the wicked tyranny of Garibaldi and Victor Emanuel, culminating in the awful tragedy of the imprisonment of two successive popes and the triumph of the revolution in Spain itself, that Sigor Aguirre's patrons determined that the statue should not be erected until the dawn of better times upon the church. Such a period has now arrived, according to the judgment of the order, for the colossal statue is unpacked from the chests in which it has so long been imprisoned in Rome, and forwarded to Spain. It appears that the Jesits have managed matters so well in Spain that they have recovered their old house from the government. Seventy Fathers have taken up their residence there, and others are expected, not improbably from France. —*Ex*

From the Missionaries in Greece.

ANDROS, Greece, July 19, '80,

FRIENDS OF THE CYNOSURE:—Since I visited Athens, you will like to hear at least what I think of this historical city and what things of interest I saw there.

A great many of the houses of Athens are beautifully built of Pentellic marble. We did not see in Paris or anywhere such beautiful buildings all of marble. The one which particularly attracted our attention, was the house of Dr. Schlieman which is not yet completed. On the top of the house at different corners are various marble statues. The balconies and stair cases are also of marble.

We mention this house, because our readers are familiar with the name of Dr. Schlieman and his book, and will be pleased to visit his house when they come to Athens. It will be filled with statues and relics and paintings.

He has now in his house a glass containing relics from Troas. He says that he would not give them for all Athens. When he began searching for the relics, he made a contract with the Turkish governmemt to give them one-half; but he remembered what desolation had been brought, by them, upon other relics of Greece and Asia and wishing to preserve these, he brought them all to Greece. The Turkish government accordingly brought a suit against him and he paid 200,000 francs. He said he would be willing to pay even a million.

In one of the rooms of the Polytecnion is a large collection which he lately gathered from one of the states of Greece. This belongs to the Greek government. There are swords, old large brass vessels, earthen vessels, beautiful gold cups and vases, and a very large collection of pieces and bits of the finest gold.

This building is very large and of marble. Within the building are many large and beautiful columns. All the rooms are very high. In one room is a large collection of paintings. The floors are of Mosaic work.

Some of the streets of Athens are very broad and the pavements are of marble. The streets are very dusty. They are watered some at night; but there is not a great abundance of water in Athens. Every little wind raises a cloud of dust. The marble-dust is very trying to the eyes.

There are two trains of cars which run every half hour between Athens and Piraeus. There are also handsome carriages to convey you wherever you wish to go. At Philarius between Athens and Piraeus are all the conveniences for bathing, just completed since we left. Here are also beautiful gardens, and an American wind-mill. There is another wind-mill in Piraeus.

We saw the king and queen of Greece, and the royal family. We went in the same train with them down to Piraeus, and saw them get into the boat to start on a trip through all Europe. They were saluted by raising all the flags of the boats of different nations and by firing of guns.

The ruins which we visited in Athens, are the tombs of the heroes, which is quite an interesting place. The Thesium, around which are thirty-six columns. In the building are numerous pieces of broken marble statuary. Among them are those of Demosthenes and Jupiter.

We visited all the buildings on the Acropolis, and saw the two large theaters with the chairs for the priests and the seats for the people, all hewn out of solid rock. The names of different priests are engraved on the chairs. It seems such a pity that such grand, magnificent buildings, all of marble, should have been so destroyed. Only a few columns, and once in a while a wall, are left of the different palaces. There is some very exquisite work about the columns and arches. There were men digging among the ruins, and we saw several new things just taken out the day before. One was a carriage drawn by horses, which was engraven on a block of marble, and on another block of marble was engraved a snake. We also went up on Mars' Hill. In another place we saw the ruins of the once immense temple of Jupiter, and not far away, Adrian's gate. Of the one hundred and twenty colums of Jupiter, only fifteen remain.

MRS. A. D. ZARAPHONITHES.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Aug. 19.—Keep me as the apple of thine eye, hide me under the shadow of thy wings.—Ps. 17:8.

FRI., Aug. 20.—Draw nigh to God, and he will draw nigh to you.—James 4:8.

SAT., Aug. 21.—Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.—Jer. 17:5.

SUN., Aug. 22.—Abraham believed God and it was counted unto him for righteousness.—Rom. 4:3.

MON., Aug. 23.—Resist the devil, and he will flee from you.—Jas. 4:7.

TUES., Aug. 24.—The Lord of hosts is with us; the God of Jacob is our refuge.—Ps. 46:11.

WED., Aug. 25.—Bring forth therefore, fruits meet for repentance.—Mat. 3:8.

Is Religion Worth Anything?

EDITOR CYNOSURE:—I presume that you will agree with me that religion, in order to be worth anything, must be practical. Mere professions are nothing. I would inquire therefore, if a Christian fails to vote the Anti-masonic ticket, and turns aside to vote for a Freemason for President, does he not thereby practically deny Christ?

As Freemasonry denies Christ, every one who sustains Masonic candidates for office, in so far practically denies Christ before men.

The Republican party, by accepting a Mason for its candidate for the Presidency, confesses the Masonic lodge instead of confessing Christ.

ANTI-MASON.

Strong Points from the Press.

Dr. Thomas Arnold, writing to a friend, remarked: "These half heathen clubs, including above all Masonry, are, I think, utterly unlawful for a Christian man. They are close brotherooods formed with those who are not, in any sense, our brethren." And yet there are a good many "Christian men" in them, and going into them still, and they seem to regard their brotherhood there as closer and more binding and absorbing than that of the church. It would, indeed, almost depopulate the ministry of a certain denomination if a law were enacted and enforced against all who are so associated. But the few might be better than the many.—*United Presbyterian.*

An Iowa pastor writes:—The article on the "Religion of Masonry" in the last *Advance* is timely. The flummery and worse of the "orders" ought to be set forth boldly by the Christian press.—*Advance.*

The wisdom of bringing this ancient work [the Obelisk] to this country has been questioned. Yet we may not be able to know the educational value of it in the future. One excellent use of it will be to refute in the light of facts the audacious claims of Freemasonry to great antiquity, which system points to the thirty obelisks now in existence, as proof of these claims. It will be highly useful for Americans to go to the obelisk in New York and there read in the best light of Egyptology the refutation of Masonic pretentions from the hieroglyphs of the obelisk. The book just published, which pretends to prove the antiquity of Freemasonry by the language of the obelisk, may delude many; but let it be known that Masonic authorities do not agree on the propriety of making these claims to antiquity.—*Telescope.*

Thatany Christian can patronize an institution that, whilst laying claim to be religious, shuts out Christ, is the marvel of this enlightened age. What does the apostle Paul say? "Though an angel from heaven preach any other gospel to you than that we have preached, let him be accursed." This curse is repeated twice, and it is obvious that it rests on all who substitute Masonry as a religion in whole, or in part, for the spiritual Christianity which Paul preached, and which is so full of Christ that that one loved name is continually repeated in his epistles, of which, in fact, Christ is almost the only theme.—*New York Witness.*

—While France is expelling Jesuits, the people of the United States seem to have no fear of them. Last week a son of Senator Kernan, and a young man belonging to the old Van Rensselær family, returned from studies in a Jesuit college in Europe, and immediately repaired to a like institution here. In a few years we shall have a crop of native Jesuits, and perhaps, by the beginning of the next century, our people will be as earnest to get rid of them as the French now are.—*Baptist Weekly.*

—At a missionary conference in London, Dr. A. C. Thompson related a fact which will bear telling again: "When objection was raised on the floor of the Senate of Massachusetts (1812) to the act of incorporating the American Board, that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves, a member made reply that religion is a commodity of which the more we export the more we have remaining."

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING AUG. 14, 1880.—E W Andrews, J H Austin, A Alexander, A Baker, R Boyle, Wm Bow, J R Runn, A Bassett, C F Collins, J Chadwick, H Clark, J M Clark, J C Casteel, E Z Derbeyshire, W J Dallas, F Frink, S D Greene, W M Gage, J Garside, S R Gray, W E Harden, Elihu Holcomb, T Hudson, H H Hinman, L H Hull, T Hodge, E Kent, C Lamb, J A Learn, O L Lumry, I K Morris, A Mitchell, A G McKeown, J Marks, W Post, F Paine, J Pinkerton, E G Paine, St Clair Ross, J Shuh, C B Sherk, S C Smith, H C Spencer, W W Templeton, W Wing.

—The Freemasons have had the effrontery to cut in the stone capitals of the new city buildings of Philadelphia the Masonic emblems, the square and compass.

Reform News.

Iowa:

IN THE REGIONS BEYOND.

August 9, 1880.

After leaving Ioka and Richland, in Keokuk county, I went across the country to Fairfield. Here I dined with William Elliott, a reformer, and find the *Cynosure* and read up the reform news. It seemed like meeting an old friend in the land of strangers. Fairfield needs reform work done in it. Here I remained over night, taking the early train next day for Ottumwa, where I called on a minister, who kindly invited me to dine with him, but who had not yet learned to see the harm in Masonry, knowing but little about it, but quite sure it cannot be so bad, or there would not be so many good men belonging to it. I gave a supplement and some tracts to him. O! how long shall missionaries remain willingly ignorant!

From Ottumwa I take the mail

hack away out over the hills into the country sixteen miles away to Blakesburg, in Wappello county.

Arrived here in due time and called on H. A. Long, pastor of the United Brethren church, who was found a genial friend of the reform work, and taking the only *Cynosure* coming to the place. I also found here, Rev. Abner Orr, formerly of Albany, Missouri, and known as an Anti-mason, having earned a reputation through Masonic persecution and maltreatment. I find his heart in the work of reform. He is now connected with the Free Methodists. He took me to his appointment, sixteen miles farther out into the regions beyond, where the *Cynosure* is unknown, and to Drakeville on the Rock Island & Pacific road, a little town of about three hundred inhabitants with its Mason and Oddfellow lodges and three churches.

Arriving here on Saturday noon, I set to work at once to secure a place for a lecture in the evening. I engaged the M. E. church; but when the time had come for the lecture, the sexton had gone out of town about 3 o'clock and would not probably be back until after dark, and he had taken the church key with him. So I went over to the Christian meeting-house where there was a meeting. I was led to thank God that the Free Methodist church could be used to let light into the darkness of lodge idolatry. We found a pleasant home with Robert Hamilton, who becomes a subscriber to the *Cynosure*.

A BUSY SABBATH.

After the labor of putting up posters and various short street lectures, I retired late on Saturday. But Sabbath morning came without abatement of toil. I attended Sunday-school early, at the Free Methodist brick church-house—a fair attendance. I then went over to the Christian church-house, Rev. Northcut, pastor, a gentlemanly man (said to be a Mason). I remained through the Sunday-school and sermon. He kindly gave me the privilege of making my own announcement for evening lecture at Free Methodist church. I solicited the use of the Christian house for a lecture at 5 o'clock, but it was declined.

At 2:30 o'clock I attended the Sabbath-school at the M. E. church. Rev. Patterson is pastor, a gentlemanly man. He was not at the Sunday-school session. I gave a little talk to the school, and they kindly announced my evening lecture.

I then attended a church meeting at 4 o'clock at the Free Methodist church, when several were received into membership, and quite a number came in, having understood that I was to lecture at 5 o'clock. So at 5, I took the floor, and gave a general lecture on Freemasonry to a very attentive audience. At 8 in the evening I found myself again greeted by an inquiring audience, who listened with unabated interest to further discussion of Masonry. These revelations were all new to these people, and the eagerness of many to learn was surprising.

Thus closes one of the busiest days of this campaign. I had not been long in the town on Saturday when a Mason, learning my business, said I could not stay there; one man before had tried it, and he went off, and never was heard from again, and the sooner I left the better it would be for me. I left when I had pretty well shown to the people the abominations and the dangers of organized infidel secret government; and the universal decision was that it was inconsistent and wrong for a man to belong to two governments at one and the same time, and he ought not to be allowed the franchise of the American government after he has sworn fealty and allegiance to another that claims a superiority over this. Again, the unanimous decision was, that no man ought to be allowed to hold church fellowship in two religious societies at one and the same time, and especially when the covenants and obligations were so adverse to each other.

To-night, I speak at Ash Grove Free Methodist church. This is out seven miles in the regions beyond, but here I find one renouncing Mason that adds his name to the list.

JOEL H. AUSTIN.

SOUTH-WEST MISSOURI ORGANIZING.

WEBB CITY Mo., Aug. 6.

DEAR CYNOSURE:—It is more hopeful that the anti-secrecy cause is going to have an organization in south-west Missouri in Green County. I have spoken some upon the subject. In Jasper county, Bro. Glassford has done some good work in the way of lecturing and working the degrees. A call is now being circulated for a convention to organize a Christian Association opposed to secret societies, to meet September 1st.

For the last three weeks I have been doing what I could in the lecture work. In several places have had fair audiences and good attention. At Oronogo, where I am told most of the men of the village are Masons, some of them were out to hear; and one of them, a very clever, and prominent business man of the place, wished the liberty to correct my statement that Masonry claims to be and is "a religious institution," and that it claims to do for men what it cannot do; i. e., accomplish the "purification of the heart." (Mackey's Manual, page 57.) Said he "No, we don't pretend to be a religious institution, but a moral one."

I asked the privilege of showing the incorrectness of his position by the testimony of standard authors in Masonry. I then proceeded to quote Webb's Monitor, page 231, "A meeting of a Masonic lodge is a religious ceremony," and page 284 "So broad is the religion of Masonry;" also Mackey's Manual, page 40, "Masonry is a religious institution." These and other quotations made, seemed to be very unwelcome. I then proceeded to show that it was a religion of traditional and symbolic ceremonies, without faith in the Lord Jesus Christ, who is excluded from their plan for the "purification of the heart," and for "seeking the new birth," and for bringing in a full revelation by their ceremonies "when the new birth has been completely accomplished." (See Mackey's Manual, pages 20 and 21.) Also that Christ is not needed in the Masonic plan in doing the work stated by D. Sickels, as follows: "Fitting immortal nature for that spiritual building not made with hands eternal in the heavens." (See Freemason's Guide, by D. Sickels.) Having shown by these and other quotations from good and acknowledged authority, the fact and character of Masonic religion, it was not a hard matter with a Bible in hand, to exhibit the glaring fact that it is a false religion and "anti-Christ," execrated of God, and to be boldly opposed by the followers of the Lord Jesus Christ. I then showed, from the same authorities, that Masonry is not founded upon the Bible, and that although the Bible is used in their ceremonies, the Koran might be substituted in Mohammedan countries, with no violence to Masonic principals. I purpose, the Lord willing, the next time to take them inside of the lodge and prove by as good authority of another kind, the falsity and corrupting character of Freemasonry.

C. POWERS.

Correspondence.

THE MONUMENT FOR MORGAN.

MR. EDITOR:—As it would be doubly expensive to send three-cent subscriptions to a treasurer for a monument to the memory of William Morgan, who was assassinated by Freemasons, I propose that some one under the jurisdiction of every Masonic lodge in the country, should take up such subscriptions in his vicinity and send the sum total to the Treasurer.

Ought there not to be a special committee appointed to attend to the matter?

ANTI-MASON 33D DEGREE.

FAYETTEVILLE, Pa.

Under the head of "Our Mail" in the *Christian Cynosure* some weeks ago, a lady suggested that there be a monument erected to William Morgan, in the city of Boston. We approve this motion, and would say let the monument be erected, and inscribe on it, "In memory of William Morgan, murdered by the Freemasons, A. D. 1826, in accordance to Masonic laws." We claim that Morgan was murdered not only by Freemasons, but by the whole Masonic institution; because Masonic law imposes a death penalty or murder, for the offense of revealing its nonsensical so-called secrets; and makes provisions to shield the Masonic murderer so that he may not be punished as the laws of our land require. If any one doubts this, let such an one write to the *Cynosure* office, Chicago, and get Prest. Blanchard's "Freemasonry Illustrated," or some of the standard works of Freemasonry, and he will be convinced.

We believe the erecting of such a monument in the city of Boston would have a tendency to agitate the minds of the people, and cause them to inquire what the system of Freemasonry really is. What the glorious Christian anti-secrecy work needs is an earnest inquiring after the truth by those who have not stopped to consider this dangerous institution.

Freemasonry and kindred secret combinations will not bear the light. It rests on a sandy foundation, and to let the Gospel light shine in will be the carrying away of its sandy foundation, and the structure must fall and great will be the fall of it. Mighty God of heaven and earth, for Jesus sake, speed the fall! We desire not that the poor souls who have been ensnared in this dark den of the devil shall perish, but that they may flee to the city of refuge. Yea, to Jesus our mighty and glorious Saviour. Rev. J. M. Bishop, our pastor of the church of the United Brethren in Christ, King street, Chambersburg, Pa., would suggest that Revs. Stoddard, Cheever and McFall, be a committee to take this matter in hand. I will pledge $10 for our church above named to begin with; and if the monument will be built, the money, if the Lord will, shall be ready when the committee calls for it. J. S. YAUKEY.

FROM RIVERSIDE, RHODE ISLAND.

Life at the shore with the constantly varying moods of bay and sky and its ever changing panorama of river and sea craft is very enchanting, but sadly demoralizing to one's line of correspondence, as my many friends must have discovered ere this.

Here we can sit in our dining-room and see the Baltimore, Philadelphia and New York steamers pass and repass, saluted as they go by guns on the bluffs, and at night by fireworks as well; to say nothing of ships from all parts of the world, and pleasure yachts, government vessels, the crowded river steamers, and small sail boats. All this makes a beautiful and attractive picture.

At the base of the bluff before our cottage, is a splendid beach for bathing, and you may be sure we improve that often, for all my family know how to swim, and little Everett can outswim his mother. How we enjoyed it last night!

It was dark, and our bathing suits became covered with phosphorescence, which appeared like myriads of stars all over our forms when we dashed the water over us. Our shore is also a good clam shore, and we frequently have a good dinner of the sweetest blue-shell clams served steaming hot, within a couple of hours after they were in their native beds. My brother's little yacht, the "Lottie," also stands ready at a moment's notice to take us to any point on the bay.

All this is pleasant, and we enjoy it hugely, but there is another side that makes us feel very sad. The Lord's day is not regarded, but on Sundays the steamers run up and down the bay with larger parties than ever. A good part of the passengers are drunk on the up trip. Where is the controlling influence of the Christian church? Has the Lord left his people? Oh! let us all humble ourselves before God and cry out, "Lord is it I?"

A monstrous absurdity is the appointment of Rev. Henry W. Conant, a Freemason, as agent of the Rhode Island Temperance Union. A man who supports an institution noted for its wine-bibbers, and for leading young men into paths of intemperance; an institution counting wholesale liquor dealers in its membership.

This reverend gentleman came down to Riverside to preach recently, and seven staunch Antis left the church when they saw him attempt to preach the Gospel of Christ, which during the week in the lodge room he tramples under foot. They could not sit still and hear and see such a mockery in the house of God.

The Antis are pretty strong here just now. Among others, Rev. M. S. McCord, pastor of the United Presbyterian church, Providence, is here. Next week Mr. L. E. Lincoln, a new, but earnest Anti-masonic worker in Boston will visit us.

May the light shine in this little place. Yours for Christ,

ALBERT M. PAULL.

THE BANNER OF CHRISTIAN REFORM ADVANCING.

MIDDLEFIELD, O.

I thank God, and rejoice for the glorious warfare that is being waged against intemperance. Glory to God in the highest for this reformation! It is wonderful what mighty changes have been wrought in a very short time in regard to this matter. Contrast the common use of intoxicating beverages, and the unpopularity of an abstainer fifty years ago, with the state of these things to-day. The best, even the most popular churches of to-day, are thrown open to admit—yea, welcome the temperance advocate, prohibitionist though he be. Ministers, doctors, and lawyers are enlisted and proudly sustaining this noble cause. They are lifting the temperance banner high in the name of King Jesus.

True, there has been something of a contest against intemperance ever since the fall caused by it, sometimes with only here and there a single soldier; then by a greater force. But who dreamed that so soon, after allowing intemperance to become such a monster, temperance would ride as triumphantly as to-day? Our fathers did not expect it, even good men in their day refused to sign away their liberty, by taking the pledge. Now how popular to take a Murphy card!

The reproach has ceased, so that temperance is very respectable and reputable — except when urged against tea, coffee, and similar stimulating beverages. The temperance men of to-day are worthy of high esteem, but the laurel belongs to him who dared to face the foe when it cost much to be a temperance reformer.

Each age has its contest with sin and Satan. Popery, slavery, intemperance, or some machinery of the devil is invented to try men's hearts "so as by fire." And, though it does not require the dauntless bravery to wield the sword against intemperance that it did a few years ago, yet we ask,—

> "Must we be carried to the skies
> On flowery beds of ease,
> Whilst others fought to win the prize
> And sailed through bloody seas?"

May the Lord increase our courage so that we will be willing to bear the toil and endure the pain which the soldier of truth is subject to in this world. Then, Christian soldier, buckle on the armor tightly, and do not think the victroy over sin won, so long as you walk this sin-cursed earth.

How many in our churches to-day, have the hardihood of good, loyal soldiers, to bear the consecrated cross in reproving the unfruitful works of darkness? Who dare be a Luther, or a John Brown in this needed reformation? To grapple with this religious and moral foe is the duty of every professed follower of Jesus. God will not prosper us, but will chasten us with scourging, if we do not in his name and strength, resist this dreadful foe to Christianity. It is going to be overthrown by a mighty moral earthquake from God. It is coming sure and soon, and God gives you an opportunity now of proving yourself true to him, and worthy of the honor he bestows upon his loyal few.

This is the test question of our day. The slavery question has had its crisis; so I think has the temperance question, and turned in favor of temperance. Yes, thank God, the tide is sweeping in the right direction in these matters. It is not ignoble now to be an anti-slavery and and an anti-rum man.

God knows whom to honor and bless for his noble part in these conflicts, and he will know whom to reward in the present contest of our Holy One with the black angel of organized secrecy, which has transformed itself into an angel of light, deceiving the nation—even the very elect. We have many foes to face, but the secret lodge is the foe of the present day. It is testing you, O Christian, to see if you will be amongst the true and the tried, who will stand by the color of Prince Immanuel.

Our part in this strife helps to decide the question, "Who is on the Lord's side?" No sin you can touch, creates quite so great a sensation as this, both among lodge members and those who are afraid of losing popularity and worldly favors; and the foolish world-policy people are plenty. If they were all outside the church, the struggle against sin would be comparatively short. But, alas! the prince of this sin is so crafty, that he has charmed and coiled himself around the simple, who would be innocent, as well as around the false professor.

I appreciate, more and more, the loyal few who will stand by truth, though they stand alone, like Moody, who replied, when asked why he did not join secret clubs, "that he would rather be rejoicing in Christ, walking with God alone, than to have all Boston applauding him." If we have on our side and with us, "Him who made the world," we can do withaut all others; for He will make us victors and crown us with glory immortal. Yes, thank God, he knows to whom honor is due, and he will confer it upon the deserving ones. No matter, loyal one, if man does not see it now, time or eternity will reveal the honor God has in reserve for you. The soldiers of truth can afford to be little and unpopular in time. Is it not blessed to be one of God's little ones, of whom the world is not worthy? "I'd rather be the least of those who are the Lord's alone." Would you be true to God, and blessed with the Christian's legacy given in Matt 5: 12, 13, then oppose this subtle enemy of Christ? Let not another take your crown of rejoicing from you. Bear the humiliation in men's opinion. "He that humbleth himself shall be exalted." If we would be of that number who have gone up through great tribulation, and washed their robes and made them white in the blood of the Lamb, then we must not hesitate to battle any and every foe to King Jesus.

O brother, sister, help now; for the time will shortly come when you will bitterly regret that your time, money and influence were not all spent for Christ's kingdom (which is our kingdom), instead of being spent for the support of those who cannot say, like Jesus, "I spake openly to the world, and in secret have I said nothing." (John 18: 20.) He plainly taught why men hide their deeds. He declares that he will uncover it to the shame of all who practice it. I entreat you, professed follower of Jesus, to have your deeds good enough to bear the light, and thus be a follower of Jesus in deed and in truth. For if your works are not fit for men's eyes, will they bear the pure sight of Him who cannot look upon sin? And remember Christ's words, "Ye are the light of the world. Let your light so shine before men, that they seeing your good works, may be led to glorify your Father which is in heaven." One familiar with God's word must see that secret fraternities are antagonistic to Christ's doctrine.

I praise God that many are listening to the voice of wisdom in throwing off the black mantle of secrecy, buckled on by a wicked oath, and becoming free men for God. Dear soul, fettered by this tyrant, trampled by hard oaths and penalties, there is deliverance by the power of Christ, stronger than any power of sin. Only arise, shake off the galling chain, and assert your God-given right of freedom and manhood. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Please read 2 Cor., 6:14–18. God's spirit calls you to come out. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues;" (Rev. 18:4.) Can you contemplate the consequence of grieving away God's Spirit? Risk not to grieve him another day. "For the Lord will suddenly come, and who may abide the day of his coming, and who shall stand when he appeareth; for he shall be like a refiner's fire and like fullers' soap?"

Soldiers of the cross, stand by your Captain now, if you would have him stand by you in the trying time. "Lift high his royal banner, it must not suffer loss." "To-day the noise of battle, the next the victor's song." Lay aside every weight, that you may be ready to do the little in your power; it is all God asks, but to come short of this is dangerous.

> And heed not the sorrow, the pain and the wrong,
> For soon shall our sighing be changed into song,
> Then bearing the cross of our covenant Guide,
> We'll shout as we triumph, I'm on the Lord's side.

A SISTER.

OUR MAIL.

F. R. Hill, Wilbur, Oregon, writes:

"The Cynosure is beginning to have a wide reputation in Oregon and California for fair dealing and honesty of purpose. * * Allow me to wish you God's speed in the good work you are engaged in."

Isaac Preston, Lockport, Ill., sends for more supplements to distribute and writes:

"The supplement when put into the hands of non-Masons will generally excite inquiry, and that is what we want, for knowledge of the true character and principles of Masonry, will retard its progress."

G. A. Swan, Glasco, Cloud county, Kan., would like to have an able speaker lecture in his vicinity; and asks us to recommend one. We think Rev. J. S. T. Milligan, North Cedar, Kansas, or some other officer of the State Anti-masonic Association, will help him if written to. For list see Cynosure, page 14.

Thos. Collier, Waupaca, Wis., when renewing his subscription, alludes to the fact that after reading the Cynosure he gives it to others. We are gratified to know that a large number of subscribers circulate the Cynosure in this way.

Josiah Shaw, Eau Claire, Wis., writes:

"Eau Claire is wheeling into line slowly. Three of our clergy and the reading room have the Cynosure, and I wish it was laid on every man's table in the nation. I am well pleased with the nominations.

The following letter from the Lodge Deputy of Stirling Lodge (Good Templars) No. 362, Clear View, Mo., contains a recommendation of our exposition of the order. Mr. Starcher writes:

"I am lodge deputy of Stirling Lodge No. 362 I. O. G. T., of Missouri, and am not well versed in the unwritten work of the order. I have to be continually conferring the degrees and instructing officers, and to do this correctly and to perfection I need a manual of the unwritten work. I have been informed by a brother that you have the desired article, and will send it to me for twenty-five cents. I enclose that amount (in stamps) and hope to receive the manual by return mail."

Similar letters calling for other expositions are frequently received, which bear witness to and recommend our expositions of the secret orders.

J. S. McKee, Cedar Rapids, Ia., writes:

"When I get a little more time, shall try to do something towards helping establish the truth over idolatry."

Sabbath School.

LESSON IX.—Aug. 29, 1880.—ABRAHAM'S INTERCESSION.

SCRIPTURE.—Gen. 18: 16-33.

GOLDEN TEXT.—He ever liveth to make intercession for them.—Heb. 7: 25.

CENTRAL TRUTHS. — Intercessory prayer is a saint's privilege.

[From the Advanced Paper.]

HOME READINGS.

John 15: 14-16; Ps. 25: 8-4; Luke 18: 1-8; James 5: 13-20; 1 Tim. 2: 1-8; Heb. 4: 14-16; Heb. 7: 24-28.

POINTS FOR SPECIAL STUDY.

1. Where Abraham dwelt, and its distance and direction from Sodom.

2. The names of the five "cities of the plain" (Gen. 14: 2).

3. When and why Abram received the name Abraham (17: 5).

4. An instance where Moses offered intercessory prayer for his people (Ex. 32: 11, etc.).

5. Intercessory prayers of Christ.

6. A title Abraham received from the incidents of our lesson (2 Chron. 20: 7; Isa. 41: 8).

7. The number of righteous found in Sodom.

PRACTICAL TEACHINGS.

1. Be polite and courteous to strangers and to all men.

2. You can become a "friend of God" by simply obeying him as did Abraham.

3. A righteous man not only keeps "the way of the Lord" himself, but he also causes his children and household to do the same.

4. Pray for one another.

5. As long as there is faith to ask, there is grace to answer.

[From the Homiletic Monthly.]

INTRODUCTION.

The intervening period between the last lesson and this should be referred to. Abraham's intercession, here presented, may be viewed in three aspects: 1. The superinducing circumstances. 2. The argument of the intercession. 3. The reason of its failure.

I. The superinducing circumstances of Abraham's intercession.

1. Abraham's characteristic courtesy.—V. 16.

(1) True courtesy never loses its reward.

2. The revelation of Divine purposes.—Vs. 17-22.

(1) The reasons for this revelation are given—Abraham's future greatness and his conscientiousness in training his children.

(2) The revelation itself threatened a terrible doom.

II. The argument of Abraham's intercession.

1. An appeal to Divine justice.—V. 25.

2. An appeal to Divine compassion.—Vs. 24-32.

(1) His argument is pressed home with great earnestness.

(2) It is marked with the persistency of a boldness restrained only by humility and reverence.

(3) Its importunity is a proof of Abraham's sincerity, and his love for his fellow-men.

III. The reason of the failure of Abraham's intercession.—V. 33.

1. His intense humility, which would not allow him to go beyond a certain limit.

2. His inadequate conception of Divine mercy.

3. His knowledge of the unworthiness of the Sodomites, for whom he plead.

4. His spiritual conception of the demerit of sin, and of the perfection of the divine attribute of justice.

PRACTICAL LESSONS.

1. The possible important consequences of things trifling in themselves: Abraham's courtesy led to the most sublime scene of human intercession on record.

2. The high estimate that God places upon family instruction.

3. God's readiness to answer prayer is greater than the faith of the greatest believer. Ever is it true, "Above all that we ask or think" is God able to do.

4. So long as Abraham interceded, so long Jehovah tarried to listen.

5. There is nothing more acceptable to God than the intercession of his saints.

[From the Evangelical Repository.]

Abram's faith in covenanted inheritance as well as a covenanted seed, is also confirmed on the present occasion (vs. 7-18).

1. The promise alluded to (v. 7). This is done by God's reminding Abram of the fact, and the cause, of his removal from Ur to Canaan. See Lesson 8, and Gen. 12: 1-7.

2. Assurance desired (v. 8). As in the former case, Abram's faith was weak and needed strengthening. So he asks for some visible or palpable sign—like the stars of heaven (v. 5)—by which he might be reassured of the stability of God's promise. A request of this kind coming from the mouth of unbelief would be insulting (Mat. 12: 38, 39), but in the case of believers may be proper enough (2 Kings 20: 8; Judg, 6; 14-21; 36-40). See Lessons 3, 8.

3. Assurance was given in two ways (vs. 9-17): first, by formal covenant; and secondly, by detailed prophecy.

(1) Preparation (vs. 9-12.

a. For the covenant (vs. 9-11. By divine direction Abram took several animals and birds, such as were afterwards used in Levitical sacrifices (Lev. 1: 3, 10, 14), put them to death, divided them (all but the birds) into two parts and laid opposite to each other, as was usual in making a covenant (Jer. 34: 18). He then awaited further events, and watched over the carcasses.

b. Preparation for the prophecy (v. 12). This took place about sunset. As in the case of Adam (2: 21), David (1 Sam. 26: 12), and others, Abram was put into a deep supernatural sleep, while a "horror of great darkness fell upon him." Sleep was not an unusual condition of body when inspired men received messages from heaven, while "horror of darkness" often accompanied it (Job 4: 13, 14; Dan. 10: 8), and in this case was peculiarly appropriate, symbolizing as it did the sad events which occupied the first part of the divine communication (v. 13). See Lesson 9.

(2) Realization (vs. 13-18). Here the order is reversed, and we have

a. The prophecy uttered (vs. 13-16). This predicts, first, the bondage of Abram's posterity in a strange land four hundred years (v. 13); secondly, the judgment of the oppressing people (v. 14); thirdly, the exodus of the oppressed people with great substance (v. 14); fourthly, Abram's peaceful death, in good old age (v. 15); and, fifthly, the return of the Israelites to Canaan in the fourth generation, or century (v. 16). A reason for delay in the fulfillment of the promise is also given, viz: "the iniquity of the Amorites is not yet full," as full as would be allowed before punishing them by expulsion from Canaan. See Lessons 10-14.

The 400 years (four generations) is evidently a round number, the exact time being 430 years (Ex. 12: 40, 41). Commentators differ as to the initial point of this period. Some reckon it from the call of Abram, or the making of this covenant, or the birth of Isaac, appealing to Gal. 3: 17. This would make the stay in Egypt about 215 years. Others reckon from the descent of Jacob into Egypt, or his death, and appeal to Acts 7: 6; Ex. 12: 40, 41, and the passage before us, as well as the apparent need of a longer time to fulfill the facts of history. We lean to the latter interpretation.

b. The covenant finished (vs. 17, 18). This includes first the completion of the ceremonial rite, v. 17. As the division of the animals and the separation of the halves, v. 10, represented the previous separation of the parties covenanting, so the passage of these parties between the pieces represented their covenant union. Jer. 34: 18, 19. Hence, God is announced as passing between the pieces on this occasion under the symbols of a "smoking furnace," or oven, and a "burning lamp," or flame of fire, corresponding to the pillar of cloud and the pillar of fire so often mentioned afterwards, Ex. 13: 21, etc., and exhibiting respectively the justice and the mercy, the anger and the love, the frowns and the smiles, which combine to constitute the perfection of his glorious character. But more than ceremony seals this covenant. Actual words are employed by God for this purpose; v. 18. He says, "Unto thy seed have I given this land, from the river Egypt"—either the Nile or a small stream between the countries; see map—"unto the great river of Euphrates," or the empire which it represented. This grant was not completely realized in its earthly sense until the time of David and Solomon.

For an account of the promise here made in its highest senses, see notes on Lesson 5. See Lesson 6: 16, 17, and illustration 2.

Nothing is said of Abram's passing between the pieces or making promises, because the other contracting party was so superior in character and authority, and the covenant partook much of the nature of a gracious stipulation on God's part. Abram's compliance was considered as a matter of course.

Book Notices.

The great work of the American Book Exchange in reproducing in cheap, convenient and popular form the latest edition of Chamber's Encyclopedia, proceeds apace. Volumes VII., VIII. and IX. carry the work from the topic "Georgia" to "Mullion." What we have said of the handiness of these books, it is hardly necessary to repeat. In the numerous articles in which the world's history, biography, science or geography are recorded the fullness and accuracy of this work is especially valuable; in the first two we believe not surpassed by any of the higher priced works. Though even where perfection is so nearly reached, a diligent reader will sometimes fail to find a subject written upon which should in justice be mentioned. Thus there is nothing said of the great English philanthropist and eminent Christian, George Muller of Bristol, whose world-wide fame and great success in proving the power of prayer, are worthy an extended notice; and we should have supposed would hardly have escaped the Edinburgh editors. We presume this and other possible omissions will receive proper attention in the six additional volumes which the Book Exchange will add to the work. The article on Freemasonry is one of the clearest and best we have seen in any work of the kind. The plans used by some editors of placing certain topics in the hands of special writers supposed to be familiar with them has its advantages and failings. Few Freemasons or Jesuits, though clearly understanding the peculiarities of those systems, can be trusted to write an unprejudiced history of them, as has been satisfactorily proved in the case of an American work. This encyclopedia seems to be free from such premeditated error. The publishers are issuing these volumes as rapidly as possible and promise the whole twenty-one in a few months. (American Book Exchange, New York, 50 cts. per vol.)

The *American Newspaper Directory* for 1880 is in some respects superior to any previous edition, though we believe no other work of its kind can compare with it in fullness and accuracy. Long experience among the leading advertisers of the country has enabled Messrs. Rowell & Co. to meet almost every imaginable requirement in such a work. As they say in their circular, "Our Newspaper Advertising Bureau was established in 1865. There was then no Newspaper Directory. The issue of one enabled advertisers to deal with papers everywhere, without the intervention of advertisement brokers, and has made it difficult for such to obtain recognition and credit as agents unless supported by character, capacity and capital sufficient for the successful conduct of any other important business interest."

A conscientious execution of this work gives us a directory of the American press of the greatest value to every national enterprise, for all such depend more or less upon the newspaper press for the successful prosecution of their work. This book is valuable as a gazeteer of the principal towns and cities of the country, as well as an index of the press. (Geo. P. Rowell & Co., New York, price $5.00.)

Roberts Miscellany for July and August is one of the best numbers yet issued of this excellent young people's monthly. The list of articles is too long to reproduce, but includes interesting sketches of travel, history and science, with descriptions of national peculiarities that both entertain and instruct. Many families that provide no reading for their young folks, or what is as bad, are not careful to exclude the bad should send for this magazine to B. H. Roberts, publisher, Rochester, N. Y.

The September number of the *North American Review* will contain an article on the ruins of Central America, by M. Charnay, the leader of the expedition now exploring Central America under the auspices of the American and French governments; also a paper on the trial of Mrs. Surratt, containing many new facts, written by the only surviving member of her counsel.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 19, 1880.

A LUTHERAN TESTIMONY.—Dr. Krauth, of Pennsylvania, one of the leading ministers of the Lutheran church in this country, and president of their General Council, gives this positive condemnation of secret orders:—"It seems hard to understand how Christian men, with the light which is now shed upon the whole question of the secret societies, which are such vast and undefined powers in our time, can remain in them with a quiet mind. They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent.

ANOTHER BREED OF KNIGHTS has been snubbed by Bishop Elder, assistant of the Catholic Archbishop Purcell, of Cincinnati, as the Freemason chivaliers deserve to be here next week. A while since a papist order calling themselves "Catholic Knights of America," proposed a display in Cincinnati. What the purpose of this body is we know not beyond the name, which is suggestive of arms and bloody war. It is a question which every American freeman should be agitating continually, What mean these bodies of drilled and accoutered men, with warlike names and martial appointments? Do they propose to fight for the Pope? But for whom do the armed Freemasons propose to fight? There is much reason and good sense in the prohibition of Bishop Elder, which reads thus:

Seeing an announcement in the daily papers of a National Convention of the Catholic Uniformed Knights of America to be held in Cincinnati, and of a "Monster Picnic" to be given by them Saturday evening, the 26th inst., the undersigned judges proper to publish the following declaration:

First. He sees no sufficient reason favoring, and he sees serious objection opposing, the formation of a general military body, or a body having a military appearance, as belonging exclusively to the Catholic church in our free country, and among our friendly people; consequently he cannot encourage the holding of a convention for the purpose of establishing such a body.

Second. He positively disapproves of a public picnic to be held in the evening, continuing after dark, and particularly of one to be held Saturday evening, very easily leading to a desecration of the Sunday; and he recommends all Catholics not to take part in any such evening entertainment.

WILLIAM HENRY ELDER,
Coadjutor the Archbishop, and Administrator of the Diocese of Cincinnati.
Cincinnati, June 17, 1880.

A later account of this disagreement says that these *pseudo* Knights have imbibed with their titles and toggery a certain consequence in their own eyes, and have refused to obey the reasonable requirements of the Bishop. They number, it is said, a hundred thousand, about twice as many as the Masonic Knights who are displaying their clothes about the streets of this city. They claim like all the Knights, to be purely a benificiary order, yet they are *uniformed* and *drilled!* The Bishop is wise in objecting to armed organizations about the church, and in this he will be sustained by every pure-minded citizen. The unruly members are threatened with excommunication, and retort that they will withdraw from the church if the course of proscription is continued. They will yet have to learn the way to Canossa.

THE BLASPHEMY OF KNIGHT TEMPLARISM.

The Masonic order, which is this week drawing to itself the anticipations of pleasure and of gain of the half million people in this great city; which has bound to its triumphal car the city, the State, and the National government; which demands that trade shall cease while the devotees of the Masonic deity, "the G. A. O. T. U.," are filling the streets with their half martial, half religious procession,—this order is most profusely devotional and zealously Christian. The stupid monk who spends his years in adoration of the crucifix, is far from attaining their enthusiasm for the same symbol. They cover their buildings, their triumphal arches, their banners and their persons with the symbol of the death of Christ. They swear to him. They are superlatively the Defenders of his religion. Their hymns, their prayers, their vows, their celebration of the popish masses of "Easter" and "Ascension Day" are full of his name. They threaten the destruction of "the infidel," *i. e.*, the rejecters of Christ. After such professions they should be expected to be foremost in every work, such as Christ by example and precept enjoined on his followers. Mere ordinary consistency would require that they seek a conformity to his character. They should heartily unite their work with the churches which make a like profession with them. The churches themselves should hold a grand jubilee at the advent of so powerful and numerous a "Christian" body to the city.

Accepting all the professions of superior sanctity; admitting that these hosts are the chosen of the Lord, that their banners are sacred, their superlative effort at display is acceptable to God, and their immense gathering a holy convocation, it is yet difficult to reconcile with such a supposition such facts as these: that the churches stand aloof from this "Christian" assembly and their members who are known by their pure and useful lives are grieved as in the presence of an enemy of Him whom they serve. Only Locke, the "Grand Prelate;" Thomas, the "liberal" troubler of Methodism; and Ravlin, the Baptist renegade who has lately been received into good standing by his brother Knights of the First church, are mentioned as having noticed with favor the Masonic affair on last Sabbath. From every direction trains loaded with Freemasons were being dragged toward Chicago on the same day. Hundreds of workmen were busy decorating buildings and arches, and scores of over-worked girls were driven to the limit of endurance all through the Sabbath hours to furnish material for the workmen. Bands of decorated and armed men march to and fro through the streets that should have been hushed in holy quiet. In the evening a band of serenaders were performing about the streets under the charge of the prime mover of this whole affair. It may be urged that the goodness of their cause justifies what would otherwise be the grossest violation of the Sabbath.

There are two classes of business that expect a great increase of trade from the presence of the Masons—the saloons and the houses of prostitution. The places of intoxication hang out the banner of the cross—not the first time the trade of the devil has chosen such a trademark—; and general orders are issued regulating the dress of Templars in the saloons. As for the other business we have only to refer to the protestations of the ladies of Washington City on a similar occasion. The papers state also that four hundred roughs and thieves from Philadelphia are come to enjoy this Christian celebration. When was a religious gathering in the name of Christ ever attended by such surroundings?

If further proof of the character of this assemblage was needed, read the following from the "Knight Templar's Hand-Book," prepared by a "Past Grand Master" of Kentucky and member of a Louisville Commandery, and remember, if possible, when such admonitions were ever given before to a Christian body:

In our appearance before the public let us cultivate the spirit of Philip at Samaria, as given in Acts 8: 5. Intemperance, profanity, and licentiousness—let them not be so much as named among us. These things were publicly (perhaps falsely) charged against us at former triennials—let no grounds for such charges be afforded at the present.

And let us beware of impostors and false brethren. Among the crowds who wear the Templar costume, some may be found who will disgrace it. Such may safely be regarded as clandestine. Our opponents are not above the most disreputable tricks, and the uniform of a recreant knight sits well upon the shoulders of the impostor. Let us be vigilant. If any are seen in unworthy places, or staggering under the influence of drink, bid the police grant them no quarter, whatever plea they may offer. Their names should be traced up and published.

A late Grand Commander of Illinois (Nash) has laid down appropriate counsel in saying that "a Knight Templar who is profane, acknowledges, in his guilty speech, that he is unfit to converse with clean-lipped fraters; intemperate, he owns himself a slave to vile appetite; licentious, he stands confessed as having abandoned refined society." Let us give the flesh-flies of Anti-masonry nothing unsound upon which they can alight—nothing to excite ravenous joy.

Stain not the Cross, dear Templars! word and deed
Be holy while you bear the mystic sign!
The Master's wounds, alas! do freshly bleed
Whene'er his votaries unto sin incline.
The All-seeing Eye is ever bent to catch
Each deviation from the Templar's vow,—
In constant vigil therefore wait and watch,
Nor stain the Cross which marks the Templar now.
Stain not the Cross—Stain not the Cross.

Stain not the Cross! a thousand witnesses,
Eager to slander, waiting to decry,
Are gathered round, and shall we pleasure these
To their byword and a mockery?
Ah, no; be true, brave Templars! By the sword
Which speaks of Calvary in its very hilt,
Resolve to honor Jesus as the Lord,
Nor foul his emblem with a stain of guilt.
Stain not the Cross—Stain not the Cross.

What need be said more to show this awful fact that this grand display of pomp and power is in the service of the devil under the name of Christ?

IS THE INTER-OCEAN A "PERJURED VILLAIN."

Masonically, it is. If its lodge editor will give us his attention he shall see that the above epithet, coined by the lodge as a brand for honest men who shake off its impiety, is perfectly applicable to himself. He says, on Saturday last:

Edmond Ronayne, on whose account we are continually receiving letters of inquiry, is a recreant, perjured Freemason. He stands before his fellow-men as a perjurer."

The *Inter-ocean* must put itself in the same category with Mr. Ronayne, since:

1. "Perjury," so-called, in respect to Masonic oaths, is revealing truly what they swear to conceal. Falsehood in this case is not perjury; it is simply what Freemasons are continually doing, and are compelled to do, if they regard their oaths.

2. If Mr. Ronayne is "perjured" in respect to Masonry it is because he has correctly revealed it.

3. The *Inter-ocean* says he is "perjured." It therefore affirms the the truth of his revelation, and is also "perjured."

Let therefore Grand Master, Deacon T. T. Gurney, mark this wicked young man of the *Inter-ocean* and see that his lodge inflicts the proper punishment he has invoked upon his person, by cutting his throat from ear to ear, having his heart plucked outand fed to the crows, and his bowels removed and burned to ashes.

THE MORGAN MONUMENT.

If the persons named will serve and no objections to any one of them is raised, the committee to attend to the work of procuring a monument to Capt. William Morgan, will consist of J. A. Conant, Williamantic, Conn., Chairman; Rev. H. T. Cheever, Worcester, Mass.; Rev. David McFall, Boston, Mass.; E. B. Palmer, Batavia, N. Y.; and Rev. J. P. Stoddard who will act as treasurer (as it is convenient for persons to send their contributions to the *Cynosure* office), and as this committee is as large as can work with dispatch, nominations will be considered closed.

In view of the facts that this matter is one in which all are interested

and the committee cannot probably meet together for consultation, the columns of the *Cynosure*, to a limited extent, are at their service.

Mr. Conant, Chairman of the Committee, presents the following items of business for consideration.

1st. How expensive shall the monument be?

2nd. What shall be the size?

3rd. What shall be the inscription?

He says, "I think the monument should be of large size. One that can not be easily removed without discovery. I deem it important that the inscription shall tell to coming generations for what reason he was put out of the way and thus be a continual testimony against the lodge in that vicinity. We need to get into the inscription all that we can, so that the people of future generations may know the whole story so far as possible.

J. S. Yaukey, on page 5 of this issue, makes a good suggestion in regard to the inscription. Let others send their opinions to this office and they will be published or forwarded to Mr. Conant.

The enthusiasm and promptness with which commendations of this plan come in, and contributions also, signify that the subject merits prompt attention. It is a weighty business in more senses than one and demands careful attention. But still weightier matters loom up in the horizon behind it. Let us use all expedition in attending to this one that we may be ready for others. Almost fifty-four years have passed since Morgan's murder. Is it not time that the monument was erected?

The Conclave and the Reform.

The question may have often arisen, is there not a peculiar significance in this Chicago parade in its intended effect on the opposition to Freemasonry? No doubt of it. The whole machinery of secretism is being worked in its most available methods to crush out every protest in the name of Him who was the truth. A semi-official guide to the proceedings of the week says: "Chicago is notoriously the headquarters of Anti-masonry," and then solemnly warns all Templars against allowing their profanity or intoxication or licentiousness to be displayed lest it come to the ear of the enemy. On another page of the same document appears the following friendly and comforting notice. Men who oppose the lodge depend for their protection on something more reliable than the clemency of the lodge:

A paper has suggested that "the unchristian and indecent opposition manifested by the Anti-masons of Chicago against Freemasonry of every branch will call for reprisals, and possibly make it unsafe to the traducers when Chicago becomes full of armed Knights." They forget that we are of all men bound by our first duty to the law and to Christ, who is "the end of the law." True, one can never, with impunity, trifle with good or strain the springs of the mind at the risk of breaking them, as our opponents have done; but the mischief will naturally recoil upon their own heads, without forcing the Knights from their equanimity. True, the Knights of Malta, in the great Turkish seige of that Island, used to take prisoners, get what information from them they could, and then put to the sword. We shall do nothing of the sort, and Mr. Blanchard may walk the street with safety as the grand procession passes by without apprehension of slaughter or insult!

—All contributions to the expenses of the Seceders' Convention, will be reported along with expenditures in the *Cynosure* soon after the meeting adjourns.

—President Blanchard returned from his Lake trip on Friday last. The beneficial effect upon his health, though considerable, is not what had been hoped from the recommendations of the physician. He does not expect to attend the convention this week, but none will bear it more deeply upon their hearts.

—Our Chicago cotemporaries, the *Christian Instructor* and *Free Methodist*, are wisely and ably aiding in the good fight for truth against the overwhelming legions and influence of the lodge. The former published an editorial lately, on the "Reformed Church and Masonry," in which the case of the Reformed General Synod was reviewed and its fallacious position pointed out with great clearness, as allowing another and a false and rival religion place about its communion table. The *Free Methodist* starts the flummery and cockades from Knight Templarism with a trumpet blast against them.

—Prof. C. A. Blanchard started on his European trip Monday evening. He expected to leave New York on the 19th for Glasgow by the State line steamer "Nevada." He expects to visit Scotland and England briefly, before proceeding as far as Rome on the continent, returning to England, where he will spend several weeks among the schools and universities. He will send frequent letters to the *Cynosure*, which, we need not say will be a special and interesting feature of the paper for the next three or four months.

—A gentleman who has had seven years' experience teaching mathematics and mathematical subjects, and is a graduate of one of the best institutions in the United States, desires a situation as teacher. Address, "Teacher," care of *Christian Cynosure* office, Chicago.

—Mr. Carpenter and his son-in-law, Mr. Hildreth, the N. C. A. treasurer, started last week for Colorado, where they hope the mountain air and scenery will have a beneficial effect upon their health. Both have been unable to attend to business continuously, and Mr. Hildreth has been once or twice prostrated. He has once already been to the mountains, and our readers have read with pleasure his happy descriptions of that unsurpassable country. They have his promise from which to expect other letters during his present journey.

—Elder Barlow reached Chicago on Saturday last, and Prof. E. G. Payne, of Wasioja, the day before. Elder Barlow is much out of health as well as his wife, who accompanies him. A severe sickness in June leaves its debilitating effects, and he is now expecting to be absent from the Menomonie church about a month to recruit.

The Lodge against Lodgery.

—The "Grand Treasurer" of the Masonic Grand Lodge of Wisconsin is a defaulter to that body for $10,000, of which $9,000 was invested funds placed in his hands when he came into office. His official bond was also lost, having "surreptitiously disappeared from the archives of the Grand Lodge." One of the bondsmen came forward and paid $1,000, the rest will be a total loss to the lodge. This is crime before the law, but all right in Masonry.

—A Knight Templar Mason, and member of Apollo Commandery of this city, in last Friday's *Tribune* has a scathing letter on "Eminent Sir Knight" Gassette, a member of Dr. Lorimer's First Baptist church, for the wild-animal show he is making of the Freemasons. He is severely rebuked in the paper of next day, for presuming to mar the harmony of the performance.

—The Chicago commanderies, which claim to number some twelve or thirteen hundred men, went to their tents on the Lake Front on Saturday afternoon, so as to enjoy such a Sabbath as would please and honor that Saviuor whom they profess to worship, and for whose cause they labor!

—Scores of these organizations started for Chicago on the Sabbath. What respect have they for the "Son of Man" who is Lord of the Sabbath," since they make it their business on this occasion to profane his day?

—The California Freemasons who come to Chicago have about 300 in their company. They rode all day last Sabbath, reaching here in the afternoon. They brought a car load of fruit and California *wines* with them, and are to receive a car-load of the same Masonic substitute for lake water every day of their stay here. So says the *Tribune*.

—Last Sabbath, after a number of commanderies had been settled in their tents in Lake park, some pilferers, anxious for the distinguished honors connected with a Templar uniform, stole some regalia. Although policemen are dancing attendance upon these Freemasons at every corner, orders were sent for the State militia, and without waiting for the Governor's order (no need of that when his superiors demand) directly four hundred men of the militia were ordered out to guard the bags and baggage of the chivalrous order of Masonry. O rave Knights!

—Many of the Sir Knights making arrangements for the triennial conclave next week have frequently referred in a mysterious way to the great surprise which they had in store for the visiting commanderies and the citizens of Chicago. A thorough investigation by the *Times* has developed the fact that the surprise in store consists of a magnificent display of fireworks. One of the pieces, made expressly for the occasion, is said to have cost $20,000 —*Chicago Times*. And this is the masterpiece of these dancing, theater-going, carousing "defenders" of the name and faith of our Lord Jesus Christ! It is almost blasphemy to use his name in such a connection.

—Field, Leiter & Co., of this city, are said to have expended $3,000 in decorating their vast and beautiful retail store as an altar at Freemasonry. A few years ago when this firm had been swindled out of a large sum by a coal company which sold on short weight, and the theft was like to be covered up because its perpetrators were Freemasons, neither, Mr. Field or Mr. Leiter had much respect for a system that was a shield for villainy.

—The Freemasons were appealing to the business men of Chicago for funds almost continuously during the first of this month. The daily press printed for them by the column, day after day. Give us $120,000 and will finish up our grand display and carousal in good style and give you a "grand surprise." Last Saturday after the most strenuous exertions, they had $60,000, about half the amount asked for; and behold! that was all they wanted or ever expected to get.—"The grapes were sour." But the business non Masons of Chicago may inquire what they would have done with the other $60,000 had it been raised? The tens of thousands stolen by the lodges here from the relief fund after the great fire may answer that question.

—An organ of the lodge in this city said a while since:—"The Knights Templar are essentially a Christian organization. In their emblems, their ritual, and on their banners, they constantly recall the cross and passion of the Redeemer. While on the one hand they do not demand a belief in the doctrine of the Trinity in Unity, they inculcate it in many of their services, and are therefore, as a class, the American defenders of the "faith once delivered to the saints." For instance: one of these Defenders who does not support his family in decency, an irreligious man, a Sabbath-breaker, and a patron of intemperance, got together $80 to buy a sword and rig to join the parade here this week. In every community where there is a body of these Masons we believe an investigation would show that a majority of the members were impoverished morally as the case above mentioned.

Home Circle.

What is the Present Condition of the Church?

It would not be difficult to answer this question. It is in a condition of obscured perceptions. Never were the lines between right and wrong, in the church's relation to the world, so vague and merged. There is no dividing line. It is not as between the pure waters of the Rhone distilled from the snowy mountains, and the Arve, filthy with the mud of travel as it comes out from under the glaciers, traveling on leagues together without the slightest apparent agreement.

Professing Christians who once had the power to see where conformities to the demand of fashion would lead in the end, and as carefully avoided them, now can see nothing but the glamours and enticements of these tempting seductions. For their children, many act as if the dancing school was of greater present moment than the prayer-meeting, and indeed, are more frequently represented in the former than the latter. No important phase of household education is directed to teaching children that life is to them fast becoming a solemn thing, but rather, in the language of Lady Macbeth, that "these things must not be thought of on this wise; they will make us mad." Education is set to the key of enjoyment; and what strange, appalling fancies take possession of these minds when adversity teaches that life has, outside of duty, no enjoyments that are not mockeries, and they find that which they expected is now, in the sickening change, but as the grinning of hyenas amid the profuse foliage in the place of the dead.

The theatre, once regarded as the uncompromising enemy of the church, and the church as uncompromising in its hostility to it, is now put, by some strange metamorphosis, in the list of its friends, and many a former foe, staunch and unreconcilable, wonders that he was estranged so long, and seems delighted that Pilate and Herod have made friends at last, as the fit step to the crucifying of old time loyalty to Jesus. The old alarms are now muffled, and the bad names by which the Christian's estimate of this danger was known are changed, and now it is all included in the harmlessness of innocent Pinafore. It is not the first time, however, that a bad thing has been shoved on the community under the patronage of a gilded *lie*.

Our danger is in the fact that the odious and hateful in these things have seemingly gone out of the sin, and men are bewildered into perplexity, by calling evil good and darkness light. The most healthy periods in morals and religion are when men, by the laws of association, coin names to expose the hateful qualities which seek to hide themselves from public view, and by these defining epithets, set bounds to these destructive things, hurling the descriptive condemnations of an injured moral sense *at evils*, as if it were a sublime pleasure to pinion these ere they destroy us.

That will be a grand era when men will not be afraid to coin and hurl destructive epithets against all evil with a will and a vindictive *vim*. In the category of devastating dangers is a truculent utilitarianism set up as the chief end of man. It is expedient that one die, and it matters little if expediency is only served, who that one may be, Jesus or Barabbas.

There are next to no determinations according to right and wrong, as solitary, yet all-determining and all-conquering motives. But relations to other friendships and antipathies are constant qualities in modern decisions. "Is it right?" is obsolete as a principle in many a showy decision, which is only a gilding of the wrong in the guise of utility. In our sanctities, as Burns says, "Vile self gets in." That would be a heaven-guided tribunal where policy is not both law and equity. Ecclesiastical councils are fettered in the same way, and the faithful are sacrificed for fear of the agitator's wrath, and so the altars smoke with victims to the oracle, *Will it pay?*

To all this should be added the need of persecution for the church to give polarity and courage to the church in the maintenance of her convictions and determinations. It is no reproach to be numbered with the followers of the Lamb any more, especially, as the church and the world can meet on common grounds so quickly. It is true that it is by sacrifices, but the church is ever ready to make these. If the church could only get the persecution and hatred of the world, it would soon be healthy and lively again; but instead, it is dying of a charity that is wide enough to cover the pit. No better prayer could be offered, than for somebody so to fight us that we would learn again the use and omnipotence of the divine weapons. Our doctrines, once the weapons of our warfare, are now often like swords rusted fast in their scabbards. Nobody will rush against them. Nobody cares what we believe, so that it is respectable, and entails no privation, and does not worry one's neighbors. As we looked on the Grand Army of the Republic the other day, we concluded that represented all the bravery of the country. This is its defined virtue, for whatever else there may be in the masses has never been tried, and there is neither virtue nor bravery where there has been no conflict; and this is equally true of the church. The heroes of the days of bitter conflict are gone, and our present forces have never been baptized in fire. How then shall these exigencies be met? We know of no way except in a warfare for the old wells that have been dried up. We must cut our way into the possession of those heaven-given treasures. We must clean out the old doctrinal ways, and get better drill and practice as the result. We must preach more of obligation and give up our spiritual loving-making and coquetting, and grasp the sword by the hilt to make it hurt. We must preach an uncompromising Gospel, with a hell in it for transgressors, and convince men that their sins will surely find them out. We must teach that conviction of sin is more than being tender-eyed, and that the law of God cannot be satisfied by vagrant regrets, and we must cease baptizing popular indulgences in the name of Christian liberality, and cease also decorating popular amusements in the dried graces of a once better and more conscious life. —*The Presbyterian.*

A Christian's Company.

A changed heart will have change of company, if it is to be had. There is something in nature that disposeth all men to delight in that company which is most suitable to their disposition. When the grace of God hath changed men, their minds are much changed too in regard to the society which they seek. Oh, how sapless and unsavory, then, is it to them to sit or walk in the company of such that never have a word of God, or that may help them in the matters that their hearts are set upon! Their merry talk and fine discourse is to him but as the crackling of thorns under the pot. It doth but trouble him and move him to compassionate such empty souls that have no God, no Christ, no heaven to talk of, but mere unprofitable trifles; but the company of those are sweet to him that will discourse about matters of his salvation; that will tell him how he may get more grace, and open to him more of the mysteries of the Gospel, and speak to him of the riches of God's love in Christ. or tell him of the dangers that are yet before him, or the duties he must perform. These matters are now savory to him, for these he knows do indeed concern him, and are worth the talking of. When a man is in a strange country a thousand miles off, it doth him good to meet with his countrymen, and to talk with them about his friends, and family, and his estate, and inheritance and home, which he must return to. One hour of this discourse is sweeter to him than a hundred with the strangers of the country about matters that are little to him. So is it here. A Christian that knoweth he is a stranger in this world, and that his God, his salvation, his home, his inheritance, are all in the world to come, had rather far discourse with a heavenly-minded man about his Father, and everlasting works and blessedness, than with worldly men about this world.—*Richard Baxter.*

An English Moor.

The aspect of the moor is totally unlike that of any other scene; it has an individual character as marked as that of the ocean, or the Alps, or the arctic ice-fields, and no amount of description prepares one against surprise on beholding it for the first time. We could not see it fairly from the village street, but sauntering one day across a bridge that led into a vine-embowed lane, we came suddenly in view of the rich upland, with its alternate shades of purple, brown, and yellow. No need for us to feel the strong pure air blown across it; it typified in a glance the "wind-swept moorlands of the west." We could scent the breath of the strong air, the heather, the mingled odors of herd and earth which made the moorlands keen with fragrance. We felt all impatience for a drive out upon the desolate, fascinating region; but Brunt shook his head. "Not tew-day, zur," he said, looking at the sky. "Yew can't go on to the moor if it has been rainy."

"Why not, Baunt?"

"Why, zur, it be so moist and soggy like, the horses can't stand it; they gets they feet caught tew once, zur."

A day or two later, however, our desire was gratified, and we drove across the bridge, and round by a pretty, peaceful country, the road curving about a hill. We came suddenly upon a strong, fresh breeze charged with life. At the same moment we found the surroundings swiftly changing; from a green embowered lane we emerged upon a rocky, trackless hillside, thick with furze and heather, except where grey boulders were heaped up. The ground was soft and elastic, with a luxuriant vegetation. Above, the sky was half hidden by swift flying clouds that cast deep shadows upon the moor, with shafts of purple and golden light between. The moor seemed endless, yet when we reached a high point we looked down upon a wide sweep of country, a group of villages framed in the rich landscape of two counties, Devon and Somerset. Church and tower, park and hamlet, lay peacefully below us, while the wild, dark upland we were driving across had a peculiar character of its own, suggesting perhaps some unpainted picture, some touch of Hardy's pen, some bit of witchcraft, yet in reality wholly unfamiliar to our eyes and minds. A gale was blowing furiously before we reached the lower plains again, the twilight was fitful enough to satisfy our ghostliest fancies, and the two or three figures we passed of women gathering brambles and furze seemed to close in the scene with a curious effect. Color, fragrance, solitude, and storm—the moorland had shown us all its elements, and it emphasized our impressions of the western country vividly.—*Harper's Magazine.*

Childrens' Corner.

Boys Wanted.

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with anything—
These are wanted every hour.

Not the weak and whining drones
That all troubles magnify;
Not the watchword of "I can't,"
But the noble one "I'll try."

Do whate'er you have to do
With a true and perfect zeal;
Bend your sinews to the task;
"Put your shoulder to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

—Kind Words.

Children can serve Christ.

The boy that carried the five loaves and two fishes was of some service to the benevolent and wonder-working Saviour.

A little boy once said to his mother, "I should like to have lived in the time of our Saviour that I might have done something for him."

His mother smiled and said: "What could a child of your years have done for Him to prove your good-will?"

The little boy thought a moment and then said: "I would run everywhere doing his errands."

Now this little boy could still save Christ by giving his little savings to translate, print, and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember all he did for heathen boys and girls.—*Bible Advocate.*

The Power of Ants.

The best book of wise sayings declares, "There be four things which are little upon the earth, but they are exceedingly wise; the ants are a people not strong." This is true; yet when they combine the little strength they possess, men can scarcely contend with so puny an animal as the ant. The following illustration of their power is taken from a little book entitled "Ants and their works:"

"The ship of the line Albion, the flag-ship of the Asiatic squadron, was lying at Calcutta, when the ants determined they would take possession of it. They boarded it secretly,—by what means no one ever knew,—and so quietly that they were really masters of the ship before they were discovered. When it was found out that they were on board in considerable numbers, and after exhausting his resources and wearing out his ship's company in the fight with them, the flag-captain gave up in despair, and the admiral wrote to the lords of the admiralty for instructions, advising that the ship be ordered home and overhauled n dock. Their lordships 'poohpoohed' the matter, sent no instructions, and consequently lost the ship. The gallant sailors stuck to the vessel as long as possible, and suffered unspeakable hardships in so doing. Their clothing was destroyed, their stores spoiled, their food rendered disgusting and unwholesome, and their beds made places of torment instead of rest. The officers lost their books, maps, charts, and the cases and wooden parts of their instruments, and finally were driven from their state-rooms, to which the ants seemed to take an especial fancy. At last the ropes began to crumble in the men's hands, and it began to be dangerous to walk the decks in some parts of the ship, the ants having riddled the inside of the cordage and the planks, while the outside seemed sound and good. Then the ship sprung a leak, and the crew eventually were unable to keep it free, working night and day. When it was plain the vessel might go to the bottom any day, the admiral gave orders to abandon it. The crew was sent ashore and the ship was put in slings to keep it from sinking and held until permission could be had to break it up. So perished the good ship of the line Albion, one of the staunchest vessels of its class in the British navy."

No Excuse for Forgetting.

A successful business man said there were two things which he learned when he was eighteen, which were ever afterward of great use to him, namely, "Never to lose anything and never to forget anything." An old lawyer sent him with an important paper, with instructions what to do with it. "But," inquired the young man, "suppose I lose it, what shall I do then?" The answer was, with the utmost emphasis, "You must not lose it." "I don't mean to," said the young man; "but suppose I should happen to?" "I shall make no provision for any such occurrence; you must not lose it!"

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he made a memorandum of it, pinned it down on his mind, fastened it there, and made it stay. When a man tells me that he forgot to do something, I tell him he might as well have said: "I did not care enough about your business to take the trouble to think of it again." I once had an intelligent young man in my employment, who deemed it sufficient excuse for neglecting any important task to say, "I forgot it." I told him that would not answer, and that he *must* remember. It was because he did not care enough, that he forgot. I drilled him with that irrevokable admonition. He continued in my employ for three years, and during the last one of the three, he cured himself of what he had tho't was a bad memory. He did not forget a thing. His forgetting, he found, was a lazy, careless habit of the mind which he cured.—*Ex.*

How the Earth was first Mapped out.

What these early maps were, we do not know, but can form a reasonable conjecture. The earth at that time was supposed to be a flat circular plain, or disk, the broadest part being from east to west, which was entirely surrounded by an ocean or great river, that washed it upon all sides. In about the centre of this plain Greece was supposed to be situated. The great central sea of the inhabited region was the Mediterranean. The farthest point known at the west was the Straits of Gibraltar, then called the Pillars of Hercules. The southern part comprised the north of Africa, as far as the deserts, while the region north embraced the countries bordering upon the Mediterranean, and an unknown hyperborean land farther to the north, with the Euxine and Caspian Seas at the north-east. The farthest eastern point known was about the limit of India. This was what would then be contained in a map as a representation of the earth. The sun was supposed to pass under and around this flat plain, which was then the mode of accounting for the changes of day and night. The space beneath was supposed to be the great vault, called Tartarus, the abode of the spirits of the wicked among men, as the region corresponding to it, above the plain, was the heaven, or abode of the gods. The unknown region beyond the Pillars of Hercules was filled up with creations of the fertile imagination of the Greeks. To the north-west and north were the Cimmerians, a people living in perpetual darkness, and the Hyperboreans, a race supposed to be exempt from toil, disease, or wars, who enjoyed life for a thousand years in a state of undisturbed serenity. To the west of Sicily were the enchanted islands of Circe and Calypso, and the floating island of Exlus. A little to the north of the Pillars of Hercules was the entrance to the infernal regions; and far out in the Western Ocean, beyond the limit of the known earth, was the happy region called Elysium, a land of perpetual summer, where a gentle zephyr constantly blew, where tempests were unknown, and where the spirits of those whose lives had been approved by the gods dwelt in perpetual felicity. Here, also, were the gardens of the Hesperides, with their golden apples guarded by the singing nymphs, who dwelt on the river Oceanus, which was in the extreme west, and the position of which was constantly shifted as geographical knowledge increased.—*Popular Science Monthly.*

A Chemical Experiment for Boys.—When the kind-hearted Isaac Hopper met a boy with a dirty face and dirty hands, he would stop him and inquire if he ever studied chemistry. The boy, with a wondering stare, would answer no. "Well, then," said friend Hopper, "I will teach thee how to perform a curious chemical experiment, Go home, take a piece of soap, put it in water, and rub it briskly upon thy hands and thy face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment; I advise thee to go home and make it."

A Boy at Sea.—A boy on the school-ship "St. Mary," in writing a letter home, said: "There are three things a boy wants as soon as he gets to sea—first, to go home; second, a good square meal; and third, to get his fingers on the fellow who wrote 'Jack Harkaway,' by reading which he was induced to run away from home and go to sea.

Be real men, and the Kingdom of Truth will honor you. Mighty powers will not only express themselves in your silence. Be real men, and even your solitude will be waited upon with scenes greater than all the theatres of Europe ever represented, or can represent. The eye of the world hath not seen, nor hath the ear heard, nor the world's heart conceived, what "The Spirit of Truth" will reveal to you.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal, Lowndes county, Miss., March 23, 1879.

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$258 52
Eli Tapley..... 152 74
C. C. Foote..... 25 00

Bro. Hinman reports the following collections for free missions: D. Andrews, Waupun, Wis., $1.00; Mr. and Mrs. Jennings, Rio, Wis., $2 00; J. Leatherman, $3.00; Geo. Cowley, $5.00; Collection, $1.25, at Rio, Wis.; A. Austin, Ironton, Wis., $1 00. Subscription, J. W. Allen, Ripon, Wis., $5.00.

—Bro. Hinman returned home to Wheaton from Wisconsin last Wednesday. He will attend the Seceders' and Lecturers' Convention this week, and take an active part.

—The Normal School at Wheaton College closed on Friday last. On the evening before, a large number of the members attended the prayer-meeting of the college church, and took part with great freedom and earnestness. A number expressed their gratitude to God for having directed them to an institution where the blessings of religion were so richly enjoyed, and to the faculty and other friends for their encouragement in a life of godliness. The determination was often expressed to carry the same spiritual zeal to their homes and school-rooms, thus widely scattering the good seed of the Kingdom.

—Mr. Moody's seminary at Northfield, Mass., for the training of girls for missionary, benevolent, and educational work, has had fifty young women under instruction the present year at a nominal cost. Mr. Moody is about to enlarge the institution so that it will accommodate seventy-five students.

WESLEYAN.

—Prof. E. G. Payne of Wasioja Seminary, reached Chicago on Friday morning in company with his sister with whom he went to Muskegon, Mich., on the same day. He proposes to attend the convention this week and also visit three conferences in Ohio and Indiana before the opening of his school.

—Bro. C. F. Hawley of Wheaton, purposes visiting the eastern churches for evangelical work, soon after the meeting of the Illinois conference.

—The Wesleyan Publishing House, Syracuse, N. Y., is proposing to republish the able work of Richard Horton, "The Image of the Beast, or Freemasonry the subject of Prophecy."

FREE BAPTIST.

—A colored Free Baptist church occupies the old church on Morgan street in this city, owned by the Free Methodist brethren. They have services on the Sabbath and twice during the week days.

—Bro. H. S. Limbocker, formerly of Reading, Mich., removed last spring to Manhattan, Kansas. In letter enclosing $5 for the expense of the convention this week, which he writes from a sick bed with feeble hand but strong heart, he says that the place where he is now laboring seems to be less troubled with lodgery than some. He has endeavored to be faithful in his work in the pulpit and out, and finds many quietly opposed to the lodge. He is deeply interested in praying for the blessing of God upon the convention, and hopes his old friends in Michigan will be true to their principles.

UNITED BRETHREN IN CHRIST.

—Bishop Wright asks in the *Telescope* for aid for destitute families in northern Kansas and southern Nebraska. The district is some eight counties lying south-west of Kearney Junction along the Republican river and its tributaries. On account of extreme dry weather there has been a total failure of crops and many families are already feeling the pinch of destitution. Supplies sent to brethren C. C. Kellogg at Juniata, Neb., or I. W. Williams, Hirwin, Phillips county, Kansas, will be distributed among the needy.

—Bro. Tobey, of the *Telescope*, is spending a short time with his family at Chautauqua Lake, New York.

—Rev. S. Vonneida, of the Dayton Publishing House, who was lately called to his reward, was the principal owner of the plates on Bernard's "Light on Masonry" issued from that establishment. He left but a small property.

SABBATH KEEPING.

—The grade of the old Atlantic & Great Western Railroad, from Leavittsburg to Dayton, 224 miles, was lately changed from broad to standard in a part of one day. The quick change is not peculiar, but there is this wonderful thing about it, that instead of doing it on the Sabbath, as is usual with such work, it was done on a Tuesday. So much for the integrity of Chief Engineer Latimer.—*Christian Harvester.*

—Central Madagascar keeps the Sabbath. In Antanarivo, a city of 700,000 people, there is no trade of any kind going on, and no shops are open on that day. There are no less than twenty chapels in the city, some of them holding more than a thousand persons, and these are filled on Sunday.

—Nearly five hundred shopkeepers in Zurich, Switzerland, have asked the city council officially to suspend all trade on Sunday. They have been led to take the step by the increasing number of open shops. The practice was begun by a few, but others have since felt compelled by business interests to follow their example.

—A circular is being issued by the Workingmen's Lord's Day Rest Association in Great Britain in opposition to the two motions now before Parliament for opening museums on the Sabbath which gives the opinions of the late and the present Prime Ministers on this question as follows: The Earl of Beaconsfield, in voting against the opening of museums, said in the house of Lords: "Of all Divine institutions, the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner stone of civilization, and its removal might even affect the health of the people. What is proposed is a great change, and those who suppose for a moment that it could be limited to the proposal of the noble baron to open museums will find they are mistaken." The Right Hon. W. E. Gladstone, M. P., has always voted against the opening of the British Museum, etc, on the Lord's day, and in a reply to a deputation in March, 1869, he said: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence." In a letter dated 13th January, 1876, Mr. Gladstone wrote as follows to Mr. C. Hill: "Believing in the authority of the Lord's day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the working men of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."—*Christian Statesman.*

—The wholesale violation of last Sabbath by the Freemason show in this city must forever stamp its character. Scores of commanderies traveled needlessly on that day, and workmen were driven to the utmost to complete the sixteen arches that are intended to grace the expected triumph of this Philistine host.

MASONIC RELIGION.

—Dr. Jessup says that the progress of the Gospel among Mohammedans, had been greatly hindered by the latter witnessing the idolatrous mummeries of the Romish and Greek churches, and it was found very difficult to convince them that Protestants did not bow down before images or pictures.

—An English missionary has published a book, calling attention to the course pursued by his government in allowing all the vile histories of the god Krishna to be freely taught in the government schools, while every Christian allusion is carefully weeded out from the books. Work is also permitted to be done on government buildings on the Sabbath, the same as on other days of the week.

GENERAL.

—Mr. Cyrus H. McCormick, of Chicago, increases his benefactions to the Presbyterian theological seminary in that city by promising $50,000 towards its endowment, if a like amount be raised elsewhere.

—During the last eighteen months, the indebtedness of the Baptist churches in Philadelphia has been reduced to the extent of $186,000. This sum was collected by sixteen congregations.

—The arrangements are now complete for the Presbyterian Council which meets in Philadelphia. The preparatory reception will take place on the 22d of September, and the regular sessions of the Council will begin the following day. The opening sermon is to be preached by the Rev. Wm. Adams, D.D., of New York. The subjects set down for consideration during the sittings include Inspiration, Authenticity and Interpretation of Scripture, Future Retribution, Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.

—A great religious revival is reported at Amsterdam, Holland. The power of the Holy Spirit has strangely and mightily moved the hearts of the people.

—Dr. Parsons, the American missionary, who, with his servant, was murdered near Ismid, was making a tour in the mountains, and encamped on the roadside in the vicinity of some Zuruk, a semi-nomadic tribe. Two Zuruk shepherds confessed that they shot two travelers as they slept, and roobed them of their money, amounting to less than $5. His horses were found wandering about the hills, his friends instituted search, and the bodies were discovered under some bushes. The Turkish authorities fearing unpleasant complication with England used great diligence in arresting the murderers.

News of the Week.

—The Adams Express Company has the daily use of 21,216 miles of railroad, operated by 4 279 employes, who make 911 daily trips, amounting to 64,560 miles daily and 19,884,420 miles annually, for a compensation amounting to $1,568,412 annually, and at an expense for transportation paid the railroad companies of $2,093 412 annually.

—An official statement compiled at the Postoffice Department, shows that the issues of postage stamps, stamped envelopes and postal-cards, during the fiscal year just closed, foot up an aggregate of $31 932,519, being an increase of nearly three and a half million dollars over the preceding year. The greatest proportional increase was in the item of postal-cards, the issues of which amounted to $2,753,470. The issues of postage stamps aggregated $22,414,928.

—The crown of William Penn's hat which is to adorn his thirty-six foot statue surrounding the lofty tower of the new Philadelphia public buildings, will be just five hundred and thirty-five feet from the pavement. The highest towers which have yet been constructed are those of the Cologne cathedral, which have at present a height of five hundred and twenty-four feet eleven inches.

—A diminution of over three thousand cases of drunkenness reported by the Dublin Police, according to the last year's return just issued, furnishes practical evidence as to the good results following the Irish Sunday Closing Act, although that city is one to which the Act only partially applies.

—Orders have been issued at Washington to have Payne, the squatter recently captured in Indian Territory and held a prisoner by the military authorities in Kansas, turned over to the marshal of the Western district of Arkansas for trial at Fort Smith.

—Two freight trains collided on the Susquehanna division of the Delaware and Hudson Canal company's railroad, near Cooperstown, N. Y. Twenty-five cars were demolished, two men killed, and several injured.

—The National Council of the Albanian League has decided to throw off every vestige of Ottoman authority. The population of Scutari are preparing for decisive measures against the Turkish authorities.

So complete is the Albanian revolt that the Central Albanian cities have refused to take part in the movement against Greece.

—It is generally believed that the sole object of the mission of the Chinese envoy, is to assure the Russian government of the peaceful intentions of China, and to request the dispatch of an ambassador extraordinary to Pekin to settle all disputes between the two countries.

—The floods in the district of Patibon, Prussia, are very serious. Over twenty villages have been destroyed, and the loss of many millions of marks has been entailed by the total destruction of the harvest. Four hundred and eighty square miles are under water in Silesia.

—Last Wednesday evening the second section of the excursion train which left Atlantic City, New Jersey, at 6 o'clock, ran into the first section, telescoping the rear car and killing two persons, and injuring about twenty-five others. Many were severely scalded and several cases proved fatal.

—One of the internal revenue officers has just returned from a tour through Texas. He brings back a melancholy report of the general condition of things there. He says Austin is wild with the filibustering fever. Hundreds of recruits are sworn in for the invasion of Mexico. The army of occupation, so-called, consists of members of the worst classes in the State. They are armed with the inevitable revolver and shotgun; are without discipline or order, and have very vague ideas as to what they will do. He thinks they are clear on no point except that there may be an opportunity to steal and give vent to their general lawlessness.

A dispatch from Athens says: "France having declined to draw up a note in answer to the Porte's objections, England telegraphed a circular to all the powers Friday, proposing a new joint note, entirely rejected the last suggestion of the Porte and insisting upon the fulfillment of the original mandate."

—Serious rioting took place at the Home-rule demonstration Saturday, in Glasgow, owing to the Home-rulers passing an Orange lodge. Seventy police, who endeavored to restore order, were overpowered. Two of the policemen were injured so badly they are not expected to recover. One was stabbed by a spear. Twenty-five persons are arrested.

—A Paris paper published on Sunday a letter from M. Gambetta to a Councillor General expressing his views in regard to the recent elections. He says the elections were profoundly republican and democratic. The democrats do not wish a republican form only, but want to organize institutions in order that democracy may not longer be a lie and the republic a snare. It is by the constant application of such methods at home that democracy will succeed in bringing into play its admirable resources, the treasures and hidden force and might of our great country, and that France will be permitted to resume without precipitancy the advanced rank which belongs to her in the world, regain provinces violently torn from her, and of her restored integrity to make a pledge for the peace of Europe.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Masonic Candidates.

The *Voice of Masonry* of this city quotes approvingly from a New York lodge organ the statement that both Garfield and Hancock are Knight Templar Freemasons. The New York *Dispatch* thinks this information valuable to Masons; and Anti-masons may learn from the fact that Masonry does not interfere in elections or the duties of public officials. The charitable editor of the *Voice* does not think this information will make any difference, since the opposers of Masonry are devoted to falsehood. These precious editors have doubtless forgotten that "One swallow does not make a summer," and overlook the very strong proof that Masonry does control politics irrespective of party. It assumes to be a power above party or sect. Its religion is superior to any and all others, while combining them all. Its assumed relations in government are of the same character. The lodge cares nothing for Republican or Democrat; it demands the President.

It is for this reason that we doubt the promises of the Republican party respecting the South, and have no faith in its ability to settle the continual disturbances there. The colored men, though they may aspire to the disgrace, are not recognized as Masons by the white lodges; but their white-skinned, but dark-hearted persecutors, have never failed of receiving the favor of fellowship. Six years ago the Knight Templar conclave in New Orleans after hobnobbing with their companions in the White League, published throughout the North a vindication of that infamous organization, taking the responsibility of giving it a good character. Masons boast of the potency of their signs and grips during the war, when rebels and loyal men sank their convictions of loyalty at the demands of this nefarious system. Odd-fellows, too, at Washington, made a final deliverance on the matter of sectional differences, and reunited the country by their secret arts. He must be of a most credulous nature who will believe that either party at the North, under the control of lodgery, will enforce any law at the South that bears against the white Masons or Odd-fellows for sake of modifying the rigors of the negroes' condition.

The American Party.

The *Christian Statesman*, of Philadelphia, reprints from the Sandy Lake, Pa., *News* the following commendatory article of the principles of the American party, which is followed by the platform:

"Among a large and increasing class of patriotic, intelligent and conscientious Christian people there has long been a felt want respecting Christian principle in the platforms of existing political parties. As patriots and Christians they have felt that the platforms of the old parties do not embody the principles of political and moral wisdom on which Christian States are founded and perpetuated. This class of voters have felt that the living political issues are largely ignored which express the moral, civil and social convictions of the Christian civilization of the last half of the nineteenth century. They feel that there are evils and dangers threatening the very existence of our Republican form of government, which in their greed for power and place, the old Democratic and Republican parties entirely ignore or refuse to bear any testimony against. The teaching of God's word and providence have warned them of the consummate folly of trying to maintain civil government or to administer the laws irrespective of national religion, and the recognition of the claims of God as the rule of political action. These men, who thus long for something better, purer and more like Christian statesmanship in the administration of this nation, will find their convictions better crystalized and expressed in the platform of the new, and comparatively unknown, American party, that made its first nominations for President and Vice-president eight years ago, than in any or all other party platforms of the present time. This party recently met in a small national convention in Chicago, Illinois, and after re-affirming the principles of their platform of 1876, put in nomination the following: For President, General John W. Phelps, of Vermont; for Vice President, Hon. Samuel C. Pomeroy, of Kansas. From the conservative East and the progressive West two men, devotedly attached to the principles of the new party, have been brought out and made the standard-bearers of a party of Christian conviction and progress, that, if now not large or popular, is destined to play an important ultimate part in American politics. It will be seen from a perusal of its platform that on the great questions of Christianity as our national religion, the Christian Sabbath, the prohibition of liquor, secretism, the equality of all before the law, and the enforcement of the amended national constitution, the settlement of national disputes without resort to war, the education of our youth, the Bible in the schools, opposition to land and other monopolies, the national currency and credit, justice to the Indian and the mode of electing the President, its position is clear, comprehensive, and eminently Christian. We commend it to our readers for their careful consideration."

Judge Tourgee.

It is claimed by Republican papers that Judge Tourgee, who has recently published such a powerful work against organized secrecy—The Fool's Errand—is about to take the stump for the Republican party.

He might as well take the stump for the Masonic lodge, or for the Ku-klux lodge. The mainspring of the Republican party is, and has been from its origin, the Masonic lodge. That party is more responsible for Ku-kluxism than the Democracy itself. There is but one party that Judge Tourgee can consistently serve; and that is the Anti-masonic party. There will be no end to fool's errands so long as the Republican party remains in power. The man of sin "will let," until Masonic Presidents are taken away from our midst. The spirit of the Masonic lodge is as wicked as the man of sin spoken of by St. Paul to the Thessalonians; and the Masonic president, whoever he may be, represents that man instead of representing either the principles of the New Testament or the American Constitution.

That Widow's Son.

"Freemasonry Illustrated."—"The spirit of the work is to demonstrate that a false religion is inculcated by its teachings. The history-professed character and real character of the institution, are themes taken up and treated exhaustively. The organization of lodges and all its details of management are profusely set forth, and altogether, it makes a very interesting work.—*From the Inventors' and Manufacturers' Gazette, Boston.*

Home and Farm.

HORSES AND FLIES.—Carbolic acid soap is recommended as an excellent preventive against flies. If rubbed on the legs and neck of a horse he will not be troubled with flies. It is also claimed that if a couple of hands full of the common black walnut leaves are put in a vessel of water all night, and next morning boiled for fifteen to twenty minutes, then when cold take a spong or rag and moisten the eyes, neck, legs, etc., of horse, the flies will give those places a wide berth.

—A few pieces of horseradish root placed among pickles will prevent scum from gathering on the top of the vinegar.

ONIONS.—When the tops lie down, the onions are ready to be harvested. Store in a cool dry place after being thoroughly dried in the sun.

—Fowls are very fond of milk and thrive upon it. Sour milk will bring better returns in eggs than in any other way it can be fed.

KEEPING GRAPES.—The Southern California *Horticulturist* recommends the following mode: Spread the carefully-cut fruit thinly on shelves or tables for a few days, to dry up the stems a little. Then cut clean dry straw in a straw-cutter, about an inch long, ann cover liberally the bottom of a suitable tightly-jointed box, on which place a moderate layer of fruit; then cover again, and thus proceed. Put them in a cool, dry place, and the grapes will keep for several months.

GOOD PASTE.—A fine paste for scrap books can be made from alum water and flour—a tea-spoonful and a half of powdered alum dissolved in enough cold water to make a pint of paste. Pour the water, when the alum is all dissolved, on to flour enough to thicken it as stiff as common paste, bring it to a boil, stirring all the time, and when it is done add a few drops of oil of cloves. The alum prevents fermentation, and the oil of cloves will prevent or destroy all vegetable mould.

—Remember that one can have the hands in soft soap without injury to the skin if the hands are dipped in vinegar or lemon juice immediately after. The acid destroys the corrosive effects of the alkali, and makes the hands soft and white. Indian meal and vinegar or lemon juice used on the hands, when roughened by cold or labor, will heal and soften them. Rub the hands in this, then wash thoroughly and rub in glycerine. Those who suffer from chapped hands in winter will find this comforting.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

WISCONSIN TO THE RESCUE.

"Once more to the breach, dear friends!" Once again Wisconsin leads the van. Be it ours to lead it worthily. Remember our anniversary at Spring Prairie, Sept. 1st and 2nd, and come up to the feast, and by presence, prayer, and words of cheer, contribute to make it a feast of fat things. Come Wood of Baraboo, Collins, Crowder, Bancroft and all ye hosts of men and women—true soldiers of Christ—who are ready to bear all things, and suffer all things for Christ and truth. Your presence, your counsel, your prayers and your money are needed, and never more so than now. Having put your hands to the plow, let there be no looking back. True soldiers are those who have enlisted for the war and who will ask for no discharge. Come one, come all! Don't fail!

J. L. BARLOW,
Pres't State Association.

Those coming to Spring Prairie by rail from the west will stop at Springfield; teams will be there August 31st at 4 P. M. and September 1st at 7 A. M. Those coming from the east will stop at Lyons; teams will be there August 31st at 9 P. M. and September 1st at 9 A. M.

IOWA.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.
A. W. HALL, Rec. Sec'y.

MICHIGAN.

The Michigan State Christian Association will meet in convention in Holland, Ottawa county, Mich., on Tuesday, the 14th day of September next. Further notice will appear in the Cynosure next week.
C. QUICK, Pres't.

We insert in this issue a letter from the excellent Bishop Wright respecting brother Samuel Miller's leaving the U. B. Church. Mr. Miller will be entitled to equal space to explain or justify his course. Both these gentlemen regard each other as children of God and brethren in Christ, and we presume nothing beyond the two articles will be necessary to explain the views of each. Mr. Miller is intent on a divorce of the worships and worshipers of Christ and Satan in this country; and he is dissatisfied that adhering Masons should be members with him in the church of God. But he will explain himself.

—Elder Austin, whose brave work in Iowa will 'ere long be bringing a great harvest, is attending the Convention and Institute, but has been out of health so much as to deprive him almost entirely of the privilege of meeting with the rest. This was a loss to all parties. The convention would have been greatly benefitted by his experience and enthusiasm.

—Father Preston was justly indignant at his treatment by the *Times* of this city in its caricature of his remarks, which, in substance, are printed correctly in our columns.

—Bro. Stratton of Syracuse, promises an account of the corner-stone laying in that city, on the 11th. In the *Wesleyan* of last week he sketches the affair at length. It was a grand fiasco, about as great as the great Knight Templar spree of this city, in proportion.

—The first letter from Prof. C. A. Blanchard was received last week, and will duly appear "The Nevada," on which he sailed; he will probably reach Glasgow about the last of this week.

A KNIGHT TEMPLAR SCAPE-GOAT.—After suborning the daily papers into gratuitous advertising sheets, and filling them with grandiloquent stuff about the "defenders of the faith" who were to come to Chicago to "fight the infidel;" after stunning the public ear with the din of great preparations by land and water, and of great swelling sentences which labored to picture the pomp of Knight Templarism in full feather, the frog that would be an ox has burst at last—

"*Montes parturiunt nascetur ridiculus mus.*"

Having marched up the hill, the Masons have the pleasure of marching down again; having inflated the balloon of public expectancy until it burst, they find the public indignation a matter of different weight as they feel its grinding heel. In short, the Grand camp, the Grand parade, the Grand regatta, the Grand drill, the Grand dance, the Grand fire-works were all a Great Grand fraud and disappointment. The Masons instead of staying into this week, posted swearing to their homes on Friday, and Chicago followed them with no very cordial adieu. We have no room for details this week, but have abundance for the future historian which we promise for next, with copious extracts from the Chicago press. Of course, as the rocket went up for the glory of Masonry, it must come down for its discomfiture and disgrace, but the Grand Kings and Priests of the order are working to prevent this by immolating Gassette, "chairman of the Triennial committee, commandant of the lines," etc., etc., and the amount of blasphemy that is heaped upon him would make the wine of the fifth libation turn pale.

THE COLLEGES.—As September approaches the work of our thousands of literary institutions will be resumed for the year. At Wheaton the fall term opens on Tuesday, the 7th of September. President Blanchard hopes his health will allow him to give much more attention to the interests of the institution this year than last. Although Prof. Blanchard will be absent during the first term in Europe, the corps of instruction will be full and competent. Westfield College opens this year on Wednesday of this week, Aug. 25th. The favorable outlook for this excel- institution promises increase of students and influence for Christ among the churches of south-eastern Illinois. Western College opens work for the year Sept. 4th, says the advertisment in the *Telescope;* but as this is evdiently a mistake, it is safe to put the day as the 1st or the 8th of next month. The question of removal is not yet settled. We hope the brethren who have labored long and hard for the welfare of the institution may receive abundant answers to their prayers for its success. Wasioja Seminary, Minnesota, opens on the 8th of September. Prof. Payne is visiting conferences in Indiana and Ohio this week, and is encouraged with the prospect for next year. Avalon Academy, Missouri, begins work on the 1st of next month. If the institution secures the attendance of a number of young men like its representative at the convention and institute this week in Carpenter Hall, it will make and deserve an enviable name in Missouri.

THE BROTHERHOOD.

A DRAMA.

BY ALEXANDER THOMSON.

[Fourth movement—Place, a Chapter of the Royal Arch. Present, Master Harry Long, Rev. Mr. Williams, Jake, Bill and brethren. Master reads a document.]

BRETHREN:
Expect a stranger at your Lodge to-night
With messages and documents from us,
And expectation with you to receive
The Royal Arch, but mark him well
He is a traitor of the deepest dye;
Is basely guilty of the foulest crime
Known to the code of our Masonic law;
Has leaked our secrets like a wide-meshed sieve,
And even now most foully is conjoined
With our inveterate enemies—and seeks
Promotion but that he may safely steal
The secrets guarded by our well-tyled doors,
And fling them like a desecrated thing,
Full on the world.
Now we have sent him from the east to west,
And, like the hag-eyed witches of Macbeth,
We bid you do, and do, and do, and do!

MASTER.

Yes, we shall do.
Too long has treason boldly walked abroad;
Too long have traitors with audacious brow
Flaunted their proud defiance in our teeth.
Would we preserve our honor, would we live
Beyond the confines of all men's contempt,
This thing must cease, and on each traitor's head
Come down the merits of his perfidy.
Here we are safe—he comes a nameless knave,
His friends, his family, and his home unknown;
These walls are double, dark as grave the night,
And every favoring circumstance portends
An execution.
Speak, brethren all, there is no cause to fear,
No cowans listen, and no traitors hear.

JAKE.

If wide-mouthed blabs are ever thus to blab,
And there is no means found to close their mouths,
Our grand old craft all rudderless shall drift
Full tilt against the docks, and we shall see
The last of her.

BILL.

E'en now so cheap those secrets have become
That I have heard old hoodlums on their staves
Rail, whine and jibe at Royal Masonry;
And wide-mouthed brats scarce out of petticoats,
With grand grimace most accurately give
Our signal of distress. If this go on
There soon will be no cowans in the world

But those within the circle of the lodge,
And we who think and labor for the craft,
Finding her leaky, water-logged and gone,
Shall take the hint and quickly give the slip—
Were ever rats that loved a sinking ship?

REV. MR. WILLIAMS.

Much do I grieve that such a case should rise,
But since 'tis risen, we now must act like men,
And meet it. Who dare here affirm
That this vile traitor, most perfidious wretch,
Who, like a serpent trails his shiny fold
Into the sheltering bosom of the lodge
With venomed fang to bite it—who shall say
That he, or such as he, has any claim
Upon the gentler feelings of the heart?
The laws of nations and the laws of God
Foredoom the traitor to the slayer's death:
Then let him die, and on his head descend
The vengeance his perfidious tongue hath named.

HARRY LONG.

Do my ears play me false? What do I hear?
Do men talk murder with outrageous tongues
And call it justice? Would you here assail
An unprotected stranger on the charge
Of that vile paper? Who has sent it here?
We do not know; and were each sentence true,
And he as false as Judas, or as hell,
To all the interests of the brotherhood,
Yet, while the law that bids the beggar live
And spreads the shield of its protecting arm
Defensive to the foreign refugee,
E'en though his sword with its quick flashes broke
The laws of his own country,—while that law
Is not insulted it extends its power,
A tower and bulwark of defence to all
Who rest within its shadow. They who strike
Its loyal subject, strike the sovereign law
And its high origin, the throne of God.

MASTER.

Outrageous logic! Hath the father power
With spirit to chastise his stubborn son?
And high ascending holds the sovereign state
The sword of justice o'er the felon's head?
And shall this power, that girds the great round world,
See its just precepts trampled under foot,
Audacious treason lift its haughty head,
Without the power with one swift stroke to draw
The blood of traitors to its holy law?

HARRY LONG.

When outraged justice lifts its shining sword
It strikes the felon in the name of God,
Who organized the state, and gave it power
To crush rebellion and to punish crime;
But in whose name strike ye the innocent;
And by what right, which ruffians may not plead,
Would you with meditated malice spill
The guiltless blood?

MASTER.

By every right that heaven can grant, or hell,
We'll visit treason on the traitor's head;
And Harry Long and all weak knees shall know
Masonic law is not a fangless thing,
But living scorpion with a deadly sting.

[The man is brought into the lodge blindfold, and in condition to receive the Royal Arch. The bandage being taken from his eyes discloses the brethren in a circle, the Master in front with a knife.]

MASTER.

This is the last of Masonry for you;
Your treason is disclosed, and you must die!
This is our holy Chaplain, hear him well,
Or in five minutes you shall be in hell.

STRANGER (with emotion).

A sickly wife looks for support to me,
A sickly baby rests upon her knee;
I, for myself crave nothing in their name,
Are none who shall arrest this deed of shame?

MASTER.

Where go you, Harry Long?

HARRY LONG.

To cry out, Murder, till the streets resound.
To tell the people hell has broken loose,
And half her friends in bloody riot work
Perdition's craft within the Mason's hall.

MASTER (angrily).

Here is a wretch who goes to feed the worms.
If you would like to keep him company
Take one step further.

[Master stabs the stranger, covers up his body and resumes his place.)

MASTER.

Our work is done! The traitor is no more!
Henceforth let traitors hide their shameless heads,
Or we shall hide them in six feet of earth
Beside this carcass. Chaplain, close with prayer,
Thanking the mighty Architect that thus
Triumphant law has spread her power abroad,
And sent the traitor to the bar of God.

Rome and the Lodge.

BY REV. W. W. AMES,

Dear Cynosure:—Your remarks with reference to the Catholic priest who was so wrathy at Bro. Ronayne at his second degree expose in Carpenter Hall, calls to mind a little chapter of experience that corroborates your view that there is a link of concastenation between Roman Catholicism and Freemasonry.

About the time I commenced preaching in Menominee, Wis., about fourteen years ago, a Baptist brother, who was a third-degree Mason, residing there, introduced the subject of Masonry in conversation and seemed anxious to draw me out on it, and brought out the usual arguments in its favor, such as help in business, safeguard and help in traveling, protection of the virtue of female relatives, etc., not omitting to say that it saved a good many of the lives of our soldiers in the war; but omitting to say that it prolonged the war, and saved the neck of many a rebel, contrary to the Union soldiers' oath to God and country. Of these points he seemed not to have thought. Belaboring him with the fact that as a third-degree Mason, he knew no more of the degrees above him than I or any other outsider, and that the masses of Masons were playing ignorantly, and paying their money into the hands of those above them, he made me this reply: "The only man in the United States that ever took the highest degree in Masonry was Lewis Cass, and he had to go to Rome to get it."

This was as the opening of a volume to me, and I replied, "Then it must be that the pope and his college of cardinals constitute that 33d or highest degree; for nothing of importance was allowed within the walls of Rome that is not approved by the pope,"—which was true at that time. At the time of the death of Mr. Cass, a few years previous to the conversation here related, it was said in some of the papers that he was the highest Freemason in the United States; and I think it is well known that he was a Roman Catholic.

But the brother insisted that in the Catholic church, membership in Masonic lodges was entirely forbidden, and so was out of the question. But he had forgotten that the genius of Romanism is craft and deceit to the last degree. Nothing could illustrate this characteristic more completely than for the pope to emphasize his prohibition of Masonry to the common masses, and at the same time be running and controlling the highest degree of the institution, and thus really, with an unseen hand, be manipulating thousands of Protestants and their money according to his own pleasure. Mr. Cass was a high official under our government. No intelligent Protestant doubts that it is the aim of the papacy to get control of the affairs of our country, and in the end, govern the people in the interest of the church of Rome.

A few years since, one of the daily papers published a cablegram to the effect that the pope (Pio Nino) had recently been expelled from the Oriental lodge for having ex-communicated from the church a certain prince with whom he had had some difficulty. We may be sure that "the mystery of iniquity doth already work." It is no wonder, therefore, that a Masonic Catholic priest even, should "lose his jewel," while Bro. Ronayne exposed with so masterly a hand the adulterous and abominable character of the old handmaid.

The report of the observance of Ascension day by the Knights Templars of Chicago, is suggestive of the same unity of Masonry and Romanism. The line of procession was formed by a commandery of Knight Templars on the right, bearing the name "Apollo," and on the left a commandery bearing the name of "St. Bernard," and one in the center under the name of "Chicago"—naturally signalizing and suggesting to the initiated that Romanism and ancient heathenism (from which last Masonry is descended) are surrounding and taking possession of Protestant America in a way the people are not generally aware of; and they are as calm and submissive under the operation as a charmed infant ready to be crushed in the coils of a huge serpent. Many Masons boast now that Masonry runs the government; but they do not seem to understand who it is that is running them.

Dr. Thomas preached on the occasion upon the mystery of godliness (1 Tim. 3: 16) in which he said he recognized the Knight Templars as soldiers of the cross. Judging from the list given in the *Times* of prominent names, there might have been some members of evangelical churches among them. If they are known as living Christians in the varied relations of life in which they move, they need no such advertisement. But doubtless, many of the Templars think less of the crucifix than they do of their Masonic pins, and whatever their preference in this matter, the world might not dream that they were soldiers of the cross, if Dr. Thowas had not told them so, or if they had not seen them clad in flashing regalia. Paul and the Sts. John would blush to their ears to be seen in such a crowd, making such a mock of the beautiful and stern simplicity of the Gospel. No, we should look in vain to the Apostles to find such childishness. This can be found *ad nauseam* both in Freemasonry and the Roman Catholic church. Nor does it seem to require much of a comparative anatomist to trace in either or both the outlines of the great apocalyptic beast. If they are not identical, they both bear the clear marks of anti-Christ; and all the profession of Christianity in Knight Templarism can no more sanctify the abominations of Masonry, than the far higher pretentions of the papacy can those of the Romish church.

What Did the Apostles Do?

When the vacancy occasioned by the treachery and death of Judas was to be filled by lot, or by vote, neither of the candidates belonged to the Judas ring. The choice did not lie between two traitors, the lesser one of which was to be taken; but it lay between two good men, the better one of which it was designed to select, as God willed. The apostles did their utmost to get the better one, not the one of lesser evil.

Now the Masonic lodge is studied, organized treason against the Christian church; and every unseceded member of the lodge sustains that treason just as much as every Republican sustains the Republican party; and just as Judas sustained the interests of Jewish priests and Roman soldiers. Every Freemason therefore, who is a candidate for the Presidency, sustains treason against the Christian church. The high office of President, if bestowed upon him, is made to honor the Masonic lodge, and not the church of Christ.

How men can sustain candidates who represent organized treason against their religion and at the same time expect to maintain the Republic, is, perhaps, one of the unutterable mysteries of Freemasonry.

But to say nothing of religious considerations, there is nothing which ought to arouse quicker the jealous fears of the freeman than an unnecessary organization; for all organizations are dangerous to [per

sonal freedom and independence. And of all organizations there is none more dangerous to individual freedom and independence, than a secret organization.

Do we complain of the Kuklux lodge? No man who votes for a Masonic president can give any moral opposition to Kukluxism. Every Masonic office-holder oppresses the negro as much as ever did the slavo-democratic office-holder. The only security to the freedom of the negro, as well as to that of us all, lies in the direction of opposition to the secret lodge, by whatever name it may be called, Mason, Kuklux, or Mormon.

The juggling sons of Sceva appealed to the name of Christ; so do Knights Templar, and so do we all, perhaps; but still, we cannot confess Christ before men when we vote into office members of an institution the spirit of which, like that of Judas, is studied, deliberate treachery against the Christian church.

Christians might as well fill their offices with Mohammedans or Jews as with Freemasons.

AMERICAN.

INTEMPERANCE IN CONFLICT WITH THE CONSTITUTION.

BY REV. JOHN THOMPSON.

In attempting to prove that intemperance, or the manufacture and sale of ardent spirits, is in direct conflict with the Constitution of the United States, I will first quote from the preamble of that instrument:

"We, the people, in order to form a most perfect union, establish justice, insure domestic tranquillity, provide for the common defence and promote the general welfare, do ordain and establish this Constitution for the United States of America."

Now all the principles of the Constitution are contained in this preamble. How much union is there in drunkenness? How much domestic tranquillity is insured to the drunkard's family or the neighborhood, or the State or nation under the present order of things? Does it promote the general welfare to erect a distillery and manufacture a stuff that will craze the brain and ruin all that use it, morally, socially, religiously, and prepare the soul for the blackness of darkness forever, and clothe the women and children in tears and rags, to suffer the loss of what might have been an affectionate father, a protector and loving husband, through life.

Let us see if there is any justice in permitting the manufacturing and selling of intoxicating liquors by law, and the law permitting it to be constitutional.

We, here in Kansas, are building up new settlements. Here comes into our colony the merchant, the blacksmith, the harness maker, the printer, the shoe-maker, the colporteur, the Gospel minister, the school teacher, these are all helps to and work in harmony in our colony, and we are prospering and getting along finely. We get churches built and schoolhouses erected. Our children are in Sabbath schools, and all are working harmoniously together, following our different legitimate callings, elevating ourselves and our children to the highest possible attainments of civil, religious and political knowledge; and have struggled up to this point with high hopes for the future. Just at this juncture comes a man into our midst with a still-house, or doggery of some kind, that if he is patronized by us, our prosperous colony begins to decay and tumble; our beloved wives, that have borne the burdens with us, are brought to poverty, wretchedness and disgrace, and mourn an untimely widowhood.

Oh! is there any justice or constitutionality in a law, State or National, that will permit such an outrage on us as United States citizens? We answer, most emphatically, *No*; but directly to the contrary. Our Constitution is to insure domestic tranquillity to every human being in this great nation of ours. Now, how much tranquillity is there insured under the present system of making and selling intoxicating liquors? Just none at all. Why, the poor, helpless wives and children of drunken men are being butchered almost day and night by drunken husbands and fathers, all over this land. Oh! who is responsible for all this blood and carnage? Will not the Son of God be avenged on such a nation as this? Will he not require all this innocent blood at our hands? Is not their blood crying to God from the ground as Abel's did? Are we not our brother's keeper in this case? Most assuredly we are, for God by the fathers gave us one of the best and most just forms of government that ever existed upon earth, and where he has given much he will require much.

Now, what we want is a decision from the Supreme Court of the United States declaring the manufacturing and sale of ardent spirits a crime against the Constitution of the United States, and that it can no longer be tolerated in this government. Let us wipe this evil out from under the whole heaven so far as our nation is concerned. We have been tampering with pledges long enough and trying legislative enactments which have thus far failed; and I here assert that we never can succeed by legislation of the States as this question is somewhat akin to the devils our Saviour mentioned to his disciples, that come out by fasting and prayer. This liquor question can only be settled by the Constitution of the United States, as as it is a national question and affects the whole nation, and the State is too feeble to cope with or manage it from the fact that if it is conceded to be constitutional the laws of the different States can affect nothing.

Therefore, if we carry our constitutional amendment and adopt it,—if it is carried up to the United States Supreme Court, then will come the tug of war.

Now this fall, we here in Kansas will have the question before the voters to amend the Constitution so as to prohibit the manufacture and sale of ardent spirits in this State. We hope it will carry. We want it to come into legislation.

Now, as Providence made Kansas the pivot on which the slavery question turned and was settled forever, God grant that it may settle the temperance question in like manner.

And now, to all my old friends and acquaintance whose eyes may fall upon this imperfect communication, who have with me battled so long in days of other years against the gigantic sins of the nation, namely, slavery, rum and secrecy,—hold on, be not discouraged. Jesus is our captain. He never lost a battle. Slavery is dead. Intemperadce must soon fall. Secrecy is melting away like the winter before the rays of a genial sun, and reformation will succeed reformation till this world with all its kingdoms shall be brought to Christ and everything that loveth and maketh a lie to deceive men here on earth shall be ground to powder. O glorious thought! to be accounted worthy to suffer and have our names cast out as evil for the truth's sake. God help us all to stand firm at our posts till secrecy and intemperance and anti-Christ and every falsification of religion that is teaching no harm in dancing or church frolics to get money for church purposes, giving the devil a big frolic and the Lord the leavings after the devil is paid off. O shame! Lord have mercy one us, and help us to obey the injunction of the apostles,—from reveling and banqueting and such like turn away.

Sabetha, Kan.

ATHEISM IN FREEMASONRY.

Letter from Rob. Morris, "Past Grand Master" of Kentucky, "Knight Templar," etc., ad nauseam, to the Chicago Tribune.

CHICAGO, Aug. 2.—Your correspondent from Evansville, Ind., a few day ago, giving an account, generally correct, of the trial of a Freemason there, for heresy, runs into one or two errors which I have no doubt you will be willing to correct. The doctrine of "Faith in God" is the very foundation-stone of Freemasonry. Omit this, and you have nothing more of Masonry than the hundred-and-one imitations of Freemasonry with which our country is filled. You know I have pursued my Masonic inquiries for a lifetime, and in every qurater of the civilized world. I have seen, I think, every description of Freemason and of every "rite," but I have never seen an Atheist-Mason. That men who are Masons have become perverts to atheism I will admit, just as the Christian church must admit the same sad perversion from their ranks. There was a case two years ago, near Terre Haute, in which a Mason, after hearing Ingersoll's lecture, renounced his belief in God. He was promptly expelled, and did not even take an appeal to the Grand Lodge, knowing the futility of it. If the Evansville man has really taken an appeal, as your correspondent intimates, it must be upon some irregularity in the forms of trial, for upon the charge itself (atheism) he can no more expect a reversal of judgment than if the charge were theft, adultery, or murder. Besides this, his appeal is not in bar of his penalty; for the moment the lodge pronounces the sentence of expulsion he is excluded, and remains so until the Grand Lodge reverses the decision. I remarked that I had seen all classes of Masons. In the lodge of which I was first Master in Jerusalem we have Mohammedans, Jews, and Christians. But all believe in God, and the God of Mohammed, of Moses and of the Christian, is one and the same being. Before that Evansville man became a Mason he expressed in the most solemn terms his faith in God. This was in the first degree, in fact before he could take the first degree. This, until recently, was the universal rule. The French Grand Orient (same as Grand Lodge) struck this out of their rituals, not as denying faith in God, but as denying the propriety of any religious reference in Freemasonry. For this act the Grand Lodge of France has been placed under interdict by every Grand Lodge in America, and with few exceptions, in the world. Your Indiana correspondent says that we still recognize the Grand Lodge of France. No mistake could be greater than this. The Grand Master of Illinois, Mr. Gurney, will assure him that if an Illinois Mason were even to visit a lodge in France, or if an Illinois lodge were to admit a French Mason as a visitor, such Mason or lodge would be severely disciplined. When I was in Paris two years ago, though urged to visit the lodges and encouraged to believe that my counsels might be of service in showing the Grand Lodge of France its error, yet I could not with due respect to my Masonic vows and under my own fealty to the Grand Lodge of Kentucky, do so.

If you are not tired of the subject I will add a few verses, written many years since, and adapted by the uniform sentiment of our brethren as the correct theory of Masonic theism, and the consequent error of profanity or blasphemy.

THE LETTER "G."

[Referring to the emblem hung over the Master's chair, Deo Optimo Maximo]:

That name! I learned it at my mother's knee
When looking up, her fond and tearful face
Beaming so true, so tenderly,
She prayed that God her little one would bless.

That name! I spoke it when I entered here,
And bowed the knee, as all Freemasons must;
From my heart's center, with sincerity
I cried aloud, "In God I put my trust!"

That name! I saw it o'er the Master's chair,
That hieroglyphic bright, and bending low,
Paid solemn homage to the emblem there,
Which speaks of God, before whom all must bow.

That name! In silence I invoked its power
When dangers thickened, and when death was nigh;
In solemn awe I felt the death-clouds lower,
And whispered, "God be with me, if I die!"

That name! The last upon my faltering tongue
Ere death shall still it, it shall surely be;
The password to the high celestial throng,
Whose Lord is God in truth and majesty.

That name these Brothers always gently speak
Before your father's mother's name revered;
Such blessings from his gracious hands we take—
Oh! be his honor to our souls endeared!

Respectfully, ROB. MORRIS,
Masonic Writer.

THE LECTURERS AND SECEDERS.

The Convention and Institute.

REPORT OF THE PROCEEDINGS AUGUST 19TH AND 20TH.

It was a gathering of earnest, strong-souled men which Bro. J. P. Stoddard, as chairman of the committee named by the National Board, called to order at 2 o'clock Thursday afternoon, and in brief set forth the conception of the meeting and nature of its call. His call for nominations for the temporary officers was responded to, and Elder R. Faurot of St. Louis, Michigan, was selected for chairman, and M. N. Butler of Avalon, Missouri, for secretary.

Several committees were then chosen, as follows:

On Enrollment: H. H. Hinman, J. F. Browne, S. L. Cook.
On Business: J. P. Stoddard, D. P. Rathbun, H. L. Kellogg.
On Permanent Organization: J. P. Richards, J. G. Mattoon, Edward Mathews, S. M. Good, Thomas Lowe.

Elder J. F. Browne was called upon to offer prayer for the blessing of God upon our meeting, and while the committees were retired, speeches were declared in order which were limited to ten minutes each.

Bro. Edward Mathews of Spring Arbor, Michigan, first got the floor. He said he never was a Mason, but belonged to Ancient Order of Foresters, lodge No. 1010, London, England. He came to New York City a young man, bad and only bad. Prayed and was converted there. That is the reason he never became a Mason. Saw by reading the Bible that God was opposed to having one man put his conscienceinto another's keeping.

Father Warren Taylor said he did not intend to speak when he came in, but Bro. Matthews stirred him up. He was an old Presbyterian minister. He found the lodge was stealing the young men of his church, then he opposed it openly, as he had before done privately. He then lost his church, but the church never would have a Mason preach to them. Somehow or other the Lord had always given him bread and butter enough.

Bro. Powers, of Webb City, Mo., met a Springfield banker on his way to Chicago and told him he was on his way to the same place to oppose Masons in the name of Lord God would help him. He was alone formerly in the anti-slavery cause, was one of those to vote the Liberty ticket—a few years ago entered the work against Masonry.

Elder W. A. Shaw, of Chicago, wanted to preach a three-minutes sermon; said the Father of the Lord Jesus Christ was rich. The cattle of a thousand hills were his. He could provide for all his children. Time was when he was all bound up in secret societies. But he had left them all.

James C. Clapper, an aged Wesleyan preacher who came over the Lake with Bro. Lowe, from Holland, Mich., said he was not a Mason, but he had known something of the power of the lodge. He had a son who joined the lodge at Burlington, Michigan. He was called suddenly to the dying bed of this son, and feelingly described the effort to draw the young man to look to Christ and live, forsaking his miserable substitute for the religion of faith. He prayed and sang and had the great satisfaction of knowing that the dying man gave up the lodge before he expired.

Mr. Ronayne said that Abraham and Lot separated over a small matter, and the temptation was to permit petty jealousies interfere with God's work in and through us. We should say with the patriarch, "Let there be no strife between me and thee." If he had wronged any brother he asked forgiveness. He would agree to drop controversy and take the place of the one in the wrong. He would act in the humblest capacity so Christ could be honored. He expatiated eloquently on the great Masonic "show."

He had seen a crowd of men he said, who were sworn to defend Christianity. Was there anything Christian about what they did or the way they did it? One thought particularly, had struck him. There was an old tradition about defending the Holy Sepulchre. But Christianity was based on a living Christ, not on a tradition, and neither Knights Templar nor anybody else could defend Him who sat on the throne of Heaven. Besides, if the King of Kings needed any defense, was anybody silly enough to believe that he would depend on the swords of such men as Vincent L. Hurlbut and Norman T. Gassette? Let them remember that it was this King of Kings who has said that all who took the sword should perish by the sword. But, allowing that they had defended Christianity, how had they done it? They went to a ball, to the theatres, to the saloons, and simply had what he termed a grand, big spree. As he understood it, defending Christianity didn't consist in spreeing.

These remarks were received with great manifestations of approval, and immediately Bro. Mathews commenced singing "I gave my life for thee," and all rising joined with great enthusiasm.

Rev. J. P. Richards of Belmont, Wisconsin, said that it was high time to hold a meeting of this sort in Chicago. The Anti-masonic movement was telling, for it included men who never turned back. A convention of this sort could not be held in Boston without being mobbed, but here in Chicago it was different, and he trusted that great things might be accomplished by it. He told his people when coming here of the great Masonic pow-wow. He hoped to return to them with his mouth filled with arguments on this all-important question.

B. Williams of Warren, Ill., remarked that Masonry was undermining Christianity in the churches, and was anti-Christ. For that reason he opposed it. In 1826 one of his neighbors in western New York, was made away with by Freemasonry and for that reason he opposed it. At his home where he has lived for 27 years and is well known, his expeence was a severe one. The lodge had brought on Masonic preachers to overcome and crush out his testimony, but, though they could slander him and cast his name out of their fellowship, they could not overcome his testimony for Christ. He had felt most keenly the attacks of those who professed friendship. The assaults of his enemies could not effect him.

Captain R. H. Kelley of St. Charles, Ill., a seceder, small in stature, but of a great and earnest spirit, said he had lived long without saying a word on this subject, but was led to pray that the Lord would take from him the fear of man, and give him courage to openly oppose this evil. He was a constant reader and a great lover of the *Cynosure*, and had done much in the community in scattering tracts and papers. He said the secret orders, like Goliath of Gath, had been defying the living God, more especially during the last few days, for their religion was the religion of the devil. It was a gigantic, wicked evil, which he had been praying might be broken up.

Father Isaac Preston of Lockport, Ill., wanted to say a few words in regard to the origin of this cause, though not a seceder. Capt. Morgan was carried past his door on the way to execution. He was sent with another man to subpœna witnesses along the road from Rochester to Ft. Niagara, eighty-five miles. Both he and his companion were satisfied that the lodge was agreed in defending the murderers of Morgan. He was acquainted with Thurlow Weed and worked with him in the Jackson election. The oaths taken in the Masonic fraternity, he said, were well understood to transcend every other promise, however sacred, and he had noticed that the seceders from the lodge had, for the most part, been Christians. The drunkards, the libertines, the deists, and the socialists staid in, unless they couldn't pay their dues, and then they went out involuntarily. In conclusion, he observed that Masonry was the most gigantic system of fraud, falsehood, and deceit existing on the globe, and exhorted his hearers to be steadfast in their warfare against it.

Elder J. F. Browne said his experience with Freemaonry though not inside the order, was that it destroys the conscience, and illustrated this statement from his own experience. A man who professed to be a Christian when approached on the subject declared that "any man who will find any fault with the oaths of Freemasonry is a fanatic." Bro. O. Breed, from Jo Daviess county, is here with us. He can tell you how his brother had been killed by the Masons in this State, and they sent a defiant message to his friends. The speaker said he had found it good living to work with God against Freemasonry.

Elder Shaw wished to say again that he was made a Mason when a young man. He thought it strange when he was requested to take off his clothes, but was told that all did it, and that settled the matter. He looked upon Masonry then as a charitable institution, but although he had paid much into it, he had never received anything in return. He related his experience with the order in this city after the fire, and in Cincinnati.

Bro. Ronayne related his experience of initiation in Harrington Lodge, No. 49, Quebec, while he was teacher of mathematics in a model school. Various articles of his clothing were removed until he was in a pitiable condition. He was a rough ashler, and was polished by removing his clothing. Then they made him walk on the angle of an oblong square, and, to wind up with, charged him $45 in gold for it all. "Banish all the pomp of pageantry," he continued, "and let the Chicago papers declare to the American people that the Molly Maguires of Pennsylvania had a ceremony in which they stripped men of their clothing and swore them on the Bible that, if ever they uttered a single thing that had been said or done inside that room, they would have their throats cut from ear to ear. And yet every man that walked the streets last Tuesday, every minister in the country, knows that these Masons make the same devilish, blasphemous profession, and men who will cast off the thraldom of this miserable thing are traduced and slandered." The emblems of Masonry were the crown and the sword, and, unless the people were aroused, the time would come when a monarchy would give place to the Republic, and a king to the President.

S. M. Good of Des Moines, who has taken fifty-three degrees of one kind and another, said he was made a Mason in 1865, he had always, until he left the lodge, received honors and kindness from the lodge which he was induced to join from its reputation as a charitable institution. In Des Moines, at least, many of the most respectable men were Masons, ministers, lawyers and business men. He tried hard before he got in. One attraction in Des Moines was that being a capital city, many officers of the State who were Masons made common men feel highly honored to be associated with them in the lodge. He had been treasurer and secretary of the blue lodge, the chapter, council, commandery, and all the Scotch rite bodies, and was

(*Continued on 8th page.*)

Reform News.

Iowa Report Continued.

I find myself at noon to-day, the 9th of August, nine miles out from the place of my Sabbath labors, in the midst of a rural district alternating with field and forest, hill and hollow, diversified with the log house, and the well-finished and tasty frame or brick mansion, a prophecy of the future. And here at Ashgrove we find a very flourishing Free Methodist church with a good frame church house unincumbered, and an earnest people around it with Rev. Abner Orr for pastor. They were up to the faith against Baal worship. Here in this vicinity is also a Mission Baptist church with a good membership, and generally free from secretism, have preaching once a month. At the Ash Grove Free Methodist church I lectured to a large and attentive audience. The matter of investigation was new to the people in this place. All they need is light on the darkness of the idolatry and treason of secretism, and they will pray right, and vote as they pray. Here I found a seceding Mason, a come-outer; and also a reformed Odd-fellow, the religion of Jesus having taken all the Odd-fellowism out of him, and Divine grace having filled the aching void of his heart. Here is a field that promises much if looked after.

Aug. 10, brother Orr and myself took up our course for Drakeville, which seems to be the deadest place I ever was in. It seems as if spiritualism, rationalism and Christlesism and lukewarm profession, has full possession of the place. This evening was my second attempt to address the people in this place, and it seemed to me that a Sunday school address would have been more appropriate to the audience. It is the people's misfortune to be so isolated from public thoroughfares that they seem lost to the spirit of enterprise of a moving world around them. I fear that a well garnished error would be just as acceptable as the truth. Here is a large M. E. church in dilapidation, now used by the United Brethren, who, I trust, are making some improvements under the pastorate of Rev. H. A. Long, who is seconded by the presence of brother A. Orr. Here also is a large Baptist church house in dilapidation having enjoyed the labors once a month of elder McChain. But he could not live without a support, and does not see that it is a part of the Gospel to preach against the anti-Christ of the lodge. Here are also some sort of new lights or unionists. Thus, effort seems to be scattered and lost upon lethargic minds. They need the power of Holy Ghost religion. Pray for them and the ministers that dwell there. In those rural places is where missionary effort is needed. May God help us to send it to them.

Aug. 11th, I had an appointment out four miles in a U. B. church. This I committed in charge of brethren Long and Orr, and I took my way homeward, traveling sixteen miles by stage to Ottumwa. From here to Fairfield, where I thought to open the work, but found myself too much worn down by incessant toil. For let no one suppose for a moment that a missionary's work is done when the sermon or lecture is delivered. There are numberless short lectures to be given in the homes, in the hotels, in the post-office, on the streets, in the hack, on the cars, at the depot, instant in season and out of season, always having in your pocket a tract, a *Cynosure* supplement, and thus you will find opportunity to fulfill the injunction, "as ye go, preach," and your preaching will reach from the Pacific to the Atlantic coasts. The messages of Gospel news proclaiming, "Ye cannot serve God and mammon," will be reiterated North and South; and it will be no wonder that a slumbering nation is being awakened; for the light of the cross shines afar into the darknesss of the idolatries of secretism, and the people are beginning to wake up, and rub their long-closed eyes to see the dangers to which they are exposed, and to realize that the price of liberty is eternal vigilance. Secretists have very generally treated me respectfully, but stand aghast at the certainty that their secret is out.

Aug. 12th, finds me at home. Family well, thank God; myself very tired, but trusting with all my heart in the Lord Jehovah in whom is everlasting strength. I have been gone thirty-five days, in incessant toil, constantly preaching as I go, having delivered fourteen public addresses; received in collections and donations, $8.75; paid out in expense for mission, $8.19, leaving for support of self and family, 56 cents.

Shall the mission continue or the country be surrendered up to a mixed religion and Baal idolatry? But, say you, it must be made to support itself. Now this may arise from a want of a proper understanding of the work. Let it be remembered that most of my work has has been done in the regions unprepared by previous labor. And no mission field is expected to be self-supporting at first. Can it be expected of this? If the missionary is to go out and cry, "Money! Money!" he would only put the brake down on the very cause he wished to advance.

You will say we must go to the friends of the cause. This I am doing in this appeal. Be not ready to excuse yourself by saying, Go to those where you work. But shall we whose souls are lighted by wisdom from on high, shall we withhold the light from shining on the darkness of secrecy and sin? The missionary cannot pay rent and support a family without money, and will the friends of Jesus let the work fail, and let churches and the cause of Christ sink in deeper gloom, and our country be continually ruled by the secret power of Baal-worshipers. There needs to be two faithful men in the field constantly, who have the cause at heart. Shall they be expected to go a warfare at their own charges, and that to defend the interests dear to all alike, and for the benefit of all?

How much missionary money can you raise? Commence now for Jesus sake, and let the work go on to his glory and to the blessing of al

JOEL H. AUSTIN.

New Hampshire Notes.

The anti-lodge reform is steadily advancing in New Hampshire, and we rejoice to learn that our Green Mountain neighbors have been aroused to greater zeal by the eloquence of Bro. Ronayne and the folly of the lodge devotees.

We are pressing the book and tract work with excellent results, and it is a new phase of the reform in this section to meet individuals seeking Anti-masonic books and papers. The good seed sown during the past ten years is springing up to bear fruit many fold.

Our standard-bearers are worthy and able, and our electoral candidates are Christian men of the highest character.

Let us vote as we pray, and leave the result with him who said, "Speak unto the children of Israel that they go forward."

We are preparing for our annual State convention and hoping that the excellent system arranged last year by Bro. Stoddard for State meetings in order, will be followed this year. He should travel the land attending State meetings so arranged as to save time and traveling expenses. One time will suit us as well as another—only, the sooner the better. It seems to me Bro. Stoddard will be obliged to superintend the work somewhat in those States where there are no State organizations. I judge that New Hampshire, Vermont, Rhode Island and Connecticut will be ready whenever the General Agent shall notify them that he can attend. Maine, and perhaps Massachusetts, will need a little encouragement. The latter however, with Bros. Cheever, Pratt, McFall and Waite ought to be in the van of New England States. Let us have six rousing State conventions in New England the coming fall or winter. Bro. Stoddard we wait for you to sound to slogan.

S. C. KIMBALL.

New Market, N. H.

Correspondence.

A Phase of Fasting.

Dr. Tanner's fast is over, and preachers and sceptics have been busy drawing their inferences from the success of the feat. We think some of the preachers have too readily surrendered the good old notion that there was miraculous power evident in the forty day Scripture fasts of Moses twice, and once of Elijah and the Lord Jesus Christ—four in all. Tanner was with difficulty kept alive by the use of water, and it is not claimed that he could have endured to the end without it. But Moses, Elijah and Christ neither ate nor drank, as far as we see recorded; in fact, it is expressly stated that Moses neither "ate bread nor drank water" during the period, and that Elijah traveled the long journey to Mt. Horeb on the strength of the baked cake and the cruse of water. Jesus afterward hungered; as if it was said, he hungered not during the extraordinary fast, but afterward the ordinary law of existence became operative over his mortal body, as also over Moses and Elijah, no doubt.

I am inclined to surmise here that the body of man cannot survive without food and drink for *forty* days without miraculous intervention—that its material constitution is such that no man can breathe forty days without sustenance. Death must end the pulse before that time, unless He who made him interpose to suspend the waste otherwise assured and fatal.

Let us note in contrast to Tanner that Moses proved his unabated strength by the fact that he carried the two tables of stone down from the mount, and that his increased moral and mental power was also strikingly manifest in the influence over Aaron and the people, as his face shone with such radiance that a veil over it was necessary. True, we say, this was by Divine power, and had a significance beyond the proof of perfect unabated bodily strength; but it is with this we have to do in these remarks. All the facts seemed to us to warrant the belief that the facts were miraculous, and beyond the power of what we shall here agree with the sceptics to call natural law. But how sweetly may the Christian delight in the above proof of the attendant care of his heavenly Father, without whose will a sparrow does not fall, nor a hair of his head is lost. It is, however, only natural for a Christian to yearn for his blinded brother man who is caged in scepticism, and to rejoice when his eyes are opened and he is emancipated into the glorious light and liberty of the children of God.

TH.

Wise Words on Politics.

FLINT, Mich.

DEAR BRETHREN:—I would suggest that every actor in this reform movement, be thoroughly instructed in the new duties which follow in the train of a political canvass. And, there is one danger growing out of this addition to our work, which should be solemnly impressed upon every mind. It is this; that in the controversial excitement of a Presidential campaign, we may lose

sight of that great Being whose power and knowledge is illimitable, and without whose counsel we can never sail clear of the malaria of party strife, so fatal to the spiritual life of Christianity. We must not forget that party fever is infectious; and that in our day, political electioneering means barbarous rapacity, a natural sequence of the mercenary spirit which governs the actions of our antagonists, by whose villainous party schemes the machinery of our government has been propelled.

We are now on the eve of a great transaction; one upon which its destiny may turn. Individual interests and ambition should sink into insignificance in view of the interests of "Our country" and mankind. These interests should awaken the keenest solicitude in every patriotic heart. The dark system of Freemasonry, with its present threatening attitude, and the violence of itf defenders, so far from inducing us to yield to its monstrous usurpation of our constitutional rights, should prompt us to resist its march, by every means compatible with the spirit of true Christianity. We should never allow ourselves to be drawn beyond the limits awarded by our great Leader and Co-worker, Christ Jesus.

Under God, this developement may be productive of good results by agitating the momentous questions at issue; inspiring our timi[d] sympathizers with confidence in our executive ability and growing strength; provoking more open and general discussion; thus compelling notice from the political and religious press. This should be regarded as an auxiliary work which God alone can control for our good, and his glory.

Our God is a jealous God; he will not accept of a portion of our trust. We must believe that his almighty arm has never been shortened, that his power has never waned; that there is nothing too hard for him to do; and trust him alone; and ascribe to him all the glory. Let us march forth to meet Satan's host, bearing aloft the banner of "Prince Emanuel." When victory comes it must be in God's own way and time. We must have Divine direction in such a crisis; then let us seek it, with "all our hearts" in supplication before the throne of grace, that we may have God's favor on "all our projects.

NINA GREGORY.

An Old Man's Testimony.

ORAMEL, N. Y., Aug. 6, 1880.

DEAR FRIENDS IN THE CAUSE OF TRUTH:—To-day I am eighty-two years old, and I am glad I have lived to see this day, when the Word of the Lord is being fulfilled so plainly that all may understand if they will.

Fifty-four years last Fourth of July I was at a convention of seceders. They told us that Morgan had given us a true revelation of Masonry, and I have seen enough since to convince me that what he wrote was true. There were ministers and other good men who said Babylon was fallen, and I have ever believed it to be so. The healing or staying of its final downfall was like the rumbling in Manila, that Christians may come out of her and not be partakers of her sins and plagues. I would like to be at the convention in Chicago, but my age and small means prevents.

Two years ago I was at work with a neighbor, a Mason, and the subject of Masonry was broached. He said if he ever revealed Masonry he hoped they would serve him as they did Morgan.

Not long since I visited him and said to him, "You remember what you said about revealing Masonry?"

"Yes. What of it?"

"Don't you see you say the same as to say that the revelation is true and that the Masons murdered him?"

He saw the truth of the argument, and said no more on that subject; but he blushes every time we meet, even if nothing is said on that subject.

If I had means to give I should like to have [illegible]

As the *Cynosure* (on *exparte* testimony, and that of a malcontent who left a strongly anti-secrey quarterly conference, and a strongly anti-secrecy annual conference, and joined a church over two hundred miles from his home) has seen fit to make, editorially, some remarkable statements in its issue of June 10th, page 12, and of July 8th, page 12, concerning the alleged grievances of Rev. S. Y. Miller, against the United Brethren church where he has heretofore held membership, I think it due that a counter statement should also be made in the columns of this journal.

I have known Bro. S. Y. Miller from his reception into the annual conference. I am familiar with the quarterly conference and the people where he lives. I know personally nearly all the members of that quarterly conference against which he declaims, and the pastor whom he denounces. I know the annual conference in which it is situated. I have been a member of that annual conference for twenty-seven years. I have spent more than half of my life within easy access to the circuit on which Bro. Miller lives, and have for twenty years visited it once, or oftener, every year. He and myself have never been else than good personal friends. I regard him as a good Christian man. I would very unwillingly wound him in any way. But it becomes necessary to state, with regret, that he is one of those men who, when they become interested in a particular thing, do not run away with it, but let it run away with them. He loses candor and thinks that every one who does not fly off in a tangent with him is derelict or unsound. It is, I suppose, somewhat constitutional with him. If he would content himself in indulging his infirmity without disparagement to other anti-secrecy men, and those, too, who have done far more for the salvation of souls than he has done, most willingly would I let him enjoy his delight.

These are the facts. Rev. S. Y. Miller and that "other local preacher," referred to in the *Cynosure* of June 10th, soon after the last General Conference, tried to force my old friend, Rev. A. E. Evans, now among the glorified, one of ths best men I ever knew, and one of the truest on the anti-secrecy question, to lecture on the circuit on secrecy, but he declined because he thought these men were saying enough on the subject. When Bro. Oler, the present past, came on the circuit, they commenced on him, but he, a young man, told them he had not made the subject a special study, and that he thought best (probably for the same reason in part with Bro. Evans,) not to say much on the subject. After this Bro. Oler held a revival meeting in the neighborhood where Bro. Miller held membership, and several joined the church, among them a woman who, about twenty years ago, had belonged to a side degree of Freemasonry.

Following the advice of Miller and others like him in zeal he did not ask the questions propounded in the discipline in a loud voice within the hearing of the whole congregation, they having said to him that our principles were well understood and that is was not necessary at that place.

Afterward they blamed him for taking their bad council, and wanted him to call the joiners together and ask them the disciplinary questions publicly. Having asked these privately in the public assembly, and the bishop having said that this was all that was necessary, Oler refused to act child-play by doing the work over. Because the quarterly conference did not condemn Oler, Miller took umbrage, and now complains. At the last quarterly conference of the last conference year, Miller's character was not passed. The effect of such a vote in our church is not to suspend or expel a quarterly conference member; but it indicates that there is something in the life or conduct of that member that is disapproved. It is generally followed by referring the members to a committee for investigation, or for regular trial, as the case may demand. It is sometimes done simply as a rebuke for obnoxious conduct, and thus amounts to a little more than a vote of censure, which seemed to be the object in this case.

The reason for the vote was called for, and a zealous friend of his said it was on account of his opposition to secrecy. This was denied; and it was said that his opposers voted against him for his disturbing the church and seeking to damage the influence of the pastor—this allegation being undoubtedly true.

The pastor, Bro. Oler comments on the secrecy law when he publicly reads the sections of discipline required to be read, and has said publicly in the principle church of the charge that he does not believe that there is religion enough in a housefull of regular attendants of the lodge to save one soul.

At the quarterly conference after Bro. Miller joined the College church at Wheaton, Miller stated his position, and the presiding elder, one of the ablest and best men in the whole church, and one long tried, and ever true, in opposition to secrecy said, most truly and considerately, that this was better than for Miller to stay and keep up disturbance in the church. I think the presiding elder was right in his opinion. I would gladly have been excused from saying the word; but when a man carries his complaint afar, and causes them to be published in a widely circulated journal, his mistakes and perversions must be corrected.

MILTON WRIGHT.

Christians Below par in the Lodges.

PILOT ROCK, Oregon.

EDITOR CYNOSURE:—Some three years ago a revival of religion occurred at Pilot Rock, Umatilla Co., Oregon, under the labors of United Brethren ministers, in which over one hundred persons professed faith. There was at the time a Good Templar lodge, and an organization of the grange. When the time for reception of members had come, there were several reasons given why we are opposed to secret societies. The result was the anti-Christ element of the lodges determined on revenge. The element opposed to the Bible in the grange had a "secret caucus" in which they pledged themselves not to allow any "Bible-back," i. e. Christian, to hold any office in the order. But at the next meeting it leaked out; and the brother who gave me this information, arose, saying to the order, "if this is true I am done with the grange." A second person followed the example. The grange never had another regular meeting. In the Good Templars' order they made a door-keeper of a Christian man, sending full-grown hoodlums into the lodge to transact the business.

An Odd-fellow told me not long

since, if it were not for the secret societies of this coast the churches would do a great deal more good, and also confessed that the members of secret societies objected to God's ministers simply because of their opposition to these false religions. Another one who takes the *Cynosure* said they did depend on Odd-fellowship for salvation.

Once more. I am told a minister said to his Bible class, in explanation of Christ's instructions to secret prayer, that "Christ was a Mason." In three of the cases cited, it is plain to see that Christians are at low par in all of the lodges, and were it not for the apparent garb of righteousness which the lodge assumes by having Christians in them, there would be none admitted. In order to justify an ungodly alliance with infidels, and all bad men, ministers with a lie in their mouths, say my blessed Jesus was a Mason. How long will God forbear?

J. S. RHOADS.

OUR MAIL.

A. D. Carter, Deersville, O., writes:

"Success to the noble cause in which you are engaged. May heaven crown your efforts with complete success."

J. N. Norris, Birmingham, Ia., writes:

"We are for Phelps and pomeroy heartily."

C. Powers, Webb City, Jasper Co., Mo., writes:

"I have commenced a campaign of lecturing and preaching on the religion of Masonry. Being a poor man, I see not how I am to be sustained financially. But believing that the cause of God and our Lord Jesus Christ demands the application of God's word against this anti-Christ, I cannot well forbear to make an effort to stand up in opposition to this stronghold of false worshipers. I have three appointments out for preaching and lecturing on this subject, and hope to be able, by the help of the friends of the cause to continue in the work. We have friends to this reform in Jasper county enough to sustain a prudent man in the field if they will but organize and be united in zeal for Christ."

L. Proudfit, Corydon, Ia., writes:

"I endeavor to have circulated among our people some of the best anti-secret society books; and we keep our church here free from the contamination of every secret fraternity, the grangers, or Patrons of Husbandry, not excepted. I am with you in sympathy and co-operation in the good reform."

F. A. Armstrong, Kinney's Corners, Oswego Co., N. Y., writes:

"I have been reading some borrowed copies of your paper and like its way of fighting secretism on Christian grounds. Odd-fellows and Masons are plenty around here. Nothing has ever been said against them publicly that I am aware of, and I feel moved to call a meeting at my house and speak from time to time upon the subject. As a Sunday school superintendent I feel as though I had a duty in this direction."

Let us all take courage and work in the fields which are all ready to harvest.

Mrs. H. L. Hart, Fredonia, N. Y., writes:

"My heart is stirred as never before to pray for the downfall of the institution which is holding so many in bondage to Satan's iron rule. I believe the day will come, and to discerning minds is already breaking, when all those organizations which are so directly opposed to the pure religion of our Lord and Master will totter and fall. * * I have just handed some of the papers to a good Methodist man who is strongly opposed to Masonry. He says 'it's death to religion.' I wish I could procure some subscribers, and will make an effort to do so. In regard to the temperance work, prohibition is being vigorously pushed. A club has been organized and they hold regular meetings."

Four three cent stamps are enclosed for the Morgen monument.

A lady in Nebraska requests prayer for the locality in which she lives, and she writes:

"Pray for us to Him who owns all men, and all they have, and see if he will not send deliverance and shake the 'dry bones of this valley' with His own power. And remember my oldest son, who is a Mason."

Chester Williams, Waterport, N. Y., writes:

"I hate Masonry as I do the devil, and have done so ever since the Masons murdered Wm. Morgan. I have opposed Masonry in public and private, and shall, the Lord being my helper, while I live. I can truly say that my heart's desire and prayer to God is that he bless you and the Cynosure, and all his servants and handmaidens who are laboring to destroy the works of the devil by destroying Freemasonry."

David W. Woodworth, Fentonville, Genessee, Co., Mich., writes for Anti-masonic tracts, etc., and adds:

"I wish I could call into your office and thank you for your bold and fearless paper. * * I wish you God speed in the good work in which you are engaged."

E. S. Livingston, Reynoldsburg, Ohio, writes:

"I will do all I can for the cause that you are engaged in. I have been told that I would lose my Christian influence by talking against secret societies. But I read in God's word that he who seeks to save his life shall lose it. So I will not try to save my influence by holding my tongue in the cause of reform."

Sabbath School.

LESSON X.—Sept. 5, 1880.—LOT'S ESCAPE FROM SODOM.

SCRIPTURE.—Gen. 19: 12-26.

12. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

13. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

14. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

15. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; Escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh! not so, my lord:

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me and I die:

20. Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither (is it not a little one?) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for for the which thou hast spoken.

22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Theresore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven:

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

[From The Teacher's Quarterly.]

NOTES.

THE WARNING.

14. "Up, get you out of this place."—The manner of expression is startling and quickening. It was no time to trifle. They had not forty days, as the Ninevites. They must escape now or never. At midnight this cry was made. Such as this, is our call to the unconverted, to turn and live.—Henry.

THE ESCAPE.

15. "The angels hastened Lot."—The angels had now manifested their divine commission by summary judgment upon the Sodomite leaders, and at once they give direction to Lot to remove his household out of the place, and formally announce their errand destruction upon Sodom.—Jacobus.

16. "The Lord being merciful, or in the sparing mercy of Jehovah upon him."—For so often it is necessary for us to be forcibly drawn away from the scenes we do not willingly leave. If riches or honors prove an obstacle to any one in God's service, and he is abridged of his fortune or fame, let him know that the Lord has laid hold of his hand.—Calvin.

THE PLEA.

17. "Escape for thy life."—This is a good Gospel message. The command is now, Be saved. The command is also an invitation, and implies the highest privilege.—Jacobus.

There is no greater love than that which, even at the risk of being vexatious and troublesome, presses on the sinner and says, "Escape for thy life."—Gerlach.

19. "I cannot escape to the mountain."—Here again Lot lacked faith and courage, and instead of falling in implicitly with God's plan, proposes an expedient of his own. He pleads that he may stop short of this mountain, and find refuge in a neighboring city, which, being small and unimportant might be spared. Hisplea is based upon God's mercy towards him. His manifest intent of salvation, and on the assumption that he should perish if compelled to flee to the mountain, as if God's plan of salvation could be defeated.—Jacobus.

21. "I have accepted thee."—His infirmity is not rebuked: his request was granted; the city was spared for his sake. In this God designed at once to show how much the fervent prayer of a righteous man avails, and at the same time by the result to teach his short-sighted servant how much wiser a part he would have acted had he confided in a childlike manner in God, and fled to the mountains in the first instance. For it is clear from the sequel, v. 30, that his terror would not suffer him to remain in the place he had chosen, but that he was soon glad to take refuge in the very mountains which he had foolishly declined to seek. This instance should fix firmly in our minds the conviction that we can never gain any thing by attempting to improve upon God's appointments. He will choose for us infinitely better than we can for ourselves. Let us learn, moreover, another lesson from this incident. If a petition marked and marred with such faultiness as that of Lot on this occasion still met with a favorable hearing, what efficacy may we conceive to pertain to those prayers which are prompted by a yet more believing spirit, and framed more distinctly in aceordance with the revealed will of heaven.—Bush.

THE PUNISHMENT.

24. "Fire from the Lord of heaven."—The language here is remarkable: "Jehovah rained....from Jehovah out of heaven:" and it is supposed by many expositors to confirm the opinion that he, who appeared and spoke to Abraham as Jehovah, was visibly present at Sodom, immediately commanding the fire and brimstone from heaven to destroy the city. The judgment came, however, "as a destruction from the Almighty:" and we need not inquire how he effected it. But the cities were destroyed, and the plain converted into the Dead Sea; which exhibits an appearance, in many respects extraordinary, and dissimilar to that of all other seas or lakes.—Scott.

26. "But his wife looked back."—She, instead of pressing forward with a steady aim in the way that Lot was leading, vacillated and plainly did more than cast her eye backward. She disobeyed the command and looked back in the sense of tarrying, (standing still) on the plain. It was probably out of a lack of faith in God, and from a heart yet lingering in Sodom. This being so, we can see how she was enveloped in the total destruction, and encrusted in the salt which settled upon every object, as to this day remains the case in a less degree.—Jacobus.

"A pillar of salt."—We are not to suppose that she was actually turned into a pillar of salt; but having been killed by the fiery and sulphurous vapor with which the air was filled, and afterwards incrusted with salt, she resembled an actual statue of salt; just as even now, from the saline exhalation of the Dead Sea, objects near it are quickly covered with a crust of salt. When this pillar of salt is mentioned as still in existence, and Josephus professes to have seen it, this legend is probably based upon the pillar-LINDSEY
like lumps of salt which are still to be seen at Mount Usdom (Sodom) on the south-western side of the Dead Sea.—Keil.

HISTORY AND BIOGRAPHY.

"Lot"—The more the reader thinks of Lot, the more difficult his case seems to us. From all that appears in the history, there was nothing very lovely in his character; for even his being eventually saved was more for Abraham's sake than for his own. He appears, from his history, to present to our view a very weak and selfish character. Although still a good man, his moral sense had been weakened by daily intercourse with the ungodly people with whom he had fixed his home; and his reluctance to leave Sodom, and the enormities into which his too easy nature was led after his escape to the mountains, are facts of the same purport, and speak with trumpet tongue of the danger of this intercourse with sinners. From all that appears in the history, we might have strong fears for this man's state. But St. Peter calls him a just man, and says that while in Sodom "he vexed his righteous soul, from day to day, with the filthy conversation of the wicked." This relieves us, by showing that his character was still substantially true. But it does not altogether clear him from these imputations. It shows that he had good feelings and perceptions, but was a feeble-spirited man, lacking the strength to act on his own convictions. He was content to mourn over the guilt he saw; and would rather passively sit down amid the certainties of danger and the probabilities of judgment, than rouse himself to one great and energetic effort to be free, and, at whatever sacrifice, depart from the abominable and tainted place.—Kitto.

"Sodom."—One of the most ancient cities of Syria. It is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion with Bela, or Zoar. Sodom was evidently the chief town in the settlement. The first four of these cities were situated in the midst of the garden of the "circle of Jordan." It was formerly supposed that the overthrow of Sodom and the surrounding cities was caused by the convulsions which formed the Dead Sea, but the narrative neither states nor implies that any convulsion of the earth occurred. The catastrophe by which they were destroped is described as a shower of fire and brimstone from Jehovah.—Smith.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 26, 1880.

A Great Meeting.

The gathering of seceders and lecturers in this city, although not ended as we write, must be set down as one of the greatest meetings in the history of our reform. Not for numbers, for there have been larger. Not for the presence of men of learning and talent, for others have surpassed it in this respect. But for the manifestation of the presence of God by the Holy Ghost in power there has been no gathering that has yet equaled it. And in this respect we must judge of its usefulness and the extent of its influence which will wait for future development. It was a gathering in supreme contrast with the Templar parade —or more exactly, Templar drunk— which was hailed by a great city and State, and which press, pulpit and every business interest was eager to welcome. True to the Masonic character the great affair turned out a miserable failure, a grand sham. The meeting in Carpenter Hall was composed of a handful of poor and humble men. But they came in the name of the mighty God, their assembly was radiant with his presence and their faith victorious in his promises. We are able to give but part of the proceedings this week, promising their completion in next number with an account of the great public initiations in Farwell Hall on Monday and Tuesday evenings, the 23d and 24th inst.

Knight Templarism from the Pulpit.

The sermon of the "Grand Prelate," Clinton Locke, the rector of Grace church, to the Knight Templars, was given in the *Times* of 16th August, from the text "Fight the good fight of faith."

He referred to the Knight Templars as "the most noble, religious and military order of the Temple," who had taken vows which like those of Christianity, were of the most solemn character. He denied that the Knight Templar was equal to the Christian, and he said this was for the present the highest office of the order. The vows of each were binding. The Knight Templar's vow is, "The defence of the Christian religion." God had made them the "defenders of the faith," and they "get that title and that office, not as Henry the Eighth, from a pope, but from our Lord God."

This must be one of the Masonic secrets revealed, for no one outside the lodge had hitherto known it, nor do they now even on such learned testimony as this Rev. Templar doctor of divinity. He referred to the admirable courage of their ancient brethren when fighting the Turks for Christ's empty grave, and in view of the fact that Christianity is now fiercely attacked by lecturers, poets, and tradesmens' clubs he had confidence in his brethren, the Templars, as defenders. For, said he, "Well do I know my brethren of the Temple, the tremendous force of the pageant which on Tuesday is to roll through the streets. Infidels cannot help feeling the overpowering moral effect (?) of the vast mass of men marching under the banner of the Cross. Think of the moral (?) weight of one hundred thousand blameless, prayerful, Christ-loving men serving as soldiers in the fight against evil!" Wonderful, indeed, must be the weight of these 150,000 Knight Templars! Its "moral" power we do not estimate as doth its Rev. chief officer, for the sight of them suggests to us far more of the proud Roman soldiers, than of the humble and despised followers of the meek and lowly Jesus.

But are the Knight Templars really Masons? Yes, indeed. And do Masons believe in the Christ of the New Testament? No, indeed, not at all as Masons. Let us here quote as our authority the words of Dr. Thomas, of the Centenary Methodist Episcopal church, who also preached on the same day to another congregation of his brother Knights Templar. He said, "All Knights are Masons, but all Masons are not Knights. Masonry is built upon the simple doctrine of the unity of God and morality of the Old Testament. * * * Knights Templar are to Freemasonry about the same as the New Testament is to the Old,—the one is Law, the other is Gospel. And not one of the thousands of men that you shall see in the processions this week but has taken obligations to a true and Christian life just as sacred as you and I have taken at this altar."

Pretty hard this on his Methodist atlar! But, accepting it as intended, Dr. Thomas evidently desires to convey the idea that the Knight Templar lodge is "just as sacred" as the church. In this he goes beyond his Templar brother Locke, and in his bold sophistry asserts in effect, that if a man is a Knight Templar he needs no church, for "his obligations are just as sacred" in the lodge as they are in the church. "Strange doctrine" for a Methodist teacher, but not for a Knight Templar Mason! The false logic in the case is evident from his own comparison of the Old and New Testament faith in relation to Masonry and the Knight Templar degree. No man can rest in the faith of a Christ to come, and in the same sense believe he has come. By the one faith he is a Jew, by the other a Christian, in the broad sense, and no longer a Jew. But the curious thing in Knight Templarism is, that while he professes faith in a Christ, he must and does, also continue to profess faith in the same Christless Masonry. No man can do this. It is a feat in faith of which mankind are incapable. Yet this is precisely the dilemma into which the poor Knights Templar are put by their learned defender. Knights Templar believe in Christ; Masons do not. But the Templars do both, according to Dr. Thomas.

The question arises, Is the Christ of Knight Templar Masonry and the Christ of the New Testament the same Christ?

We refer our readers for an answer to the Lord Jesus Christ himself, who in replying to the question "What shall be the sign of his coming," said, Matt. xxiv:4,—"Take heed that no man deceive you, for many shall come in my name saying, I am Christ; and shall deceive many;" verse 24,—"There shall arise false Christs, and false prophets;" verse 26,—"If they shall say to you, behold, he is in the secret chambers; believe it not."

And the Knight Templar Mason's Christ is only found "in their secret chambers!"

Report of Meeting.

(*From the 4th page.*)

also High Priest in the chapter up to the time of his leaving the lodge. He had visited the Grand Chapter, Council and Commandery here in Chicago. He had paid into the lodge about $1,000 in money and spent $2,000 in time, and had not received three cents worth of benefit.

At this period other business was taken up. The committee on business reported a programme for the the next day, which was adopted.

Adjournment was then had, after prayer, till evening.

Friday.—Morning.

The half-hour prayer meeting was a time of blessing to all who participated. A number of friends who had reached the city during the night or early morning were present, among them Father Foote and George W. Clark, the "Liberty Singer." The latter sang as the meeting closed, "Where's there's a Will there's a Way."

Business proceeded with Elder Faurot in the chair. After the routine of reading minutes, Bro. Stoddard, of the committee on communications, reported that a large number of letters had been received from seceders, from which he would request Bro. Kellogg to read such portions as would be of interest to the convention. The following is the list of those from whom letters were presented:

W. Jones Delta, O.; X. A. Welton, Reading Ridge, Conn.; Jos. Travis, Philadelphia; W. E. Coquillette, Nugent's Grove, Iowa; D. S. Faris, Evans, Col.; John Horton, Bryan, O., Wm. H. Taylor, Sparta, O.; R. S. Ball, Huron, O.; J. O. Doesburg, Holland, Mich.; Cyrus Fanning, Murrayville, Ill.; Wm. A. Bartlett, El Paso, Ill.; J. S. Johnson, Monroe, Iowa; E. Y. Carl, Salina, Iowa; Linus Chittenden and Geo. L. Peeler, Crystal Lake, Ill.; Cyrus Larkin, Elgin, Ill.; S. Ranks, Algona, Iowa; Rev. L. N. Stratton, Syracuse, N. Y.; A. S. Wells, Fairfield, O.

Thos. Hodge was requested to read a communication from Gen. J. W. Phelps, and S. M. Good read one from E. J. Chalfant.

The committee on permanent organization reported through Bro. J. P. Richards and the result of the vote of acceptance declared the following to be chosen:

President—Elder Rufus Smith, Maryville, Mo.
Vice-president—Elder Parker Hurless, Polo, Ill.
Secretary—M. N. Butler, Avalon, Mo.
Assistant Secretary— ——— Joldersma, Holland, Mich.

The report of the same committee was also approved in the selection of a committee to prepare a Declaration of Independence for all seceding Masons:—E. Ronayne, D. P. Rathbun, E. Collins, W. A. Shaw, Thomas Lowe and S. M. Good. To this committee was referred the details of working the degrees. On Oddfellow declaration:—O. M. Van Swearingen, H. J. Birt and S. L. Cook.

The correspondence was referred to J. P. Stoddard, H. H. Hinman and H. L. Kellogg, to be published at their discretion.

By special request, Bro. C. Quick, Weston, Mich., made a few remarks on the matter of a monument to Wm. Morgan. He had learned since coming to Chicago that a committee was already appointed, with which arrangement he did not wish to interfere. He offered and spoke to the following:

Resolved, That this convention endorse the movement to erect a monument to the memory of William Morgan.

He spoke of the necessity of preserving the memory of a man who died for principle. Wm. Morgan was a martyr in the truest sense of the word; a martyr for our constitutional principles of freedom of speech, of the press and of conscience.

Father Foote had two apparent objections to the monument: 1st, there was no monument of similar character in the country; 2d, the Masons would destroy it. He had preached in Batavia, New York; a commandery from that city is here on parade. They would not allow it to remain an hour. They would blow it up. Chorus of voices followed this speech, which was its evident intention. The general response was in favor, as the vote was taken a few miuutes later, after a word from S. P. Poole of Michigan.

Elder J. F. Browne, Illinois State lecturer, was now called on for his exposition of the symbolism of Masonry with the blackboard. He first gave the list of Masonic works of known authority, from which he derived the principles about to be discussed, among them being the Koran.

The symbols explained were:

1. The lodge as a rectangle, a symbol of the material universe presid-

ed over by a deity who is known as the god of this world.

2. The lodge as a double cube. The cube is a unit in measurement. In the Revelations the New Jerusalem is described as a perfect cube. The lodge is a double cube, and is thus intended to show the union of light and darkness.

The same principle runs through Odd-fellowship and other orders, that truth must be mixed with error.

3. The winding stair is beautiful but abtruse symbol and means that the Mason is always to be seeking for light but never to find it.

4. The sharp-pointed instrument as the symbol of the new birth. The Masons life begins with conviction typified by the sharp pain, when the candidate's breast is pressed against the sharp points. The new birth in Christ is a birth of love, that of the lodge is a birth to fear.

5. Mental illumination derived from the removing of the hoodwink teaches the Mason that he may now be able to discern between right and wrong.

6. The lambskin apron an emblem of innocence and purity. This teaches the doctrine of sanctification.

This study of the symbols was made most interesting by the continual cross-fire of question and answer among the members, and was agreed by all to be one of the most profitable methods of studying Freemasonry. The hour of noon arrived when it was but half finished, and the exercise was postponed till another time.

Bro. C. Quick, president of the Michigan State Association, asked all the brethren from that State to meet him at 1:30 to arrange for their next meeting. The session closed with singing and the benediction.

AFTERNOON.

In the afternoon after a season of prayer led by Bro. Powers, the convention proceeded to business. Elder Rufus Smith took his place as permanent chairman.

J P. Stoddard suggested that a committee be appointed to prepare and publish an address to the ministers and churches of the city. Revs. C. C. Foote, of Detroit; Warren Taylor, of Ohio; R. Faurot, of St. Louis, Mich.; G. P. Raitt, Patterson, Iowa; and Parker Hurless, Polo, Ill., were selected on this important committee.

George Clark was called on for a song which he prefaced with a few words of incident from the days of 1846, when, in a great tent in the young city of Chicago, 6,000 of the good people of Illinois gathered to discuss the evils of slavery. He then sang:

"The world is on the move,
Look about, look about!"

Mr. Ronayne was then introduced to lead the meeting in a Bible study on false worships. He disclained a peculiar fitness for this exercise. There were men present who could probably from their superior acquirements and ability better lead in this study. But the Holy Spirit could help us all to understand the Word, no matter who should lead. He then asked Elder Rathbun to lead in prayer that God would give his Spirit in this study.

After prayer Mr. Ronayne spoke briefly of the grounds of our belief of the Scripture, especially since Jesus Christ approved and quoted from the Law and the Prophets. He began with the work of God in creating man, and showed at length that the name of Deity when used in connection with the creative work is "God;" when in connection with mankind as fallen and redeemed through faith it is 'Lord." As an illustration he read from II. Chron. xix. how that the Lord was the Saviour of his people, but the term God is used when he turned to punish the Assyrians. So throughout the Word, the Lord Jesus Christ, always appears as the Saviour of his people. In the second, God speaks of death when there was no such thing known. Then when all was death and its power reigned in the earth he brings life. The river of the water of life flows from the bosom of the Father through the Son unto every lost sinner. This is light, for the light is life. Elder Browne told us this morning how Masonry pretended to give light by hoodwinks and strippings; but God gives light through this Word. The work of the serpent through falsehood was to destroy the truth and nullify the grace of God. Jesus Christ came to give us grace and truth.

Masons claim their derivation from Solomon or Enoch and even Adam. We see here that the first aprons men wore were put on because Satan drove them to it. Man was helpless to put away the consequences of his fall. God says, *I* will put enmity between thy seed and the seed of the woman." In the 4th chapter of Genesis we came upon the first worship in the offerings of Cain and Abel. These two were on equality; both were born of the flesh, outside of Eden. Cain brought an offering which would make God the receiver; God wanted a sacrifice which should make him the giver. Thus Abel came confessing his sins, seeking for the gift of salvation. Abel was a Christian, Cain was a *religious* man. Why, Chicago has just been full of "religious" men! In the Masonic lodge we address God as the creator under the name of the Great Architect of the Universe. There is no acknowledgment of God as our Father and the Father of the Lord Jesus Christ. The Lord of Life and glory is always shut out from the lodge-room.

The next point in the history of false worship is the calf made by Aaron at Sinai. Moses was gone into the mountain and the murmuring people came to Aaron with the demand, Make us gods.

As Bro. Ronayne closed Elder Faurot moved that Bro. Browne finish his remarks; but on consideration it was determined to make this the order for Saturday mording at 9: 30.

Mr. Clark was called upon for another song and responded with something new, entitled "That Funny Little Apron."

Dr. Cook, the Indiana State lecturer, was called upon for some remarks on Odd-fellowship. He said he joined because of the advice of his wife, who, with many other good people, supposed it would be of great benefit to the family. He learned nothing good in the order, never studied an Odd-fellow book with one exception, when he looked one over to prepare an Odd-fellow speech. In 1865 in Virginia, Ill., he saw a man killed on the street by an Odd-fellow. The murderer was never tried by law or by the order. He left them then. They tried to get him back, but he replied, "I want no card from an institution that protects murderers." He was followed by persecutions year by year; his business was broken up and interfered with. He had always been a blameless and diligent member of the order, and his leaving with this remark was the only reason for being followed with its vengeance. The doctor then gave some valuable figures which he had diligently gathered from the statistics of Odd-fellowship and of the churches, whereby it was proved that there was no comparison between the benevolent contributions two systems. The income of the secret order was annually counted by hundreds of thousands, their really charitable work by a few hundreds.

Ronayne—Dr., show us how they shake the old fellow in the lodge.

The doctor said he hesitated to give it as he was a homely man, and the ceremony was far from handsome. You send up your name and $5.00 a week beforehand, and you are told to be lying around in some convenient place. The ante-room performance was described, and the putting on of the chain on the person of the candidate, and chains spread upon the floor. The Odd-fellow lodge varies its performances; sometimes the chain is put about a stove and hauled back and forth with great noise. In one case he knew of a man who was made to step over all the members of the order who were prostrate on their faces. Several instances of the falsity of the claims of the order to an sort of benevolence. He urged the people to keep out because it's a swindle and nothing else. The whole thing is published correctly by Ezra A. Cook & Co.

Announcements for the next day were made, also Mr. Clark explained the difficulty he has been under in getting out his new Reform Song-Book. He was only able to have about one-half the work stitched so that he could bring a few copies to this meeting.

Mr. Raitt asked all the friends from Iowa to meet immediately after adjournment.

Mr. Clark responded to a general call for another song, with "A voice has gone forth, and the Land is awake," after which adjournment was had till evening.

Elder Faurot closed with the benediction.

EVENING.

A good audience had early gathered in Carpenter Hall, when as George Clark was requested to open the exercises of the evening with his tuneful numbers, all heartily joined as he led with "Praise God from whom all blessings flow." Elder Rathbun led in prayer asking for, especially help in the work of this evening. Mr. Clark then sang, "How Mr. Dash was Made a Mason," to the extreme enjoyment of the audience.

The lodge was thus constituted:—S. M. Good, W. M.; D. P. Rathbun, S. W.; S. E. Starry, J. W.; E. Ronayne, S. D.; James Ferguson, J. D.; A. F. Plummer, Secretary; Charles Datt, Treasurer; —— Tyler; other members Thomas Lowe and Enos Collins.

The work of Seceders' Lodge, No. 1. proceeded finely, most of the officers being familiar with the work from frequently conducting it in public assemblies. Mr. Ronayne, while the candidate was preparing, spoke forcibly of the fact that the officers of the lodge were from different States and even from different countries, where they had been made Masons. They had never all met each other before, and knew not how the others worked the degrees. The work of this evening will demonstrate that Masonry is the same and that it has been fully revealed. We want to inaugurate an Independent Grand Lodge and make Masons publicly all over the country. He arraigned in strong terms the ambition of the lodge to control this country, and spoke of the symbols of royalty everywhere displayed about the city, the crown and the sword.

The work proceeded without a break, except as some explanation. The Worshipful Master took the opportunity after the obligation was given to speak of the obligation of the Knight Templar degree which he repeated in part, and spoke of his burning up his valuable Templar rig and sword and Masonic books. He had removed his master's hat during this explanation and as he renewed the work Mr. Clark rose and reminded him that this article should be replaced, supplimenting the reminder by singing "The Masters Hat," to the great delight of the audience, who responded with great applause. The Worshipful Master and Senior Deacon went through with the lecture of the degree with great fluency, and the work of the degree was concluded.

Home Circle.

Heavier the Cross.

Heavier the cross the nearer heaven;
No cross without, no God within.
Death, judgment from the heart are driven
And the world's false glare and din.
O! happy he with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better Christian;
This is the touch-stone God applies,—
How many a garden would be wasting,
Is wet by showers from weeping eyes.
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith,
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit,
And courage grows where danger comes
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised seeds most fragrant are;
If sky and wind were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring,
From vales we climb to mountain heights,—
The pilgrim of the desert tiring,
Longs for the Canaan of his rut,
The dove has here no rut in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying,—
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free;
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified! the cross I carry,
The longer, may it dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there
Till for the cross my crown I wear.

—The Watchmam.

Saved Fully Through Faith Alone.

* * * * But do ye believe we are sanctified by faith? We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works? So it has been roundly and vehemently affirmed for these five and twenty years. But I have constantly declared just the contrary, and that in all manner of ways. I have continually testified in private and in public that we are sanctified as well as justified by faith. And indeed the one of these great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, for sanctification, exactly as it is of justification. It is the condition; none is sanctified but he that believes, without faith no man is sanctified. And it is the only condition; this alone is sufficient for sanctification. Everyone that believes is sanctified, whatever he has or has not. In other words, no man is sanctified till he believes; every man when he believes is sanctified. "But is there not a repentance consequent upon, as well as a repentance previous to, justification? and is it not incumbent on all that are justified to be zealous of good works? yea, are not these so necessary that if a man willingly neglect them he cannot reasonably expect that he shall ever be sanctified in the full sense, that is, perfected in love? nay, can he grow at all in grace and in the loving knowledge of our Lord Jesus Christ? yea, can he retain the grace which God has already given him? can he continue in the faith which he has received, or in the favor of God? do not you yourself allow all this, and continually assert it?" But if this be so, how can it be said that faith is the only condition of sanctification? I do allow all this, and continually maintain it as the truth of God. I allow there is a repentance consequent upon, as well as a repentance previous to, justification. It is incumbent on all that are justified to be zealous of good works. And these are so neces ary that if a man willingly neglect them he cannot reasonably expect that he shall ever be sanctified; he cannot grow in grace, in the image of God, the mind which was in Christ Jesus; nay, he cannot retain the grace he has received, he cannot continue in faith or in the favor of God. What is the inference we must draw herefrom? Why, that both repentance, rightly understood, and the practice of all good works, work of piety as well as works of mercy, (now properly so called, since they spring from faith,) are in some sense necessary to sanctification.

I say, "repentance rightly understood." For this must not be confounded with former repentance. The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God, or fear that hath torment. It is properly a conviction wrought by the Holy Ghost, of the sin which still remains in our heart, the carnal mind which "does still remain (as our church speaks) even in them that are regenerate;" although it does no longer reign, it has not now dominion over them. It is a conviction of our proneness to evil, of a heart bent to backsliding, of the still continuing tendency of the flesh to lust against the spirit. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honor, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to atheism or idolatry; and above all, to unbelief, whereby in a thousand ways, and under a thousand pretences, we are ever departing, more or less, from the living God. With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives, still cleaving to our words and actions. In the best of these we now discern a mixture of evil, either in the spirit, the matter, or manner of them; something that could not endure the righteous judgment of God were he "extreme to mark what is done amiss." Where we least of all suspect it, we find a taint of pride or self-will, of unbelief or idolatry, so that we are now more ashamed of our best duties than formerly of our worst sins; and hence we cannot but feel that these are so far from having anything meritorious in them, yea, so far from being able to stand in the sight of the divine justice, that for these also we should be guilty before God, were it not for the blood of the covenant.

Experience shows that, together with the conviction of sin remaining in our hearts and cleaving to all our words and actions, as well as the guilt which on account thereof we should incur were we not continually sprinkled with the atoning blood, one thing more is implied in this repentance—*viz.*, a conviction of our helplessness, of our utter inability to think one good thought or to form one good desire, and much more to speak one word aright or to perform one good action, but through his free, almighty grace first preventing us, and then accompanying us every moment.

"But what good works are those, the practice of which you affirm to be necessary to sanctification?"

First, All works of piety, such as public prayer, family prayer, and praying in our closet, receiving the Supper of the Lord, searching the Scriptures, by hearing, reading, meditating, and using such a measure of fasting and abstinence as our bodily health allows.

Secondly, All works of mercy, whether they relate to the bodies or souls of men, such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison or sick or variously afflicted; such as the endeavoring to instruct the ignorant, to awaken the stupid sinner, to quicken the luke-warm, to confirm the wavering, to comfort the feeble-minded, to succor the tempted, or contribute in any manner to the saving of souls from death. This is the repentance, and these are the fruits meet for repentance which are necessary to full sanctification.—*John Wesley.*

Church Work.

The church that is gathered simply as the following of one man is not in a sound condition. Only one side of its church-life is developod. The side of church activity is unsound. Whatever activity there is does not proceed from its own life, but from that of the pastor. The cultivation of this independent activity of the church, so for from separating pastor from people, always binds them together with the closet bonds. It is the pastor that does everything himself who fails to attach himself firmly to his flock. They feel they can let him go at any time without harming anything, for another will come and assume the burden. No joint work has cemented the intimate affection of the two parties. It is, therefore, every way for a pastor's interest (if we use no higher motive) to stir up into exercise every gift that his people possess, and make the church a full-charged battery of blessings to the neighborhood. I need not add that this fellowship in work brings out the most charming experiences of the Christian life, and that it serves to relieve the ministry of one-half its burdens.

In bringing the people to this energetic condition, the preacher is to depend, under God, on his faithful expositions of duty and privilege from the Word of God. When the people understand that God's Word would make the people not a proxy, but a guide, they will accommodate themselves to the new found truth, and will be found saying each to God, through the minister, "What wilt thou have me to do?" Then will appear the need of executive ability and practical wisdom rightly to answer this question and to be the Lord's steward in distributing the work.—*Dr. Howard Crosby in Yale Lectures on Preaching.*

A Bold Minister.

One day Mr. Bruce, minister, at Edinburgh, was preaching before his majesty James VI., at Edinburg, and the king was sitting in his own seat, with several of the nobility waiting on him. The king had a custom very frequently of talking with those about him in time of sermon. This he fell into that day. Mr. Bruce soon noticed it, and stopped, upon which the king gave over. The king fell a talking the second time to those next him, and Mr. Bruce stopped a second time, and sat down in his seat. When the king noticed this he gave over, and Mr. Bruce went on in his subject. A third time the king fell a talking. Mr. Bruce was very much grieved that the king should continue in this practice after the modest reproof he had already given him upon the matter, and so a third time he stopped, and, directing himself to the king, he expressed himself to this purpose—"It is said to have been an expression of the wisest of kings (I suppose he meant an apocryphal saying of Solomon's) when the lion roareth all beasts of the field are at ease; the Lion of the Tribe of Judah is now roaring in the voice of his Gospel, and it becomes all the petty kings of the earth to be silent."—*Sel.*

Societies, then, profoundly secret by the first element of their constitution, whatever their ostensible ends, cannot be too closely watched in a country whose primary principles of political and social action are all in the face of day.—*Richard Rush, May 4, 1831.*

It is not what people say to us, but what they say about us, that stirs up our anger and makes us displeased.

Childrens' Corner.

Hans Egede.

The Lifoden Islands lie off the thinnest part of Norway, and separated from the mainland by the narrowest of straits. They are not thickly peopled; but the region, with its vast cliffs rising precipitously from the dark waters, and its fir woods moaning plaintive music to the winds, looks more wild and inhospitable than it is. Villages, quaintly roofed, lie in sunny sheltered spaces, patches of tilled land dot the slopes of the hills, the huntsman's horn rings merrily in the forest, every rocky nook by the shore has its fishing boat, and every stream the music of its little mill. As a spur of a ridge of rocky mountains descends into the West Fiord, it clasps the quiet northern village of Vaagen, innabited by quiet, sturdy Norwegian farmers.

A hundred and sixty years ago, the pastor of this Lutheran village was a Dane by birth, and had become minister here at 21. He was happily married, and lived among the people the quiet life of a true-hearted man ot God. The time rolled away until the pastor's wife brought him a fourth child, whom the father named Paul.

"My son," he said, "thou shalt be called Paul in honor of the Apostle Paul of the Gentiles."

"But why," said his wife, "do you look so sad?"

"I can scarcely tell," he answered, slowly; then added in a brighter tone, "you must not vex yourself, dear wife. We must be still and wait."

His wife grew uneasy at his evasion and continued sadness. At last, one Sunday, as they sat together after the service in the church, she said, "I cannot bear to see you suffer this alone. Do tell me what it is."

"I will tell you everything," he replied. "The Lord has greatly blessed us, and I might be the happiest man in all the kingdom, if my heart were not full of the poor heathen, who walk in darkness, and know not of the grace of God in Christ."

"Whom do you mean?"

"If you were to take a ship here and sail 500 miles out into the west, you would touch an island called Iceland; and sailing farther you would reach a mighty region called Greenland, a land girt about with ice, yet so rich in meadows and flowers, that they have called it the *green land*. Thousands of poor heathen live there, and thither would I go to preach the Gospel."

"God forbid!" Elizabeth cried, with a great start. "A thousand miles away! How have you ever come to think of it?"

"It was the Lord's doing. Three years ago an ancient chronicle fell into my hands, and there I read that about the year 982, Greenland was discovered by our countryman of Norway. The Gospel was preached in it, and the Lord converted many dear souls. Ships sailed thither and thence for 300 years; till, about the middle of the 15th century, the ice became so great that no one could enter or depart. About the same time the black pest broke out in Europe; communication with Greenland was broken off, and so has concontinued for nigh 300 years. And still the Word says in my soul, What about the poor Greenlander? Has the last spark of light perhaps been quenched by the darkness?"

"And what can you do?"

"If the Lord had chosen me to preach the Gospel to the Greenlanders, could I refuse to go, without sin?"

"A thousand miles!" Elizabeth cried, with new terror, "into a land girt about with ice. Will you leave your beloved congregation? Do you forget your wife and children? Could we follow you?"

"If the Lord will, that cannot hinder. The Lord will feed my sheep, and you and the children will come with me."

"No, no," cried his wife through her tears. The bare thought of it, that the poor children and I should travel 1000 miles over the wide waste sea, among the many shipwrecks, into a land that is set round with icebergs—dear husband, is it not tempting God? What can you do that you may not do here? Are you not serving the same Lord that you would serve in Greenland? Has he not called you to this work? And can you lay down an office which you have from himself?"

"But the Lord has called me to another office, shall I not do what becometh his servant? Believe me, the Lord will have me to do something. I am certain of that."

"Well that may be," replied his wife. "You think of following the will of the Lord; but are you certain that his will means Greenland? If you *are* to preach to the heathen, may it not be another land? My advice would be to wait on the Lord in patience, and it it be his will he will make it plain. Will you wait, Hans?"

"Dear wife, you have not said that of yourself, but the Lord has spoken by you. Yes; I will wait." And he murmered to himself, "Wait on the Lord and he will strengthen thine heart," and smiled, like a man free from heavy cares.

Four years passed away in quiet pastoral work.

Greenland seemed hidden and forgotten behind its icebergs, and though it lay back in the heart of both husband and wife it never came up in conversation. One morning Hans entered the room with a light step. "Should we not, dear wife, prove the signs whether they be of God?" "What!" cried Elizabeth, sick with the old terror, "has he showed any?" "Many and wonderful," replied her husband, as he laid three letters on the table. "The first is from Drontheim, thro' our worthy Bishop Krog. The good man writes to me that I must go to Greenland, and makes my going almost a matter of conscience. The second is from Bergen, from Bishop Randulf. He writes likewise that I must go. Is it not wonderful? And the third sign is the most wonderful of all. It comes both from Denmark, my old fatherland, and from Norway, my adopted land. The richest of our merchants have undertaken to reopen the trade with Greenland. And the dear, good men promise one of their ships for me and my family. They will provide us with the necessaries of life, and leave some of their people behind as a trading colony, so that we will not be alone. Why are you so silent dear wife? Is it not wonderful and gracious, and the very hand of God?"

Elizabeth had sat still, overwhelmed with grief. Her heart was never with Greenland. Her eyes filled with tears, her voice trembled, she snatched up little Paul, pressed him to her bosom, and said: "Dearest husband, with my soul I say to you as Ruth to Naomi: 'Whither thou goest, I will go; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me.' But, dear Hans, you will forgive me, if I wish to know more fully of these signs, how they came about. How did the Bishop of Drontheim know that you would go to Greenland?"

The pastor hesitated a moment and then said, half-ashamed, "Well, I wrote to him and asked his advice."

"And how did the Bishop of Bergen come to write to you?"

"Well," said the minister, hesitating more than before, "I wrote also to him."

"And how did the Danish and Norwegian merchants come to think of reopening the trade with Greenland?"

"Well, I must confess I wrote to them all, and stirred them up.

With a quiet smile Elizabeth continued, "And is that what you mean by waiting on the Lord in patience? Is there anything wonderful in it? Is not all this your own work?"

The pastor was troubled. "It makes me sad, dear wife," he replied, "to find you so zealous against my joy in God and my love to the poor heathen. If these men approve of my going, I take it as a sign of God's good pleasure. They must have given it grave consideration before they promised help. Wife," he continued, with rising warmth, "those that will not see the wonders of God, see them not; but those whose eyes are open, see them every where, and bow before the mighty God whose ways are wonderful."

Elizabeth felt ashamed that she had not responded to her husband's enthusiasm. She sat still, reflecting how much nobler he was than she She might even have yielded, but the door opened to admit neighbor Lorentzen at the head of a deputation. "Pastor," he began, "the whole congregation is in grief that you would think of leaving us. The news has spread from house to house. Are we less worthy of you than the Greenlanders? For the sake of the souls of our people, leave us not."

"My dear friend, if I go you will soon find another pastor, but if I do not go, who will go to Greenland?"

"Does not God provide a sign that you should remain, in the thousands of tears that are already shed at the bare thought of your departure?"

"And are we not something?" said Elizabeth; "your poor children, and your wife, who would die if she went with you into the ice land. Have you not received your people from God's hand, and charge to feed them as a faithful shepherd? What drives you away? They all love you. Is not the bond that binds you of God's own making?"

The pastor was deeply moved. He turned aside and repeated the words of St. Paul: "What mean ye, to weep, and to break mine heart."

"Husband," cried the wife, "you must stay with us."

"Pastor," cried the men with one voice, "you must stay with us. Wait the Lord's will with patience."

The minister started. "That is marvellous," he cried. "With the same words of Scripture that once overcame me, you take me captive again. Be it so. Once more I will draw back. But mark me well. If the Lord calls a third time I will go."

(To be Continued.)

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$258 52
Eli Tapley..... 152 74
C. C. Foote..... 25 00

Received at the Cynosure office from Ebenezer Kent, Wethersfield, Ill., for Southern Tour Fund, $5.00.

—A large number of the brethren with whose names the readers of this department of the paper have become familiar, attended the Convention and Institute in Carpenter Hall. Among them we should mention brethren Hinman, Hurless, Chandler, Phillips, Richards of Wisconsin, Faurot, Bailey, Rathbun, Taylor, Barlow, Bancroft, Austin, Van der Meulen and others.

—Bro. J. T. Michael, of Phillipsburg, New Jersey, is passing through the deep waters of affliction. Several members of his family have been sick with diphtheria, his wife has been attacked with a serious lung trouble, and his oldest boy, a child five years old and giving much promise of future usefulness to his parents, was taken to God after a brief illness of three days. May the brother see the severe chastisement to be a Father's hand of love. Let us all remember his affliction as being also tried with him, and bear part of the burden by prayer, or expressed sympathy, or practical assistance. Bro. Michael has given up all worldly preferment and prospects for conscience' sake, and is poor. His pamphlet on his church trial is in print and for sale.

—On Sabbath morning Bro. Isaac Bancroft, pastor of the Congregational church, Monroe, Wis., preached in Carpenter Hall at 10:30 on the topic, "The Whole Armor of God," an interesting discourse, heard by a good audience. At nine o'clock the brethren held a genuine love feast, a season of refreshing from the presence of the Lord. The Holy Ghost was present and gave to all great freedom and joy. In the afternoon another feast of love was spread at the desire of many of the brethren and some hundred persons gathered around the Lord's table to remember Christ in his supper. President Blanchard distributed the bread and President Allen, of Westfield, the cup. The Holy Spirit was manifested in great power, and the brethren and sisters continued long together in sweet and holy conference such as is seldom enjoyed. These Sabbath meetings although announced in the convention, were aside from the formal meeting and were purely individual and voluntary gatherings. This explanation is due to some of our readers whose views of the ordinance differs from those of the brethren participating in it. Let us all walk in the Spirit, and each esteem the others better than himself. These Sabbath meetings will ever be remembered by all who participated in them, as showing that the Lord Jesus by his Spirit is present "where two or three" of his people are gathered in his name without distinction of sectarian title or formality. Let all rejoice that this seal of his favor was set to this coming together of these souls which have been tried in many a furnace and battle, but who have the assurance that they shall soon stand with the redeemed of the Lamb who have overcome on the earth by the "word of their testimony."

—A note from Bro. Callender, since the first form of this number of the *Cynosure* was printed, gives us this welcome command:

"Please put the Baptist church of West Preston, Wayne Co., Pa., in the list of "Associated Churches of Christ." The question being duly presented to said body, they voted on the 14th inst., unanimously, to be one of the testifying churches embraced in the list.

NATHAN CALLENDER.

Would that every church of Jesus would come up and thus sign the pledge against lodgery.

GENERAL.

—Chief Joseph's band of captive Nez Perces is a group of Presbyterians. An Indian by the name of Archie B. Sawyer came from Idaho to preach to them. He reports over 100 who profess Christianity and desire to join the church.

—The First Protestant church of Beirut, Syria, has become entirely self-supporting, and has called a native pastor, and raised the money for his salary.

—The London City Mission Society reports 447 missionaries in its employ. Its income for the past year was $259,820. Of the 447 missionaries, sixty-nine are set apart for special work, nineteen of whom are employed in visiting public houses and coffee houses, nine among foreigners from various lands, four among the Jews, three among Welshmen in London, eight in hospitals, work-houses and infirmaries; others among omnibus and tram-car men, letter carriers, telegraph boys, factories, workshops, railway stations, hotels, soldiers in London, and one special missionary to thieves. Canal boatmen, drovers, Billingsgate fish people and bakers have each a separate missionary.—*Ex.*

—Many sing "From Greenland's Icy Mountains" without thinking, perhaps, very much of Greenland. Yet here for sixty-two years the Moravian Brethren have been nobly at work, and their small annual meeting never fails to interest. Faithful men are laboring not only amid the snows of northern climes, but amid the heat of the torrid zone, and year by year they fall at their arduous posts of duty. Last year the good little ship Harmony, of which all friends of Moravian Brethren have heard, made her shortest voyage on record, having left the Thames on June 21, and entering the harbor of Hopedale July 21. Only a day before the mail steamer from St. Johns, which runs during the summer for persons engaged in cod fishing off the coast of Labrador, failed to penetrate the ice. At the close of 1878, 70,646 members of the church had been gathered from the heathen.—*Presbyterian.*

News of the Week.

—During the year ending 30th of June last 457,243 immigrants arrived in this country. In the month of July of this year 49,922 came. The year of greatest immigration in the history of the country was 1873, when 459,803 arrived. From present appearances the immigration for this year will largely exceed that number. Germany and Ireland contributed the largest quota on both occasions.

—The Anglo-American, the Direct United States, and the French Atlantic Cable companies have resolved to pool their earnings. The Anglo-American company will receive 68 per cent. of the gross earnings, and the other companies 16 per cent. each.

—The king of Italy has placed two of the royal villas at the disposal of Mr. Gladstone, should the distinguished statesman go to Italy for the benefit of his health.

—The accounts of the floods in Silesia and east and west Prussia, given in the Berlin telegrams, show that the harvest has been irreparably damaged by the inundations. The greatest loss appears to be in the potato crop, which, as in Ireland, is of the utmost importance to the poorer classes, and government aid is already invoked.

—A London cablegram brings intelligence that Great Britain has finally accepted the task declined by France of drawing up another note for the collective powers to the Porte, insisting upon compliance with the treaty of Berlin relative to the Greek boundary.

—During the year ending June 30th, the Chicago Internal revenue District contributed $8,936,614 to the United States Treasury, and the Peoria District, which is the second district in the United States, Cincinnati being the first, contributed $10,324,576. This income is chiefly from the numerous distilleries about Peoria.

—Information has been received at the War Department office at Washington that about 1,800 Sioux Indians are on their way to Fort Keogh with the intention of surrendering themselves as prisoners of war. It is designed to disarm them as soon as they arrive. Their arms and ponies will then be sold, and the proceeds will be employed in the purchase of provisions for their temporary support. In time they will be turned over to the care of the Interior Department, which will place them on a reservation west of the Missouri river, and as far south as possible.

—The recent storm on the Lower Texes and Mexican coast was much more destructive than appeared from the first accounts. The Mexican city, Matamoras, looks as if it had been bombarded. Over 300 houses were demolished, and the streets are strewn with debris. At Brazos, Point Isabel, and Brownsville, the results were equally disastrous. At the latter city the Government barracks, the convent, a large machine-shop, and several other buildings were unroofed, and a tug and two steamboats were blown ashore and wrecked. The losses at the various points are estimated: Brownsville $250,000; Matamoras, $500,000 Point Isabel, $200,000; Garrison $50,000. Several Mexicans are reported to have been drowned.

In consequence of the colored exodus, there is a great scarcity of laborers in Louisiana and Texas. Agents from both States have been sent to Kansas for the purpose of inducing the colored men to return. They are offered $1 per day—women being paid the same as men—on condition that they shall return to work. The planters have come to the conclusion that bull-dozing does not pay. Agents have also been sent to Europe.

The Monument Fund.

Reuben Cole writes in regard to this work (sending a contribution), I was highly pleased to see a motion made in that direction. Only two or three days previous to seeing the proposition made in the *Cynosure*, I was thinking that Morgan was deserving of having his deeds of personal courage and bravery embedded in imperishable marble that the world may see that the act was appreciated by the friends of reform and that it may be an incentive to future generations to stand by truth and principle even at the expense of life.

J. B. Stinespring writes: "I have been reading Sam'l D. Green's book, giving an account of Morgan's abduction, and I think he, Morgan, should have a large monument. I enclose twenty-five cents and when the matter gets under headway I will give more." J. S. Hickman pledges $1 and speaks of a document he has to put under the monument if thought proper. Geo. N. Holstead writes: "I hope there will be a monument placed over where Morgan was buried. Morgan is yet to be vindicated. Public sentiment will eventually lay Masonry low." J. Tanner writes that he will give a dollar or two towards the monument. J. Garside writes, "I think it is a good move to build a monument to the honor of Wm. Morgan." He sends a contribution Vermont, Pennsylvania, Massachusetts, Connecticut, New York, Minnesota, Illinois, Indiana, Kansas and Nebraska have all been heard from.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Aug. 26.—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.—Isa. 1: 18.

FRI., Aug. 27.—Who forgiveth all thine iniquities; who healeth all thy diseases. —Ps. 103: 3.

SAT., Aug. 28.—Bless the Lord, O my soul, and forget not all his benefits.—Ps. 103: 2.

SUN., Aug. 29.—He ever liveth to make intercession for them.—Heb. 7: 25.

MON., Aug. 30.—Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.—Matt. 11: 29.

TUES., Aug. 31.—Mercy shall be built up forever; thy faithfulness shalt thou establish in the very heavens.—Ps. 89: 2.

WED., Sept. 1.—Her ways are ways of pleasantness, and all her paths are peace.—Prov. 3: 17.

Points from the Press.

Suffer us not, O Lord, to deceive any man by thy Scriptures, nor let us ourselves be deceived. * * * Cause us always to remember that the contention which joins us to God is much better than the peace which separates us from him.—*Opening Prayer at the Synod of Dort, A. D. 1618.*

Many of our good people imagine that this famous place is the resort of the good only, where no evil ever annoys. Not so. Satan has sought out Job in the land of Uz, and has begun to afflict him. Recently a large restaurant-building has been erected, with a dancing-hall; and with the advantage it has it will doubtless become very popular. In this building young misses and married ladies mingle indiscriminately with gentlemen of fashion in obscene dances and waltzes through the evening hours. Thus Satan perverts the enjoyable of life into that which is destruction of both body and soul.—*Telescope.*

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

In September 1830, one hundred and eleven delegates from eleven States met in convention in Philadelphia. Amasa Walker, Thaddeus Stevens, Pliny Merrick, Joseph Ritner, Amos Ellmaker, Henry Ward Dana and Wm. H. Seward were the leading men present. The question of political action being under discussion, Mr. Seward offered the following which was unanimously adopted: "*Resolved*, That in the judgment of this convention, an actual adherence by Freemasons to the principles contained in the obligations of the order is inconsistent with the higher and paramount duties which they owe to the State, and is a disqualification for offices of public trust."

Other Suggestions.

N. Robinson, Ohio, Aug. 16, '80.

As to politics I think it is well to test our strength, but it ought to be done in some way to bring out our full vote and also to make ourselves felt. I would concentrate on one man and take a single office as the Vice-presidency for instance, and then bend all our energies for his election. If a fair man pledged to our principles can be found in one of the other parties his election might be secured by throwing our votes in his favor. Take Dr. H. A. Thompson of Westerville, Ohio, nominee for Vice-president on the Prohibition ticket. He is an Anti-mason and a man of ability. Now we might make a telling stroke and open somebody's eyes by electing him, of which I think there is a bare possibility. This gained, it would be a start, and it seems to me that it would not be long till we could force respect from the old parties and begin to crush the shell of the sham that is being played upon us in the lodge-power.

Yours, I. V. Potts.

How Can we Best Secure the Black Man his Rights?

B. M. Amsden in the *Cynosure* of August 5, doubts the wisdom of our nominating a national ticket, and says, "A large per cent. of the Anti-masonic voters have been battling for years against the wrongs done the colored race;" and then asks, "Are the rights of the colored man yet sufficiently secure to warrant a departure?"

Has not the Republican party made a departure in her practice toward the colored race while still professing to be their friend—the same party in which the Anti-masonic voters have been battling against the wrongs done the colored race, that has held the reins of government the last twenty years? And what has said party done since soon after the close of the war to secure the colored race their rights, except to talk on the eve of an election?

Has not the Republican party been continually yielding to the demands of whisky-drinking Masons and anti-Sunday, beer-guzzling Germans, (who are largely Masons) and given ex-rebels place and power by which they are enabled more successfully to trample upon the rights of the colored man?

And now we are asked to continue the same Republican party in power which, in 1872, inserted the following plank in its national platform, viz:

"The Republican party purposes to respect the rights reserved by the people to themselves as carefully as the powers delegated by them to the State and Federal government. It disapproves of a resort to unconstitutional laws for the purpose of removing evils by interference with rights not surrendered by the people to either State or National government."

Being alarmed at hearing Republicans adopt the rebel cry of "unconstitutional measures," J. M. Miller, Esq., of Portsmouth, Bay Co., Mich., wrote to its author (Herman Raster, editor of a German Republican paper in Chicago,) to ascertain its true meaning and intent, the following:

LETTER.

Portsmouth, Mich., July 8, 1872.

Mr. Raster—Dear Sir: You are credited with the authorship of the 16th resolution of the Philadelphia platform; and as there is some difference of opinion in reference to what evils are alluded to, if you would condescend to write me a line in explanation, it may serve the cause of truth and free government.

Yours, etc., J. M. Miller.

MR. RASTER'S REPLY.

Chicago, Ill., July 10, 1872.

J. M. Miller—Dear Sir: In reply of yours of July 8th, I have to say, that I have written the 16th resolution of the Philadelphia platform, and that it was adopted by the platform committee with the full and explicit understanding that its purposes was the discountenancing of all so-called "Temperance" (prohibitory) and Sunday laws. This purpose was meant to be expressed by reference to those rights of the people which had not been delegated to either National or State governments; it being assumed that the right to drink what one pleases, (being responsible for all acts committed under the influence of strong drink) and the right to look upon the day on which Christians have their prayer meetings as any other day, were among the rights not delegated by the people, but reserved to themselves. Whether this explanation of the meaning of the resolution will satisfy you or not, I do not know. But as you want to serve the cause of truth, so do I; and what I have stated here in regard to the "true meaning and intent" of the 16th resolution of the Philadelphia platform is the truth.

Very respectfully, yours,
Hermann Raster.

Remember that the leading Republican orators and journals, although their attention has been repeatedly called to the above resolution, have never repudiated it nor Mr. Raster's interpretation of its true meaning and intent. May we not, therefore, conclude that the infidel and whisky element in the party is still in the majority, when we also consider how, at its last national convention, it wholly ignored the petition of Wm. E. Dodge, J. M. Stearns and others, to insert a temperance plank in its platform and nominated for President a man said to be a wine-drinking Mason.

Will not the colored race secure their rights sooner if all their *true* friends separate themselves from such a party and organize on a strictly moral basis, seeking the elevation of all mankind, not excepting the Chinese. J. A. Conant.

Willimantic, Conn., Aug. 16th, 1880.

How Shall we Vote?

The two great political parties are contending over the bugbear of impossible issues, reviving the dead, avoiding those of vital, lasting importance; civil-service reform, temperance, anti-secrecy, are left entirely to th eadvocacy of "radicals." A third party, if not the embodiment of dishonest principles, is at least the proposer of unwise measures; while a fourth is a party of one issue and cannot succeed. Too many Americans are comparatively indifferent as to whom they support, or what measures they advocate while the prospect of success is even. Others find the decision of the question at the head of of this article, a matter of difficulty. Were there only the above-mentioned tickets offered to Americans, we should think the honest voter's perplexity of choice natural, unless we were surprised that he would vote any of them.

The American party presents the principles that we adopt and are prepared to defend, and the candidates whom we mean to support in the canvass and at the polls. Praise of neither do we offer, but we call attention to the declaration of principles, printed on the thirteenth page of this paper. As for the candidates, the country knows them, and the platform commends itself; read it. Many who are in sympathy with the avowed principles and purposes of this party, may think themselves obliged to vote against it. They argue that the "right party" cannot succeed, and unless we vote with one of the stronger parties the worst of all will triumph. If such free men would not be offended, we would remind them of the half-convicted liquor-seller, who thought that if he closed his shop his former customers would trade with others, and if he kept his place a few would still patronize him and be less harmed, as he should sell them half and half, rum and water.

In voting, as in all acts, there is one right ways and numberless wrong ways. If the right is to lead at the polls, we are to vote for it. If it is the lowest on the apparent scale we are to support it. Our business is not to assure the power of the devil's second agent through fear of his first. To affirm the contrary, as many do, is to forbid the growth of reform in its very origin. Was Luther wrong when he first promulgated his theses against the pope as anti-Christ? Was Samuel Adams wrong when he denounced the tyranny of the British crown? Was Garrison wrong when he entered upon his life work of securing to the African the rights of man? If they were wrong at first, at what precise point were they first innocent? These that we have named, lived scarcely long enough to become justified. What is the plea for Rogers, Hayne, Lovejoy and Morgan, with countless, worthy, Christian heroes, who toiled, suffered and died for the right, while they were wrong, if to be in the minority is wrong.

We are called radical. Right, as we remind you, is always radical. Reckless of majorities, great or small; opposition, open or secret, we pray that the Lord will help us to be right, and careless whether the Masonic lodge rules the State through Garfield's or Hancock's administration, while we work and vote for Phelps and Pomeroy.

L. D. Bryant.

Home and Farm.

—It pays to have conveniences for watering stock.

—Salt boxes or troughs in pastures are economical in saving much salt that would otnerwise be wasted.

—Oats are the best feed for working horses, as they furnish more nourishment and flesh-making material than any other food.

—A gardener recommends that to keep bugs off melon and squash vines a tomato plant be set in each hill, saying that when he had followed this plan his young plants were not molested.

—The educated man, other things being equal, makes a better farmer than the uneducated man, just as certainly as a sharp ax will do more execution than a dull one in the same hands.

—To clean brushes and sponges use spirits of ammonia and hot water. Wash them well and shake the water out, drying on a coarse towel with the bristles downward. Little or no soap is needed.

To Remove Ants.—Place pieces of raw meat in a cupboard, and after the ants have clustered upon them plunge into boiling water. Persevere in this for two or three weeks, and you will soon be entirely free from ants.

Mustard That Will Keep.—Take four ounces of the best mustard, one ounce salt; mix thoroughly, and into it stir six ounces of water that has been boiled and allowed to cool. Mix well and keep in small jars well covered,

—There are so many who get poisoned with the poison ivy, while strolling through the woods, that a word of advice to them may be of importance. The poison ivy grows in clusters of three, and the harmless kind in clusters of five.

Surprise Cake.—One egg, one cup of sugar (rounded), one-half cup of butter, one cup of sweet milk, one teaspoon saleratus, two teaspoons cream-of-tartar, two and a half cups of flour, two teaspoons lemon extract.

The soul, by nature, is under the wrath of God; and under the power of sin and Satan, and under the curse of the law. Do as thou did David, beseech God to redeem thy soul: "The redemption of the soul is precious."

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No. 3			80
Rejected			62
Winter		88	93
Corn—No. 2			40½
Rejected			39
Oats—No. 2		27	
Rye—No. 2			75
Bran per ton			9 50
Flour—Winter		3 75	5 75
Spring		2 50	5 50
Hay—Timothy		10 50	15 50
Prairie		6 00	8 00
Mess Beef		8 25	9 00
Tallow			5½
Lard per cwt			8 25
Mess pork, per brl			17 00
Butter medium to best		15	26
Cheese		6	11
Beans		75	1 45
Eggs			12½
Potatoes, per brl		1 25	1 50
Seeds—Timothy		1 98	2 17
Clover			5 05
Flax			1 16
Broom corn		3	6½
Hides—Green to dry flint		9½	16
Lumber—Clear		36 00	45 00
Common		12 50	14 00
Shingles		90	2 75
WOOL—Washed		20	42
Unwashed		18	28
LIVESTOCK—Cattle choice		4 50	5 00
Good		4 30	4 40
Medium		4 00	4 25
Common		2 25	3 90
Hogs		5 10	5 55
Sheep		3 60	4 30

New York Market.

Flour	$4 00	8 75
Wheat—Spring		1 05
Winter	92	1 08
Corn	50	52
Oats	38	41
Lard		8 60
Mess pork		16 18
Butter	22	26
Cheese	8	10¼
Eggs	12	13
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—*Jesus Christ.*

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Notices.

MICHIGAN.

The next meeting of the Michigan State Christian Association will be held in Holland, Ottawa Co., Sept. 14, 15 and 16, next. Speakers will doubtless be present from the different parts of the State, and the degrees will be worked by competent parties.

This meeting is a very important one, coming just before the Presidential election, and every friend of our cause ought to be represented; besides it is absolutely necessary that some arrangement should be made for the better prosecution of the work in the State. Let every one who is intererested in the overthrow of this inquity be present at this meeting if possible; if not, be sure to send a substantial token of your interest in the cause. Words are cheap, bnt earnest effort will be needed to accomplish the destruction of this fearful evil which is undermining the foundations of all society. Come then, all leaning on the Almighty arm, and with faith and works combined help to bear the banner of reform forward to glorious victory. W. H. ROSS, Cor. Sec.

NOTE.—Word has been received from Father Foote and Bro. Doesburg that on account of the State Fair, the meeting will probably be postponed one week, to Sept. 21–23.

IOWA.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.
A. W. HALL, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R. I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. NORRIS.

THE LECTURERS.—After the Institute and Convention these workers in reform are away again to their work. Bro. Stoddard occupied the pulpit at the College church, Wheaton, with Bro. Hinman last Sabbath. This week he goes to the Wisconsin meeting at Spring Prairie. Bro. Hinman will spend a few days preparing the record of the late meeting for publication, when he will probably give his time to work in Michigan, Indiana and Ohio. Elder Browne, accompanied by Bro. Lowe, went last week to Grey Willow, Kane county, Ill., for a series of meetings. This week he is at the Wisconsin convention. He expects to visit West Bend on the 5th inst., and Waupun on the 12th, and then spend some time in Green county with Elder Bancroft, beginning at Juda and closing at Monroe, visiting nine places. After these lectures Bro. Lowe hopes to visit the same points working the degrees. Bro. Ronayne is engaged for the Wisconsin State meeting, and will probably attend others during the fall. Father Foote and Bro. Clark, the singer, expect to travel togther lecturing and singing the truth into willing minds. Elder Austin and brethren Good, Starry and Furguson have returned to Iowa, and Dr. Cook to Indiana, from whence we shall soon hear their blows crashing through the ramparts of lodgery.

THE CONSECRATION MEETING called by Mr. Moody to be held at his home at Northfield, Mass., September 1 to 10, is destined, with the favor of God, to be a means of great blessing to thousands of souls. Under the general invitation the College church at Wheaton directed Prof. H. A. Fischer to communicate with the meeting, expressing the sympathy of the church with the objects mentioned, and hoping that the same gifts of the Spirit may be given to its members as to those who may attend the convention. It was also resolved that members of the church be urged to seek, by prayer and fasting, for a full consecration and the baptism of the Holy Ghost. The circular sent out from Northfield reads in part as follows:

Are we not at ease in Zion! Has not the church, both in the ministry and laity, lost that communion with God which is the condition of power with men? Are we not substituting outward appliances for inward life? In vain do we take the ark to battle unless the Lord himself go up with us. In vain is our learning and all our multiplied machinery if the spirit of God is not present in the power in the church.

Are we not too much engaged with questions of "mint and anise and cummin," when we should be on our faces mourning over our spiritual poverty, and seeking a new power from God with which to do our master's work among men."

Feeling deeply this great need, and believing that it is in reserve for all who honestly seek it, a gathering is hereby called to meet in Northfield, Mass., from Sept. 1 to 10, inclusive, the object of which is not so much to study the Bible (though the Scriptures will be searched daily for instruction and promise) as for solemn self-consecration, and to plead God's promises, and wait upon him for a fresh anointing of power from on high.

Not a few of God's chosen servants from our own land and from over the sea will be present to join with us in prayer and council.

All ministers and laymen, and those women who are fellew-helpers and laborers together with us in the kingdom and patience of our Lord Jesus Christ—and indeed, all Christians who are hungering for immediate fellowship with God and for power to do his work—are most cordially invited to assemble with us.

It is also hoped that those Christians whose hearts are united with us in desire for this new enduement of power, but cannot be present in the body, will send us salutation and greeting by letter, that there may be concert of prayer with them throughout the land during these days of waiting.

THE REPORT of the Convention and Institute, though well filling the present number of the *Cynosure*, lacks a little yet of completion. Elder Faurot's address of the first evening is possibly lost among the reporters of the daily press. If it can be found we shall have it. The roll of the convention will be published next week, and also Bro. Stoddard's report of receipts and expenses. The footings on Monday were: receipts from various friends, $242.30; expenses, $458.91. These are insignificant sums in contrast with the tens and hundreds of thousands asked for the Masonic sham. The lodge committee asked for $120,000 from the city above what was contributed by the local commanderies. The sum actually raised, according to the daily press, was about $60,000, which the Masons, the hotels and railroads, and business men generally each contributed about $20,000.

THE MICHIGAN CONVENTION, to be held at Holland this month, is being prepared with reference to a large attendance, a warm welcome and a grand demonstration against secretism. Brethren Thompson, Lowe and Flieman, who are a kind of local committeee send word that they expect brethren Stoddard and Hinman, and of renouncing Masons, almost as many as were at Chicago—we hope they will have twice as many. Brethren Ronayne, Doesburg, Lowe, Thompson are on their list and they will probably add Bros. Dutt, Springstien, Van der Meulen and a dozen others residing in Holland and other parts of the State. They promise that all the degrees of Blue lodge Masonry will be worked, with a synopsis of the Royal Arch, and no effort will be spared on the part of the officers of the Association to make this meeting a general success. "Now, brethren," they conclude, "make up your minds to attend this meeting and let us have all parts of the State fully represented."

A QUARTERLY MEETING of the Cedar county, Iowa, Association is called to meet at West Branch on the 1st and 2nd inst. The notice not having reached Chicago until the paper of last week was printed, brethren who were disappointed in not seeing the notice will understand the reason. Vice-president Staples writes that competent speakers were obtained for the evening meetings. Bro. John Dorcas, who is a leading spirit in this association, has been for some months suffering from an an injury to his eyes, and has lately passed through an operation by which he loses one eye altogether. He will have the sympathy of many friends in this affliction.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Sep. 2.—The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us.—Isa. 33:22.

FRI., Sep. 3.—The grass withereth, the flower fadeth; but the word of our God shall stand forever.—Isa. 40:8.

SAT., Sep. 4.—Fear thou not, for I am with thee; be not dismayed for I am thy God.—Isa 41:10.

SUN., Sep. 5.—Remember Lot's wife.—Luke 17:32.

MON., Sep. 6.—Lo, I am with you always, even unto the end of the world.—Mat. 28:20.

TUES., Sep. 7.—I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.—Isa. 43:25.

WED., Sep. 8.—Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1:18, 19.

—Friends in Iowa will take notice that a political meeting will be held in connection with their State Convention at Birmingham, October 12.

Why Go to Europe?

The letters which I formerly wrote under the title "On the Road," were stories of journeys made in the interest of our cause, tales of lectures, debates, and lodge doings. This and subsequent epistles will be on different themes—castles, rivers, cities and peoples of the old world.

I have frequently heard and often read that one should exhaust the wonders of his own land before going to see others, and within certain limits, this is true. If one's desire were simply to see elevations and depressions of land; streams, sheets, and falls of water; extended plains and stately buildings; one not only might well see his own land first, but the American need, it seems to me, never see other lands at all. This, however, is not all my purpose in crossing the Atlantic. I do not expect to find either more lofty or more beautiful mountains than I have already seen on our western border, nor will it disappoint me, if the plains of low Europe shall be in themselves less attractive than the broad acres of Iowa, Kansas, Nebraska, and my own native State, Illinois; I shall be greatly disappointed if they are. Nor do I expect to find finer inland bodies of water than our great lakes; nor more stupendous waterfalls than our own Niagara, nor fairer streams than the Connecticut, the Hudson, the Lackawana, the Susquehanna and the Rock rivers.

One may ask if we have thus within our own borders and at our own doors as beautiful and impressive scenery as there is in all the world; beside, what is the use of an ocean voyage and a large outlay to see foreign lands? I can only answer for myself, and my answer is, of course, that of one who *begins*, not of one who *ends* a journey. Perhaps, after I have seen those

"Castle walls
And snowy summits old in story,"

I shall think the natural advantages of Europe greatly superior to those of our own land. If so, I will agree in advance to confess my mistake; at present, my expectations in this direction is, to find many a fair and beautiful spot, many a lofty and magnificent building, many an ivy grown ruin, but I do not expect to find any spot more fair and beautiful than those I have already seen in my own native land.

I do not go to see things, but men. I wish not to see the lakes of Killarney, nor Fingal's cave,—but the Irish peasant in his straw-thatched cottage. I do not specially care to see Loch Lomand, nor Ellen's Isle, nor the Grampion Hills on which

"My father feeds his flock;"

but I do wish to see the descendants of those men who signed the Covenant at Grey Friars church, who perished on the dreary Bass rock, and whose pipes brought hope and life to the worn and hopeless defenders of Lucknow. So it is not so much England, as the English people, in whom I expect to be interested. I shall be glad to stand on the fields of Worcester, Edgehill, and Nasby; if I may, in Scrooby, and Plymouth; but it will not be because I expect to find those places more attractive than others,—but because in those places was fought out that battle for civil and religious liberty which to-day is the glory of the English speaking people, and the hope of the down-trodden and oppressed throughout the world.

Then again, the new world is the child of the old, and we are children of the new world itself; and as a visit to the old homestead where our parents were born interests and pleases the child, so a visit to the old world interests and pleases the grown child of to-day. There is an interest connected with inanimate things, simply, because they have been for a long time intimately associated with men, their enjoyments and suffering. This will be another source of pleasure to me in this my first visit to the old world. I am not so foolish as to anticipate uninterrupted satisfaction. Perils by land and sea there are, and *disagreeables* where there are not perils; these things, along with ignorance of continental tongues will doubtless keep me from being exalted above measure.

But it is time to stop, lest the prologue be longer than the play. Providence permitting, my next will be mailed from Glasgow.

C. A. B.

An Open Letter to Bro.——

BY ISAAC HYATT,
Pastor of the Free Baptist Church at Dale, N. Y.

Dear Bro.—Yours of the 9th inst. is received. Indeed, as you say, "It seems a long time since we met." It is not strange that mine of the 20th ult. revived "the memories of the past and the pleasant acquaintance of former years, so as to set them vividly before you. I cannot justly express my emotions as I review the experiences of those days in which there grew up a precious friendship between us. It would be more pleasant to muse upon your acts of kindness to me than to consider the "vexed question" principally dwelt upon in your letter. But as it is in yours, I cannot reply without having it in mine. You say, "My address on Masonry did not reach General Conference till after the time for the presentation of new business."

I feared it would be so, and I do not know as I am sorry it was so. I tried my best to get it there in time, but owing to a circumstance over which I had no control, it was hindered. Possibly, if it had arrived at the opening of the Conference it might have occasioned an unprofitable discussion. As it is, it reached my brethren and may lead them to a profitable investigation of this subject. The Lord causes all things to work for the good of his people.

There is one paragraph in your letter that appears to me so much at variance with the teachings of the Bible, you will pardon me if I quote it for your reconsideration. You say: "My dear Bro., I believe you to be sincere in your action in regard to Masonry, and that you feel called upon to act as you do. But I do have my doubts as to the propriety of your course. I am not a Mason and never had any thing to do with it in any way. I hear comments from all sides of the question. I think I see that you and others, who have taken only one step in the mysterious labyrinths of her degrees and workings, labor at great disadvantage and do not have half the power against Masonry as though you had never known anything of it by experience."

I acknowledge I am a maimed man. Masonry struck me a hard blow. It came near killing me. But I really thought upon reflection, I had better not lose my soul and perish with the lost, so I gave the testimony I have, and have maintained it as I have. And here I affirm that my principal object in giving my testimony was to receive pardon from God, and put a sword in your hand, and into the hands of all my brethren who have confidence in my honesty for the defense of the truth. And in my opinion, every one who withdraws from the lodge in the way the Bible teaches, would do the same.

But, candidly, do you think because I have not half the influence you and others have, I am unwise to use what I have? Does not the Bible say something about the foolishness of a certain man who buried his talent in a napkin because he had but one?

Again, you say many of my brethren who are not Masons are of your opinion, and think I am seeking notoriety. I wonder what is coming next? After my renunciation it was reported I was crazy. That did not seem to work to advantage. Then it was told, it was a clandestine lodge at St. Johnsbury in which I took the first degree. That was not believed.

Then the report was circulated, I was doing well and would be universally liked if I would let Masonry alone. That was the most effectual shot fired. But it did not seem to satisfy. So it was whispered around that I was working privately against Masonry. To do so was not manly. Let him speak openly. There was reason in the thrust. But I was in prison and could not speak where I thought it would do good. Now I have spoken publicly, and I am sneered at as a small fox seeking notoriety.

Seriously, I think it is about time this shifting way of dealing with me was abandoned. It is in my heart to say to you and my brethren Away to your closets! There learn the mind of the Lord. Then take your position, fix your guns, and make a steady fire as the Lord directs.

Again, you say: "The time has not yet come when, to be a Mason ought to bar an entrance into our ministry." I would it had, and hope it may soon be so to the glory of God! Without comment I leave this declaration of your opinion and prayer for your further consideration.

Again, you say, "I suppose if I felt as you do I should give more attention to it (Masonry)." In this saying you open to view the cause of the general indifference on this subject. And it is the consideration of this fact, that enables me to exercise the charity and forbearance toward you and others that I do.

There are other statements in your letter I deem best to pass unnoticed. Possibly you may think I have taken undue liberty to reply to you in this public way; but as you say you express the "feeling of many of our ministers who are not Masons," I consider it proper for me to answer you as I have. I heartily unite in prayer with you that God may direct and bless.

Dale, N. Y., Aug. 13, 1880.

Templarism and the Christian Antidote.

[From an editorial in the Chicago Times, August 22, 1880.]

A very curious coincidence is the meeting in Chicago at the same moment of a great assemblage of members of a high degree of Freemasonry, who claim that the defense of the Christan religion is their chief function, and of a convention of very respectable citizens who regard Freemasonry as "antichrist." The streets have been hung with crosses and holy emblems of Christianity, which are also Masonic emblems, for days, and the members of the order of the Temple upon whom has fallen the duty of making public addresses in connection with their reception or with the proceedings of their Grand Encampment, have uniformly dwelt on the supposed duty of the order toward the Christian religion in a way which would at least indicate a belief on their part that it has such a duty. The clerical Knights of the Temple who made the order the subject of their discourses last Sunday, endeavored to convey the idea that Templarism acknowledges some sacred duty toward the church, though precisely what it is, or how it is to be performed, was not made clear. Freemasonry in general, aside from the order of the Temple, does not claim, the *Times* believes, to stand as the defender of Christianity, or to have any particular relations towards any special system of religion; but nevertheless, the order recognizes at every turn the existence of a supreme being, and requires from its novices full acknowledgement of their belief in God before it will admit them to membership. It also

inculcates a system of morals, and its rules of conduct and many of its ceremonies strongly suggest a system of religion. That there may be some efficacy in the admonitions to proper conduct which Freemasonry addresses to its devotees is shown in their usual good behavior. The conduct of the 15,000 or more Knights Templar who were in Chicago last week was certainly remarkably exemplary. It is doubtful whether any other body of men of equal size, except it might be members of the church itself, who make a special profession of good conduct, could have been assembled in a great city on a festal occasion without there having been some lapse from good conduct on the part of some. If there was any bad conduct on the part of any of the vast army of Templars who visited Chicago last week, it was not in view of the public, and the *Times* has yet to hear of any such lapse. The Masons in general have a right to boast that they practice in the main the precepts which they preach.

If this is the case, why should a convention of respectable men and women, representing many States of the Republic, be called together to denounce Masonry as the enemy of the church and society? These people are not all lunatics, and they evidently believe that there is some danger in the order. At one time there was a very important political party in this country, the principal article of whose faith was the belief that the existence of Freemasonry was a menace to the safety of society and the existence of the Republic. The Anti-masonic party carried at least one State in successive e ections,and came near carrying others. The existence of such a feeling against the order, which still survives to a considerable extent, though it is now nearly latent, and which is entertained by many men who are not fanatics at all, shows that there must be some reasonable objections to the order.

The valid objections to Freemasonry are those which apply alike to all secret societies. But they must be brought chiefly against the Masonic order, because that order by its magnitude and importance, overshadows all others, and stands as the representative of them all. The *Times* believes that it can state the objections to secret societies as clearly as they have been stated by any of the orators who have taken part in the Anti-masonic convention just closed:

1. Secret societies are opposed to the spirit of the age, which inculcates perfect openness and frankness of bearing on the part of each citizen as a part of his return for the perfect individual freedom which he enjoys. The spirit of the age discourages secret combinations among men as opposed to the modern idea of individualism.

2. A republican government is a government of all the people, and society has a right to declare that no secret organization, whose designs for all the State knows, may be hostile to its existence, shall flourish within it. This objection would not apply under a monarchical government, where the sovereignty is not supposed to be lodged in the people, and where the people have a right to combine against possible oppressions from a power above them.

3. Secret societies may be opposed to public policy for the reason that the peculiar ties which bind the members together, and the oaths which they have taken, may stand in the way of the administration of justice by causing judges who are members of such societies to show undue leniency toward persons brought before them, accused of crime, who are members of the same societies, and by inclining judges in civil suits to lean, even unconsciously toward the side of litigants who are members of a society to which they belong.

4. The ties which bind members of secret societies together may make men lenient toward the political offenses of their brethren of the same order. One statement which has been made in praise of Freemasonry is really an argument against it—namely, that the late war of the Rebellion did not for a moment interrupt the cordial relations which existed between Northern and Southern Masons, either as body or as individuals. If the ties of Freemasonry are stronger than the love of country, and lead men to forgive the crime of rebellion while the rebel still has arms in his hands, which he is using to attack the state, Freemasonry is clearly pernicious, and opposed to public policy.

Secret societes are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation, which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

6. Finally, whether a great order has any secret oaths or not, or is really as harmless and purposeless as a juvenile debating society, the fact that its proceedings are secret, that its members are bound by unknown oaths, and that they recognize a peculiar relationship, the nature of which they will not reveal to others, may create a suspicion in the minds of many citizens that the order may be some kind of a conspiracy against the state, or that it may be irreligious and infidelity masking under the forms of religion. By causing this suspicion to prevail, a feeling of public insecurity and uneasiness is created, which effects harmfully the public tranquility. This feeling once profoundly agitated a great portion of this Republic, and may agitate it again.

—Subscribe for the *Cynosure*.

THE LECTURERS AND SECEDERS.

The Convention and Institute.

REPORT OF THE PROCEEDINGS, AUGUST 21ST, 23D AND 24TH.

Saturday.—Morning.

The devotional exercises which opened the work of the day were conducted by Pres. S. B. Allen of Westfield College.

The order adopted for the forenoon was changed and the time given to the experience of seceders from any secret order. These brethren were asked to take seats on the platform, and occupied the fornoon with their heart-stirring testimonies.

Dr. Cook first came forward at the invitation of the chairman that there be freedom. He said that the Grand Lodge of Masons of Illinois have declared that the Odd-fellows are continually getting into trouble through their back-kitchen Rebecca degree, invented by Schuyler Colfax, and organized at great expense. The Odd-fellows Grand Lodge of the same State has declared the same thing and recommended to the Grand Lodge of the United States that the side degrees be abolished. Grand Lodges of Masons and prominent members of the order have stated that the Eastern Star degrees of Masonry are entirely useless and a nuisance; that they are not Masonry. Only forty Rebecca lodges in Illinois report. He stated several cases of fraud and defaulting by Masons or Odd-fellows, some of them at the expense of the treasuries of the orders. Of the 553 Odd-fellow lodges in Indiana 461 report nothing done in the way of charity.

Mr. Clark sang an appropriate song, the words composed by Gen. Phelps.

Rev. O. M. Van Searingen, an ex-Odd-fellow who had held office in the order, thought more attention should be given to Odd-fellowship. He thought we have more to oppose in this order since the oaths and penalties of Freemasonry are all published and are regarded as horrible wherever known; but Odd-fellows claim that their order is all very respectable and nice; that there are no blood-curdling oaths or disgusting and degrading buffoonery; and, as there is little said respecting the ceremonies of the order, they are not generally regarded by the public as so demoralizing as those of Masonry. In this respect the Odd-fellow lodge has much advantage and is not slow to improve it by securing thousands of members. He had for some time felt that more should be published on Odd-fellowship.

C. St. Clair of Evansville, Ind., member of Morning Star lodge, No. 7, and also of an encampment, was made a Master Mason in Huntingdon, Ind., twenty-three years ago. He believed there was no benevolence in the Odd-fellow order and had held every office and therefore ought to know. He had seen money paid out for benefits but it was only a business arrangement like an insurance company. The lodge had tried to whip him back into the traces, but could not. He came to Chicago in 1865, and in 1871 was on a jury in the criminal court. After the evidence had been brought in and the culprit was clearly convicted, and just before the completion of the judge's charge, the criminal rose up and gave a Masonic sign. As a Master Mason he knew he must deny the evidence and help the prisoner. He could not violate his conscience. His vote was given for truth, and it was thrown in his face before he left the court house that he had betrayed a brother and was the agent in his punishment.

George W. Clark was called upon to relate an instance connected with the life of Senator Chandler, illustrating the interference of Freemasonry with the due course of justice and law. The incident he believed to be true, as it came directly from a conversation among several Masons, one of whom was Chandler's friend and agent with the lodge. Soon after he began his Congressional career Mr. Chandler, on returning from Washington, asked to have his name proposed for membership in one of the Detroit lodges, saying, with an oath, that a man had no chance in Washington unless he was a Mason. He probably saw how much it was used in politics and did not wish to remain in a position where he could be beaten by flank movement. So he was initiated, but a while after when Johnson's impeachment trial came off, Chandler's rough, honest heart would not allow him to betray the interests of the country as well as of his party, and he voted against Johnson. For this the Masons who got him into the order were not slow to heap upon him their maledictions. The coterie of lodgemen who are authority for these statements, acknowledged among themselves that if Andy Johnson had not been a Mason his impeachment would have been certain.

Henry J. Birt, an ex-Odd-fellow, who joined the lodge in Massachusetts, followed next. The order had been represented as charitable, but after joining he found it far otherwise, and believing himself imposed upon he resolved to have nothing more to do with the order. Bro. Birt is now an officer in the independent testifying church gathered under the labors of Elder Browne in Whiteside county over a year ago.

B. F. Shipley of Monroeville, O., took three degrees in Masonry in Texas and the chapter degrees in Mt. Vernon, O. When I joined the lodge, he said, I was a member of the Methodist Episcopal church; was induced to join because of the influence of the ministers and other officers of the church. This favora-

ble impression, strengthened by frequent references to the lodge in the pulpit were soon dispelled when he found the members, many of them drunkards and immoral men. Masonry had no longer any secrets, since all have been exposed. In a few years he found that he had backslidden. He was convinced of his condition and began to repent of sin and found Masonry one of the sins which must be given up. God showed him the blasphemous nature of the lodge oaths as he commanded to do all in the name of the Lord Jesus who was cast out by Freemasonry. In 1872 he left the order and sent word to his lodge that he had nothing more to do with it, and confessed the same before a large congregation. No man has a right to take the oaths demanded by the lodge. He expected to speak against this and every sin as God gave him opportunity.

Bro. Clark added an incident of a young man who was a drinking man worked himself into the lodge. He was afterward brought under the power of the Spirit of God and was converted. The presiding elder, a brother in the lodge and in the church, encouraged him in his Masonry. But when he left the lodge under conviction of its sinfulness the same elder was foremost in denouncing him as unworthy and wicked.

James Furguson of Clarence, Iowa, was made a Mason in New York State. Soon after he was coming West, in company with a friend, and a lodge borther gave him a Morgan's expose to post himself with, as he would need to use his Masonry in the new country. Attempting to enter a lodge in Ohio, they were questioned and their answers were not satisfactory, but putting on a bold face they demanded the charter of the lodge and charged its members with being spurious Masons, because they used a slightly varied formula. They faced the lodge down and went in apparently the smartest of Masons. In the year 1862 in Andes, New York, he was converted under the preaching of Bro. Palmer. The Lord placed the matter of the lodge clearly before him as a sin to be abandoned. He quietly left the lodge, but did not wholly withdraw, as he kept paying dues. Soon he felt the love of Christ dying out, and esteem for that devilish institution came back upon him. He asked God to restore him in spiritual life, and he would give up the lodge. Soon he removed to Iowa and after a while "Charley" Blanchard, (as we all know him out there) came along, and the Masons told packs of lies about what he said. He told them that it was true. Afterward Bro. Rathbun came and worked the degrees just as he took them. His own brother could not believe that Masonry was so bad. His feelings were exceedingly wrought up between the fear of deceiving his brother and the dread of Masonry. He finally resolved to act the liar's part no longer and told his brother all about it, and from thenceforward publicly renounced the lodge. His account of this struggle and the blessing that followed when he yielded to the truth, was very affecting upon all who heard it.

S. S. Palmer Coral, Mich., read his "diploma," the last correspondence he held with the lodge, which was a postal-card request for dues. Six years ago he did not know an enemy. He was connected with a railroad office, receiving a fair salary. A superior officer, a Royal Arch, wanted to have him help conceal a fraud he had committed against the company. He would not do it, as he had not so learned Masonry. As a result he lost his place, his home, —all, but Christ. Since then he had known what it was to suffer the loss of all things for the truth's sake; yet he found Christ a friend that sticketh closer than a brother, and who has all power in heaven and earth to help those who trust in him.

S. E. Starry was made a Mason in Springville Lodge, Iowa. His friends recommended the lodge as a help in every way. He had been asked by more than a dozen prominent men to join the institution. He was, at this time a rough, dissipated young man. The evening after he was twenty-one years old he was initiated. When he was prepared, his shirt was altogether taken off in the third degree. He described the manner of preparation and told the master, who was an infidel, that he thought there was much foolishness about the order. Was told there was not any folly about it. His minister, of the M. E. church, helped initiate him, also his family physician. The preacher came forward after the lodge was closed, and said, "Young man, this is the best step you have ever taken." In the third degree, on taking the oath, he thought he was in a band of cut-throats; but after he was brought to light, he found the minister, the doctor, the saloon-keeper, and all the rough characters there.

After the third degree he still did not find the moral benefit promised, and told the master so. Was told that it was all right, he was in now and must try to get other smart young men with money into the order. He was not a Christian, but reckless and impenitent. Seeing the minister and class-leader in the lodge made him esteem their religion as of no account. His parents were Christians, and his wife wished him to go to church and leave the lodge. Finally Bro. Rathbun came into that country preaching, and worked the degrees in Clarence. A man whom he met in a drug store asked him if he believed Masons went through such performances. He answered that if R. told the truth they did. The stranger said, "I am a Christian man, and I tell you that there is not a word of truth in it." He attended the revival meetings and was converted after a long struggle. He could get no relief, as Masonry hung over him like a dark cloud. He finally promised the Lord he would do his whole duty in trying to keep young men out of Masonry. When he thus yielded to God, peace came; and he hoped always to be faithful to his covenant.

Elder Rathbun confirmed Bro. Starry's statement, and said before he left the lodge the Masons spoke very highly of him, but as soon as he came out they could not slander him enough. He had been eleven years lecturing against Masonry, had been dragged through a mud hole, and suffered nearly everything from the Masons. He praised God when he heard that Bro. Ronayne had left the lodge, and cried for joy all night. He could hardly sleep last night when he saw S. M. Good, a man who had taken fifty-three degrees, work Masonry in public. He told of a conversation with a Knight Templar and closed with a homely story of wood-chuck hunting by which he illustrated the manner in which the lodge was to be pulled out of its hole and destroyed. Great enthusiasm and cheering followed Bro. Rathbun's remarks.

Elder Enos Collins of Plover, Wis., said he was going to stay through the meeting and would not speak long now. He narrated a circumstance illustrating the operation of Masonry among the churches. A Masonic minister who had ruined several strong churches and the character of as many sisters in these churches was finally brought to trial. A presiding elder stood by this minister and said he would do so if the church should sink. He was a young man at the time of Morgan's murder, and became impressed that the order was evil. He came West and settled in South Bend, where God converted him from a state of infidelity. His spiritual guides in the Methodist Episcopal church were Masons and all besieged him to join two months before he yielded.

Alfred Rogers, Union Mills, Ind., had been a member of the M. E. church twenty-five years. He loved the church to-day. A while since he received a circular from the *Cynosure* office advertising books on Masonry. He determined to call. Some four years ago he took the first degree. The Master was an obscene infidel and class-leaders were members. He was displeased with the lodge work, seeing the teaching was hypocritical. He was urged to go on. Influences were brought to bear on him. He finally told them that the lodge was anti-Christian, that he did not believe a man could be a Mason and at the same time a Christian. The Masons turned on him and tried to break him down in business. He could not commune with his church, where the emblems were offered him by men who were sworn to cut his throat. He had felt compelled to leave the church that he might be free from complicity with such evil, and be enabled to keep his testimony clear.

N. R. Corning, Lanark, Ill., had been a member of the grange. When he came to be initiated he refused to be blind-folded, but was finally constrained to go forward; but he told them that his convictions were clear against it, and if he found the order contrary to religion or the laws he would denounce them. At a political meeting of the grange at Freeport, presided over by a Knight Templar, which he attended, he learned that secret organizations were the cause of all the troubles and hard times in the country. Satisfied of this, he wrote for a card of dismissal. He was waited on by a committee to whom he gave his reasons for leaving the lodge and asked for his letter. If that should not be forthcoming he would publicly challenge the master of the grange to a public discussion. Then the persecution came on with crushing force. He wrote to C. A. Blanchard to come and help him. He came, and a meeting was held. None of the ministers would identify themselves with the work. He afterward had Elder Hurless, Bro. Ronayne and Bro. Stoddard in that county, and the Masons think him one of the meanest men living.

Geo. Clark then sang "O Man, be Free," and the meeting closed with prayer.

AFTERNOON.

A season of prayer and singing was followed by the exposition of the second degree, with very nearly the same official staff as the evening before.

As the work proceeded several points of difference between the work of various grand jurisdictions were explained, and also the philosophy and symbolism of important parts of the ceremony. Questions were freely propounded and explanations given, and incidents narrated from the experience of different seceders. The afternoon was thus occupied in a very entertaining manner to the general audience, and was of especial importance to the lecturers present.

At the close of this degree work, it was announced that the seceding Masons present would meet for the purpose of organizing a seceder's "Grand Lodge."

Rev. O. M. Van Swearingen, of the committee on declaration of seceding Odd-fellows, reported the following statement and address:

WHEREAS, Odd-fellowship embraces in its ritual and manual a system of religion which professes to be able to take men to to heaven without the benefits of the atonement of Jesus Christ.

2nd. It professes to regenerate men by its initiatory ceremony without faith in Christ or the influence of the Holy Ghost.

3rd. It obtains money under false pretences of inculcating the Christian graces as wisdom, charity, and temperance.

4th. It comes in contact with civil law, and defeats justice in our courts; therefore,

RESOLVED, 1st. That as Christian men it becomes our duty to renounce it as a

rival and blasphemous religion.

2nd. As honest men we cannot consistently be parties to a common swindle.

3rd. As good citizens we cannot give countenance and adherence to obligations which compel us to violate the laws of our country.

4th. That the book known as "Odd-fellowship Illustrated," is true, as we learned Odd-fellowship in the lodge.

O. M. VAN SWEARINGEN,
S. L. COOK,
HENRY J. BIRT,
Committee.

EVENING.

The convention opened with prayer by Prof. O. F. Lumry, of Wheaton, and a song by the "Liberty Singer,"—"If I were a Voice."

The exercise of the evening was the exposition of the third degree by Mr. Ronayne, with the following roster:

E. Ronayne, W. M.; D. P. Rathbun, S. W.; S. E. Starry, J. W.; S. M. Good, S. D.; Jas. Furguson, J. D.; Enos Collins, Treas.; W. A. Shaw, Sec'y.

The work proceeded with the dispatch and energy characteristic of Mr. Ronayne. In the latter part of the degree the difference in the details of the work as learned in the lodges of different States caused slight confusion, there not being time to proceed slowly with the degree, bringing out the differences of work, as in the afternoon.

A good audience was present and gave respectful attention, appreciating apparently the grossly degrading character of the performance, though it needed the explanations, which Mr. Ronayne usually gives when working this degree in public, to bring out the real character of the ceremony as of religious nature and in honor of a false god.

The exercises of the evening were closed with a song by Mr. Clark, "For the Truth then let us Battle," the benediction was pronounced and the audience dispersed.

Monday.—MORNING.

The prayer meeting this morning was followed by a continuation of Elder Browne's blackboard exercise; but before beginning, Father Taylor was given a few minutes to state his position on Masonic oaths. The oath, he said, was a transaction with God. God was invited in the words "So] help me God,"—to prosper the man if he told the truth, and punish him without mercy if he did not. It was a kind of mortgage on the soul of the witness for the fulfillment of a certain trust. The President of the United States had a trust so great that no pecuniary bond was great enough to hold him, and therefore by a solemn obligation his soul was bound as by a mortgage to God for the just fulfillment of his high functions. But where no great interest is at stake an oath ought to be regarded as unnecessary; and, if taken, as profanity. Hence the Masonic oath, being an attempt to make God a party to a foolish and degrading ceremony, was virtually an attempt of the devil to dethrone God.

Elder Browne then proceeded with his explanation of the Masonic symbolism. The first symbol was the circle. By this the Mason was bound to the law of the universe in preference to the law of God. When there was rebellion the Masonic fraternity disowned the rebels for the time being. Andrew Johnson had been a Mason, and that was why Jeff Davis and hundreds of others Masons had not been hung. His Masonic oath was superior to his oath to his country. The Masons of the North had not said the men of the South were true and good men, but disowned them while the war was going on; but at its close they forgot all, and welcomed them back. Johnson would have been impeached had it not been for the influence of the Masons.

The other emblems were taken up in their order,and each explained. The symbol "Jah-Bul-Un," meant "once God and twice devil." The first word meant Jehovah, the second Baal, and the third the idol of the sun-worshipers. The devil had the majority in the symbol. He said one of the subordinate lodges of Indiana had lately denied the existence of a personal God, and now it had been carried to the Grand Lodge of Indiana. He asserted that the name of Christ had been stricken from the prayers of the Masons because they did not believe in Christ.

The discussion becoming general there appeared to be a lively interest in the topics presented, and a majority of those present added to the volume of testimony and argument proving the infidelity of the Masonic system.

The next order was a discussion of Masonic oaths, Mr. Ronayne and Elder Rathbun occupying the time till noon. The former said he had been a Roman Catholic and a Freemason, but had renounced them both, and broken his oath to both institutions because he had been deceived into taking them. The Freemasons professed to give him the Bible for his guide, but when in accordance with the precepts of the Bible he wished to come to Christ and worship him, he found nothing regarding Christ in the lodge. He therefore believed it not no sin, but a duty before God, to break the lodge oath. He showed also in how many ways adhering Freemasons themselves break their oaths, and so in their own language perjure themselves. He did not believe that any obloquy should rest upon men who violate the Masonic oath any more than for bresking the obligation of the Romish priesthood. Converted priests of the Romish church, although they may have broken their vows of celibacy, are yet received into the best society with all due respect. There is no reason why the renouncing Freemason should not be treated with equal respect.

Elder Rathbun said there is no more sacredness in a Masonic oath than there was in the oath a man takes when he damns his soul in profaning the name of God. He gave as an illustration of the way the Masons can be quieted when they have so much to say about "perjured villians." In the Chambers St. church, Boston the Masonic crowd reviled him as a perjurer, but he quieted them by reminding them that George Washington was an officer in the British army when the war of the Revolution broke out, but he broke his most solemn oath of fealty to King George, and took up arms among the revolutionists. When asked if Washington was a perjurer the Boston Masons held their peace; they were completely nonplussed. He also told how he wrung an unwilling confession out of another audience of Masons, and got their confirmation of the correctness of Anti-masonic testimony. He asked them if it was not true that when a man came to be initiated the officiating Masons slit his boots from top to bottom before taking them off. A chorus of "No," "No," arose, and the Masons jeered and shouted that he did not know what he was talking about. He then asked them if it was not true that when a man entered the lodge he walked in with

Continued on 12th page.

Reform News.

REPORT FROM WAPPELLO COUNTY, IOWA.

BLAKESBURG, Iowa.

DEAR CYNOSURE:—I am glad to say that the reform is shedding its light in another dark place. The first rays that the secret powers of darkness have enjoyed in this vicinity were fearlessly distributed by Elder Joel Austin. He uncovered some of their hidden mysteries in the secret chambers of iniquity to the public view in the old M. E. church, which a few years ago had a membership of one hundred or more. They were scattered by the wolf having entered the fold in the form of a Masonic minister who kept his Masonic obligation in preference to that of Christ, and gave an unjust hearing in a trial of a Mason who was brought before the church for unchristian conduct.

The sheep thus scattered sought shelter in other folds, and the United Brethren, who took the principal part and have rented the church, opened it for the two lectures. The first was on the religion of Masonry; and as I compared it with the Christian religion, I thought of Christ's words, "If the light that is in you be darkness, how great is that darkness!" I think if we could have the degrees worked here it would open the eyes of some that think Masonry must be a good thing because so many good men belong to it.

The speakers labored under disadvantage, as every speaker does in this place, for they always have a moving congregation. There are but a few heads here that have capacity to receive a full discourse of any kind; but I say for the encouragement of the speaker, that he certainly interested the people, for they listened longer than they usually do.

There is no lodge in this place, but some few Masons whose religion is sufficient for them, as they seldom cross the threshold of the Christian church; but, instead, desecrate the Sabbath by keeping the postoffice and storehouses open and buying and selling as on other days, and scattering the seeds of their infidelity in the hearts of the youth that collect there to while away the Sabbath hours. Honorable institution that will chain man's heart, debase his character, and hold him a Masonic slave! Why cannot American citizens cast off the shackles and walk forth under the canopy of heaven as God made them, free and upright; and not suffer themselves to be in bondage to any man or set of men, to grovel in the dust like a sycophant.

When will God's ministers, who are not under its galling yoke, study the evils of secret societies, and arm themselves with the sword of the Spirit, and go forth in the strength of Israel's God, remembering that the servant is not above his master, and that Christ has promised to be with them always, even unto the end? When will they, proclaiming their Christlessness of the lodge, labor to convert the old from the error of its ways and warn the young against its power? Then will the altar of Baal crumble, and his devotees seek the true and living God, who is able to bring them into the true light that shall be as a lamp to their feet to guide them in the way of all truth. MRS. A. ORR.

NOTES FROM NORTHEAST PENNSYLVANIA.

Some months have gone since I wrote anything for the *Christian Cynosure*. Immediately after the quarterly meeting in June, 28th-30th, Cambrian Hall, Clifford, I was seized with disease which brought me low, and, for a time, rendered it rather doubtful about my recovery. God has for some reason raised me to sufficient health to be on duty again. To him all the glory.

Our quarterly at Cambrian Hall was not a failure, though it seems to me shamefully neglected by the professed friends of the cause. Much to my disliking the speaking devolved mainly on me. There were present from other sections Bros. Powers, Smith, Nelson and Callender. The community is anti-secret so far as they are informed on the subject, and need posting by your publications. They are almost to a man, Welsh, and I should not know where in Susquehanna county to look for a more devout, enterprising and thriving people. We found excellent homes at Evan Jenkins, Daniel Owens, and Rev. Daniels. Would it be asking too much of you to forward a tract on the "Religion

of Masonry" and a late copy of the *Cynosure* to each of the above named; also to Evan R. Anthony? Address South Gibson, Susquehanna Co., Pa. These brethren are of the Congregational connection, and Rev. Daniels is their pastor. By their earnest invitation we preached in their church both morning and evening on the Sabbath.

No arrangement is made for the next quarterly which should have been August 27th–28th according to the old program. Will the friends in Northeast Pennsylvania who read this article, send me instructions immediately as to time and place of next meeting, or else, call the meeting themselves? I would suggest that whoever calls the next meeting will need superhuman power to be successful in the call.

Let me here ask, ought we not to have a general gathering, or else, by correspondence, immediately form in electoral ticket for the American party?

Friends of this reform in Pennsylvania, what do you say? Shall we who embrace all the "living issues" in our platform have no opportunity to declare our principles at the polls? The American party is utterly ignored by nearly all save the radical anti-secret men. A correspondent of the Scranton City *Journal*, who once professed to be anti-secret (and I know not but does now) speaks of the Prohibitionists as the only political party which embraces the cause of temperance; yet he knows of the existence, if not the principles, of the American party. How do our intelligent public manage to keep themselves so profoundly ignorant on the subject of the National Christian Association of the American party? With the existing facilities and agitation of the subject, it requires greater effort to be ignorant, than to be thoroughly posted on this question.

NATHAN CALLENDER.

Correspondence.

A Mother's Letter.

An extract or two from a letter lately received from my mother, now in her 86th year, may be of interest to some others who are well on in the heavenward journey. She says: "O for a revival spirit in this valley of dry bones! Is there no hope? There is so much instrumental music and instrumental formalities of all sorts that there seems to be little time time to think of the sincere worship of our Heavenly Father. It seems to me that the old right paths are forsaken by very many professing to be followers of Jesus. My own mind is suffering for want of spiritual food."

Speaking in reference to legal proceedings against the Boston rioters she says: "I think Jesus or his followers did not take that course to convince their persecutors, but he used a scourge of small cord to restore order, and I believe the circulation of tracts and *Cynosures* will do more to convince sincere inquirers than contention, and I am glad there is one man in Boston brave enough to try it, and my prayer is that he may succeed."

These words have a peculiar meaning to me, for they recall the times long gone by when I, a wild and wicked boy, used to wonder what there was in the Bible to interest my mother so much. I can recall times not a few, when in the old log cabin I have fallen asleep at night while the sound of the loom and the ticking of the old clock were the last sounds that I heard, and when I awoke the first that broke the silence was that same tireless worker about the early duties of the morning, and still at the ripe age of four-score and five she lives to write the most blessed and inspiring letters received by

J. P. STODDARD.

Church Purity and Strength.

SABETHA, Kansas.

EDITOR CHRISTIAN CYNOSURE:—I see in your issue of July 22d, omens of encouragement to those engaged in the great work of putting down secrecy with all its abominable idolatry. I think the friends of God and truth are taking hold of the monster in the right place to choke off his wind in reforming the church and in organizing the American party. The church must go before and hold up the light, for Christ says, "Ye are the light of the world; a city set on a hill cannot be hid." Therefore let every friend of Christ and true Christianity cry aloud with the prophet, and show the people their sins and the danger of following after the beast and its mark.

It is plain to every discerning mind that the power of the church is, in a great measure, being lost. It has joined affinity with the orders so far as it has given sanction to secrecy by admitting to the communion those who belong to a sworn brotherhood with Jews who hate Christ, and with all heathen nations of the world, atheists, deists, Mormons and infidels of every description under the heavens. Think of ministers of the Gospel and members of Christian churches being associated in a sworn brotherhood of this character! It is enough to make heaven weep, hell blush, and enlightened man hide himself for shame! What has grown out of this course of the churches? We see the church ruled and ruined by admitting secret oath-bound members to its communion. They think more of their Masonic obligations and hold them as more sacred than any other, which proves the Scripture true, "Ye are of your father the devil, and his works ye will do;" so they get into the church —get into the lead, and they run the whole business in the interest of their father, and the result is, the church is fast losing its power through its frolics called festivals, led on by these Baal-worshipers, and is becoming a hiss to all sensible sinners. You approach a sinner on the subject of religion and he will laugh at you. He will tell you he would be ashamed to be associated with such inconsistency; that religion is all a hoax, and before the world can be converted and brought to Christ there must be a different state of things. We must present a pure Gospel to poor lost sinners unalloyed with Baal-worship, and that will make an impassible gulf between the kingdom of light and the kingdom of darkness; and as Moses lifted up the serpent in the wilderness, even so the church must lift up Christ, that whosoever looketh on him may live.

Now when all these dark blotches and disgraceful stains are obliterated from the church, and it comes forth "fair as the sun, clear as the moon, and terrible as an army with banners," then may we expect to see infidelity, secrecy and scepticism of every kind crumble into dust. The great millstone of God's truth will grind them into powder and scatter them to the four winds, and holiness be written on the bells of the horses, and the name of God be reverenced by all the earth, and all mankind be one common brotherhood in Christ Jesus. Yours for truth,

JOHN THOMPSON.

The Troublesome Ghost of Morgan.

LETTER FROM GEO. W. CLARK TO THE DETROIT POST AND TRIBUNE.

I noticed in your paper the other day an article stating that Capt. Wm. Morgan of Batavia, N. Y., who was kidnapped and murdered by the so-called "Free Masons" in 1826 for revealing the secrets of their "craft,' had "voluntarily left the country and gone to Australia, where he lived many years, published a paper," etc. This story, though often refuted, is every once in a while trotted out and with slight variations sent on its rounds by this very "ancient craft" to deceive and mislead the people. Sometimes that "Morgan went to Australia," at other times that "he went to California," and then again that "he went and joined the Shoshonee Indians, where he spent the remainder of his days!" The "Masonic craft" should wait until the old "sailors" are all dead before they repeat these silly "yarns to the mariners!" There are too many reliable witnesses still living who are well acquainted with all the facts of Capt. Morgan's "taking off" by the "craft." The writer of this is one of them; was near the scene, and is well acquainted with every foot of ground where Morgan was kidnapped, and over which he was taken to Stafford, LeRoy, Caledonia, and on to Canandaigua, where he was thrust into prison, and from which he was taken in the night, gagged and shut into a close carriage, and driven off through Victor, Pittsford and Rochester, thence up the Ridge road to Niagara and across into Canada. The arrangements for disposing of their victim having failed there he was brought back to Fort Niagara, and there thrust into the old magazine, from whence he was taken in a dark night, forced into a boat, rowed out into the stream, weights tied to his body, and then and there—in spite of all his piteous pleadings for his young and helpless wife and children—he was thrown overboard and drowned in Niagara river! His body was afterward recovered at Oak Orchard, on the south shore of Lake Ontario, identified by his wife, neighbors and friends, and finally buried from the house of his friend and fellow-member of the same lodge, the Hon. Samuel D. Greene, who is still living. Many thousands abandoned the order after this murder. They fled from the "craft" like "rats from a sinking ship." Charters were surrendered and lodges abandoned and broken up all over the country. Large conventions were held, many ministers, lawyers, judges, etc., attending and certifying to the truth of Morgan's exposures, denouncing and renouncing the "order," and warning the people against it. Any one desirous to know the true history of this case can consult the venerable Thurlow Weed of New York, or the Hon. Samuel D. Greene of Chelsea, Mass., who was a member of the same lodge with Capt. Morgan, and who has written a detailed and well authenticated account of this daring crime, embracing also Attorney-General John C. Spencer's account of the legal trials of the conspirators. This very interesting book can be had of the author, Chelsea, Mass., or of Ezra A. Cook, 13 Wabash avenue, Chicago, Ill.

Yours, respectfully,

GEO. W. CLARK.

Our Mail.

Isaac H. Brown, Bethel, O., renews his subscription and writes:

"I must see how the fight is going."

J. W. Margrave, Hiawatha, Kansas, writes:

"I am rejoiced to see the progress the cause of anti-secrecy is making in the land. I do believe that the exposures and public working of the degrees in so many places in the land will hasten the destruction of this miserable system of heathenish idolatry. I resolved some years ago that I would not help a Masonic minister of the Gospel. Many think I am too radical. I choose to think otherwise. I can have no respect for a minister who will get down so low as to take upon himself those horrid obligations, submit to the degrading conditions of initiation, the stripping, cable-towing, blindfolding, etc., of the lodge room—perchance on some Saturday night before the full moon and then go to the church the next day and stand up between the living and the dead to declare the everlasting Gospel of the living God. Let those justify such a thing who will, but as for me my mind is fully made up on the subject. There is a man in this vicinity who declares Masonry to be a very good thing, because he has a brother who shot a man once and would have been sent to the penitentiary only for the influence of Masonry. I do not deny that Masonry does just such things. It helps the midnight assassin out of the clutches of the law. It defeats the ends of justice and sets the guilty prisoner free. It establishes a heathenish, idolatrous worship in our so-called Christian land."

C. W. Loney, Fennimore, Wis., writes:

"I am more and still more astonished to think how men will cling to these abominable lodges of sin and wickedness and still attempt to preach the Gospel. I am trying to make the Cynosure beneficial to others by talking to them of what it teaches and giving it to my neighbors to read."

A gentleman, unintentionally perhaps, gives a rebuke to Christians connected with any secret order, in the following. He writes:

"We are believers in Christianity and think that it is wrong that any set of men should hide their light under a bushel."

S. M., Pella, Wise county, Texas, writes:

"I received by last mail two copies of the Christian Cynosure (sent by some friend unknown to me) and they have brought me to think on a subject never before thought upon. I have belonged to several secret organizations, but am out of all of them now, and propose to look after the subject more fully before affiliating with them any more. * * I am in for reform and willing to do anything to add to the cause of Christianity. I hope the Cynosure will open the eyes of many and that pure and undefiled religion may take the place of all idolatry."

Charles Crumly, Choestoe, Union county, Ga., writes:

"I like the Cynosure well and you have my prayers that you may succeed in that good cause of general reformation. May the good Lord guide you and help you. I have been doing and will do all I can, God being my helper. I hope that your paper will soon get a good circulation here and your books also."

H. D. Brooks, Tonawanda, Erie county, N. Y., writes:

"The seceders' convention, * * I trust will be of great use in furthering this righteous cause. I should be glad to be there."

S. E. Orvis, National Home, Wis., writes:

"I have been getting some people interested, at Waukesha especially, to attend our State meeting, 1st and 2nd of September, a load or two I hope.

J. T. Michael, Phillipsburg, N. J., writes:

"I wish I could be at the seceders' and lecturers' convention this week. May the great Lord give you a mighty triumph. Something has been done in New Jersey, but I am very sorry that I have not been able to do more. There are very few here who will open their pocket books, and nearly everywhere I go there is a fear to squarely meet the issues. * * I am still praying that the way may be opened."

Sabbath School.

LESSON XI.—Sept. 12, 1880.—TRIAL OF ABRAHAM'S FAITH.

SCRIPTURE.—Gen. 22: 1-14.

GOLDEN TEXT—Now I know that thou fearest God.—Gen. 22: 12.

[From the Sabbath School Teachers' Quarterly.]

THE TRIAL OF FAITH.

"Take now thy son.....and offer him there for a burnt offering"—What one gives for God and to him is never lost. Not only not lost, but received back again in its highest form and use. Even so, every child of Abraham must hold all that is most precious to him as the gift of God's grace; must first yield to God the blessings which seem to come to him as to others, as mere natural blessings, and then receive them back as coming purely from his grace.—Lange.

The true basis of all morality is obedience to the will of God. Abraham was the special type of trustful, obedient, loving faith. He believed that all which God commanded must be right, and all that he promised must be true. The command, therefore, strange as it was, was but a final test of the firmness of his faith; and his obedience to that command testified that the faith was intelligent as well as unconditional and unwavering. See v. 5. The conclusion of the history tory is as clear a condemnation of human sacrifice as the earlier part might have seemed, had it been left incomplete, to sanction it. The intervention of the angel, the substitution of the lamb, the prohibition of the human sacrifice, proved that in no case could such an offering be acceptable to God, even as the crowning evidence of faith, devotion and self-sacrifice.—Browne.

THE PROOF OF FAITH.

"But where is the lamb?"—Isaac knew that a sacrificial animal belonged to the sacrifice. The evasive answer of the father, trembling anew at the question of his beloved child, appears to intimate that he held the entrance of a new revelation at the decisive moment to be possible. Until this occurs he must truly obey according to his previous view and purpose.—Lange.

"God will provide himself a lamb"—The doctrine of types has often been carried to unwarrantable extremes; but it is difficult for the most superficial reader not to be struck with the points of resemblance between the offering of Isaac and the offering of Jesus Christ, and to be impressed with the idea which has been accepted by the whole Christian world, that the former was designed to be an acted prophecy and illustration of the latter. The giving up by the father of his only and well beloved son (ver. 8; John 3: 16), the ready submission of the son (ver. 9; John 10: 15), the bearing of the instrument of death by the victim (ver. 6; John 19: 17), the violent death consented to (ver. 10; John 19: 16), the deliverance from death on the third day (vers. 4, 12; Mat. 20: 19), can not be mere accidental coincidences. The main points of difference are, that Christ actually died, and died as a substitute for others; and these facts were typified in the substitution and actual death of the ram, so that Isaac and the ram together made a perfect type. How far Abraham understood the prophecy, and how distinctly he foresaw the great sacrifice for the sin of the world, and how much he knew of Christ, we do not know. Questions have often arisen on the meaning of the words which bring together in the Gospel history the names of Abraham and of the true and final Heir of Abraham's promises. But to the student of the whole line of the sacred history they may at least be allowed to express the marvelous continuity and community of character, of truth, of intention, between this its grand beginning, and that its still grander end. "Your father Abraham rejoiced to see my day, and he saw it, and was glad." (John 8: 56.)—Stanley.

"And Abraham....took the knife to slay his son"—God tempted him, not to sin, so Satan tempts; if Abraham had sacrificed Isaac, he had not sinned: God tempted him to discover his graces, how strong they were, that they might be, "found to praise, and honor, and glory." (1 Pet. 1: 7.) Thus God tempted Job, that he might appear not only a good, but great man. Thus strong faith is often exercised with strong trials and put on hard services.—Henry.

THE REWARD OF FAITH.

"Lay not thine hand upon the lad"—The sacrifice, the resignation of the will, in the father and the son, was accepted; the literal sacrifice of the act was repelled. On the one hand the great principle was proclaimed, that mercy is better than sacrifice—that the sacrifice of self is the highest and holiest offering that God can receive. On the other hand, the inhuman superstitions, towards which the ancient ceremonial of sacrifice was perpetually tending, were condemned, and cast out of the true worship of the church forever.—Stanley.

Under the circumstances, this is a very strong interdiction of those cruel sacrifices which had been offered to the idols of the heathen. It was not merely prevented, it was forbidden in terms of earnest prohibition; in the very moment of danger.—Carpenter.

The angel of Jehovah, who is elsewhere called "Jehovah," now interposes for Isaac's deliverance. He has not come to destroy men's lives, but to save them. He declares the ends of God's trial fulfilled, and he interposes at the very critical moment. This is also the province of the Covenant Angel in the whole work of redemption, to interpose for salvation, to furnish a fit substitution, and, in the very article of threatened destruction, to bring life, as from the dead, to the sons of promise.—Jacobus.

"By faith Abraham when he was tried offered up Isaac," (Heb. 11: 17). God judgeth not according to outward appearance, but looketh on the heart. It is not the act so much as the will and the purpose of the heart, which God regards. He will take the will for the deed, but never the deed for the will. In his divine judgment the deed was done as truly as if the knife had been plunged into the heart of Isaac. There is, therefore, no such contradiction here as some critics pretend to find. God required the sacrifice of Isaac, and it was not withheld. Instead of raising him from the dead, he arrested the hand in the act of slaying him.—Jacobus.

"I know that thou fearest God"—The ruling thought in this whole narrative is the perfection of the obedience of faith of Abraham, not merely, however, in the sacrifice of his son, but also in his readiness to perceive the revelation of Jehovah, which forbids the killing of his son, and causes the symbolic killing of the sacrifice provided as the seal and confirmation of the spiritual sacrifice. Faith must prove itself in the inward hearty concession of the dearest objects of life, even of all our own thoughts as to the realization of salvation, present and future, to the providence of the grace of God.—Lange.

Abraham is not only approved, but applauded. He obtains honorable testimony that he is righteous. "Now I know that thou fearest God." God knew it before, but now Abraham had given a most memorable evidence of it. He needs to do no more; what he had done was sufficient to prove the religious regard he had to God and his authority.—Henry.

"In the mount of the Lord it shall be seen"—The passage is undoubtedly meant to inform us that the incident here related was so remarkable, the divine intervention so illustrious, that it gave rise to the well known proverbial saying, "In the mount of the Lord it shall be seen," an expression of which perhaps the nearest equivalent in English is the familiar apothegm, "Man's extremity is God's opportunity." The name thus became a proverb in Israel, not only furnished a memorial of God's goodness to Abraham, but a promise also that when those that trusted in him were reduced to the most trying straits, and no way of extrication appeared, he would interpose at the critical moment and provide for their deliverance and safety.—Bush.

PROVIDENCE.—During the awful massacre at Paris, by which so many Christians were removed from the present world, the celebrated Moulin crept into an oven, over the mouth of which a spider instantly wove its web; so that when the enemies of the Christian inspected the premises, they passed by the oven with the remark, that no one could have been there for some days. So easily can God devise means for the safety of his servants.

Literary Notices.

The September number of the *North American Review* contains the first of Charnay's papers on "The Ruins of Central America," illustrated by engravings from photographs. An expedition under the auspices of the American and French governments, of which M. Charnay is in charge, is now operating in Central America, and the explorations are likely to create an interest more profound, and to be attended with more valuable archæological results, even than came from the researches of Champollion in Egypt. They promise a new chapter in American history that shall establish the origin of the remarkable race of which nothing but splendid ruins were left when Columbus discovered the new world. Following this article are others on "The Perpetuity of Chinese Institution," "The Trial of Mrs. Surratt," "The Personality of God," "Steamboat Disasters," "Insincerity in the Pulpit," and a review of recent works on the Brain and Nerves.

The *Preacher and Homiletic Monthly* is a magazine which is commended by every minister who examines it. The August number contains sermons and sermon abstracts by such men as Bishop Potter, Canon Farrar, Geo. F. Pentecost, Dr. Parker of London, Mr. McNiece of Salt Lake City, with a vast amount of other matter on prayer meetings, Sabbath-school, and revival work. Some of the topics discussed are "Our Brother's Blood," "Religion and Politics," "The Unknowable God," "Elisha's Prayer," "The Perfect Home." "The Christian Reconstruction of Utah." Published by I. K. Funk & Co., 10 Dey St., New York, at $2.50 per year.

One of the most important features of the Second Quarterly Report of the State Board of Agriculture is the article on Growing Sorghum Cane in Kansas, which occupies over thirty pages of the volume. The paper opens with a statistical table showing the acreage by counties of 1880 compared with 1879, which is followed by the experience and recommendations of over one hundred growers in various counties of the State. The value and importance of the crop will be a surprise to most reader. Prof. Popenoe, the entomologist of the Board, makes a very interesting report on the Web Worm, its habits and its transformations, which will greatly interest counties where farmers have suffered from the ravages of this pest. The report may be had by addressing the Secretary, J. K. Hudson, Topeka, Kas.

"*The Authorship of the Fourth Gospel: External Evidences*," is an able and exhaustive work by Dr. Ezra Abbot of Harvard University, which grew to the scope of a moderate volume from an essay read before a ministerial institute. The points of the historical evidence of the Gospel of John which Dr. Abbot elaborates are: 1. The general reception of the four Gospels as genuine by Christians of the last part of the second century; 2. The question respecting the inclusion of the fourth Gospel in the Apostolic Memoirs of Christ appealed to by Justin Martyr; 3. Its use by the Gnostics; 4. The proof appended to the book itself. George H. Ellis, publisher, Boston; price in paper, 50c.; cloth, 73c.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 2, 1880.

"THE GOD THAT ANSWERETH BY FIRE."

A few weeks are passed since the followers of the Lord Jesus Christ, who are seeking his exaltation against the hosts of the lodge, were asked to cry mightily to him that the church, his bride, be not swallowed up of the dragon flood of falsehood, blasphemy, hypocrisy and spurious worships that were to be poured through the streets of Chicago; and to grant the presence of the Holy Spirit upon the Carpenter Hall meeting. We all united in this prayer—churches, households, individuals. Behold, "what hath God wrought!" For weeks and months the boasts of the lodge had been heard on every hand and every thing conspired to add to the grandeur of the occasion, and to render to Freemasonry such an ovation as had been unknown since the wealth and extravagance of Rome was poured at the feet of her triumphing Cæsars. There was no withholding on the part of any civil authority, from the national government down; nor of the praises of the press; nor of the adulation of the populace.

But alas! how soon was this great Babylon which the magnates of lodgery had built by the might of its power and for the honor of its majesty overthrown! The week had not passed before the same papers were turned to heap their maledictions upon the whole affair, and Chicago and her visitors were turned to mutual complaint and objurgations. The trouble was not with the weather, for on the whole it was favorable. It was not because of overcrowding, for the managers had long boasted that over 50 000 Knights and ladies and 200,000 common people would be here, and the railroads report only 120,000 from outside the city all told. Of the Knights in the great parade, brethren Starry and Furguson counted every one but those in carriages, and found 7,888 on foot, 250 on horse and about as many in carriages attended by 101 bands. So that the great excuse which is plead for the failure, that too many came, falls flat. The real reason they cannot understand, because it was the hand of God. He sent among their ranks confusion and defeat, and gave to the little and feeble company of his people a great success. The two companies were like the four hundred and fifty priests of Baal and the four hundred prophets of the groves against Elijah. The day may not yet have come, but it approaches when all the people shall say, "The God that answereth by fire; let him be God."

Does your subscription expire in September? Please renew promptly.

THE CONCLAVE.

It may be thought in better taste if the *Cynosure* should allow other papers, a few of which have stood with us against the overflowing tide of lodge blasphemy and idolatry, to express their judgment upon thee loud-heralded Masonic conclave of Chicago. If there is any possibility that they will give a more unbiased judgement than we, an opportunity is herewith given:

The Interior, Aug. 19.

Such horrible incongruities as are seen in the display of the emblem of the cross over saloons and bagnios, were never seen before in this country. "Be faithful unto death" appears amid crosses and crowns over one of the most prosperous gin-mills in the city. What a ghastly travesty that is! There is a jeer and a sneer in it that could only be equalled by the devil reading the Sermon on the Mount to a convocation of Belials and Molechs and Belzebubs. "For God, Man and Brotherhood," is the motto of another degrader of public morals. "For God and the Right," says still another corrupter of public virtue. We are told that a bagnio, with hideous levity, is spangled over with crosses and sacred mottoes. All this to some is a roaring farce—to some of the hundred thousand strangers in the city—more or less—they are baits and lures and snares. To all pure minds it is appalling blasphemy.

Christian Instructor, Aug. 26.

Whatever the Templars have gained by their tawdry vestments and lavish prodigality of external attractions, their cause has gained nothing in the estimation of those whose good opinion is of worth. Childishness and manly nonsense we can pardon; but a prostitution of holy emblems to base or frivolous purposes, is unpardonable.

If, after all the fuss and feathers have disappeared, and the dust has settled and the din has turned to reflective silence, it shall appear that some great and "benevolent" end has been gained in this way, we may urge our other great benevolent organizations, as our great missionary societies, home and foreign, to don similar costumes and resort to similar street parades; with societies organized for *real* benevolence—how would it look? What practical lesson, if any, has the glorious "science of missions" to learn from a phenomenon of this nature?—*Advance, August 12th, on the Masonic parade.*

Instructor, Aug. 26

The Knights themselves were swearing mad—they do swear like the uncircumcised of other faith—and the city don't care a fig what they say or think. The Templars came here without any object commensurate with the time, trouble and expense of coming; they brought a great deal of money with them and left it here, largely in the saloons and theatres; they departed as they came, wearing their little caps with little crosses, and carrying their toy swords, leaving nobody here any wiser, any better, any happier for their visit. We asked several Masons, not Templars, what the object of the conclave was; none could tell. There did not seem to be any object save to make a grand display and to enjoy the hospitality of the city and a few days of revelry. Coming into the city one night on an Illinois Central train, the writer of this was enabled to look into the back doors of several of their tents pitched on the lake shore. The train was delayed along by the encampment for a long time and ample opportunity was afforded for observation. The chief objects in all the tents seen were bottles of beer and brandy and wines, with jugs on jugs of "sour mash." The sole employment of the Christian Knights was found in surrounding the contents of the above-mentioned furniture and in singing ribald songs. Now be it remembered that this is a religious order; they march under the sign of the cross and claim to do battle for the right. The grand aim of the order is the advancement of that which is pure and elevating in social and civil life. We do not say that all who were here were of the class described, or were engaged in such debaucheries; but we do say that some were. We repeat again, the conclave was a solemn farce and most stupendous failure.

Free Methodist, Aug. 25.

Every one expected a grand success. The daily newspapers wasted many columns in sentimental nonsense about the "gallant Knights," but there has since been a radical change in their tone.

To say that the Masons are disappointed is to use too mild a word; they are disgusted and mad, and Anti-masons have no reason to mourn over their troubles.

Daily Times, Aug. 20.

There has not been from the beginning to the end of the series of conclave entertainments, a single unqualified success. Failure extortion, blundering, swindling have been the main features of everything which has taken place of an official nature, and which had been arranged in advance. The grand parade was at once a partial failure and a complete swindle on those portions of the city which have done the most to give the conclave a financial foundation. The exposition affair was a confidence game, pure and simple. It was not simply a confidence game, but it was a most disgraceful one—one in which there is not a single palliative feature. The competitive drill was still another operation which is a disgrace to every man who had any thing to do with it in an official capacity. It was a swindle in that it asked commanderies to compete in one way, and then at a later date forced them to compete in another way, and one for which they had not the time to prepare themselves. It was a most disgraceful affair in that there was no provision for water, whereby visitors were obliged to pay for something to quench their thrist. It was still further a gross, inexcusable swindle in the fact that people who held tickets were bulldozed at the gates, and, to the number of thousands were compelled to pay for their admission to the grounds.

There is no use in parading all the details of this affair, and inviting attention to those which are in the nature of complete or partial failures. It is much more easy to state the humiliating fact that not one of the promises of the triennial committee has been fulfilled.

The Inter-ocean, Aug. 20.

To say that the subscribing merchants of the city are indignant over the manner in which the affairs of the conclave have been conducted, is mildly to state a fact. Indignation is so strongly expressed that it amounts to a manifestation of positive anger and resentment. Many of them stigmatize the affair as an outrage, and while they are not willing to directly impeach any responsible person, do not hesitate to declaim against management so bad as to be culpable. The great majority of the unfortunate Knights themselves concur in this expression, believing that in one way or another, they have met with extremely bad treatment during the three days they have been in Chicago. One irate merchant declared that he would not have gone to the trouble of decorating his buildings had he not supposed that he was to add thereby some grace to the magnificence of the procession. To get the emphatic idea of one of these gentlemen respecting the affair, the hardy explorer had better approach with some words of praise touching the conduct of the conclave. "Successful like ——," said one of them.

Daily News, Aug. 19.

Sir Norman T. Gassette, Chairman of the Triennial Committee and Grand Commander of Tuesday's procession, was asked by the daily *News* reporter, this afternoon, for a statement of the reasons for the more or less partial failure of nearly all the features of the triennial conclave.

Mr. Gassette said: "I must decline to be interviewed. I cannot go into an explanation of a great many things without reflecting on others, and that I don't think I ought to do.

What would be your advice?" he asked, turning to Manager McVicker, who sat close by.

Manager McVicker was decidedly of the opinion that Mr. Gassette should say nothing. In Mr. McVicker's opinion there were always a few soreheads in every undertaking who made a great deal of noise and created an impression that a great deal of dissatisfaction existed, which was entirely factitious. If there was any dissatisfaction among the Knights Templar, they could lay their complaints or charges before the authorized body of the order appointed to hear them.

"My advice to you as a Mason," he said to Mr. Gassette, "is to say nothing outside of the asylum."

Tribune, Aug. 22.

The amount of Templar lemonade [Jocular name for intoxicating liquors of all kinds.—ED. *Cynosure.*] sold during the conclave must have been enormous, judging from the reports made by prominent dealers in it. One large establishment on Monroe street sold an average of over $1,000 a day for four days over the counter, and $1,500 in one day in the wholesale department to Templars, besides an immense amount to regular outside customers. Their branch establishments report an increase over regular business of nearly 500 per cent. for the same period. A well-known house on Clark street, which usually sells beer, passed out foaming T. L. on Tuesday to the amount of $600 over the value of lager sold on the day of Grant's arrival, and a State street Templar lemonade factor observed that if the Triennial had only lasted a month he would retire from business. It was notable that all the drinking saloons of Chicago, with but few exceptions, abandoned their sinful practice of selling rum, devoted themselves to the exclusive sale of T. L., and made money at it,—all reporting gains in receipts to the amount of from $100 to $1,000 a day. In fine, it is shown that an enormous amount of Crusader beverage was sold in Chicago during the week just past. One prominent dealer estimated that a round million of dollars would not

cover the amount spent for this alone. In this connection it is well to observe that the humorous order issued by the Triennial authorities, forbidding Knights to appear in places where T. L. was sold in their uniform, was taken in its exact spirit, and that every good Templar wore as much of his regalia as he could comfortably carry while making the rounds, particularly on the day of the procession.

Why Send Reform Missionaries to the South.

First, The people, white and colored, have been educated under a perverted gospel, and oppression, terrorism, and disloyalty is the result. The spirit of slavery still broods over the South; war, caste, intemperance are its results. Secretism has been the especial engine of evil, and its corrupt and malign influence has never arrested public attention. The Morgan excitement never crossed the Potomac, and the colored people, especially, never heard of that event. The field is new, open and wide.

Second, We must make our movement national. If we would bridge the "bloody chasm," it must be with the Gospel of Christ. All other bonds will fail to bind us together. But it must be the Gospel of purity and peace. The devil of slavery has taken refuge in the lodge, and he dominates the South and the nation as in days of old. He must be cast out, or we are ruined both in the South as well as the North.

Third. The colored people need especial enlightenment. They knew nothing of Freemasonry before the war. Now they know of it as a means of power. They are, through ignorance, being rapidly drawn into the lodges. At great expense they are forming colored grand lodges all over the South, and thus forging their own chains to bind them to iniquity. We must save them if we would save the nation.

Fourth. We must preach the Gospel to every creature. The practical heathen of the South need the truth as much as those of Africa. A pro-slavery, dram-drinking, negro-hating and Masonic religion will never save men. It is the Baalism of the heathen, and must be destroyed by the Word of God.

H. H. Hinman.

Correction.—Dr. S. L. Cook wishes to correct the report of one of his speeches during the late convention. He was represented as saying that Thompson, an Odd-fellow murderer, was never tried for his crime. He believes that he said that he was tried in both the lodge and the civil court, but was never punished by the latter or even suspended by the first. The Doctor has documentary proof that he was cleared by a vote of the lodge.

—Subscribe for the *Cynosure*.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

What are the Facts?

The two parties that are now striving for power, are the Ku-klux lodge of the South, and the Masonic lodge proper of the North.

Under the intimidation of the Ku-klux lodge the negroes are forced to vote the Democratic ticket. The confessional marshals, the Irish of the North for voting the same ticket. The combined intimidation of the Ku-klux lodge and the confessional promises to carry the Presidential election in favor of the Democracy. The Ku-klux lodge and the confessional combined are too much for the Masonic lodge proper. The worse that men are, the more readily they become partisans of the lodge, and better secretists they make.

It is a losing game to honest men and honest parties to resort to secretism for carrying out their measures.

There is probably not a leader of the Ku-klux lodge or of the confessional who does not pretty nearly know how the election is going. He can carry it by intimidation.

What the country needs, is suffering for, is an honest man's party; an American party, free from confessionals and lodges, and now is the time for striking for it. The longer it is delayed the more difficult the formation of that party will be. There is no real protection either for Irishmen or negroes except in the anti-secretist party. I, for one, will not be intimidated or wheedled out of my vote.

Free Citizen.

An Individual Voter.

Only one man am I, and only one vote can I cast;
Yet I can walk as a sovereign, and here, in my single hand,
Who can declare that I may not, when the election is past,
Prove to have held with judgment the reins that will rule the land?

Only one vote have I, and there goes a crawling thing,
Who with his boughten ballot the vote of the best can kill;
Still he is only a serf, while I am a man and a king:
He is the tool of others—my vote is the sign of my will.

Only a man am I, but a patriot honest and pure,
Such as our fathers intended their children should always be,
While the dominion of freedom they left in our care shall endure.
Others may sell their birthright, yet shall my vote be free.

Only one vote have I, but, thanks be to God! it is mine;
Tyrants can never control it; no man can call it his own;
Yearly I exercise fairly a right that is half divine,
Issuing quiet commands from my humble, unnoticed throne.

Only one vote have I, but no man shall cast it for me;
Nor will I cast it in a passi on, or throw it away for spite!
Mine is my vote, and God gave it; as long as our country is free
It shall be cast and counted for what I believe to be right.

—Selected.

Commander Gorringe.

In 1864 Congress—a Republican Congress—chartered Masonic Hall Association of the District of Columbia, thus building up the Masonic religion in the United States, in violation of the Constitution of the United States.

In 1880, Congress ventures on another step in the same direction: it bestows a large amount of camp equipage on Sir Knights Templar, a branch of the Masonic lodge, and a foreign organization, officered, armed, aquipped and drilled in a manner unknown to the laws and institutions of the United States.

At the same time an officer of the United States, Commander Gorringe, brings an Egpptian obelisk to New York, and makes it the occasion of extending the fame and glory of Freemasonry.

All these traces of Masonic progress lead in the same direction: they point to the Republican party as the protector and supporter of the Masonic lodge. The Democratic party, on the other hand, protects and supports the Ku-klux lodge.

If the American people wish to save their Republic, they must arouse, at once; take away the government from secret politics, and turn over its management to the

American Party.

Organizing for the Campaign.

Barry, Mich., Aug. 20.

Editor Cynosure:—The spirit of reform is moving the hearts of people in this vicinity. We held a meeting on the evening of the 19th inst., and effected an organization for the purpose of conducting a political campaign in the interests of the American party.

We feel that the time for us to put forth a strenuous effort in this important work has fully come, and we hope that none of the friends of political reform will falter in the least. The beginning may appear comparatively meager, but there is a just God who presides over the destinies of this nation who will eventually raise up men to fight this battle successfully.

Let not the idea of a Democratic victory deter any one from doing right, but actuated by the principles of righteousness, let us go boldly to the polls and cast our vote in fear of God and not men.

Thank God, we have some of the decided ones in Barry, and present developments evince us that the vote this fall for Phelps and Pomeroy will be in no wise trivial.

We want to get a good speaker and hold a mass meeting.

J. A. Cairns.

Vote Right.

The immortality of Satan accounts for the longevity of lodgery and explains its tenacity of existence. The ferocity of Freemasonry is fiendish. The order bears the unmistakable marks of an origin from the pit of perdition. In the name of liberty and right, of justice and humanity, of moral manhood and integrity, I protest against lodgery as the vilest form of slavery that ever cursed a nation. It was the means by which the rebels of the South tried to tear down the fair fabric of the Union, and is to-day the hiding-place in which the liquor leagues, the corrupt rings, the bulldozing rifle clubs, etc., find shelter and influence. Shall this vile nest of iniquity hatch out new evils to menace the life of our Republic? Cannot freemen be aroused to action? Are we willing to be slaves forever to this cruel, irresponsible, secret, crafty despotism? It is the evil which the old parties have not the courage to meet. How will you and I vote? Can we innocently ignore this question of lodgery? The American platform is sound; the nominees who stand on that platform are representative men of principle, and every vote which they get is a plea for the triumph of the right.

D. B. Turney.

Campaign Documents.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

Tract No. 25, revised, contains the platform, a brief history of its adoption, letters of acceptance of Walker and Kirkpatrick in 1876, and Gen. J. W. Phelps in 1880, with a clear and forcible argument by Pres. J. Blanchard on the importance of political action. An eight page tract; price at office 5 cents per hundred, $4 00 per thousand. By mail, 6 cents per hundred, $6.00 per thousand.

Contributions are solicited to aid in the free circulation of the above, and electoral tickets for most of the Northern States will be furnished at 15 to 20 cents per hundred, and where 10 cents extra is sent will be sent by registered mail and safe delivery guaranteed.

Address Ezra A. Cook & Co.
13 Wabash Ave., Chicago.

Home Circle.

Sabbath Rest.

Sabbath of the saints of old;
Day of mysteries manifold,
By the great Creator blest,
Type of his eternal rest;
I with thoughts of thee would seek
To sanctify the closing week.

Resting from his work, the Lord
Spake to-day the hallowed word,
And, his wondrous labors done,
Now the Everlasting Son
Gave to heaven and earth a sign
Of a wonder more divine.

Resting from his work to-day
In the tomb the Saviour lay;
Still he slept, from head to feet
Shrouded in the winding-sheet,
Lying in the rock alone,
Hidden by the sealed stone.

Late at even there was seen
Watching long the Magdalene;
Early, ere the break of day,
Sorrowful she took her way
To the holy garden glade
Where her buried Lord was laid.

So with thee, till life shall end,
I would solemn vigil spend;
Let me hew thee, Lord, a shrine
In this rocky heart of mine,
Where in pure, embalmed cell,
None but thou may'st ever dwell.

Myrrh and spices will I bring,
Pure affection's offering;
Close the door from sight and sound
Of the busy world around,
And in patient watch remain
Till my Lord appear again.

—Selected.

"I Am Afraid."

Emma L. was anxious about her soul, along with many of her young associates. But there was a marked difference between her case and that of many others. Most of them had praying friends, who labored for their conversion, but in poor Emma's circle the tide all set the other way. They opposed her, and ridiculed her seriousness, until at last she gave it all up. O how terrible was that decision! How much it involved! though she no doubt considered it only equivalent to saying, "Go thy way for this time." She probably had no intention of dying impenitent. But the line had been crossed as effectually in her case, as it was in that of the man who, when deeply convicted of sin, rose from his knees and passionately threw the Bible against the wall, exclaiming, "I will not be a Christian!" From that moment all his convictions vanished; and though the moment was not so distinctly marked in Emma's case, yet the results were the same.

Soon God sent a fatal disease which preyed rapidly upon her, but her miscalled friends would not permit the name of death to be mentioned to her. The last agony came at length, and they yielded to her entreaties to send for the minister. She was already sightless, and in answer to his questions, she said her sins appeared to her "like mountains piled on mountains." It was in vain that he pointed her to the Lamb of God, the Saviour of just such sinners. The eyes of her soul were sightless, as well as those of her body. The last words she uttered as some weeping friends inquired of her state, were most heart-rending to hear at such an hour.

"I am afraid," she gasped, as her soul stood shivering on the brink of a dark, dark coast.

Reader, when you come to stand where she did, will you too be afraid? *Christian at Work.*

"A Humble Confession."

Several years ago, in a Western town, a young lawyer, a member of a large church, got drunk. The brethren said he must confess. He demurred. He knew the members to be good people, but they had their little faults, such as driving sharp bargains, screwing the laborer down to low wages, loaning at illegal rates, misrepresenting articles they had for sale, etc. But they were good people, and pressed the lawyer to come before church meeting and own up his sin of taking a glass too much, for they were a temperance people and abhorred intemperance.

The sinner finally went to the confession, and found a large gathering of brethren and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began his confession.

"I confess," he said, "that I never took ten per cent. for money." On that confession, down went a brother's head with a groan. "I never turned a poor man from my door who needed food and shelter." Down went another head. "I confess I never sold skim milk cheese for a a new one"—whereupon a sister shrieked for mercy. "But," concluded the sinner, "I have been drunk, and am very sorry for it." Whereupon the meeting very peaceably adjourned.—*Kentucky Sentinel.*

Let them Go Down.

Coaxing the devil to support the Gospel, is a modern devise. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacrilegious snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself, cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one, never benefits the former, but always the latter.

Untold harm comes to the church by the use of even questionable measures to raise money to support God's work. The ungodly regard such churches as engaged in seeking money rather than souls, and exalting wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Banner of Holiness.*

The Lottery Swindle.

Now lotteries go on this principle: Men give their money for a chance to get some other people's money. All one gains another loses; but the rascals that manage the thing take care to keep the large share of the money for themselves, and divide up the rest in a way to bait on the of the simpletons that patronize them.

Here is the record made by a victim of the lottery iniquity. The experience is, up to the determination "to quit" the same, or similar to that of nine hundred and ninety-nine in a thousand:

"I have kept an accurate account of my outlay in tickets for the past five years, and a hideous look it has when I look back on it:

	Invested	Drew
From April, 1869, to May, 1874,	$435	$ 6
From June, 1874, to April, 1875,	212	100
From December, 1875, to May, 1876,	88	50
From July, 1876, to October, 1877,	195	10
From December, 1877, to July, 1879,	214	10
Total.....	$1,139	$176

"They have got the best of me for $963. I have put in the bank since I stopped paying $110.75, and am in a fair way to make up what I have lost."

Doubtless hundreds of thousands if not millions of dollars are "raked in" every year by these lottery schemers, who fatten by fleecing fools. Poor men pay their money to a stranger to send it thousands of miles away, in the hope that another total stranger will hustle a lot of numbers together and draw him out a prize of a thousand dollars for the ten dollars which he has paid. In very many instances no doubt the agent pockets the money, and perhaps when he has fleeced his dupe out of a hundred dollars gives him back ten in the shape of a prize. Keep clear of them, and save your money.—*The Christian.*

Independence of the Bible.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books put together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind—has banished idol-worship—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with a wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen and run their course and expired. But this book is still going about doing good, leavening society with its holy principles, cheering the sorrowing with consolation, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—*Dr. McCulloch.*

General Harrison and Wine.

A Pennsylvania lady tells that when General Harrison was running for the Presidency, he stopped at the old Washington House in Chester for dinner. After dinner was served, it was noticed that the General pledged his toast in water, and one gentleman from New York, in offering another, said, "General, will you not favor me by drink a glass of wine?" The General refused in a very gentlemanly manner. Again he was urged to join in a glass of wine. This was too much. He rose from the table, his tall form erect, and in the most dignified manner replied: "Gentlemen, I have refused twice to partake of the wine-cup. That should have been sufficient. Though you press the cup to my lips, not a drop shall pass the portals. I made a resolve when I started in life that I would avoid strong drink, and I have never broken it. I am one of a class of seventeen young men men who graduated, and the other sixteen fill drunkards' graves—all through the pernicious habit of wine drinking. I owe all my health, happiness and prosperity to that resolution. Will you urge me now?"

—To suffer with Christ, and to be glorified with him, are closely connected. Persecution is the Christian's halo, and trial his triumph. It is a noble thing to be accounted worthy to suffer for Christ's sake. What soldier would flinch from combat, when his captain is gone before him, in the foremost of the battle? What soldier is he, who, having the assurance of victory and honor, accounts it a privilege to be off the field? Ours should be the spirit of martyrdom, delighting in loving, self-denying service. Oh! to be able to be nothing for Christ's sake. This is the height of moral glory. We mistake our calling, in seeking to reign before the time.—*Dublin Tract.*

Childrens' Corner.

THE STUBBORN GARDEN.

No seed would grow, tho' duly blessed
With showery boon and sunny favor;
In vain the little maiden dressed
The plat of ground her father gave her.

She toiled in gladness, sure to see
Her childish hope in beauty granted.
Alas! that withered sprouts should be
Her sole return for all she planted.

Patient the choicest roots she set
In the stirred mould, and gently tended.
They would not thrive—in dry or wet—
And all her care in sorrow ended.

"My flowers! my darlings!" mourned the child;
"What ails my garden-beds, I wonder?"
"Weep not," father said, and smiled;
The soil is thin, the stone lies under."

Then, stooping low, the strong man drove
His spade through every row and border,
And swift with sledge and mattock rove,
And piled the rock in wild disorder.

The child beheld in mute dismay
Such wreck her pretty garden cover;
But soon the stones were cleared away,
And all the mellowed earth smoothed over.

New plants within that deeper soil
She placed, with father's hands to aid her;
And the next summer, for her toil,
A wealth of fragrant beauty paid her.

"See, daughter dear, the strong man said,
The gracious truth your ground has spoken:
God gives a heart of flesh instead,
When the old stony heart is broken.

"The garden of the contrite breast
Alone will nurse faith's holy kernel
To spring, and bloom in actions blest,
And ripen fruit to life eternal."

—Am. Mes.

From the Church Messenger.]

HANS EGEDE.

(Concluded.)

It was not more than a year after this that as the pastor sat in his study absorbed in thought, his wife entered unobserved. Starting from his reverie, and surprised that she should be there at so unusual an hour, he fancied that some of the children must be ill.

"It is a long time since you spoke to me about Greenland," she said. "What do you think of it now?"

"I wait patiently on the Lord."

"Really patiently? Have you done nothing to confirm the Lord's will?"

"I have. I have prayed often."

"Does that mean that you have prayed that the Lord would fulfill your wish?"

"It does most certainly. And if you reproach me that it is not patience but impatience, I will not gainsay you. Yet I can get no rest. Day and night the Lord puts this word to me: 'Whoso loveth father or mother, or wife or child, more than me, is not worthy of me.' I know I must go to Greenland. But, wife, this is the first time you have spoken of Greenland of yourself. How is this?"

"Thank the Lord with me," she cried, "for he has had mercy on the folly of his handmaid. The Lord will have it. I go with you to Greenland; this very day if need be. When I asked Paul this morning, as the youngest of our children, if we should go to the heathen in Greenland? 'Yes!' he said, 'and I will tell them about Christ and teach them to say, Our Father.'" And, much moved, she threw herself into her husband's open arms.

"The Lord be praised!" he cried. "For six years have I longed for this hour. Now it has come, and all my troubles are forgotten. The Lord bless thee, dearest wife."

On the same day the minister wrote to the Lutheran bishops of Drontheim and Bergen that all difficulties on his side were at an end, and that every day he spent now in Norway was a burden to him. But the bishops found more difficulties than they had expected; the merchants went slowly to work, and three years were permitted to try Egede's faith.

Time passed on with torturing slowness till, in the spring of 1721, the ship that was to carry the Lutheran pastor to Bergen sailed into the harbor. The whole congregation were aroused. One after another came dropping in, to say, "Is it really true? Are you going to leave us?"

The parsonage was crowded with weeping groups, and the pastor's courage had almost given way. But his wife whispered to him, "Whoso loveth father or mother, wife or child, friend or brother more than me is not worthy of me."

Yet his trials were not over; for as the melancholy procession wound out from the village down to the beach, a boat was seen to land some sailors, and as the minister set his foot on the plank to go on board, one of them came up.

"Sir," said he, "might I make bold to ask for what port you embark?"

"For Greenland."

"Then in God's name stay at home. If you love your life, if you will not devote your wife and children to death, stay where you are. Death waits for you in Greenland."

"How do you know?" said the minister, alarmed.

"Sir, we come from Greenland. Cannibals live there. Sir, sir, do not give your wife and children a prey to those wild heathen."

The minister started back, smote his hands together, and cried, "Lord, my God, help me! Be gracious to me! I cannot lead my children on such a death."

"Right, dear, good sir," shouted the people who stood by. "Stay with us. Despise not the warning of God."

Whereupon they surrounded him and fell on his neck with tears, and took the four children by the hand to lead them back.

Then Elizabeth stepped boldly forward on the plank, and cried with loud, clear voice, "O ye of little faith! ye say it is a sign from heaven. And it is; not a sign to return, but a sign to prove our faith if we are worthy. Hans, be a man. If God is for us, who can be against us? Hearest thou not the prayers and sighs of the heathen in Greenland? Far, far over the sea they pierce into my ear, you know that the need there is great. It is greater it seems than we thought. In the name of Jesus Christ—in the name of the Triune God, I call on you to follow me."

With these words she walked up the plank, and sat down in the boat. Her husband stood for a moment overwhelmed with shame. "Lord," he prayed, "lay not this sin to my charge." Then he took the children and followed. "Onward, in God's name!" cried Elizabeth to the boatmen. The sail was spread, and the people stood weeping on the shore. And in the boat the minister wept, and his four children; but his wife stood up against the mast with great sad eyes, and her whole face glowed with holy and triumphant faith.

The rest of this story, too long to be fully related here, is one of the most heroic in the history of missions. Sailing at last in the good ship, Hope, they found no greenland, but endless masses of ice, along which they coasted for weary days, and in imminent danger of shipwreck, until they landed at a small bay and began to build on Hope's Island. The people avoided them; nor for seventeen years was there much of Christian life. The Greenlanders were content with their blubber, and cared for no paradise without it. Every miracle of the Gospel they matched by some Arctic legend. In another direction also the minister was fated to disappointment. Every vestige of Christian learning and habit had vanished, and the Greenlanders seemed to have sunken deeper in barbarism. Trouble also arose with the colonists. The traders were godless, and grew reckless as they threw off restraint. The trade was as slow and disappointing as the mission. But through all, the minister's wife cheered her husband's faith, and won a holy ascendency over the rough spirit of the men. The very first year the ship that had been promised with annual stock of provisions, failed. May and June passed, and the slender store in the island was almost exhausted. Disheartened and uneasy, the colonists came to the minister and would have had him embark at once and leave their Greenland home in the one ship that lay at anchor. When he refused, they made their own preparations, and pulled down their huts. With rough kindness they advanced to pull down his own, and compel him on board. Suddenly they were confronted with the calm presence of the minister's wife. "Are ye not ashamed?" she cried. "Is the hand of the Almighty shortened? know ye that our rescue is nigh. The ship is on the way, but contrary winds have hindered it. Only wait three days and ye will see the salvation of God." Laughing and mocking the crowd received this prophecy with jeers. "Are ye men?" she cried again. "Are ye Christians? Will ye show yourselves weaker than a weak woman? Will ye bear home the message of your own shame? Take the bread we have kept for our children. It will be only for three days, and we will not die of hunger."

They stood silent and undecided, "If there be a man or a Christian among you, let him hold up his hand that he will wait till the third day." Sullenly, and one by one the hands went up, but the men swore that they would wait no longer, not an hour. And on the third day the sail rose over the horizon, and the provision ship rode in the harbor. It was a crisis in the mission, one of many.

Faithfully the Lutheran missionary continued to sow the good seed of the Gospel, from which Moravian missionaries were permitted afterward to reap a rich harvest of souls for Christ. When these new missionaries had arrived, Egede's own health rapidly gave way. In 1735 his noble wife died. Hans Egede took her bones and bore them over the sea, and laid them in the church of St. Nicholas at Copenhagen.

In Copenhagen he passed the remaining twenty years of his life as the head of the College for training Arctic Missionaries. But behind him he left the little Paul—a minister now like his father—and a Christian colony that grew into great power, and by which God did many wonders among the heathen, and to after years a name of most blessed memory, the name of the faithful Lutheran Missionary,

HANS EGEDE,
The Apostle of Greenland.

Religious Intelligence.

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal' Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$258 52
Eli Tapley..... 152 74
C. C. Foote..... 25 00

—B. Williams of Warren, Ill., pledges $5 00 for Southern Tour and $1.00 for Bro. Hinman.

THE SOUTHERN TOUR.—Three brethren of experience in Gospel and reform work have promised, the Lord willing, to travel through the South to lecture and preach. The movement received the approval of the seceders' and lecturers' convention, and something over $100 have been pledged or paid for its prosecution. We need $900 more. Shall we have it?

H. H. HINMAN.

REFORMED PRESBYTERIAN.

—The *Sandy Lake News*, Pa., speaks thus of a late visit of Bro. Mc Fall: "Rev. D. McFall of Boston, exchanged pulpits with Rev. S. J. Crowe of New Castle, last Sabbath. Rev. McFall was pastor of the R. P. church of Oil City a few years ago, and was called thence to Boston. It was in his church in Boston that the National Christian Association, opposed to secret orders, met last March, at the time the Association was mobbed by the lick-spittles of the lodge. Like the murder of Morgan, the devil overstepped the mark in mobbing that large and intelligent body of reformers. The very worst thing for themselves such clandestine and cowardly cabals can do is to attempt to suppress, by mob violence, the free discussion of their principles and conduct. Language fails to express the utter contempt, we feel for the low, sneaking, cowardly conduct that did thus and there exhibit the persecuting spirit of the lodge power. We rejoice to know that Bro. McFall, and those there associated with him, were not only protected from the violence of a howling mob, but enabled to give the miscreants engaged in it such a ventilation through the press and platform as will teach them to be more respectful in time to come."

—Fifteen members united with the church at Long Branch, Mo., at their April communion, and Rev. M. A. Gault has been invited to become the settled pastor of the congregation.

LUTHERAN.

—Rev. T. L. Flood, a M. E. minister of Meadville, Pa., opened a discussion on secret societies by a lecture on the true relation between secret societies and Christianity in which in a sly way he commended the societies. His lecture was published in the county papers. In one of these Rev. A. H. Bartholowew, pastor of the Lutheran church of Saegertown, challenged him to a discusssion of the subject, but he has not yet dared to respond. Bro. Bartholomew has had sharp experience of Masonry in his church at Elida, O. He proposes to answer the Masonic champion in print.

MISSIONARY.

—The *American Missionary* gives some interesting information regarding missionary work in the dark continent. The Church of Scotland Mission at Blantyre, on the Shire River, has opened another station at Zomba, on the west side of the Shire River—a very elevated and secure spot, where thieves can be barred out. The station is on the borders of Chemlumbe and Malemia, whose respective chiefs are hostile to each other, and it is hoped by this means to reach both tribes. The neighborhood is quite a populous one, and 4,000 people have asked the missionaries to become their protectors. The Arabs carry on their nefarious trade between Blantyre and Zomba, and frequently kidnap people from the latter place to fill out their gangs. Refugees are almost constantly coming in at Blantyre, but none are received at Zomba, and it has forty scholars. The people are said to be very attentive to the preacher. Encouraging news continues to come from Bishop Crowther's mission on the Niger. The station at Bonny, which was founded fourteen years ago, and which for some years past has encountered opposition and severe persecution, now has become a bethel. Prayer is heard in nearly every house night and morning. Several persons have been baptized, and there are over 200 candidates for the sacrament.

—During the last year the American and British and Foreign Bible Societies, at Constantinople, sent out into various parts of Turkey 80,045 copies of the Scriptures, entire or in part; and about 10,000 copies of religious books and tracts weee also distributed from the same agency.

MASONIC RELIGION.

—The Mormons are working on their new temple. It is now twenty years since it was commenced, and $4,000,000 has already been expended. The building is being constructed of Utah granite, and when finished will be the largest church edifice in Americe. It will require 28,000,000 to complete the temple.

—The ground for the new Union Methodist church, St. Louis, Mo., was broken by about one hundred ladies of the congregation, with religious services. The ceremony was peculiar, and was a novel one in St. Louis. After the addresses, and while the congregation were singing a hymn, Mr. M. M. Buck presented Mrs. Felton, wife of the pastor of the church, with a beautifully burnished and ornamented shovel, as this lady was chosen by the congregation to lift the first shovel of earth from the ground to the cart. When the word "ready" was given, Mrs. Felton pressed the shovel into the earth and lifted as much as the shovel could hold, and, with a graceful curve of her arms and the shovel, passed the dirt into an ordinary dirt-cart, drawn by an aged horse and driven by a boy. Mrs. Felton handed the shovel to a lady near her, and it continued to pass from one lady to another until each one of one hundred ladies had lifted a shovelful of earth and placed it in the cart, and until the driver said he had all the load he could move off with.—*Ex.*

—A gentleman who has had seven years' experience teaching mathematics and mathematical subjects, and is a graduate of one of the best stitutions in the United State and desires a situation as teacher. Address, "Teacher," care of *Christina Cynosure* office, Chicago.

CONVENTION AND INSTITUTE.

Continued from 5th page.

his hands upon his knees, stooping nearly to the earth. They yelled in derision again. Then he asked them if it was not true that when he was brought before the lodge he was hoodwinked, his right arm and leg bared, his clothes removed except the drawers and shirt, and whether in the next degree his left breast was not bared and his arm bound with a cable-tow. Immediately the most profound silence prevailed as he asked these questions.

AFTERNOON.

The afternoon was largely given up to general discussion and conference, which was generally participated in by those present with a marked degree of interest. Father Taylor and Bro. B. Williams spoke at some length, drawing from their personal experiences to add to the store of argument against lodgery.

The committee on enrollment reported ninety-two members of the convention.

The committee on address to American pastors and churches, reported by Bro. Hinman, who had been added to the committee. The following is the report:

TO THE PASTORS AND CHURCHES OF CHRIST IN THE UNITED STATES:

You are called by the great Head of the Church as teachers and representatives of Christ, not only as watchmen, but as barriers against the numberless evils which the Dragon casts out of his mouth to swallow up the seed of woman. The recent Knights Templar Conclave, with its tens of thousands of armed men, and the Seceders' Convention and Lecturers' Institute, held in Chicago, call special attention to the subject of Freemasonry and kindred societies.

We, the undersigned committee appointed by this convention, invite your prayerful attention to the fact that multitudes of church members and many professed ministers of Christ are connected with these institutions, and that by such connection their Christian influence is greatly impaired, the work of the church greatly hindered, and the name of Christ dishonored. Permit us to note some of the things proved beyond peradventure, by the united testimony of the seceding Masons and Odd-fellows here assembled, by the thousands of previous seceders, and by more than 500 orations, books, pamphlets and sermons published by Masons and others:

1. That the ceremonies, covenants and penalties of the Freemasons are immoral and profane.

2. Masonry destroys truthfulness; by binding Masons to pretend that to be true which they know to be false, and vice versa.

3. It destroys church fellowship and church discipline, by denying to the church any right of inquiring into the conduct of church members when in the lodge, or into the terms and nature of the covenants they have taken.

4. It dishonors God's Word by putting it on a level with the Koran and other pretended revelations.

5. It dishonors the name of Christ by excluding it from the prayers and rituals of the first seven degrees, and especially omitting it from the passages of Scripture quoted, thus to secure the approval of those who hate him.

6. In its ritual, and by all its leading writers it teaches a false religion, that the Mason, though Jew, Mohammedan or deist, has experienced a new birth in the lodge, and has been raised from the grave of iniquity to the faith of salvation and inspired with a most cheering hope of that life and immortality that belongs alone to just men made perfect.

For these reasons we beseech you not to turn from our appeal. As you value the welfare of society, the purity of the church, the salvation of souls, and the honor of Christ, give this subject your attention. The means of knowledge are accessible to all, and willing ignorance is guilt before God. We beseech you to unite in one unbroken band of bearers of the cross of Christ, and go forth in the faithful proclamation of the truth until the church shall be fair as the moon, clear as the sun and terrible as an army with banners, against everything that exalteth itself against Christ.

C. C. FOOTE, Congregational,
WARREN TAYLOR, Presbyterian,
R. FAUROT, Disciple,
G. P. RIATT, United Presbyterian,
PARKER HURLESS, United Brethren,
H. H. HINMAN, Independent,
Committee.

The publication and distribution of this report was after some discussion of different methods, referred to the committee on publishing the correspondence.

Following this were remarks on church fellowship and in general on the influence of Masonry in the church, brethren Taylor, Williams and Butler taking a prominent part. The latter said he was one of the United Brethren and should remain with them until the rule against the lodge was revoked, then he should leave them. His father had been a member of secret orders, but his mother was opposed to them. His father had now left the orders. He was now getting an education and wished to prepare as a lecturer in this cause. He related how he got to the convention in answer to special prayer to God. He had been greatly blessed in the meeting, and especially in the communion service on the previous afternoon, when, as he sat there, the Spirit of God seemed to come with power, and he was led to make a new consecration of himself to God for work in this reform.

As the discussion of this point was closing, the following was presented and adopted in encouragement of free mission work:

Resolved, That we heartily commend those religious organizations and missionary societies that have no fellowship with the secret organizations and we especially indorse the Christian Commission for Free Missions and the proposed Missionary tour through the South.

Bro. Stoddard made a few remarks on the work of the convention and the goodness of God in giving a building in which we can meet without molestation, and in supplying necessary funds. He wanted the brethren to pray for him in his arduous labors and correct any mistake which might occur in the spirit of charity.

Father Foote said that he prayed for the lecturers daily and thought we should look for great results through their efforts. These agents are our right arm of work. They should be increased and prayed for.

A resolution of thanks to friends of Chicago for hospitality, and to the city papers so far as they have correctly reported the meeting was adopted. Bro. Clark sang "The Good Time's Coming On," and the meeting adjourned to Farwell Hall in the evening.

EVENING.

A good audience of some thousand people gathered early in Farwell Hall to see the degree of Entered Apprentice worked as it is in the lodges, and hear the explanations of some of the higher degrees by Mr.

S. M. Good. Many ladies were present, and the audience was a very respectable one, though a dozen or two young Masons, who had little discretion left after visiting neighboring saloons, would willingly have inaugurated a disturbance; they were completely overawed by the demonstrations of sympathy and approval. Around the gallery and at the rear of the stage were a number of pointed sentences from the writings of President Finney, neatly painted on white cloth by a Chicago artist and presented to Bro. Stoddard.

Rev. R. P. Raitt, pastor of the United Presbyterian church of Patterson, Iowa, was called to lead in prayer. Elder Enos Collins of Fond du Lac, Wis., was then introduced for a few remarks before the degree work begun, showing why he left the Masonic order. He gave his experience at some length. It is reported, he remarked, that Masons generally say that they never persuade men to join the lodge. It was not so in his case. In early life he had been opposed to Freemasonry, since he had been reared in western New York, in the vicinity of the Morgan outrage, and was greatly influenced by the events of that day. He early remoued to the West and was here in Chicago in 1835. In Indiana, where he afterward lived, he was converted from infidelity and united with the Methodist Episcopal church. His pastor and and class-leaders urged him to join the lodge, as he was expecting to be a preacher and would, they claimed, certainly need Freemasonry to insure success and advancement. It would be a great help to him, and he would learn very much in the order. Especially, they said, we were indebted to Masonry for the preservation of the Bible. So he was persuaded and sent up his name. He passed the first degree, and on going home his wife asked him how he liked it. He answered, "It is the greatest mess of tomfoolery I ever got into; and I don't believe I ever will go near it again." Next day he met one of the brethren of the church, now also a brother of the lodge. He was asked how he liked it, and replied in about the same words given his wife. The Mason brother said, "Don't talk that way. The third degree has the great light." Other persuasion was used, and one brother who owed money promised on his salary as preacher, agreed to pay his further dues and cancel the debt. So he thought he would get something out of a bad debt that way and went on. He found no new light or anything more satisfactory in the Master's degree. His companions also were many of them of immoral character, wicked men and infidels. The Master of the lodge was himself an infidel. This Master promised him before he took the obligation that there should be nothing that would interfere with his obligations to God or the country. While taking the oath his mind was so pre-occupied and confused, that he knew nothing of the oath, but just to repeat it after the Master. He could not a minute after have repeated a single clause. He found the experience of other Masons to be similar to his own. It is a rule of human nature that a man who connects himself with any institution, imbibing its principles, becomes in time partaker of the character of that institution. Every institution based on truth and light courts investigation. Those of an opposite nature refuse scrutiny. He found atfer a time that he began to drink into the spirit of Freemasonry. After a few years there was a scheme concocted to defraud a party out of $3,000, and put it into the treasury of the lodge. He protested against such business, and when he could not prevail to stop it left the order. The Masons followed him, threatened him, and his wife always desired him to be careful about staying out at night. A few years ago a citizen from Illinois went to Fond du Lac and attended the lodge in that city and saw in the ante-room his name posted in this conspicuous manner:

BEWARE OF E. COLLINS.

Mr. Clark sang by invitation a few humorous stanzas on the Masonic apron.

The degree work was then in order, the lodge being ready and officered by brethren Good, Rathbun, Starry, Furguson, Lowe, Shaw, Collins, Plummer, Palmer and others, S. M. Good officiating as "Worshipful Master." Before the work began, Bro. Good spoke of his Masonic experience, and so much to the interest of his audience that he was called on to continue when about to cease his remarks for the lodge work. He said that when a Mason he had been a very zealous one. He had received nothing but kindness from members of the order, as from the first he was chosen to important offices, which he held in lodge, chapter, council, commandery, and the Scotch rite degrees up to the moment of his leaving the order. He had taken all the degrees he could get, and would have given a large sum for the thirty-third and last. He had taken thirty-two regular and twenty-one side degrees. Five degrees he had taken in Appollo commandery hall around on Monroe street, in this city. In 1865 he attended in that hall meetings of the Grand Imperial Council, the Grand Chapter, the Grand Council and the Grand Commandery. He believed he was an honest man when connected with the lodge. He was at least sincere, and there was a charm, an infatuation about Freemasonry that held him fast in the circle of the lodge. Although he believed himself acting honestly when connected with the order, he did not believe it would make a man honest in joining it, if they swore him until he was black. When he first saw the *Cynosure* he hated it in sight, and thought that men who would publish such a paper should be driven out of decent society. In reading it, however, he began soon to read Masonic books. He bought one hundred dollar's worth of these publications to investigate, and learned to his surprise that the charges made in the paper were true; and if honest men in the lodge in Chicago would prayerfully study this subject they would also leave the lodge.

He then proceeded to explain in brief the meaning of the several degrees, giving the signs and penalties. In the Knight Templar degree he said there were placed twelve burning tapers and twelve glasses with wine and water mixed and another with pure wine. On the table is a Bible, upon the Bible are cross bones, upon these a skull sawed around. Promising to speak further of the higher degrees next evening he proceeded with the degree work.

The working of the degree was finished without explanation, which had this advantage, that of showing it for all it was worth, since there were no breaks for remarks. The manner of some of the subordinate officers was not beyond criticism, nor were the lodge regulations followed exactly, but a good general idea of the ceremony was given.

The evening closed with announcements and a song by Mr. Clark.

Tuesday.—Morning.

The meeting for prayer was not largely attended, many of the brethren absenting themselves for one reason and another. It soon took the form of a free conference in which the subject of denominational differences was introduced, some of the brethren thought unwisely, but since it drew out wise and Christian words from Elders Barlow and Austin, and sister Egan, and others, it should not be regarded as having been introduced in vain. It was their opinion that when we come together the greater objects for which we meet should keep us above sectarian names, and that a meeting to exalt Christ and promote his cause against the hosts of the devil should not be the place for one brother to accuse another of wrongdoing in this matter.

The first business of the day was a brief address promised by Father Foote of Detroit. He said that when he was able to talk he found it difficult to keep himself quiet. There ware two or three great overshadowing questions to his mind in this discussion of the lodge. The first was that he held that a man could not be saved who dies a Mason. Now six of my brothers were Masons and two of them died Masons. Another point was that Masonry was the propagandist of another gospel. He read from the first chapter of Galations to show what God thinks of those who endeavor to extend another gospel among men; and to emphasize this important point he read the passage again, referring to John Quincy Adams, who, when on trial before the House of Representatives in his old age for his manful assertion of the right of petition, asked the clerk to read part of the Declaration of Independence, and then in tones not to be disobeyed, demanded, "*Read it again!*" "If Paul," said the speaker, "had a right to say, 'Let him be accursed,' I have a right to say it;" and the Freemasons are certainly proclaiming another Gospel. Why does God pronounce a curse on men who preach another Gospel? 1. Because it *is* his Gospel. 2. Because it alone can save men. It would have been nothing if God had only squelched the rebellion; he must also secure the allegiance of those who have rebelled. 3. Because it has cost God so much. The cost of our last war was six billion dollars. But the cost of the war waged by the Son of God—nothing can be compared to that. The earth reeled under it. The sun hid his face from the sight. Why, again, does God pronounce such malediction on other Gospels? 1. The save nobody from hell. 2. They are a scheme to supplant God's Gospel. 3. They proceed from the most malgnant foe of God and man in the universe. God cannot have any alliance or show the least favor with such systems of salvation. 4. So far as they are confided in, just so far they are destructive to the souls of men.

Masonry propagates such a false gospel. There is no such slanderer of Christ as Masonry. It says Christ is a sectarian. It says this in the face of facts. To whom is Christ's Gospel sent? To all languages, peoples, tongues and races of men. It was so proclaimed at the first; it is so preached now; it shall be so till the end of the world. There is no such impudent slanderer of Christ's Gospel as Freemasonry. He illustrated by showing how in three families which aggregate twenty-four persons; while Christ's Gospel might be accepted by every one, how many would Masonry, the great non-sectarian, catholic church take in from these twenty-four? Only *one!* No children, no mothers, no sisters, no crippled soldier! Twenty-three out of the twenty-four Masonry repudiates, yet it says Christianity is sectarian. Yes, Freemasons do more; they repudiate the most glorious warrior the world ever saw, the greatest captain in all the records of time, who was wounded for his followers—the Lord Jesus Christ. They jostle him, they snub him, they crowd, they hustle, they push, they banish him from their company.

The report of the committee of seceders appointed to draw up a declaration of independence from Freemasonry reported through their chairman. It seems that no special report had been pre-

Continued on 16th page.

Home and Farm.

Curability of Consumption.

The best physicians are coming more to acknowledge that tubercular consumption can be cured. Dr. Carl Booth of New York, a man eminent in the regular profession, claims that he is able to cure sixty per cent. of consumptives at all stages; and that it is easy to arrest the disease in its early stage. His aim is to secure five points:

1. To get the muscles which control the action of the lungs into such a condition that they can draw the air forcibly into the finest passages, thus clearing the lungs of all phlegm and pus, and re-establishing capillary circulation and respiration in the affected parts, and stimulating the activity of the air cells generally.

2. To establish perfect digestion, assimilation and excretion. In this, he does not seek what to people generally is the most nutritious and most easily digested food, but such as the particular patient can most readily digest and assimilate.

3. To heal the tubercles by transforming them into a cretaceous (chalk-like) mass. He secures this (1) with food rich in salts of lime; (2) certain minerals, such as lime and silica; and (3) certain acids, such as citric, which promote the oxidation of effete matter.

4. To increase the activity of the air cells. This is accomplished by bring the patients under the influence, as much as possible, of sunlight, ozone, fresh air and bodily exercise. He says, "They sleep with open windows in summer and winter, and go out every day. So important is out-door exercise, that I insist that my patients go in rain, snow, dampness, and even in the night air and dew. I have had no instance for twenty years where a patient caught cold from such exposure. I only guard against strong head winds and extreme hot weather."

5. To prevent all unnecessary waste of the nervous force, and to employ the latter, as far as possible, in promoting the nutrition of the system.—*Youth's Companion.*

—Dr Guillasse, a learned surgeon of the French navy, reports that in the early stages of the disease coffee is almost a specific against typhoid fever. He gives to adults two or three tablespoonfuls of strong black coffee every two hours alternating with one or two tea-spoonfuls of claret or Burgundy wine. The beneficial effects is immediate. A little lemonade or citrate of magnesia should be given daily, and after a while quinine.

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Continued from 13th page.

pared, but the reasons for renouncing Masonry, published in these columns two or three years since by Mr. Ronayne were read with extended comments. The report was accepted and referred for publication to the committee already appointed on correspondence. It was also voted to recommend that the National Board issue the paper in tract form.

The last exercise of the convenwas a Bible reading by Bro. H. H. Hinman on True Worship, in which there was general participation and much spiritual profit. It was determined to spend the afternoon in a conference in which experimental religion and holy living should be prominent, but as there was a delay in gathering, the Masonic seceders who wished to form a "Grand Lodge," occupied the hall in completing their organization.

EVENING.

An audience of about two thousand were waiting to see the third degree in Farwell Hall. The exercises were introduced by prayer, and a song by Mr. Clark—"How Mr. Dash was made a Mason." Mr. Good, who presided in the open lodge, continued his remarks of the previous evening on the signs and penalties of the different degrees.

The seceding Masons who took part in this degree work with their former lodge connection and office in the present work, was as follows: S. M. Good, of Iowa, 32°, Past High Priest Corinthian Chapter No. 14 Royal Arch Masons, Worshipful Master; Eld. D. P. Rathbun, of Iowa, Senior Warden; S. E. Starry, Lodge 139, Springville, Iowa, Junior Warden; A. F. Plummer, Lodge 675, Lyndonville, N. Y., Secretary; Eld. Enos Collins, Lodge 94, South Bend, Ind., Treasurer; E. Ronayne, Past Master Lodge 639, Chicago, Senior Deacon; Jas. Ferguson, Lodge 389, Margaretville, N. Y., Junior Deacon; Thos. Lowe, Past Master Lodge 422, Eastmansville, Mich., Senior Steward; Eld. W. A. Shaw, of Chicago, Junior Steward; David Lally, Lodge 639, of Chicago, Tyler.

This degree proceeded in better order than the evening before, and was far more effectual as an argument against Freemasonry, which the general public could understand through the explanations given by brethren Good and Ronayne of the religious philosophy of different ceremonies. At the close all the seceded Masons took their places at the front of the stage, and were requested by Mr. Ronayne to state as Master Masons whether they had received that degree in the lodge as it had just been publicly worked. A unanimous and affirmative response was given. Nine gave their testimony with great effect upon the audience, who were thus forced to believe that Freemasonry is no longer a secret in Chicago. Mr. Ronayne added a few remarks to deepen the conviction, and especially to fix in every mind the deep and damning contrast between the religion of the lodge and of Christ. Christianity, he said, endeavors to save men from their sins, while Masonry endeavors and promises to save men in sin. Every Knight Templar Mason who took part in the grand parade last week had been party to the ridiculous and blasphemous proceedings that had just been displayed to the audience. The Christian churches are largely represented in the Masonic ranks, but we should thank God that the time is coming when the ministers will have to come out of these lodges and preach a pure Gospel from a pure pulpit.

This testimony, roundly applauded by the audience, was a fitting close to one of the best meetings our reform has yet known.

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Others send renewals and new subscriptions, with hopeful words.

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MICHIGAN.

The next meeting of the Michigan State Christian Association will be held in Holland, Ottawa Co., Sept. 14, 15 and 16, next. Speakers will doubtless be present from the different parts of the State, and the degrees will be worked by competent parties.

This meeting is a very important one, coming just before the Presidential election, and every friend of our cause ought to be represented; besides it is absolutely necessary that some arrangement should be made for the better prosecution of the work in the State. Let every one who is intererested in the overthrow of this iniquity be present at this meeting if possible; if not, be sure to send a substantial token of your interest in the cause. Words are cheap, but earnest effort will be needed to accomplish the destruction of this fearful evil which is undermining the foundations of all society. Come then, all leaning on the Almighty arm, and with faith and works combined help to bear the banner of reform forward to glorious victory. W. H. ROSS, Cor. Sec.

NOTE.—Word has been received from Father Foote and Bro. Doesburg that on account of the State Fair, the meeting will be postponed one week, to September 21–23.

IOWA.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.
A. W. HALL, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R. I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. NORRIS.

Topics of the Time.

Last week Mr. A. Paxton, through whose agency as manager of the Citizens' League for the suppression of the sale of liquor to minors a wonderful work has been done in this city, was brutally assaulted by a saloon keeper and two cronies and shamefully beaten. This society, during the two years of its operation, has broken up some two hundred saloons, and has secured the trial and conviction of nearly three hundred dealers. They have the satisfaction of knowing that the arrests of minors have largely fallen off, while every month of their success adds to the demoralization of the liquor traffic. Mr. Paxton has lately visited Wheaton and Oak Park, west of Chicago, where his encouragement and advice have been of great service in the work of prohibition in these towns. Like the mobs of the lodge, this late attempt upon Mr. Paxton will react terribly upon the Satanic agency whose places of destruction close not night or day.

Making due allowance for political exaggeration, the census frauds in the South have a desperate look, and if the people of South Carolina, or any other State, have entered into a conspiracy to falsify the returns and defraud the nation, it will not tend to peace between the two sections of the country, but will convince the North that the South is not to be trusted in any manner. It may appear a slight offense compared with the repudiation of two hundred and fifty millions debt in eight years, but in reality it is an attempt to steal a majority in Congress and open the Treasury vaults for rebel bounties and war claims. According to the census returns already published, it appears that South Carolina has increased her population about 42 per cent. since 1870. During the same time real estate has decreased in value in that State over forty million dollars, and the actual number of houses 2,600. The per cent. of increase in South Carolina, as thus represented, is surpassed by few other States in the Union, great as has been the increase at the North from emigration.

Two weeks since the forcible occupation of Afghanistan by English troops under the authority of the Beaconsfield government seemed about to be terribly revenged. While at Cabul, the capital, in the north, a new government had been established and the English were about to evacuate, at Candahar, a southern metropolis, a large force was gathered under a revolted chief, besieging the English garrison and devastating the country. Relieving armies were reported outnumbered and in desperate condition, and the slaughter which closed a former occupation by England seemed about to be repeated—the legacy of the Tories to the Liberals. The news of last week has happily banished the apprehension of disaster; the rebels forces are scattered, and the Gladstone cabinet has yet open the opportunity to prove its hostility to the grasping ambition of "scientific boundaries," and its loyalty to the true honor of the nation.

The present year seems to be a repetition of ten years ago in its schemes for the extension of steam traffic by land and sea. The Northern Pacific road, to which we lay much of the crash of 1873, is pushing strongly through Dakota. Further south, the Northwestern road, having secured a passage through the Indian reservations, will soon reach the Black Hills. South of the Union Pacific line, the Burlington and Quincy road is laying its rails for a fourth road to Colorado, while a local quarrel with Jay Gould's "Wabash line" has projected a new road from Peoria to Toledo, and a rival from Pekin, Ill., to Galesburg and Burlington. Ocean traffic between New York and Boston is also to be facilitated by a ship canal across Cape Cod at Cohasset Narrows. A company with a capital of eight millions has been organized, and two thousand men will soon be at work. The canal will be seven and three-quarters miles long, and will be of easy excavation. It will save ninety miles in distance and eight hours time between the two ports and avoid a dangerous bit of navigation where it is estimated that 6,000 tons of vessel property and from thirty to forty lives are lost annually.

The secret societies of England are under comparative restraint by the Government, and are by no means of the domineering character displayed in our country, if our information is correct. Most of the orders are guilds or trade unions, and occupy themselves with the affairs of a single class of tradesmen or artisans almost solely. The spirit of the lodge is yet in them, however, and is occasionally showing its foot in a suspicious manner. The *Christian Intelligencer* publishes the following respecting a government inspection of these unions, rendered necessary by their presumption and display of unwarranted power:

"The appointment of a Royal Commission, of which Lord Derby is chairman, indicates a crusade which has long been inevitable upon these ancient companies in London. At least, a searching examination will be instituted into their affairs, and the alleged abuses connected with the system. They keep their affairs carefully secret, but are understood to hold, in the aggregate, great wealth, and have an income of four or five million dollars. Of course, their original practical reference to particular crafts is now lost sight of. Some of their names are curious, as Bowyers, Broderers, Fan-makers, Fletchers, Girdlers, Horners, Loriners, Silk-throwsters, Upholders, and Woolmen. Twelve of the guilds, formerly called Honorable Companies, have a certain pre-eminence—the Mercers, Grocers, Drapers, Fishmongers, Goldsmiths, Skinners, Merchant Taylors, Haberdashers, Salters, Ironmongers, Vinters, and Clothworkers; thirty-nine have separate halls, the rest meeting in the Guildhall or at taverns; and some of the guild buildings, as Fishmongers' Hall, Goldsmiths' Hall, or Clothworkers' Hall, are of rare beauty and cost. The Sadlers' is according to tradition the oldest company. There are some 8,000 'livery-men,' as they are called, and about eighty societies."

—Electoral tickets for West Virginia and New Hampshire have already been printed in the *Cynosure*. New Hampshire is also to run a State ticket. We publish to-day the Illinois State electoral ticket, and other States are wheeling into the line.

Rev. Joel Martin, Brighton, Mich., writes:—"We expect to get one hundred American party tickets for this township."

"Can Ye not Discern the Signs of the Times?"

Every great event in the progress and development of human well-being, is distinctly foreshadowed by signs which thoughtful minds can clearly distinguish. And it is the duty of all who labor in this great work to clearly discern them. Jesus states this fact and enforces the duty. He thoroughly posted his disciples in the signs attending their Gospel work, and on his own putting forward of his kingdom; and they were taught to observe them. He rebukes the stupidity and blindness of the scribes and Pharisees for not discovering them.

Brethren of the reform, the great events of our own time are signaled, and we should clearly discern them, as a foundation and vitalizing power to our faith and hope in our struggles, and a directory for our exertions. Jesus demands it of us. He says to us, "Can ye not discern the signs of the times?"

I will specify a glorious event, which seems to me to be signaled as in the near future: *The mighty outpouring of the Holy Spirit on the work of the reform* is the signaled event. I am to speak simply and plainly in what I have to say.

The general and deep-felt need of such an outpouring I have never known to fail as a sign of such an event. Does not Jesus say our Heavenly Father will give the Holy Spirit to such? Do any expect this sign to fail? It seems to me that this feeling has been greatly increasing since our day of fasting and prayer. Many observed it in deed and in truth. Did all of you, whose blessed privilege it was to improve that day, do so with all your hearts? Some did it, and there has been a manifest increase of power in the ranks of the reform? O, this feeling is not as deep or as general as it should be; but it is the little cloud as big as a man's hand. It is increasing and extending in every direction. May its extension be rapid, till it covers the whole heavens, and they be opened and a blessing poured out till there be not room enough to receive it.

Another sign of a mighty outpouring of the Holy Spirit is, it is getting to be generally expected. God does not disappoint his people when they hope in his Word. His people expected the first coming of Jesus. All the teachings of his Word declared his coming. They rested on his Word. Simeon and Anna awaited his coming, and he came. The expectations of God's real children will not be cut off. They will be realized. Brethren, some of God's people, by fasting and prayer, are led to expect the outpouring of the Holy Spirit with power on the reform. How general is this? Let us each for ourselves answer.

Again the certain failure of the reform, and the ruin of its friends and all the churches that hold its principles imbedded in them is a sign written on the heavens that all can see that God will pour out his Holy Spirit in mighty power upon the reform, and move it on to a glorious triumph. The reform is God's own work, and reformers and reform churches, and organizations are but instruments in his hands. The dark lodges are the work of fallen spirits and unholy men. They cannot both live together. The one or the other must perish. They are thoroughly aroused and in deadly conflict. If God does not interpose by the mighty power of the Holy Spirit and carry his own work on to a glorious triumph, the power of darkness will prevail, and the reform and the reform churches, and all mere instruments will be whelmed in remedyless ruin. But this will never be. God's own work will never perish. His glory is involved in it. The well-being of men both for time and eternity is involved in it, and he will never see it fail. He has given his word for the triumph of the truth, and heaven and earth shall pass way, but the word of God will never fail. As surely as he overthrew Pharaoh and delivered his terror-stricken people, just so surely will God interpose by the power of his Holy Spirit and move the reform on to a glorious triumph.

The fearful power and malignity of the dark lodges is a sign that all can see. They are most thoroughly aroused. They threaten to carry all before them, and without Divine help, they will certainly succeed. The great leading churches and benevolent societies, and even governments, yield in terror to their demands. What then can a little band of reformers without worldly power of influence do with such a foe as this? Nothing, absolutely nothing. As well resist the earthquake and tornado with human power, as the reformers the dark lodges. But God has spoken, "When the enemy shall come in like a flood, the Spirit of the Lord shall raise up a standard against him." Then let the dark lodges rave and display their power. It is an unerring sign that the Lord will interpose by his Holy Spirit for their everlasting overthrow.

But again. The general argument of Christians, in prayer and fasting as touching this thing is a sign too clear to be mistaken by any. This is a spiritual engine that has almighty power in it, and can do anything when thoroughly understood and rightly used by God's people. It was never known to fail, and it never will fail. Jesus clearly taught this truth. He practiced it himself, and perfectly illustrated it, so that all can see how it is put into practice, and behold its glorious results. And all along in the struggles of God's people in opposing sin, which have been marked by the opposition of powers of earth and powers of hell, by hatred and wrath and chain and prisons and fire and sword on the one hand, and flattery and blandishments and luxuries on the other, it is seen that whenever they have given up all hope from all other sources, and laid hold of this divine instrument, God has put forth his great power by his Spirit and given them a glorious triumph. And this precious signal is now seen.

Though small and dim in the distant horizon, yet it can be distinctly seen. It is just beginning to show itself above the mountains of unbelief and unfaithfulness of God's people. It shines clearly over the hills of their stupor and worldliness. It shines through the clouds of sectarianism and dogmas and forms which have broken up and divided God's people, so that they have been agreed in nothing but contentions and jealousies and hatred. It shines ever in the valleys of discouragement and despondency where honest Christians are battling manfully against fearful odds, to cheer them with the hope of glorious success. But it is only the little cloud like a man's hand, though a cloud of promise.

But, brethren, we have not tested this most glorious truth as it is our privilege to do, and as we must do to realize the mighty results which will certainly follow. Our Heavenly Father by his Word, his providence and Spirit, is pressing us to lay hold of this divine instrument. Our ignorance, our weakness, our unbelief our cares and troubles, and these supported by the united opposition of two worlds, dissuades us from it, which, my brethren, shall triumph?

The answer is not uncertain. Already the signal is seen and its power felt. Christians from all denominations and all methods are agreeing as touching this one thing and blessed results are already realized. They are using their church styles as they do their clothes—for their convenience and help, and not for fetters and chains, and they are acting as one body, one people of God. The day of fasting and prayer and the 12th of February was joyfully embraced and earnestly used by Christian of almost every name in many parts and distant in this broad land, and precious results are realized.

But this is only a beginning of what can be done, and what must be done if the work of the reform is moved forward by the power of the Holy Spirit to a successful end. The divine instrument must be understood with a thoroughness such as we have never understood it, and put to a practical test such as we have never put it. We must become adepts in its use with a skill such as is acquired only by the most earnest practice and a consecration that knows no reserve. Then we shall see the work of this reform moved forward to a most glorious triumph and earth and heaven will be filled with hallelujahs of praise.

By an Old Minister.

An Educator.

BY IVAN.

The lodge is an educator. It goes into the family and there inculcates its vile principles. It enters the school with its false conclusions, and there indoctrinates the young mind. Before manhood comes, it has its converts. It enters into the movements of the state, and contaminates all it touches. It enters the sacred precincts of the church and puts foul hands upon all that is holy. It teaches that denying the truth is sometimes justifiable. It also insists in an organic form that the true way to success is by adroitness, low cunning, and selfishness. It impresses you with the idea that true friendship is formed and maintained not by character and fitness, but by a ring and a secret oath, or vow, or promise. With it, opposition to those who differ is a virtue, and the ruin of an antagonist is a necessity. In the eyes of the lodge, virtue is nothing, ability is nothing, years of faithful service in the cause of the Master is nothing, reputation is nothing, character is nothing, promise of future usefulness is nothing,—the lodge is every thing. Every art, every devics, every combination, every element will be used against a man to his ruin. In the name of God these things must be met.

Enslaved Parties.

It was said by our Lord that the Sabbath was made for man, not man for the Sabbath. The Jew made himself a slave to the Sabbath.

And so some of our fellow citizens make themselves the slaves of party. But the moment they do that, they cease to be of any value to free govenment. A man adds more to the cause of liberty, by adhering to principle, though he may lose his vote thereby, than he can by surrendering himself to a party. The man who serves a true principle serves God; but he who serves a party surrenders himself to men, and is as apt to serve a bad purpose as a good one.

Parties are inevitable in a free country, it is true, but to adhere to them after they have become empty, dead, and corrupt like the Democratic and Republican parties, is like embalming one's dead friends, or tying oneself to a corpse.

The Republican party was commissioned by the people to remove slavery from our midst. It has charged the country thousands of millions of dollars for half done work, and has left the negro worse off than ever; for his Ku-klux master may kill him now, instead of losing a thousand dollars or so by it he may make it a basis for claims on the democracy for an office. The fact is, the Republican party has not opposed Ku-kluxism, nor adhered to principle, but has turned aside

for the sake of getting office, wealth and power.

The Republican party, by resorting to the use of Freemasonry, has lost the power of protecting the negro or of serving the cause of freedom. Freemasons cannot give any opposition to the Ku-kluxes who compel the negro to vote the Democratic ticket. It is only the Anti-masonic party which can offer any real, effective opposition to the Ku-kluxes, and secure protection to the negro. The Anti-masonic party is the only party that can save the Republic from the utter shipwreck threatened it by the inefficient management of the Republicans.

Secret politics work death to republics. Garfield leads the Masonic lodge proper, and Hancock leads the Ku-klux lodge. Both candidates have surrendered themselves to secret influences and powers which they cannot control. They are not free, and therefore not fit to govern freemen. They are Freemasons; and while, therefore, their lips are talking big, their hands are working very small. No citizen of full American stature can stand up under a Masonic administration of the government. It belittles and lowers every thing that it touches. It can never rise above party. It can never seek the services of men of principle; for such men are a standing rebuke to Freemasonry.

Let us consider for a moment: Has the Republican party ever given any effective encouragement or support to your Chisholms, your Tourgees, and other good men of the South? Never! Hundreds have been assasinated in its service—nay, thousands; but not one has been vindicated. The weary and heavy laden in the cause of the Republic can find no relief from a party that has a Masonic heart; for that heart denies Christ and is full of conscious treason to the Republic. Again: is there probably a single man in the whole southern half of the Union, who, not having been a slave-holder or a Brigadier, would be brave enough to accept the nomination of President on the Anti-mason ticket? Probably not one; for he would reflect that Lincoln was assasinated by a Freemason. Has it come to this, that men are afraid to become the exponents of principle lest they should lose their lives by the secret dagger?

Such must ineviably be the case where parties are run by the vile machinery of Freemasonry.

Who is it that fears that we are too early in the field with our Anti-mason ticket? We are too late with it. We have already had an active organization for twelve years, and yet during all that time lodgery has been growing everywhere. The Ku-klux lodge has come into power again, and threatens to carry the next Presidential election. Is it ever too early to assert principle? Who is so party-whipped that he slinks within party lines, and fears to stand forth and assert himself as an American?

There is no lesser evil between Republicans and Democrats. Both evils are equally great. Both parties are moved by secret machinery, and both, therefore, equally threaten the existence of the Republic. One or the other is likely to have the management of the government; but I should despise myself if, by my vote I should help either to it. I am an American; and it is my duty, first an last, early and late, now and forever, to offer all my resistance to a secret organization so subversive to republican government, so hostile to the Christian religion, and so destructive to true manhood as that to which both the Republican and Democratic parties have resorted as a means of attaining and holding political power. Party leaders may try to frighten us into the belief that their secret, mystic medicines are necessary to prolong the days of the Republic; but it is only by a manly, decided rejection of their nostrums that the already imperilled life of the Republic can be saved. AMERICAN.

THE SERMON.

THE LESSON OF LOT.

Now, if we let the Lord choose for us, he will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "O, no! Go down into Sodom! Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward that city—and it was not long before his business took him in there.

He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go down there. He could make a great deal of money—could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in there, tent and all.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then it will be ruin to your family." "O, well, I am going to get money, and then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts his business before his family. Business must be attended to, to get rich, let the consequences be what they will—let ruin and desolation come upon the family. I must accumulate wealth while I have the opportunity. Undoubtedly Lot reasoned in that way, as a great many people reason now.

Now, he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and altar; because all the time he was in Sodom we never hear of his having an altar there, nor of his calling on the God of Abraham. He was down there trying to make money, and not to worship.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful business men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name, "Judge Lot." It is a good title. The world honored him—Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see I have got an influence by coming down here." He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner-lots, and he may have had his name on them. If they had had a Congress in those days, he would have been a very popular man to send to Congress. He would have been "The honorable Mr. Lot, of Sodom." He was a man the world delighted to honor; for it delights to honor that kind of a man—a man of great influence! But I want to call your attention to one thing—he was there twenty years and never got a convert. That is a man of influence! Look around, and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you, those men are doing more to tear it down than any other class.

Lot was so identified with Sodom, and so much like the men of Sodom, that when he came to testify for the God of Abraham, do you think they would take his testimony? Not a word of it. Mrs. Lot, his wife, moved in the very highest circle, probably. If she rode out, she had the very best turnout. If they had theatres in those days you would have found her at the theatre. Her children, of course, were in the world, and they had to be like the world. Of course they danced. They were what you call dancing Christians, theater-going Christians. If a nice opera comes along on the prayer-meeting night, they are all there—they are not at the prayer-meeting. Ah! you smile, but the church is full of them to-day. We have our Lots. Twenty long years he stayed down there in Sodom; and when the messengers of God visited him, what did they find? I would be ashamed to read it to you; it would bring a tinge of red to your cheeks. A child of God down there in Sodom! A child of God in such a dark place as that! It had been a long time since Lot had seen any messengers from heaven. When he was back on the plains with Abraham, with the tent and altar, they visited the tent, and he was quite familiar with them; he had often seen them talking with his uncle. But he had been down there in the mists and fogs of Sodom, and had not seen those angels. But late one afternoon two of them made their appearance at the gate. He was there, sitting in his place of office, and he knew them. He invited them to his house. Most of you know what took place. The Sodomites rose up against them. Lot tried to quiet them and they mocked him. "This stranger coming here to dictate to us?" Where is his testimony? They didn't receive it.

Men tell us they want to get influence over the world, and are going to reach the world in that way. Do they reach it in that way? Do worldly Christians reach the world? The world rescues them and pulls them down. They don't pull the world up. It is the separated man—it is Abraham, with the tent and altar—that is out of the mist and fog of Sodom, that is going to do Sodom good; not the men down in Sodom, living like Sodom. Separation is what we want to-day. We want the men of God to come out from the world.

And these two men found such a horrible state of things, they said to Lot: "Have you got any other children in Sodom beside these two daughters here in this house?" And they found that two of his daughters had been given away to the Sodomites. Think of it! He had got rich—money, Sodom's money—but two of his daughters had been given to those Sodomites—those men living in such an awful sin and such awful wickedness. What do we see to-day? Fathers and mothers giving their daughters to ungodly men, drinking men, licentious men, gambling men, men whose hearts are as black as hell; but they have a little money, and hold a little position, and drive fast horses. Professed Christians! And what is the worst of it—Lot professed to be a servant of the most high God, living down here in Sodom.—*D. L. Moody.*

A man having a good and noble character is to be envied more than a millionaire. It forms the ground work and glory of man's present life, contentment, and future happiness. It exalts, honors, and puts forth an influence not followed by the stings of envy, malice, or jealousy from any one. Character in and of itself produces power; consequently character is power. It is not obtained at once. Canning has wisely written: "My road must be through character to power; I will try no other course; and I am sanguine enough to believe that this course, though not perhaps the quickest, is the surest."

Reform News.

The Wisconsin Convention.

FIRST OF THE GREAT FALL MEETINGS.

Spring Prairie, Sept. 2, 1880.

The Annual meeting of the Wisconsin Anti-Secrecy Christian Association is now in session. It opened with a limited attendance at 10 A. M. yesterday. It was a small beginning, but there has been a constant increase, both in interest and numbers, until it is now a positive and pronounced success. Much good speaking and important work has been done, and, as the meeting approaches its close, every friend is both hopeful and happy.

Bro. Barlow's opening address was one of marked ability and presented in his accustomed calm and impressive style. Bro. Browne followed with a black-board exercise, in which the audience participated by questions and comments that were very instructive. The evening was given up to work on the first degree by E. Ronayne, T. Lowe and their helpers. The power of the Highest overshadowed the sanctuary, and the still, small voice of the Spirit was heard by many hearts.

This morning's session was given up to business, which was finished with dispatch, as the committees previously appointed were prepared to report and recommend suitable measures for the consideration of the convention. Bro. Ronayne is now (at 3:00 P. M) speaking to a full house, on "The Oaths of a Mason."

One peculiarity of this convention and very pleasant feature, is the commissary arrangements. Tables to accommodate eighty or more persons at once are provided in the basement of the church, and upon these, at noon and evening, are spread a most bountiful repast, to which all are welcome, without money and without price. We are as one family with Christ, our elder brother, in the midst giving the bread of life and the waters of salvation to all who will receive it from his hands. This social feature of the convention is somewhat novel, and, circumstances favoring, cannot be too highly commended as a means of mutual acquaintance and good fellowship.

This evening is to close the convention with the third degree, and I feel perfectly sure that incalculable good will result from this annual gathering. I had hoped to reach Chicago to-night, but brethren have decided that it is my duty to remain to the close.

Sept. 31, 1880.—The meeting last evening was one of very marked power, and although protracted until near 11 o'clock there was perfect order and fixed attention to thet last. A few members of the craf were present, and with the exception of one who vented his rage in oaths and bitter cursings about the lobby and door, they maintained a respectful silence. Much good was accomplished for the church, which has been vexed and tormented over this question for several years, but has now reached a point where each member must decide of God or Baal.

Bro. D. R. Grover, the secretary, will send you a more detailed report.

J. P. Stoddard.

To Our Michigan Friends.

As our State meeting is to be held so soon, permit me to offer a few words in regard to the interests of our cause. We have reason to rejoice and take courage because of the great success of the recent convention in Chicago. It has advertised our work as no other event has done since the Morgan uprising. Let us keep the ball rolling.

Besides the usual work done at our annual meetings, it seems to me that the movement lately undertaken to erect a monument to the memory of the man who died in defence of soul-liberty—liberty of conscience, freedom of spirit and of the press, ought to occupy a prominent place in our work. These principles are immortal and we need their inspiration for ever and forevermore. A monument to his memory will voice the convictions of all who are in sympathy with the principles for which he laid down his life, and will lend courage and fortitude to the efforts of all who are striving to perpetuate them. The committee already appointed will no doubt soon move in the matter, and we here in Michigan should hold ourselves in readiness to second with active efforts whatever they may propose.

This movement will afford a rallying point around which sentiments will crystalize; but we need not, must not stop there. Agitation, agitation, is what is needed; the printed page and the living speaker are indispensible to the progress of truth and light everywhere.

Let our friends throughout the State attend the meeting at Holland where it is at all practicable; but where it is not, contributions may be sent to Dr. L. I. Wicker, treasurer, at Holly, Mich., or to W. H. Ross, secretary, Parma. Funds are needed to prosecute the work, and while good wishes are to be desired, still they alone will never overthrow error.

Dear friends, remember the meeting at Holland. Pray for it; work for it; give for it, and the blessing of the Highest will rest upon it.

Cornelius Quick.

Western, Mich., Aug. 30.

—The Pythian Knights attempted a bit of rivalry with the Knights of Masonry in their late meeting in St. Louis. They should have the credit of not having surpassed the Chicago crowd in anything, more particularly in saloon patronage.

—Subscribe for the *Cynosure*.

Correspondence.

The Reformer's Tongue.

Anamosa, Iowa.

Editor Cynosure:—In your paper of August 5th, is a notice of my article of July 2d, by J. G. Mattoon of Unity, Ohio, to which I wish to call attention briefly. The first statement he notices I desire to repeat in substance as still my sentiment, viz., "I wish to oppose so as to retain respect of those opposed." I mentioned some special cases under head of "calling names," which the brother ignored, and undertook to prove the practice justifiable under certain circumstances, because Christ and some of the disciples practiced it. This I freely grant in the letter, but deny that the spirit manifested was the same as that manifested by the persons referred to in my article.

Now, I do not think that the wish to be respectful and respected will at all interfere with truth-telling. I do not think the object of Christ or his disciples was to stir up angry feeling in the hearts of the scribes and Pharisees, Elymas, or the council, nor were they careless of their respect. One of the charges given to Timothy was, "Let no man despise thy youth," showing that respect is better than contempt, especially, for one whose mission is to persuade men. One of the objects to be attained by speaking the word with all boldness, is to win the very ones to whom it is addressed, but if the respect of the listener is lost, it must be admitted that the power of winning is very much weakened, if not entirely gone.

Another phase of the case is this: Christ spoke to the scribes and Pharisee as the Son of God, therefore his omniscience prevented him from being mistaken. Stephen and Paul spoke under the direct and powerful influence of the Holy Spirit, which forbids the thought of their being mistaken. Now, my point is this, unless our hearts are filled with love, and we are under the influence of the Holy Ghost, we are very liable to be mistaken. "If any seemeth to be religious and bridleth not his tongue, that man's religion is vain;" and "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness," etc., are passages that should oft come to mind even in the thickest of the fray, and put us in mind whether we are "speaking as men" or as the "oracles of God."

If we are filled with the Holy Ghost, we will care for the respect of the very worst sinner, and the very lowest or the very highest of all God's children (all created human beings), for we shall love their immortal souls and shall desire to win them them to Christ.

Again he says, "If a man full of faith and the Holy Ghost could talk so to the high priests, are we to fill our mouths with honeyed words that we may retain the respect of the high priests of Masonry?" I answer, No. "Filling our mouths with honeyed words" is generally as disgusting as the opposite extreme of using opprobious epithets. I like the prayer recommended to reformers by the brother, especially the latter part, viz., "Grant unto thy servants that with all boldness they may speak *thy word*." If it be the word of the Lord these are speaking, and by his command they speak, I have nothing to object, but, on the contrary, heartily approve. I am afraid the tendency in trying to show that we are not afraid to speak out on this subject, is to go beyond all reasonable and justifiable bounds. Very truly yours,

L. L. Lockard.

The Thirty-four Thousand Dancers.

Editor Cynosure:—In the *Telescope* of August 25th I find the following: "The Masonic Knights met last week in Chicago in their triennial conclave. The *Interior* of that city says: 'At the dance to be given in honor of the Sir Knights and their fair ladies, there will be thirty callers and one hundred musicians. It has been estimated by the gentleman in charge that there is sufficient room on the floor for 34,000 dancers, or 20,000 couples in the waltz; or in the quadrilles, 2,500 sets, or 10,000 couples, or 20,000 people. They base their estimate upon the size of the floor, which is 1,000 feet long by 350 feet wide. The sight of such a large number keeping time to the same music has never before been witnessed.'"

If the *Interior* had any word of condemnation for such a dance, the *Telescope* did not publish it in connection with the above. A little over eight acres to accommodate the dancers!—as the Sir Knights are said to be a very religious order, will the *Interior*, the *Telescope*, or some one of our many religious papers, give us the dimensions of the floor upon which they held their prayer-meetings?

You will doubtless remember the effort that was made a year ago last winter in quite a number of our religious papers, to show the bad effects of dancing. The ministers of Dayton, O., seemed to be foremost in the movement. One of their number, a Methodist Episcopal I believe, delivered a discourse on the subject, in which he attempted to prove that while dancing has nothing to recommend it to any one, it is the fruitful parent of many of the evils that curse society, and is associated with almost every thing that is low and debasing. Great names high in the annals of fame, but whose morals were nothing to boast of, have been quoted to show that the dance was still below their level.

And now, how many religious papers, and how many ministers

dare speak against this eight-acre dance? You have condemned the little country dance. Yes, you have strained at the gnat, and now how many of you are ready to swallow the camel? We think that when such things are allowed to go unrebuked by our ministers and religious papers, the devil can afford to give Ingersoll a furlough, for the world will become infidel fast enough without any of his help.

But, says one, did not the Sir Knights come to Chicago to fight the infidel? Perhaps they did, but if the infidels of the United States should have a grand pow-wow in Chicago, the Templars' dancing floor would probably accommodate as many of them as would care to dance; and I have my doubts if the grog shops *could* give them a warmer welcome, or whether the billiard tables or theaters would be more crowded, or whether we would hear more profanity on the streets, or whether the same number of infidels could make half as much display ("Pride goeth before destruction"), or puff more cigars, or do much less praying than the Sir Knights did.

Now if they danced like infidels, drank like infidels, played billiards like infidels, crowded the theaters like infidels, swore like infidels, were as proud as infidels, smoked like infidels, and the majority of them prayed like infidels—that is, didn't pray at all—we think they hold ground enough in common to keep them on the best of terms.

J. G. MATTOON.

FREEMASONRY A SUPERSTITION.

I was amused at the following story, given as an actual fact, by a seceding Mason who attended the late convention in Chicago:

One cold winter night as we were driving home, about three in the morning, a brother said he had forgotten the password! What was to be done? They were brethren, but how could the word be given! Common folks might have used their common sense and tongues and ears, but they were uncommon folks, and they must tell it, even there, in the uncommon style. So out they got into the snow—it was a bitter cold night, he said—and then and there, on the five points of fellowship, was whispered and shivered the precious secret into the cold ears of the anxious-hearted Mason. Happy now, they got into their sleigh again and went jubilant to their homes—that is, such as had homes, where wives and families were at such unreasonable hours disturbed. If there were those who had not these Christian ties to modern civilization, they may have adopted some "ancient" practice to while away the dark hours ere the sun arose in the east! What admirable doings! and what a glorious superstition! Yours,

JACK FROST.

The *Cynosure* for thirteen weeks, 50 cents.

REPLY TO BISHOP WRIGHT.

EDITOR CYNOSURE:— Inasmuch as Bishop Wright has seen fit to make some statements of a damaging nature respecting myself, in the *Cynosure* of August 26th, it is but just and proper that I should be permitted to explain, and, if possible, justify myself through the columns of your excellent paper.

Nearly all of Bro. Wright's statements are made upon mere hear-say testimony. His acquaintance with me (having met me only five or six times in his life), his familiarity with the quarterly conference where I live, his having spent more than half his life within easy access to the circuit, etc., etc., does not prove his informants infallible. His saying that I am "one of those men who, when they become interested in a particular thing, do not run away with it, but let it run away with them;" that I "lose candor and think that every one who does not fly off in a tangent with me is derelict or unsound," does not prove it true any more than Oler's saying to Bro. C. R. Paddack, "You are one, Paddack, without a spoonfull of brains;" or to Rev. C. I. Atkinson, that he was an "infernal liar," (as these brethren inform me he did) proves that they were such. Bro. Wright's *supposition* that it is "somewhat constitutional with me," is like the rest, mere supposition.

In respect to "forcing" Rev. A. E. Evans and Oler to lecture on secrecy, I can say that nothing of the kind was ever attempted. Neither did I ever attempt to get the gentleman who attends to unlocking our township hall for the different persons who come there to preach to the people, to keep it locked against Rev. C. I. Atkinson, as Oler vainly tried to do.

Again, Bro. Wright says (on "*ex parte* testimony"), "Following the advice of Miller, and others like him in zeal, he did not ask the questions propounded in the discipline in a loud voice within the hearing of the whole congregation," to those who came forward to unite with the church at a revival meeting in the neighborhood where I belonged.

We say, positively, that Miller gave no such advice. As to what others may have done, we do not have to answer. They may have been, as Bishop Wright says, "like him in zeal," but in an opposite direction.

Further, in regard to asking the disciplinary questions at the revival meeting mentioned above, Bishop Wright says (on "*ex parte* testimony," too), "Having asked these privately in the public assembly, and the bishop having said that this was all that was necessary," etc. Now the following is a true copy of the original, which I have in my possession. It proves: 1st, Bishop Wright's fallibility; and 2nd, The untruthfulness of his informant:

FRANKLIN CIRCUIT, White River Conference, United Bretheren in Christ, August 27th, 1880.

This is to certify that we were not asked the questions by W.A.Oler that the United Brethren discipline requires (chapter iv., section 1, page 17,) when we made application for membership at Sand Run class in January, 1879, neither publicly nor privately.

Signed, FLORENCE MILLER,
ALBERT PARVIS,
MAGGIE PARVIS,
EDWIN MILLER.

Now Oler's conduct in regard to this matter made it necessary for me to prefer charges against him for disobedience to the order and discipline of the church. To these charges he plead guilty at the third quarterly conference of 1879. His pleading guilty evidently shows that there was something more than "child play" in the matter.

The letter on my case says further: "At the last quarterly conference of last conference year, Miller's character was not passed." This is true. But what is very significant was the fact that a member of the quartely conference, who is a known Mason, and a trustee of a church house owned in partnership by the Universalists and United Brethren, was present at that quarterly conference; but had not attended the conference before, as I recollect, since my connection with it, nor has he attended since.

It happened that I was absent. When my name was called, W. A. Oler (without having said a word to to me, without giving any reason or explanation) when the elder asked, "Is it all right with Bro. Miller, morally and officially," responded, "No, it is not all right;" and my character, morally and officially, was voted down.

As soon as I heard of the action of the quarterly conference, I wrote the following letter to the presiding elder:

August 6th, 1879.

BRO. H. FLOYD:—Will you please tell me—do you think Bro. Paddack and myself have been dealt with justly by the fourth quarterly conference? Also, please give me a clear statement as to what was done in the case of Bro. Paddack and myself; how it was done, and why? I think this much is due from you as presiding officer of the conference, inasmuch as I was absent, and heard nothing about the matter until yesterday.

Your Bro. in Christ,
SAMUEL Y. MILLER.

In reply I received the following:

DUBLIN, Indiana, Aug. 12th, 1879.

BRO. MILLER:—In reply to your inquiries, I must say that I do not know definitely what the brethren have against you. I should have insisted upon a committee of investigation, but on account of the division of sentiment among the officials of Franklin circuit, I thought it would be better to let it go to annual conference for adjustment. You had better obtain the objections of the brethren who voted against you, and prepare yourself for such a defence as you think best.

Respectfully, H. FLOYD.

This proves: 1st, That there was nothing definite against me. Had there been the presiding elder certainly would have known it. 2nd, That there was a division among he officials on Franklin circuit.

Bro. Atkinson of Hartsville, Indiana, who is much better acquainted with me than Milton Wright, furnished me with the following statement:

FRANKLIN CIRCUIT, United Brethren in Christ, Union county, Indiana, Aug. 16th, 1879.

This is to certify, that I have, during a visit to this circuit, made inquiry respecting the action of the fourth quarterly conference of said circuit, concerning the moral and official character of Elder Samuel Y. Miller, and I am fully convinced that there were no just grounds for such action, and that it has grown out of prejudice against Bro. Miller on account of his loyalty to the law of church.

Signed, ERASTUS ATKINSON.

From the action of the quarterly conference I took an appeal to the ensuing annual conference. The appeal was sustained.

Now I did not care to remain in a quarterly conference where my moral and official character could be voted down without trial or investigation, and Masons could step in and assist in the job; so I deliberately exercised the privilege of an American citizen and went elsewhere.

In conclusion, allow me to say to Bishop Wright, that inasmuch as he has undertaken to straighten matters connected with Franklin quarterly conference, it would be well if attention were given to Oler's "obnoxious conduct" in regard to his telling Rev. C. R. Paddack that he was "one Paddack with a spoonfull of brains," and telling Rev. C. I. Atkinson that he was an "infernal liar," and trying to have him locked out of the township hall; and that it be seen to that the quarterly conference "refer him to a committee for investigation, or for regular trial, as the case" certainly "demands" that "his mistakes and perversions" may "be corrected."

SAMUEL Y. MILLER.

THE SIGNS OF WOE.

ST. PAUL, Minn., Aug. 21, 1880.

EDITOR CHRISTIAN CYNOSURE:—It seems to me that the purest marble face I ever saw was that of John Milton in Westminster Abbey. He wrote, concerning the fall, "Earth felt the wound and gave forth signs of woe that all was lost." So now we see earth flying down to hell fast as the rapid wings of time can carry it. To illustrate: The St. Paul *Dispatch* has, during the summer, changed hands. Its former editor would publish the truth, if allowed, under his own protest, expurging himself from all complicity with it. But the present editor, Governor Marshall, will not suffer the truth to appear in its columns. Recently I wrote an article stating therein the plain truth about the villainies of Freemasonry, and offered it to the Governor for publication. He declined it, telling me that I was insane; that he did believe what the Anti-masons wrote about the Freemasons; and that although he was not a Freemason, yet he believed Freemasonry to be a good institution. Ex-Governor Marshall is a man of great influence, and therefore his complicity with villainy, or, to say the least, his glaring ignorance, ought to be exposed.

When the Baptist Church refused my letter from the First Baptist Church of Chicago, because I would not apologize for having spoken the simple truth in their church about Freemasonry, their delegate told me that we were all odd-fellows; that

I was very odd; that oil and water could not mix; that I was setting up my opinion against the opinion of 350, and therefore they thought it best not to receive me.

But Freemasonry is only one of those questions that lie on the surface indicating the natural enmity of mankind to God, and thus, like the badges some of the Freemason's wear, serve to indicate their character. And we shall find that the reason why pulpit and press cherishes silence on this subject, is not that they tremble in fear of Masonry, but that they really love the institution; it is congenial to their natures. Deep and hellish as is the nature of Freemasonry, Milton saw earth wounded deeper than that. The pulpit says, truth must not enter here. " If you throw Masonry at us, we set you down."

If a man lived "holy, harmless, undefiled and separate from sinners," he would meet with the same fate as the Man of Calvary, in the church of the present day, either Romish or Protestant. And thus is fulfilled the word of Jesus—John xvi., 21: "They will put you out of the synagogues; yea, a time is coming, that every one who kills you will think he makes an offering to God."

Nevertheless, if any portion of this world is saved it must be by truth—a knowledge of truth in the souls of believers—a love of truth. All who spurn the truth are certainly lost, and, unless they repent, are as sure of hell as though already suffering its torments.

Yours truly,
WILLIAM FENTON.

FAITH AND WORKS.

Freemason Robert Morris believes in God, he says; his faith is plain and simple.

But what are his works? Why, he worships squares, compasses, gavels, lamb-skin aprons, etc. His works must be innocent, he thinks, because, the lamb-skin apron means innocence; the gavel knocks off the wicked corners of the heart, and the compass circumscribes the wicked heart's desires, etc. All Robert Morris has to do is to put on that apron, and he becomes innocent, at once.

We have no doubt that Aaron, the brother of Moses, believed in God; but he showed his belief in as strange a way as Robert Morris does: he worshiped a calf; which expressed an innocent (?) devise to go back to Egypt, and make up with Pharaoh.

Mohammed, too, believed in God; but he worshiped the sword, as Knights Templar seem to do; which our Lord, however, ordered us to put up.

Brahmins and Buddhist priests also believe in God; but their followers worship monkeys, snakes, stocks and stones, and other vile things.

Voltaire also believed in God, and always made it a great point to let the world know it; but he, too, practiced squares and compasses and lamb-skin aprons, etc., and always acted as if he believed only in the devil.

Robert Morris' religious faith is very simple; and so is he too.

THAT WIDOW'S SON.

OUGHT TO KNOW.

CHELSEA, Mass., Aug. 24, 1880.

EDITOR CYNOSURE:—I clipped from the Boston *Journal* of this morning, a little scrap which shows the inconvenience sometimes suffered by the uninitiated in consequence of their ignorance of Masonic customs.

The other day a man walked up to a citizen of the West End, grasped his hand, gave it a terrible twist, and at the same time made a horrid grimace, and after the citizen had clinched him, and they had clawed the most of each other's clothes off, they were separated, and the citizen was informed that the stranger merely wanted to know if they were members of the same secret society. And when the citizen cried, "Then why didn't he ask me like a man?" the crowd looked at him in disgust, and said he ought to know that wasn't the way folks do.

Your disposal of the accusation made against Mr. Ronayne by Masons, that he is a "perjured villain," is a neat piece of logic, and useful to such as have no personal knowledge of the doings of the lodge. I wish Mr. Ronayne, or some competent Anti-masonic lecturer might make a tour of Michigan this fall and winter. I belive that in many places the field is ripe for such work

God bless all the faithful souls who according to zeal and knowledge are fighting the good fight of faith. Sincerely your brother in Christ, WM. F. DAVIS.

OUR MAIL.

John Wright, Toronto, Ont., writes:

"Have been an Odd-fellow since I was twenty-one years old. I commenced at the bottom round of the ladder and have climbed to the top, as they call it. I have also held position in all the principal chairs in the order. At one time I withdrew from the order, becoming wholly disgusted with their rascality, but was induced to again join their ranks, which I am now sorry for."

Hezekiah Clark, Carthage, Ind., writes:

"I would rather stop part of my food, if necessary, than the paper."

Charles T. Collins, Windsor, Conn., writes:

"I am satisfied with the nomination of the American party, Gen. Phelps and Pomeroy. Shall vote the American ticket if an electoral ticket is nominated in this State; if otherwise, shall vote for Gen. Dow, the temperance candidate."

Mrs. J. G. Stearns, Clinton, N. Y., writes:

"May the Lord bless you and your work abundantly." She closes with the words, "Yours for the uprooting of all secret societies of every name."

We are glad to receive encouraging words from the widow of one who has for long years fought so a good fight against the secret orders.

Mrs. J. G. Stearns, Clinton, N. Y., writes:

"I would gladly pay something towards the Morgan monument."

A. A. Baker, Keeler, Mich., writes:

"The Morgan monument fund takes well. In a half day I collected fifty cents. I did not go a half mile. Soon as can get a dollar or two I will send it."

Mrs. Hannah D. Chapman, Sarpy Center, Neb., writes:

"My husband, on reflection, thinks it best to set the monument over Morgan's grave. He says it will be a lasting memorial of the base characteristics of the Masonic institution."

She encloses thirty cents for the monument.

S. S. Barton, Breckenridge, Mo., writes:

"I think I see indications of great good for the future in this section. Will lecture or speak anywhere that I may be called."

Mrs. A. Lewis, Malvern, Mills Co., Ia., writes:

"My interest in the Cynosure increases with every issue. I cannot go to hear a Mason preach."

Jacob Rasor, Lockington, Shelby Co., O., writes:

"I am thinking of raising a pole for Phelps and Pomeroy and of getting some one to make us a speech. I know of none I could get except Rev. Mr. Dillon. * * I have been fighting secrecy in Lockington now about thirty years, and will continue while life lasts, or until it is driven from church and state."

H. Siemiller, Mormontown, Ia., writes:

"The cause of reform is moving slowly but surely in these parts. Some of us here have, through grace, come to this point; we will not support a minister that will not preach against secrecy, nor vote for any but an anti-secrecy presidency. If Iowa has a ticket for Phelps and Pomeroy we will vote it. Pray for us."

C. R. Small, Wabash, Wabash county, Ind., writes:

"I have a friend who mentioned to me his intention of joining the lodge (Masons) shortly. I got him to promise to wait and read some books I would get for him. Young men are being induced to go into the lodge on every side here. I should be glad to have some good lecturer here."

A. S. Bay, Boomer, Filmore Co., Minn., writes:

"I live in one one of the dark places of the earth. Morals are very low in this part of the country."

Sabbath School.

SPECIAL LESSON.

THE BABYLONIAN CONFEDERACY.

SCRIPTURE.—Gen. 11: 1-9.

[Instead of the review the special quarterly lesson is herewith given. It can be used instead of the review, or upon the last Sabbath of the quarter as a selected lesson. An excellent arrangement which has been several times followed in the College Sabbath-school at Wheaton, is to have this special reform lesson instead of the review, and on the last Sabbath of the quarter have a temperance lesson with review in a S. S. concert in the evening.

The present lesson is suggested by C. H. McKintosh's notes on Genesis, to which also we are indebted for copious extracts.]

1. And the whole earth was of one language, and of one speech.
2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.
3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.
4. And they said, Go to, let us build us a city, and a tower, whose top may reach unto the heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5. And the Lord came down to see the city and the tower, which the children of men builded.
6. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.
8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

GOLDEN TEXT.—And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

HOME READINGS.

Gen. 10: 8-12; Joshua 7; 2 Kings 16: 10-18; 17: 1-6 and 24-41; 24 and 25: 1-21; Dan. 4: 28-37; Ps. 137; Is. 13 and 14: 1-27; Jer. 50 and 51; Rev. 16, 17 and 18.

ANALYSIS.—A convenient arrangement for the study of this lesson, which may be much enlarged upon is: The origin of the confederacy; Its symbolical meaning; Its history; Its power and glory; Its destruction foretold by the prophets and seen by John in the visions of Patmos.

NOTES.

A careful study of these passages, and others that will occur, will be found of the most interesting character. The Scripture lesson tells of the first great work of the Babylon confederacy in opposition to the command of God, and its first defeat. Nimrod, the founder of Babylon, was grandson of Ham. The name signifies "rebellious," and one reading of Gen. 10: 9 is "a mighty hunter against the Lord;" a man of violence, even to defying God himself, Ps. 11: 5. Tyrants and persecutors are referred to as fowlers and hunters in Ps. 91: 3 and Jer. 16: 16. Shem was honored by God as the father of the true worshipers of God, and through them of Christ. Nineveh and the Assyrian kingdom was a Babylonian colony, and was associated with that city and nation in opposing and destroying the people of God.

The more pious descendants of Noah, obedient to the command of God to replenish the earth, had settled in different districts though bound by a common language. But a numerous body, apparently the followers of Nimrod (Ch. 10: 10) chose to make the fertile plain of Shinar the seat of their power and center of union. It is natural that from disobedience and rebellion should arise so presumptuous a scheme as the tower of Babel, a huge monument to unbelief. This first human association is a representative one, it was to make man a name regardless of the command of God. Ps. 64: 5. Their judgment was not long delayed. Compare Ps. 45: 9 and 2 Pe. 2: 2, 3.

The fertile plains of the Tigris and Euphrates furnished no stone for building but bricks was readily manufactured, and the bitumen, or mineral pitch which forms a strong cement, is commonly used in Assyria to-day, and was the mortar now found in the ruins of Babylon.

This city and her colonies, this nation, and the system which it represents, have always been opposing and persecuting the kingdom of God. Achan and his Babylonish garment, Sennacherib, Tiglath-pileser, and Nebuchadnezzar are way-marks in the history. See also Rev. 11: 3-8.

The glory of the city that afterward arose on the plain of Shinar satisfied the proud and ambitious Nebuchadnezzar and is a fit type of that glory of all kingdoms offered to Christ by the devil. Mat. 4: 8-10.

The overthrow of the literal city prophesied so wonderfully by Isaiah and Jeremiah, is associated closely with the vision of John. Bel, the chief god of Babylon, is probably the same as the Phœnecian Baal, whose worship is representative of all the systems of man-projected religious ceremony down to the lodge of our day.

The leading thought of the lesson—human association against the word and people of God—is forcibly presented in these extracts from McIntosh's (C. H. M

notes on Genesis, ch. x. and xi. "Babylon is a well-known name—a well-known influence. From the 10th ch. of Genesis down to the 18th of Revelation, Babylon, again and again, appears before us, and always as something decidedly hostile to those who occupy, for the time being, the position of public testimony for God."

"Whenever God has a corporate witness on the earth, Satan has a Babylon to mar and corrupt that witness. When God connects his name with a city on earth, the Babylon takes the form of a city; and when God connects his name with the church, the Babylon takes the form of a corrupt religious system, called 'the great whore,' 'the mother of abominations,' etc. In a word, Satan's Babylon is always seen as the instrument moulded and fashioned by his hand, for the purpose of counteracting the Divine operations whether in the Israel of old or the church now. Throughout the Old Testament Israel and Babylon are seen, as it were, in opposite scales; when Israel is up, Babylon is down; and when Babylon is up, Israel is down."

"Now, in what light soever we view this Babel confederacy, it is most instructive to see in it the early display of man's genius and energy, regardless of God. In looking down along the stream of human history we may easily perceive a marked tendency to confederacy or association. Man seeks for the most part to compass his great ends in this way....If we look around us at the present moment we see the whole scene filled with associations. To name them were useless, for they are as numerous as are the purposes of the human heart. But it is important to mark that the first of all these was the Shinar association, for the establishment of the human interest and the exaltation of the human name....But, in the judgment of faith, there is one grand defect, namely, God is shut out; and to attempt to exalt man, without God, is to exalt him to a dizzy height only that he may be dashed down into hopeless confusion and irretrievable ruin....Babylon is the very opposite of this [the church] in every particular; and she becomes at the close "the habitation of devils." (See Rev. 18.) "'Associate yourselves, O ye people, and ye shall be broken in pieces....gird yourselves, and ye shall be broken in pieces.' (Is. 8: 9.) How different it is when God associates men."

"In Gen. xi. God gives various tongues as an expression of his judgment; in Acts ii. he gives various tongues as an expression of grace; and in Rev. vii. we see all those tongues gathered around the Lamb in glory. How much better it is, therefore, to find our place in God's association than man's! The former ends in glory, the latter in confusion; the former is carried forward by the energy of the Holy Ghost, the latter by the unhallowed energy of fallen man, the former has for its object the exaltation of Christ; the latter has for its object the exaltation of man, in some way or other."

In connection with this lesson an extract from Dr. Weisse's work on the Obelisk and Freemasonry, pp. 43-45, will show how the advocates of that Babylonish system attempt to unite lodgery with Babel and explain away the judgment of God upon the disobedient, without discerning the real bond of union between the two in their idolatrous worship:

"The Level was first employed in the erection of Babylon. From its discovery proceeded the word Freemason, unknown until some time after the dispersion at Babel.

The confederate princes and sheiks of the unsettled tribes and nations had long contemplated the necessity of a general separation and dispersion over the whole globe, "as the lands could not contain the multitude."

A convention had been entered into by the heads and chiefs of the nations with Nimrod and Asshur, that the united nations should by degrees assemble and encamp on the plains of Shinar for an indefinite period, where councils were to be held among the rulers to take into serious consideration the arrangement of the separation and dispersion.

Nimrod and Asshur undertook to supply the nations with provisions, cattle, beasts of burden, etc. The governments of the nations there assembled agreeing on their part to assist in founding the kingdom of Babylon and Assyria for Nimrod and Asshur, etc. And it was decreed among them that, after Babylon was finished, they should, before separating, assist in erecting a monument, on a scale of gigantic height, as a record to future generations, and to commemorate the name, descent and attributes of each nation assembled there for the express purpose of a general dispersion of the vast multitudes of the younger branches of the family of Noah.

"Let us build us a city and a tower whose top may reach unto heaven; let us make us a name lest we be scattered abroad upon the face of the whole earth."

These words alone prove that the plan for building the tower was that of the perpendicular instead of the pyramidal and tent form, which cannot appear very high, because its height is lost in the great expanse; and this is what disappoints the travelers at the first view of the Pyramids. The wonderful rapidity with which the kingdoms had been raised, with the aid of the level and the perpendicular, had caused a great sensation among the rulers of the nations, who were each anxious to obtain this invaluable secret. Every stratagem had hitherto been practised to discover it without effect. A few of the chiefs entered into a conspiracy in order to obtain the knowledge of the level and perpendicular, but deferred it until the Tower of Babel should have attained a certain height, when they suspended their work.

All had gone on in perfect harmony, and all were anxious to evince their zeal in this brotherly undertaking, when, alas! 'trifles light as air" began to assume a form of hostility. None but those forming the conspiracy were aware of what was intended, yet all felt that some threatened mischief was at hand.

Jealousy broke forth in all its horrors, and all was anarchy and confusion that destroyed the well-laid plans, which had taken many years to arrange in regular order for the separation, when the royal and noble associates in architecture and the discoverers of the greatest discovery ever made in science—namely, the level and perpendicular mode of building—were obliged to flee from the fury of malignant jealousy, in order to retain their secret and their lives.

They fled, no doubt, to the nations established by Mizraim, where such talents were sure to be received with royal honors.

And to the confusion which took place at Babel are we indebted for the first perpendicular temples in Egypt.

The noble associates had bought their experience dearly, and in order to prevent the monster jealousy from interfering with their grand secret, they consulted with the royal and noble of each nation, from which consultations a society was formed of the most learned men, who were initiated into the secret of the perpendicular, etc.

Each royal and noble intitiate kept a retinue of workers of his own. None were permitted to build who were not of that society. They traveled in royal style, and each nation they visited added its strength, stability, and power to that fraternity.

Signs and signals were invented, so that the initiated were known to each other in all lands. Those associations were denominated Royal Freemasons."

OBITUARY.

SAMUEL PHILLIPS, the subject of this sketch, was born in Stokes (now Forsythe) county, N. C., July 6th, 1808, and at an early day removed to Indiana, and was one of the early pioneers who helped to remove the then dense forests and convert them into the present fruitful fields. He was one of the first settlers of this part of Hendricks county. He entered, cleared and cultivated the farm on which he lived for forty-four years. He was married to Rachel Newman, May 28th, 1830. They were blessed with an interesting family of seven children, five sons and two daughters, who survive him. For about five years he has been a consistent member of the Society of Friends, and an earnest advocate for moral and political reform, and an uncompromising foe to what he considered wrong,—as, slavery, intemperance, profanity, Sabbath desecration and organized secrecy. The latter he considered incompatible with, and diametrically opposed to, the Christian religion; consequently, early in the reform, he took a firm stand with the Christian Association, opposed to secret societies.

Brother Phillips was taken sick on the 23d of July with paralysis of the bowels, and lingered through eight days of great pain. On the moaning of the 31st he passed from labor to reward. During his sickness he seemed to realize the nearness of death, and his mind seemed to dwell on heavenly things, and as he grew weaker in the flesh he grew stronger in the Lord. His faith was increased, his hopes strengthened, his prospects brightened, and he realized more forcibly the reality of the religion of the Lord Jesus Christ. On Tuesday before his death he called on those present to sing a hymn that he selected, as expressive of the state of his mind—

"O! for a heart to praise my God."

He joined in the singing, mingling his voice with those of his loved ones for the last time. On the morning before his death, being asked by his companion if all was well, he said he saw nothing in his way; although he did not feel that ecstasy of joy he had on other occasions, yet he felt a calm peace within.

He leaves a dear companion who has walked with him down the pathway of life for forty long years, but the parting will not be long. He leaves a large circle of friends and neighbors to mourn his loss. He has always been a warm friend of the *Christian Cynosure*, and was very anxious for its teachings to be spread far and near, so that all might receive light and see the exceeding sinfulness of the sins it exposes.

His funeral was attended by a large concourse of relatives, friends and neighbors on the first of August, at the M. E. Church, Amo. Brother David Hadley, of the Friends' Church, delivered the funeral discourse. W. H. FIGG.

T. C. APPLETON, my brother, requested before his decease that a notice of his death should be sent to the *Christian Cynosure*. He died June 24th, at 5 a. m., with a smile that rested on his features after his spirit had departed to its everlasting rest. His disease was of long standing, but he was not aware of its strength and nature until too late. He was so active and energetic that he thought little of resting or caring for himself. A friend wrote in one of our local papers: "It becomes our painful duty to record to-day the death of one of the most esteemed residents in this neighborhood, Mr. T. C Appleton. He was taken sick some time since, but was not considered dangerous until a few weeks ago. As a citizen Mr. Appleton took an active part in municipal and political affairs,—in the latter capacity he was a staunch reformer, always considering it his duty to record his vote with the standard-bearer of the party. As a Christian his high moral character was without reproach. In early life he became connected with the New Connexion church, and was one of its most prominent office-bearers. At the time of the union of the two Methodist bodies, he fell in with the United church, and was elected trustee and class-leader; he also took an active part in church meetings. He was also a prominent advocate of the temperance cause; in fact, in everything that had a tendency to promote the cause of the Master he so dearly loved, and whom he endeavored to serve, he was always in the front. The country and church can ill afford to lose such men, but the great reaper is no respecter of persons. The bereaved family have the entire sympathy of the community."

My brother was a great friend of the *Christian Cynosure*. He loved its spirit of exposing honestly and fearlessly the iniquities of the age. He read it with great interest. Its principles are in unison with the impressions of his youth. It was when a child, living in the city of Toronto (then York), that the murder of Morgan took place; and my father, Mr. T. Appleton, took an active interest in Morgan's books, and in the revelations of his cruel subsequent murder; some of those chosen for the deed went from Toronto. My brother said to me that he would say more against Masonry than he ever had if he recovered. He requested the young minister who visited him to look into its iniquities, and witness against them. He thought the whole system unnecessary, unchristian, a mockery of God's Word, a tangled machinery of cruel and lying oaths, debasing ceremonies, and hypocritical in its show to the world; dangerous to society and blasphemy toward God. It was his wish if his life had been spared to attend the convention in Chicago.

My brother was a friend of education, working always earnestly, moderately, and reasonably to unite the people for its promotion. In his house the family altar was always erected from the first of his Christian life to its close. The last two years he has lived very near to God, in band and class-meeting, witnessing the power of the blood of Jesus Christ to cleanse from all sin, and urging his friends to fully believe.

He has left his children wealth better than gold—the example of an honest, affectionate, faithful, truthful life,—industrious, persevering, and prompt to every call of duty. His pastor, Rev. Mr. Gee, on the occasion of his burial, said he would speak with the greatest confidence of his honesty, Christian integrity and perfect peace.

So was the power and mercy of God shown in his life and closing hours. He has joined many beloved friends who have gone before, three of them his own little ones. May the cause that he loved prosper, and the shame of intemperance, the iniquity of Masonry and all mysteries of iniquity vanish before the power of truth, and the world that Jesus has purchased with his own blood soon be brought to know his great salvation.

S. A. APPLETON.

Aurora, Ont.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 9, 1880.

FASTING AND PRAYER.—One of the most earnest of the renouncing Masons, who has been converted to a true faith in Jesus Christ since abandoning that institution, has adopted the practice of setting apart one day in the week for special prayer and fasting for the removal of lodgery from the earth. The universal adoption of such a practice would vastly increase the spiritual power of the reform. It would develop our spiritual discernment, quickening our apprehension of the dark forces which Satan is massing against the church of the living God, and help us to realize the utter weakness of the human arm and the folly of human wisdom. It would help us to a more perfect faith; and this is the victory that shall and does overcome the world-kingdom. What hath not the Lord done for us again and again in the discomfiture of our adversaries in time past. What shall he not do for us in the days to come?

A LATER EDITION OF MR. DASH.—A modest Ohio brother, who has no reason to be ashamed of his work, and so we will call him Mattoon, recommends the following to Father Clark's song, "How Mr. Dash was Made a Mason":

That they were all saints, there is no one supposes—
For some cheeks were as red as the tint of the rose is,
And, as one cowan said, "Its like all other shows is"—
A splendid array of great beer-blossomed noses.

What the Tribune or Times, or the Inter-ocean says,
Isn't nearly as true as the man who sold gin says,—
That in taking his glass, no Knight ever winces,
But each of 'em cries, "In hoc signo vinces."

Yes, we've been to Chicago, we've taken our beers,
Our whiskies, our toddies, and now it appears
To us, that the orphans—yes, poor little dears—
Are safe for—well, say three or four hundred years.

THE CONCLAVE SUICIDAL.—In time we shall realize that this superlative attempt of lodgery for self-exaltation and popularity, as well as for the overwhelming of all opposition, has been so over-done as to greatly advance our reform. The following opinion in the *Advance* from Robert West, missionary agent in the Southwest, will have many favorable responses:

"I am sure that wherever its true inwardness was known, the Knights Templar Conclave at Chicago helped to manufacture Anti-masonic opinion. I was in your city at the time, where the thousands who came paraded the cross in Sunday procession, and in all the saloons. Thousands of those who came arranged to start for Chicago on Sabbath morning, and some ministers left their pulpits to join these desecrators of the Lord's day. We can match the Roman Catholic in degrading the symbol of Christian faith. A leading minister who seems to be a Mason, gravely informs the public that the Knights Templar are the New Testament of Masonry. I have never held Anti-masonic views, but—

"Well, every man is to be judged by One whose ways are not ours, and whose thoughts are above all others. Some of the best men I know are Masons, and I have no quarrel with them for it. But when God says that we must come out from the world and be separate, it surely means something. Perhaps there is a kernel of truth in Masonry, but the amount of husk and silk is very great."

PUBLISHING MINUTES.

Several urgent requests to publish the proceedings and addresses of the Seceders' and Lecturers' Convention in pamphlet form have been received. The old veteran, John Finney of Mansfield, O., writes a rousing letter on the subject.

The minutes of the Syracuse Convention (1874) contains the report of the proceedings and very able addresses by Elders B. T. Roberts, D. P. Rathbun, D. S. Caldwell, J. R. Baird, Prof. C. A. Blanchard and Mrs. Gage, with a most thrillingly interesting narrative by Elder David Bernard, of Morgan times and the way Masonry came to be revealed, also, "Recollections of the Trials of Morgan's Abductors," by a daughter of Victory Birdseye, and other valuable papers, making an excellent document for circulation. Though sold at 25 cents each, $2.00 per dozen, post paid, and 10 cents each by express, these remain in the publisher's hands practically unsalable.

The same is true of the minutes of the Pittsburg convention (1875), which contains the proceedings of the meeting and powerful addresses by Drs. D. M. Kerr, A. M. Milligan, Profs. J. R. W. Sloane, and C. A. Blanchard, Pres. J. Blanchard, Elders B. T. Roberts, G. T. R. Meiser, Woodruff Post and W. E. Coquillette, with a report of the political mass meeting of the American party.

If friends of the reform will not purchase these documents, prepared with great care and expense, surely there should be no complaint at the failure to publish similar ones without the guarantee in advance that that publishers shall not lose heavily on their investment.

Doubtless the fact that minutes of public conventions usually contain nothing but a minute of the proceedings, reports of committees and a roll of the delegates, has led hundreds to overlook the fact that these pamphlets each contain half a dozen or more addresses, each of which is worth the price of the pamphlet. Such documents are generally published for gratuitous distribution by conferences, synods, etc., and are furnished gratuitously to the public. A committee is now preparing a pamphlet which shall embody the principal features of the late meeting, and if the National Board approve and print it, friends of the cause will be supplied gratuitously or at nominal cost.

A NEW DEFINITION.

Carlyle in his biography of Frederick the Great, notices in rather caustic style, the attempt of Bielfeld, a Freemason, to win the king to the order. The king regarded it with something like contempt, but the then young prince Frederick was caught by the wily Bielfeld. Carlyle uses such terms as these to represent the king's views of the order:

"A phantasmal kind of object, hovering about, pretending to be a light of heaven, and not a bog-meteor of phosphorated hydrogen, conspicuous in the murk of things. Bog-meteor, foolish, putrescent, will-o'-the-wisp, his majesty defined it to be. Tomfoolery and *kinderspiel*—what else?"

If Masons can take comfort from such definitions of their body they are thankful for very small mercies. The above terms may remind our readers of Washington's kindlier expressed contempt when he characterized Masonic ceremonies as "child's play" and withheld his advice from any one to join the lodge. In the next edition of the standard dictionary of our language let Carlyle's and the king's definitions of Masonry be given thus:

MASONRY.—A bog-meteor, conspicuous in the murk of things, foolish, putrescent, will-o'-the-wisp; a phantasmal kind of object, hovering about, pretending to be a light of heaven! Tomfoolery and *kinderspiel!*

The ceremony of initiating the prince was performed in a room where a thin partition rendered it likely to be heard by the occupant of the next room, who was therefore made dead drunk! What an abominable plan to conceal the secrets of Masonry!

THE MORGAN MONUMENT.

Without any direct solicitation of funds for the Morgan monument, more than $11.00 has been pledged besides $7.00 which are already paid. Much of this cash was secured in three cent pieces.

Now let us all go to work with a will to collect the pennies from the children, the two, three, five and ten cent pieces from older persons, never declining the dollars when offered.

Any money sent to us for that purpose will be handed to the committee, and also reported in the columns of the *Cynosure.* Below we give the names and amounts received up to September 4th. Now let us all go to work for the monument fund:

Total cash received for the Morgan monument through Sept. 4th, 1880: John Tanner $2 00, Increase Leadbetter, J. S. Hickman ($1.00 each) $2 00, Mr. and Mrs. A. Rowley 50c, D. Yant 50c, Rev. Wm. H. Randall 33c, Mrs. H. D. Chapman 30c, Wm. Hall, J. B. Stinespring (25c each) 50c, Mrs. H. L. Hart 12c, J. Weaver 10c, J. Garside, S. B. Allen, Mr. and Mrs. Shaw, 6c each, S. E. Perry, C. M. Cole, H. M. Cole, A. C. Young, L. H. Hull, 5c each, M. E. Cook 4c, Mrs. C. H. Richardson, W. R. Laird. M. W. Angier, J. Smith, 3c each. Dr. and Mrs. Marsh, 6c each. Total $7.00.

Another report will be made next week.

—The Knights of Pythias have a "Supreme Lodge of the World." That must be near where Satan's seat is.

—The steamship "Nevada," on which Prof. C. A. Blanchard sailed from New York, reached Glasgow on Monday, Aug. 30th.

—During the past year there has bsen a loss to the ranks of the Knights of Pythias in six States: Pennsylvania, Maryland, Massachusetts, Rhode Island, Georgia, Nevada, and the Canadian province of Ontario. This loss is 2,699 members, the other twenty-six jurisdictions of the order have gained 5,642, or a net gain, according to their statement, of 2,943. A proportionate loss in four or five other States would have reduced the gain to zero. The whole number of members January 1, 1880, 87,715. These Knights have also a military character and hold competitive drills in imitation of the "chivalrous order" of Masonry. But it is not more clear what their war-like parade is all about, than it is with the crowd who were so busy about the Chicago saloons two weeks ago.

—A friend writes: We have wondered why it is that the vials of Masonic wrath are all being poured upon the head of poor "Sir Knight Gassette." Has he made an attack upon the Christian religion? Or has he laid violent hands upon some poor widow, or helpless orphan, that almost every Knight's sword is drawn against him? Or, was he the author of that very unpopular order forbidding Sir Knights going into the saloons to drink with their Masonic toggery on, thus compelling Sir Knights to change their clothes fifteen or twenty times a day, or as often as they get dry? We think after the whisky men had taken such pains, and been at such expense to decorate their shops, and giving the Sir Knights such a hearty welcome, the order should have been revoked, and its author invited to take a back seat.

—The true philosophy of the Gospel system is this, to feel that much depends upon ourselves; but, at the same time, entertaining the loftier conviction that *all* depends upon God.

The Convention and Institute.

GEN. PHELPS' LETTER.

BRATTLEBORO, Vt., Aug. 30, 1880.

To the Convention of Seceding Masons:

GENTLEMEN.—I regard the object that has brought you together as the most important one that could now occupy the attention of the American people. You are assembled for the purpose of a public renunciation of allegiance to a foreign power, and of resuming the freedom and independence which are your birthright. You have discovered that the Masonic lodge into which you, together with thousands of others, have been beguiled under false pretenses, is dangerous to American liberties; and you are resolved to be no longer subject to its control.

This truly noble resolution is worthy of eternal commemoration in the annals of American history,—for the renunciation of error is as necessary to the preservation of our form of government as the assertion of truth.

You have found that the Republican party have committed the great error of resorting to the unworthy arts of Freemasonry for favor and support, when the native patriotism of the people was sufficient for every emergency. This was a fatal misstep, fraught with the most serious complications, and may lead to another civil strife.

The condition of the former slave is, in many cases, worse than it was before the war, for by his murder now, through the agency of the Ku-klux lodge, his former master and present employer suffers no loss, while through intimidation his condition is as servile as ever.

Under the blind counsels of the the Masonic lodge the Republicans have never administered the government: they have administered only their party; and they claim that it is necessary for the salvation of the country that the party shall be continued in power. They make their own defective work the basis of a claim for the renewed confidence and trust of the people.

It was through the inspirations of the lodge that the party leaders delayed the war and engaged in the wicked business of speculating on popular enthusiasm as a means of acquiring wealth and power. They artfully held up the idea that things were going too fast, and that the American people had to be educated up to a war for which they had been half a century preparing, and against which the Democratic party and the great Webster had tried conciliation in vain.

By this means an enormous debt has been accumulated which goes to the benefit of the few at the expense of the many, and is therefore of an aristocratic tendency.

The Masonic lodge itself, by whose oracles Republican leaders are controlled, is one of the most aristocratic elements of the English constitution, and cannot, in any respect, be made a legitimate institution of the United States.

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The Republican party has chartered the "Masonic Hall Association of the District of Columbia," which virtually sanctions the Masonic lodge of the whole country, and thus effects a religious establishment in violation of the constitution.

With the boast of equality before the law, the Republican party have turned aside from inflicting the penalty of law upon male criminals, and have hung a woman for a lesser offense; and not even have their own dollars been equal.

Through the Credit Mobilier swindle, Republican leaders have speculated upon the public property confided to their trust, and, grown reckless with freedom from accountability, they proceeded to vote themselves back pay at the very time when the community was on the verge of wide-spread bankruptcy from their misgovernment, which has amounted to a thousand millions of dollars.

While the people have been engaged in saving their endangered liberties, the cool, calculating members of the lodge have slipped into office, until our government has become Masonic, rather than Republican.

Secret politics are totally incompatible with the character of republics. The two actual political parties into which the country is divided are the Ku klux lodge of the solid South and the Masonic lodge proper of the North. The Republican and Democratic parties are but names. Their issues are dead. They have forfeited all just claims to the respect of the people. The Republican leaders keep before our eyes the illustrious name of Lincoln, the pompous pretensions of grand armies, and the impressive displays of soldiers' monuments and Decoration days, but, behind all these, they are steadily at work as Freemasons, seeking a continuation of plunder, profit and power.

You, gentlemen, who have broken away from the servile trammels of a secret party, need not be told that the American people ought to reject a Masonic candidate for the presidency, as an insult offered to their religion and their government, which should be repelled by adverse votes whenever and by whatever party offered. Freemasonry, you well know, is not a mere unimportant element of evil, personal or political, in our social system at the present day. Under the misdirected counsels of the Republican party, it has become the controlling power of the country, and its sway is as unequal, unjust and iniquitous as its principles are tricky and false. No Christian society can practice the teachings of the Masonic lodge without becoming paganized.

Please permit me, therefore, as a fellow-worker for many years in the cause of Anti-masonry, to congratulate you on the step which you have taken in renouncing allegiance to the Masonic lodge, and to hope that your example may be followed by every American citizen upon whom the lodge has fastened its baneful domination. Every devoted patriot may augur from your movement a brighter and more hopeful career for the Republic in the future.

I am, very respectfully, your old servant, J. W. PHELPS.

THE ROLL OF MEMBERS.

The following is a copy of the report of the enrolling committee, with a few additional names that escaped them, with the order and degree of seceders:

ILLINOIS.

John H. Ripley, Chicago.
Wm. Brown, " Odd fellow.
Wm. A. Shaw, " 3 deg. Mason.
E. Ronayne, " Royal Arch Mason, Odd-fellow and Orangeman.
Mrs. E. Ronayne, Chicago.
E. S. Cook, "
E. A. Cook, "
Mrs. E. A. Cook, "
J. Marsh, "
F. G. Houck, " Knight Templar.
J. P. Stoddard, "
Archibald Wait, "
C. R. Hagerty, "
Mrs. C. R. Hagerty, "
Mrs. E. S. Egan, "
Geo. W. Waterbury, "
Mrs. P. Bliss, "
Rev. M. V. Clute, "
Rufus Stratton, "
Mrs. D. P. Baker, "
Mrs. Collins, "
Mrs. M. A. Wells, "
H. M. Hugunin, " Odd-fellow.
N. R. Corning, Lanark, Granger.
Hugh Nash, Monmouth.
Pres't S. B. Allen, Westfield.
Orin Sholes, Morrison.
Mrs. O. Sholes, "
H. J. Birt, " Odd-fellow
F. Lorenzen, Arlington Heights.
J. F. Browne, Lena.
H. Charles, Quincy.
Isaac Preston, Lockport.
B. Williams, Warren.
H. H. Hinman, Wheaton.
Mrs. H. H. Hinman "
O. F. Lumry, "
Mrs. O. F. Lumry, "
E. B. Thompson, "
E. D. Bailey, "
H. A. Fischer, "
I. A. Hart, " 6 deg. Mason.
H. L. Kellogg, "
Mrs. H. L. Kellogg, "
Mrs. M. A. Blanchard "
Charles R. Hunt, "
W. B. Stoddard, "
James Powers, St. Charles.
Dan'l Boardman, "
R. H. Kelley, " Master Mason.
Daniel Ferson, St. Charles.
O. Breed, Avery.
Elder A. D. Freeman, Downer's Grove.
Elder W. A. Chandler, Van Orin.
Elder P. Hurless, Polo.
Elder O. M. Van Swearingen, Odd-fellow.
Elder W. I. Phillips, Lindenwood, Good Templar.
L. H. Cooley, Adaline.
J. M. Frink, Marengo.
J. F. Padelford, Elgin.

MICHIGAN.

T. J. Kommers, Hope College, Holland.
R. Joldersma, " " "
Hein F. Roller, Holland.
James Clapper, "
Jacob Flieman, "
Mrs. J. Flieman, "
Thos. Lowe, " Master Mason.
V. M. Thompson, Ventura, " "
Geo. W. Clarke, Detroit.
C. C. Foote, "
R. Faurot, St. Louis.
Chas. Dutt, " Master Mason.
M. Liscomb, Flint.
C. Quick, Weston.
Edward Mathews, Spring Arbor, Forester.
S. S. Palmer, Coral, Master Mason.

IOWA.

Geo. Heaton, Glasgow, Master Mason.
Mrs. G. Heaton, Glasgow.
S. M. Good, Des Moines, Sublime Prince, 32 deg. Mason.
Elder J. H. Austin, Denmark.
Elder G. P. Raitt, Patterson.
S. E. Starry, Clarence, Master Mason.
Elder D. P. Rathbun, Clarence, Master Mason.
James Furguson, Clarence, Master Mason.

INDIANA.

S. L. Cook, Albion.
—— Cook, "
Alfred Rogers, Union Mills, E. A. Mason.
E. L. Dilley, Spencerville.
E. St. Clair, Evansville, Master Mason and Odd-fellow.

WISCONSIN.

Elder Enos Collins, Plover, Master Mason.
Elder I. Bancroft, Monroe.
Elder J. L. Barlow, Menominee.
Elder J. P. Richards, Belmont.
Thos. Gunn, Geneva Lake.
N. Van Alstine, Sharon.
J. W. Gibson, Trempeleau.

MISSOURI.

Elder Rufus Smith, Maryville.
—— Smith, "
Elder C. Powers, Webb City, Good Templar.
M. N. Butler, Avalon.

OHIO.

Warren Taylor, Milnersville.
B. F. Shipley, Monroeville, Royal Arch Mason.

MINNESOTA.

Prof. E. G. Paine, Wasioja.

NEW YORK.

A. F. Plummer, Kenyonville, Master Mason.

Financial Report.

CONTRIBUTIONS.

ILLINOIS.—A Friend at St. Charles, 80c.; at Wheaton, 25c.

J. P. Bartlett, David West, E. A. Carpenter, A. Countryman, W. I. Phillips, F. G. Houck, A Friend at Fox Lake, $1.00 each.

O. Sholes, A Friend in Chicago, $2.00 each.

N. R. Corning, $3.50; Friends in Jo Daviess county by B. Williams, $3.75; Mrs. S. B. Allen, $3.00.

Cash from Chicago, Anson Lake, J. B. Blank, H. L. Kellogg, J. M. Hitchcock, A. G. Laird, $5.00 each.

O. Breed, $10.00; Peter Howe, $25.00; Philo Carpenter $30.00; collected by J. F. Browne, State lecturer, $20.65.

INDIANA.—T. B. McCormick, $1.00; A. Rogers, $2.00

IOWA.—S. A. Hillery, $1.50; A. J. Loudenback, $2.00 Geo. Brokaw and Dr. McClelland, $3.50 each; H. N. Woodford, $4.00; A. C. Moffatt, $5.00.

KANSAS.—H. S. Limbocker, $5.00.

MASSACHUSETTS.—H. T. Cheever, $1.00.

MICHIGAN.—R. Faurot, $1.50; C. J. Dutt, $3.50. M. B. Perkins, $3.00; S. P. Poole and J. H. Wilcox, $4.00 each; Marcus Wilcox, W. M. Boden, T. Kingsnorth, and J. Phillips, $5.0 each.

MINNESOTA.—Mrs. B. N. Cravath, $1.24.

MISSOURI.—R. Smith, $5.00.

NEW HAMPSHIRE.—L. D. Bryant, $1,00.

NEW YORK.—J. Weaver, $3.00; Mrs. M. Nichols, $5.00.

OHIO.—A friend, per J. M., Oberlin, R. S. Bell, $1 00 each; D. Yant, $1.50; R. G. Hathway, J. W. Logue, $2.00 each; J. M. Scott, Jas. Auten, C. O. Beatty, $5.00 each; Jas. McClellaed, $6.00; Mrs. Mary Gould, $7.

WISCONSIN.—S. E. Orvis, $1.00.

Others—B. Light and — Nash, $1.00 each.

Sale of cots, $4.10. Total receipts, $343.69

EXPENSES.

Railroad fares	$327 80
Street car fares	1 00
Cleaning Hall	2 00
Postage	5 00
Meals	74 45
Lodgings	34 25
Advertising in daily papers	7 30
Printing, distributing bills, etc	46 20
Rent of Farwell Hall	60 00
Cots	12 00
Total	$458 00
Deficit	$214 31

For the committeee,
J. P. STODDARD, Chairman.

Home Circle.

The Great Question.

"How are the dead raised up, and with what body do they come?"—I. Cor. xv: 35.

The waves they are wildly heaving,
And bearing me out from the shore,
And I know of the things I am leaving,
But not of the things before.
O Lord of love, whom the shape of a dove
Came down and hovered o'er,
Descend to-night with heavenly light,
And show me the farther shore.

There is midnight darkness o'er me,
And 'tis light, more light, I crave;
The billows behind and before me
Are gaping, each with a grave;
Descend to-night, O Lord of might,
Who died our souls to save;
Descend to-night, my Lord, my Light,
And walk with me on the wave!

My heart is heavy to breaking
Because of the mourners' sighs,
For they cannot see the awak'ning,
Nor the body with which we arise.
Thou who for sake of men didst break
The awful seal of the tomb,
Show them the way into life, I pray,
And the body with which we come.

Comfort their pain and pining
For the nearly wasted sands,
With the many mansions shining
In the house not made with hands;
And help them by faith to see through death
To that brighter and better shore,
Where they never shall weep who are fallen asleep,
And never be sick any more.

—Alice Cary.

The Chronometer of God.

Captain Rounceville's vessel was lost in mid-Atlantic, and likewise his wife and his two little children. Captain Rounceville and seven seamen escaped with life, but with little else. A small, rudely constructed raft was to be their home for eight days. They had neither provisions nor water. They had scarcely any clothing; no one had a coat but the captain. This coat was changing hands all the time, for the weather was very cold. Whenever a man became exhausted with the cold, they put the coat on him and laid him down between two shipmates until the garment and their bodies had warmed life into him again.

Among the sailors was a Portugese who knew no English. He seemed to have no thought of his own calamity, but was concerned only about the captain's bitter loss of wife and children. By day he would look his dumb compassion in the captain's face; and by night, in the darkness of the driving spray and rain, he would seek out the captain and try to comfort him with caressing pats on the shoulder. One day when hunger and thirst were making their sure inroads upon the man's strength and spirits, a floating barrel was seen at a distance. It seemed a great find, for doubtless it contained food of some sort. A brave fellow swam to it, and after long and exhausting effort got it to the raft. It was eagerly opened. It was a barrel of magnesia!

On the fifth day an onion was spied. A sailor swam off and got it. Although perishing with hunger, he brought it in its entirety and put it in the captain's hand. The history of the sea teaches that among starving, shipwrecked men, selfishness is rare, and a wonder-compelling magnanimity the rule. The onion was divided into eight parts, and eaten with deep thanksgivings.

On the eighth day a distant ship was sighted. Attempts were made to hoist an oar with Captain Rounceville's coat on it for a signal. There were many failures, for the men were but skeleton's now, and strengthless. At last success was achieved, but the signal brought no help. The ship faded out of sight, and left despair behind her. By-and-by another ship appeared, and passed so near that the castaways, every eye eloquent with gratitude, made ready to welcome the boat that would be sent to save them. But this ship also drove on, and left these men staring their unutterable surprise and dismay into each other's ashen faces. Late in the day still another ship came out of the distance, but the men noted with a pang that her course was one which would not bring her nearer. Their remnant of life was nearly spent, their lips and tongues were swollen, parched, cracked with eight days' thirst; their bodies starved; and here was their last chance gliding relentlessly from them; they would not be alive when the next sun arose.

For a day or two past the men had lost their voices, but now Capt. Rounceville whispered, "Let us pray." The Portuguese patted him on the shoulder in sign of deep approval. All knelt at the base of the oar that was waving the signal-coat aloft, and bowed their heads, The sea was tossing; the sun rested, a red, rayless disk, on the sea line in the west. When the men presently raised their heads they would have roared a hallelujah if they had had a voice; the ship's sails lay wrinkled and flapping against her masts; she was going about! Here was a rescue at last, and in the very last instant of time that was left for it. No, not rescue yet—only the imminent prospect of it. The red disk sank under the sea and darknsss blotted out the ship. By-and-by came a pleasant sound—oars moving in a boat's rowlocks. Nearer it came, and nearer, within thirty steps, but nothing visible. Then a deep voice, "Hol-*lo?*" The castaways could not answer, their swollen tongues refused voice. The boat skirted around and round the raft, started away—the agony of it!—returned, rested the oars, close at hand, listening, no doubt,

The deep voice again, "Hol-*lo?* Where are you shipmates?" Capt. Rounceville whispered to his men, saying, "Whisper your best, boys! now—all at once!" So they sent out an eight-fold whisper in hoarse concert, "Here!" There was life in it if it succeeded; death, if it failed. After that supreme moment, Capt. Rounceville was conscious of nothing until he came to himself on board the saving ship.

There was a little moment of time in which that raft could be visible from the ship, and only one. If that one little fleeting moment had passed unfruitful, those men's doom was sealed. As close as that does God shave events foreordained from the beginning of the world. When the sun reached the water's edge that day, the captain of the ship was sitting on deck reading his prayer book. The book fell; he stooped to pick it up, and happened to glance at the sun. In that instant that far-off raft appeared for a second against the red disk, its needle-like oar and dimunutive signal cut sharp and black against the bright surface, and in the next instant was thrust away into the dusk again. But that ship, that captain, and that pregnant instant, had had their work appointed for them in the dawn of time, and could not fail of the performance. The chronometer of God never errs.—*Atlantic Monthly.*

How it is Done.

Scene in a library—gentleman busy writing—child enters.

"Father, give me a penny."

"Haven't got any; don't bother me."

"But, father, I want it. Something particular."

"I tell you I haven't got one about me."

"I must have one; you promised me one."

"I did no such thing; I won't give you any more pennies; you spend too many. It's all wrong—I won't give it to you, so go away."

Child begins to whimper, "I think you might give me one; it's really mean."

"No—go away—I won't do it, so there's an end to it."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny, and throws it at the child. "There, take it and don't come back again to-day."

Child smiles, looks shy, goes out conqueror—determined to renew the struggle in the afternoon, with the certainty of like results.

* * * * * *

Scene in the street—two boys playing—mother opens the door, calls to one of them, her own son.

"Joe, come into the house instantly."

Joe pays no attention.

"Joe, do you hear me? If you don't come I'll give you a good beating."

Joe smiles and continues his play; his companion is alarmed for him, and advises him to obey. "You'll catch if you don't go, Joe."

"Oh, no, I won't; she always says so, but never does. I ain't afraid."

Mother goes back into the house greatly put out, and thinking herself a martyr to bad children.

That's the way, parents; show your children by your example that you are weak, undecided, untruthful, and they will learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing will not fail.—*Ex.*

John Quincy Adams.

In a lecture last winter on "Recollections of Great Men," Hon. R. W. Thompson, Secretary of the Navy, gave the following tribute to John Quincy Adams, the reformer President:

He regarded Mr. Adams as one of the greatest men, if not the ablest statesman the United States has ever produced. He said that while Adams appeared to be cold and unsympathetic in his nature, and exhibited no warmth of feeling in his intercourse with others, his passions were really violent, and at times seemingly beyond his control. They slept within him like the smouldering lava within the depths of a volcano, and when they burst forth they were terrific in their effect. Jackson and Clay had the same kind of courage; they were formed in the same mould. Each felt that he was born to command, as in fact they were. Neither of them, when aroused, calculated the consequences, or took any heed of danger. Mr. Thompson stated that he served with Mr. Adam's in the House of Representatives during the Twenty-seventh and Twenty-ninth Congresses, and until Mr. Adam's death. He was looking at him when he fell at his desk. He died like the medieval knight with all his armor on, and at his post of duty. He was ready at the last moment to break a lance with an adversary, come from whatever quarter he might.

Secretary Thompson said he witnessed one of the most remarkable events of Mr. Adam's life, and that was his trial in the House of Representatives for introducing a petition from some of the citizens of Massachusetts to dissolve the Union. Very few events had impressed him as did that. Congress sought to censure him by resolution for what Mr. Adams conceived to be, and, the speaker said, what in point of fact was, the plain performance of his duty. This petition was introduced by him January 4, 1842, and it was accompanied by a motion that the committee be instructed to report against the prayer of the petitioners. He determined to maintain inviolate the constitutional right of petition. He had but a few days before exhibited his earnestness and his honesty by presenting a petition from Georgia, asking for his own removal from the Chairmanship of the Committee on Foreign Relations because, as the petition recited, he was a monomaniac on the subject of Slavery.—*Christian Advocate.*

The very threatenings of the Gospel, carry a design of mercy in them; damnation is threatened that it may be prevented.

Childrens' Corner.

Little Things.

The evening breeze that softly sighs
Through high-born lady's bow'r,
Or gently waves the flag that floats
From her ancestral tow'r,
Is not less cool that, e'er it came
Those turrets gray to seek,
It paused a moment to refresh
The weary wand'rer's cheek.

The sunlight, that at early morn
Upon the ocean gleams,
And flashes tints of gold and blue
With all its glittering beams
Is not less bright because it paused
Within a flowery nook
To scatter rippling golden rays
Upon the pebbled brook.

The rain may cheer the giant oak
Though every massive bough,
Yet find a drop with which to lave
The humble violet's brow.
The river wide may proudly bear
Full many a vessel bold,
And yet may nourish on its banks
The tiny marigold.

And men may do the greatest deeds
Through all the world so wide,
Yet ne'er forget a trifling act
Of kindness at their side,
That heart has less of tenderness,
And less of comfort brings,
Which in the daily walk of life
Forgets the little things.

—Sel.

Going to See an Emperor.

Once upon a time some people came from from a far country to see a great city, and while they were there they thought they would like to see the Emperor who ruled over all that land. How to get at him they couldn't imagine. So they set their wits to work to study up a plan. They had not thought of any that would work, when one day a gentleman who was stopping at the same hotel, came and spoke to them and asked them if they would not like to visit the Emperor.

"Why, that is the very thing we were talking about," said they, "but how to get an invitation, that is the question."

"No trouble about that," said the gentleman, "I am one of the Emperor's servants, whom he sends out as a messenger wherever he wants me to go, and he has told me to bid you come to his palace to-day. He knows of your presence here, although you do not know him, and he is pleased to send you this message, sealed with his own seal."

At first the party could scarcely believe their ears, so wonderful did it seem that their names should be known to so great a personage; but there was no doubt about it, here was the message, and the man who bore it waited for an answer. They did not insult the Emperor or his servant by asking for a second invitation, but sent back word that they would come at once, for so the letter read.

"His Majesty is very particular about how his guests are dressed," said the officer, "and how they behave themselves when they appear before him. He knows you are travelers, and have no court costume with you, so he has taken the liberty of sending a complete outfit to each of you, robes of state, without which you would not be admitted to his presence. And for fear your garments will become spotted on the way, he has sent his own conveyance for you, so you have only to throw aside the clothing you now have on, and which—begging your pardon—is hardly fit for you to wear here in this inn, much less in a royal court."

You may be sure the people who were invited, old and young, were not slow in following this gentleman's directions. In less than half an hour the coach with its four grey horses drew up at the front entrance of the palace. Powdered servants sprang down to open the carriage door and to show them into the waiting room. Then, withdrawing himself, the head master of the rod presently returned and gave each of them, old and young, a copy of a little book of instructions about court etiquette, that is, what they were to do and how they were to act. "These will tell you all you need to know," said he.

There were twelve people who had come to the palace, and each of them had a book. It was written very simply, so that the two girls and one boy could understand it, although the little fellow was only in the second reader. For the next twenty minutes they thought of nothing else, for the ways of the court were very different from those they were used to at home, and how dreadful it would be if they should make some great mistake just as they were being introduced to the great Emperor.

After a while a fine looking man came up to one of them and asked him what he was reading.

"I am reading the good book of the Emperor's instructions," said he, "and I hope you will excuse me for not stopping to talk with you, for I am trying to remember all I can, so as to know how to behave when I see him, for fear he will turn me out in disgrace."

"I wonder if you are studying that old-fashioned book. Why, those instructions were out of date long ago. They were good enough in their day, but listen to me and I will tell you in five minutes more than you can learn from that book in a week. It was the best manual the king had when it was written, but you won't find a word about evolution in it, and I would like to know how any one is going to go through the ceremonies without practicing that step; besides half-a-dozen other motions that no one thought of when that book was printed."

By this time quite a knot of our travelers had gathered around this great man, who, when he saw that they were interested in his talk, said a great many more things, some of which had only come into his mind that minute. Some were inclined to believe what he said and throw away them Emperor's guide-book, but one old gentleman who had been studying his almost all the time the stranger had been talking, looked up from his book long enough to ask,

"How do you come to know so much about the Emperor's court, are you one of his gentlemen in waiting?"

"Well, no. The fact is I have never been in there myself, but it stands to reason that that book is not reliable. Why, only the other day a party was reading it out loud, and came to a place where it called me a fool. True, it didn't mention my name, but it described my views so completely that there could be no mistake about who it meant. The fact is, I hate that book." Just then one of the Emperor's soldier's, who was on duty in the room, hearing the racket made by the man, drew near to the crowd, which, when the stranger observed, he raised his voice and commenced to praise the good Emperor, saying that no one in the room respected him so much as he did, although he had never taken the trouble to go in and see him. The soldier did not say any thing, for the kind Emperor, who knew the man, although he was not known by him, had given strict orders that he should be let alone so long as he only talked and did not lay hands on his guests. He was willing to leave it to their good sense not to believe what this man might say against the Emperor's own book. If they would not believe that, it would be very evident that they did not care much about seeing the Emperor.

"Come, old man, aren't you going to throw away that nonsense and listen to reason?" said the infidel as the old gentleman went back to his book. And with that he and a number of vile looking fellows who had come in with him commenced to raise a laugh against him.

"By your own talk," was the reply, "you have never seen his imperial highness, and you are not authorized to speak for him; what have you got to give us in place of the guide book he has so kindly sent us? For my part, I would rather read one sentence from it than to listen to your talk for an hour. He probably knows best the manners of his own court. I am only surprised that he should be so kind and thoughtful as to give us this plain book of rules with so many illustrations in it, showing the right way and the wrong way of doing everything. So if you please, Mr. Critic, for that I perceive is your name, you may take your wares to another market. And as for your respect for his majesty, if you love him, why don't you keep his commandments?"

With that the whole twelve of our travelers turned their backs on their would-be guide, and went on their own study. If one came to something which he did not fully understand he would ask another, and sometimes they would lay down their books and practice the steps and motions which were given there, so as to be sure they read them rightly. And when the great doors were thrown open and the chamberlain called the names of the favored ones they stepped joyfully forward, and as the doors closed behind them those who remained thought they heard strains of beautiful music, and a delightful perfume like incense came floating back. But Mr. Critic and his gang did not seem to pay any attention to this, but kept looking out of the window in hopes of seeing some new guests drive up.

That is all of the al egory, Winnie, what do you think it means?

"I don't know, papa; you tell."

"I think it means the Bible," says Eddie.

Yes, I have been talking about God's book which he has given us, and which some foolish and wicked people say is not true.

"I would just like to see what kind of a Bible they would write," says Eddie.

When they say that the Bible is out of date, you just ask them to bring on a better one. Tell them that one word from God settles more than all their guesses, and you mean to stick to the old Book.

But the baby is asleep, and somebody else is getting tired, I am afraid.—*Evangelical Messenger.*

—Fifty cents per word will hereafter be the charge for ocean cable telegrams between New York and England and France.

—The total number of deaths thus far resulting from the recent railway disaster near Atlantic City, N. J., is 26.

"*The Lord Seeth us Not.*"

It is no new thing for men to live without God, it was so in the days of Ezekiel the prophet. They filled the land with violence and said, "The Lord seeth us not, the Lord hath forsaken the earth." The Lord said, "I will recompense their way upon their head, mine eye shall not spare, neither will I have pity." His eye penetrates every place however dark; no secret door, or hole in the wall, is hid from his glance. "I am the Lord: I will speak, and the word that I shall speak shall come to pass."

Let the young take warning who are just entering the path of ruin, breaking away from home influence and listening to the deceiver, being ignorant of his devices.

Perhaps some one is secretly planning mischief, saying at heart, "The Lord seeth us not." "Be not deceived, God is not mocked." He knoweth the resort of the wicked, and all their secret thoughts; consent not to sin against God whatever inducement is offered. To every sinner God is saying, "Ye shall know that I am the Lord." Give up the controversy now and yield before it is too late.—*The Christian.*

—A cablegram brings intelligence that the German Government has expelled the Mormon missionaries from the empire.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. In La Salle county, Ill., Rev. C. C. Foote. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$258 52
Eli Tapley	152 74
C. C. Foote	25 00

Religious Intelligence.

From Bro. Tapley.

Columbus, Miss., Aug. 28, 1880.

Dear Bro K.—I have been much afflicted since last report, July 11th, but can report three sermons, attendance at one protracted meeting, Sabbath schools and prayer meetings; 82 reform tracts and 323 religious papers distributed, and conversations and arguments without number upon the subject of secret orders. Almost every one with whom I converse has something to say about the anti-secret movement.

Friends, let us work on in faith.

E. Tapley.

United Presbyterian.

—The new edifice built by the Second church, Monmouth, Ill., is to be dedicated on the 12th inst. The former pastors of the church, Drs. Wallace, Ure and Young, are expected to assist the pastor, Mr. Campton.

—Rev. W. P. McNary of Bloomington, Ind., has lately celebrated the tenth anniversary of his pastorate. His church numbers 325 members, and 287 have been received during the ten years.

—The delegates from the the United Presbyterian church to the Pan-Presbyterian council to be held in Philadelphia, as appointed by the General Assembly of 1879, are as follows: Prest. E T. Jeffers, Prest. J. B. McMichael, Prest. David Paul, Prof. Wm. Bruce, Prof. D. R. Kerr, Revs. J. B. Dales, D. A. Wallace, James Brown, John Comin. Elders —Gen. D. W. Houston, Hon. James Dawson. Prof. E. F. Ried, S. B. Clark, Thomas McCance, James McCardless, W. K. Carson.

Wesleyan.

—Rev. George Richey, of Pataskala, State lecturer for Ohio, presided at the Central Ohio Conference at Deersville, O., Aug. 18th. Among the members were R. B. Gardner, an aged seceded Mason, Father A. D. Carter and Bro. J. H. Teter, all earnest in the ways of Christian reform.

—Prof. E G. Payne, of Wasioja Seminary, also attended this conference, with the Miami and Indiana, during the two weeks following, Last Sabbath he spent at Wheaton, and on Monday he returned to Minnesota.

—The Illinois Conference holds a camp meeting at Flora Church, near Cherry Valley, Boone county, this week. The annual conference meeting occurs next week at Nora, Jo Daviess county.

—Bro. E. W. Bruce, of Williamstown, Mich., expects to dedicate a new church on his charge on the 27th inst.

—Bro. A. F. Dempsey, pastor of the Weybridge church, Vermont, called last week on his way to far Dakota. He expects to return in a few weeks. He also visited Wheaton to make arrangements for two sons at the College.

Free Methodist.

—Bro. D. P. Baker, editor of the *Free Methodist*, is visiting the fall conferences of his church. He will be occupied in this work till the middle of October, and will visit every State from New York to Illinois.

—Prof. J. E. Coleman is at Evansville, Wis., where he is expecting to open a denominational school this month.

—A converted Catholic priest, who has been preaching in Mexico, gave a very interesting experience at the Ridgeville, O, camp meeting. He was converted in a monastery, and has been preaching the Gospel with much success.

United Brethren in Christ.

—The *Missionary Visitor* for September contains portraits of Father Kemp of Dayton, O., and Rev. W. C. Smith of Westfield, Ill., both well known for their labors and sacrifices for the church and its literary and theological institutions.

—Rev. S. L. Livingston reports to *Telescope* from the camp meeting at Union City, Ind., that one of the speakers, who preached on "Thy will be done," said he felt bold to denounce or renounce Masonry. He spoke of the time when he was a nominal church member, and would pray for God to guide him, and then would go right on in his own selfish way; and in that way he took the degrees and became a Master Mason. But when he gave up all to Christ (and right there he got the conversion and sanctification mixed in my mind, just what I wanted him to do,) he had no longer "any relish for sawdust and shavings," he was then of "royal birth, a king and priest, ten million miles above a Master Mason," and what now did he care for such things. And a part of his auditors were ready to say, Amen; and I wanted to shake hands with him, for it was so much in the line of purity, this separation.

Presbyterian.

—The Presbyterian church, according to a statistial report just made by Dr. Hatfield, has 38 synonds, 177 presbyteries, a decrease of 2; 600 candidates for the ministry, a decrease of 14; 294 licentiates, a decrease of 12; 5 044 of ministers, an increase of 107; 5 489 churches, an increase of 74; 578,671 communicants, an increase of 4,185. The total of collections for the year was $8,361,028, showing an increase of over $101,000. Of these collections, $340 000 was for home missions, $420,000 for foreign missions, $109,000 for education, $48,000 for the freedmen, $21,000 for sustentation, and $151,815 for church erection. Upwards of 29,000 persons were added on examination, and 20,628 by certificate. One hundred and sixty churches were organized, and 36 dissolved.

—The arrangements are now completed for a General Presbyterian Council which meets in Philadelphia. The preparatory reception will take place on the 22d of September, and the regular sessions of the Council will begin on the following day. The opening sermon was to have been preached by the Rev. William Adams, D.D., who died last week. The subjects set down for consideration during the sittings include Inspiration, Authenticity, and Interpretation of Scriptures, Future Retribution; Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.

General

—"The Salvation Army," which reached New York from England several months ago, has lately arrived in Chicago. The detachment which has arrived here is in command of Commissioner Railton, who has been in command of the army ever since it reached this country. The members wear a blue uniform, with a red "S" on each shoulder and a red badge with words "Salvation Army" on the hat. The common soldiers and the officers are indifferently men and women. The army gives the following statement regarding the way it works:

1. By holding meetings out of doors, and marching singing through the streets, in harmony with the law and order of free states.

2. By visiting saloons, stores, prisons, private houses, and speaking to and praying with all who can be got at.

3. By holding meetings in low music halls, saloons, or other common resorts of those who prefer pleasure to God, and by turning factories and other strange buildings into meeting rooms, so securing hearers who would not enter ordinary places of worship.

4. By using the most popular song tunes and the language of every-day life to convey God's thoughts to every one in novel and striking forms.

—A missionary writing from Allahabad, India, says a larger number of pilgrims than usual visited the Ganges this year. The hard journey, insufficient food, and great exposure brought on cholera, and large numbers of them fell by the way.

—Forty-five years ago there was scarcely a French Protestant to be found in Canada; to-day there are thousands. The Romanists are beginning to inquire why they cannot prosper as Protestants do, and why their children are ignorant, while the latter obtain the rudiments of a good education. Dissatisfaction with the church of Rome is everywhere manifesting itself.

News of the Week.

—The Industrial Expositions of Chicago and Cincinnati open on the 6th to hold six week. Many new attractions are advertised.

—President Hayes and party stopped in this city for breakfast Friday morning, on their way to California.

—The coinage at the mint and branches during the month of August is officially reported as nearly seven millions. Of this amount over two and a quarter millions was in standard silver dollars.

—A fatal case of yellow fever at New York is reported in the dispatches this morning. The patient arrived a few days since from Martinique. Two persons, who were taken off the steamboat Raven at quarantine at Memphis, are also reported to have developed unmistakable symptons of yellow fever.

—The steamship Herder brought $1,765,600 in foreign gold coin from Europe Sept. 1st. The steamship Canada, from Havre, brought 2,610,000 francs in gold coin.

—The steamer Vera Cruz, which sailed from New York the 25th ult. for Havana and Vera Cruz, was wrecked in the recent terrific gale off Florida, and all on board, including twenty-nine passengers and the captain and fifty sailors, were lost. Most of the passengers were residents either of Havana or Vera Cruz. The gale or cyclone during which the ship went down was terrific. It is described by an officer of a vessel which happily weathered it as "a tremendous cyclone." Portions of the cargo, including the mail bags of the missing ship were washed on the Florida shore, and some of the bodies have also been washed thereon.

—A ministerial crisis is imminent in France, in consequence of the agreement entered into, or supposed to be entered into, by Premier de Freycinet, with the representatives of the Roman Catholic religious congregations. Gambetta's paper and other organs of the extreme radical section are loud in their condemnation of the agreement, while the conservative and the moderate Republican journals as strongly indorse it.

—It is considered in diplomatic circles that the united action of the powers in favor of Montenegro can not be long delayed. Two Italian men-of-war have arrived at Ragusa. All merchant vessels have left Dulcigno.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—A Phelps and Pomeroy club was organized at Kendaia, N. Y., on the evening of August 18th. Ten voters were present, who pledged themselves to vote the ticket of the American party. A committee was appointed to prepare and present an address to the voters of Seneca county, and to present the same to the county papers for publication. It will meet once every two weeks. Mr. Baldrige writes: "We hope to increase our club to thirty or more. Let the good work go on. Let us hear from others. We want, and must have, five hundred thousand votes, and can have if we work."

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Our Candidate.

HIS VIEWS ON LEADING POLITICAL QUESTIONS.

A correspondent of the Boston *Journal* lately interviewed Gen. J. W. Phelps at his home in Brattleboro. The following is his report, without correction of the few natural mistakes of a reported conversation:

Gen. Phelps was sitting at a desk, surrounded by books and papers. He arose and welcomed his visitor. The gray hair, which surrounded a large head, sharp eye and pleasing features, together with his tall, erect form, was all noticed, and after a cordial welcome the impression made was the most pleasing.

Gen. Phelps, I am from the Boston *Journal*, and, as you are a candidate for the Presidency, will you give its readers your views of some of the most important questions of the day?

A silence for some minutes followed.

Why, my dear friend, he said, I don't like to appear in public print, yet, if my views are worth anything, you are welcome to them.

Will you tell me something about your ticket?

Certainly. On the 17th of June was in a convention at Chicago, adopted "The American Anti-Secret Society Ticket," with the names of myself for President, and Senator S. C. Pomeroy, of Kansas, for Vice-president. Our platform is, that we, as an American party, regard the old issues between Republicans and Democrats as dead, and that secret societies oppress the people of the North and South.

What causes your hatred for such societies?

When Wm. Morgan was taken at Batavia, N. Y., under arrest and confined in Fort Niagara, then taken out at night and put in shroud loaded with stone and deliberately drowned in the Niagara river for publishing the secrets of Masonry, in 1826, this society received an impetus which nothing can check.

What have secret societies to do with our Government?

Masonry is an English institution, got up by the aristocracy, in 1717 for their support. It was introduced into Boston in 1733, by English noblemen, as a means of resisting French and Spanish Jesuists and our republican institutions. It grew, and was used by some of our officers to aid conspiracy in the Revolution. Warren and Washington were Masons, although the Father of our Country was never a Master Mason, nor ever entered a lodge more than twice in the last thirty years of his life. The election of Jackson was due to Masonry, as he was a Royal Arch Mason. Morgan was probably murdered for fear that his exposure of Masonic secrets would bring odium on the order and lose his election to the Democracy, of which he was a general favorite. A monument is to be erected by three-cent subscriptions from the members of our order, to perpetuate Morgan's deeds. The free States saw the growth of Masonry, so William Wirt of Maryland, in 1832, was selected for Presidential candidate. He received many votes, Vermont casting her seven electoral votes for him. Anti-masonry was abandoned for the conflict between Whigs and Democrats in 1840, but the action of Vermont determined the politics of that State to be Whig and Republican—otherwise they would be like New Hampshire, slavo-Democratic, to which all Jeffersonian democracy tended. New Hampshire has been rewarded for her devotion to the slave power by the Presidency. Vermont has the same claim as the Pole Star State of Republican principles, but her candidate was abandoned at Chicago with but little respect to themselves or the State. The South, seeing the value of Masonry for their favorite institution, clung to it. Finally the members at the South took the name of the "Knights of the Golden Circle," the circle being around the Gulf of Mexico, and the empire they proposed to establish extended from the Potomac to the Isthmus of Darien, and as far northward as possible. These knights after the war took the name of Ku-klux. The Know-Nothing party of the North is another branch of Masonry.

When was your party organized?

About a hundred men met in Pittsburg in 1868 and organized our society chiefly with the view of expelling Masonry from the church. It was called the "National Christian Association Opposed to Secret Societies." We have a paper printed in Chicago, called the *Christian Cynosure*. Our society now numbers thousands of members.

But, General, the Masons are to have fine parade of Knights Templars at Chicago soon.

Yes, and our society holds a convention immediately following this great display of Sir Knights!

But why do you oppose Masonry alone?

We oppose all secret societies, but Masonry holds the power now, so we make our fight with it. This is changing, as the Odd-fellows are gaining in numbers and influence.

What is your idea of the result of the Presidential battle.

I think the Greenback party will hold the balance of power, because the two great opposing parties will be so evenly divided. I wish it was our society.

What do you think of that party?

There is only one currency—gold. Anything else as a substitute is only a hollow pretence.

How do you like the Democrats?

Their party has filled Congress with rebel generals, and the time is coming, I am afraid, when it will almost a disgrace to have been a Union soldier.

But the policy has been a conciliatory one, General.

Yes, Hayes's policy is a let-alone one. For half a century "conciliation" has been the great mistake. Daniel Webster, as a representative of New England, sacrificed all his efforts for conciliation. Henry Clay's whole political life was for conciliation. All failed. When the slave power leaders appealed to war they should have had war—but the policy of conciliation was still continued, and is still a failure. Male criminals have been let off, while a woman for a less offence was hung. That famous saying of Lincoln should have been from "Malice toward none and charity for all" to "License to all and justice for none."

But the liberation of the slave was a grand result, General.

The freedom of the slave was the work of God and the American people. The negro to-day in many places is worse off than ever before, for now he can be shot down by his Klu-Klux employers and prove no loss pecuniarily to them.

How about the candidates of the Republicans and Democrats?

Hancock is a Mason, so is Garfield. Every political man belongs to a secret order. Why, just think of it! Americans who fought so hard for freedom, subjecting themselves again to the yoke of a master.

Gen. Phelps grew quite animated in talking two hours upon his favorite subject and was very entertaining.

What is your party doing in this Presidential canvass? was now asked.

We are busy at work. Chicago is our great centre from which our power springs. Our headquarters are there and our presses are advocating our views with their metal tongues.

What do you think of the condition of the country now?

Our country is in a more critical condition to-day than it was in 1861. When you see a class of the people who failed to strangle the Union by force of arms now coming to the front again, this time not boldly, but creeping forward like a skirmish line, the battery masked ready for for the deadly fire, I think it is time to stop and think, especially so, when a Union soldier flies the flag of truce.

But, General, they say the war is over?

Yes, so the same ones said it was a failure. I know something about the war. When Farragut lashed to the shrouds was passing between those forts, the deadly rebel metal on all sides of his famous flagship, this same party who are now disguised was proclaiming that slavery was a Divine institution and that it should not fall. When we were at New Orleans and at Vicksburg and the negroes came flocking in thanking the Lord that "Massa Lincoln's soldiers had cum," then I knew that talk was easy and right was mighty.

It is the solid South against the solid North you know, General, now.

Yes, so it was in '61. The slave power with its knights, Ku-Klux, leagues, shot-gun and bayonet against the North and Masonry.

But Masonic brethren do not fight each other, do they?

Christian fought against Christian, why not Mason against Mason? The main, vital question is the same now as it was years ago. The slave power, disguised, turned, presenting many shapes and forms. The South where it flourishes like a deadly viper—cut it asunder and both parts live—is backward, business curtailed, against the commercial prosperity of the North and West. We claim that secret societies foster these evils and increase the burdens of the nation.

Brigadier General J. W. Phelps is 67 years of age. He entered the military service as Lieutenant in 1832 from West Point. Served in the Florida and Creek war, and two years in the Seminole war. Resigned as Captain of Light Artillery in Utah because Mormonism was so distasteful to him. At the outbreak of the Rebellion he led the First Regiment of Vermont Volunteers into the field. He aided in the seizure of the mouth of the James River. As Colonel, took possession of Ship Island. Received with Commodore Porter the surrender of Forts Phillip and Jackson and garrisoned them with volunteers. He entered the Custom House with a sergeant at New Orleans, the first Union soldiers; and was finally stationed at Fort Parapet. Was made Brigadier General in 1861.

Home and Farm.

Sick Headache.

Nine times out of ten the cause is in the fact that the stomach is not able to digest the food last introduced into it, either from its having been unsuitable or excessive in quantity. A diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air sufficient to keep up a gentle perspiration, will often cure it in a short time. One teaspoonful of powdered charcoal in half a glass of water, and drank, sometimes gives relief. And yet the above remedies will not avail in all cases. A sovereign remedy for this disease is not easily found. A correspondent contributes the following:—Sick headache is periodical, and is the signal of distress which the stomach puts to inform us that that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition. When the first symptoms of a headache appear, take a teaspoonful of lemon juice clear fifteen minutes before each meal, and the same dose at bedtime. Follow this up until all symptoms are past, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this because the remedy is too simple, but I have made many cures in this way.—*Dr. Haire.*

Protection against Mosquitoes.

Quassia is used in medicine as a powerful tonic, and the chips are sold by chemists at from a sixpence to a shilling a pound. The tree is indigenous to the West Indies and to South America. A yovng friend of mine, severely bitten by mosquitoes, and unwilling to be seen so disfigured, sent for quassia chips and had boiling water poured upon them. At night, after washing, she dipped her hands in the quassia water and left it to dry on her face. This was a perfect protection, and continued to be so whenever applied. At the approach of winter, when flies and gnats get into houses, and some times times bite venomously, a grandchild of mine, eighteen months old, was thus attacked. I gave the nurse some of my weak solution of quassia to be left to dry on his face, and he was not bitten again. It is innocuous to children, and it may be a protection also against bed insects, which I have not had the opportunity trying.—*Scientific American.*

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"In Secret Have I Said Nothing."—*Jesus Christ.*

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TOPICS

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Topics of the Time.

Mr. Derickson, of the Humane Society in this city, deserves peculiar honor for high moral courage. During last week a great six-days race was in progress here, contested by horses and men. Learning that the quadrupeds were likely to be abused without being able to utter their complaints, Mr. Derickson visited the tent to look after their interests, knowing that the other contestants, though not so highly elecated above their brute companions, could yet speak for themselves. The leading horse was suffering greatly, and its owner was put under arrest. For thus braving the rage of this man and the indignation of the gambling crowd, the agent of the Humane Society deserves an honorable notice.

The State election in Vermont last week, was already forecast, and the Republican victory and majority of some twenty-five thousand causes little surprise. In Maine, where another State contest is decided this week, the scale is doubtful, because of the strong Greenback element. A Vermont correspondent thinks truly that in general the election in his State is under the control of the Masonic lodge, as the average office-holder is its tool. There is some satisfaction, however, in knowing that Governor Fairbanks, now re-elected, is not a Mason, nor favorable to the order, especially since its display at his home in St. Johnsbury at the time of Mr. Ronayne's late visit.

The Mormon Masons are like all the rest in their shameless arrogance. The authorities of Salt Lake City invited President Hayes to be their guest in his trip to the Pacific, but were replied that he should be engaged to the Governor, who, of course, is not a Mormon, as are all the representatives of the city. The latter are in the height of passion, and claim that the whole country has been insulted in their precious selves, by this adventurer from Ohio. The action of the President must be commended in so far as he intended it as a rebuke to the violation of law, civil and divine, on the part of the polygamists. The leaders of the Mormons, however, ignored the supposed effront and greeted the President warmly.

The Montenegrins must have read the old story of "The Farmer and the Lark," for they seem to have profited by the lesson and are beginning to help themselves to the territory allotted by the Berlin Conference, but held by the Albanians in the face of orders from the Porte and decisions of the great powers. The latter, realizing that no further dependence could be placed on the Turkish government, have gathered an international fleet at Ragusa, on the eastern shore of the Adriatic, for the purpose of a demonstration to the south against the Albanians. Dulcigno, a seaport held by the latter, is the center of contention. The brave Montenegrins have no highway to the nations, except as given them on paper by the Berlin conference. They have waited for the movement of the combined fleet, but that is wind-bound by questions of diplomacy and will rendered them little actual assistance unless some stong mind breaks the lines of etiquette. The Montinegrins began a movement in force to take the city themselves last Saturday. There is no doubt of their success, but whether the result of their victory will be a national advantage is another question. Foreign communication may result with them, as with the bold but simple-minded Swiss in the fourteenth century, in debauchery and disaster.

It is a significant fact pointed out by Dr. Dio Lewis that tobacco-using students have but small hope of pre-eminence in study. "Within half a century," he says, "no young man addicted to the use of tobacco has graduated at the head of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead." This is a strong testimony in favor of the institutions that banish this filthy and sinful habit from their halls.

The struggle in the British Parliament which resulted in seating the infidel Bradlaugh, if it could attract so much attention in this country would not fail to arouse the loyal and Christian people of that kingdom tc the danger lurking in the case to the perpetuity of national institutions, for, as in this country, underlying all the statutes of the realm is the fundamental law of God which "no man may put off." This disaster—for it can be no less—may be valuable if it quickens the inquiry for truth, and sets a check forever upon the nomination, or even suggestion, of such men for office. Dr. Bonar, a name familiar wherever Gospel hymns are sung, has written a faithful word of warning on this topic: "If Christianity is to be superceded by partisanship, and religion is not to be represented in the persons of our public men; if creed and life and morality are to be wholly in abeyance, the Northampton electors are not to be blamed for wishing to have their liberalism represented by an atheist. I feel so much on the religious aspect of public men, and deplore so deeply the prevalence of unbelief in various forms, that I make no excuse for writing as I have done. I am not uncharitable toward those who differ from me, but I do not wish to write smooth things at a time when Christian men ought to speak out. The leaven of political scepticism is spreading fast, and liberality is the high name under which it cloaks its poison."

In a work just published in Boston, dedicated to ex-President Grant, entitled "The Fate of Republics," the anonymous author draws this conclusion: "The only thing which can save the United States from the fatality of historic republics is Biblical Christianity among the masses of the people."

THE BROTHERHOOD.

A DRAMA.

BY ALEXANDER THOMSON.

[FIFTH MOVEMENT—Scene first. Place, Harry Long's home; Harry apparently reading a paper and his wife working a pair of slippers; suddenly he dashes down the paper and exclaims:]

Blood! blood! blood!
See how it gushes freely from that heart
Too noble for itself to make one plea
But in behalf of suffering innocence.
Avaunt, black fiends, how dare you say I did it!
It was your tools, your vile Masonic tools,
Your foul co-laborers in the work of hell!
Back, back, I say! Did you not hear my voice
In stern and strong remonstrance lifted up?
Did you not mark my feet press to the door,
And only for my Mary's sake were stayed?
You grin and jibe and mutter, I am bound
By oaths infernal to a hellish crew;
By black insinuations you would daunt
My spirit, guiltless in the sight of God.
Back, fiends infernal! To your dungeons back!

MARY.

Great God of mercy! tell me, what is this?
Wild eyes, disordered speech and brain on fire—
Is he a Mason? has he in the lodge
Beheld a murder, and that awful scene
Hurl'd from its seat his noble intellect?
My Harry, look at me; here is your home
Your own sweet home, with Mary at your side.
See these nice slippers that my hands have wrought;
They're for my husband—here there is no blood,
Nor fear, nor fiend, but Mary and her Harry.
But you are ill. Here, let me take your hand
And lead you to the lounge, where you may rest
While I fly for assistance.

HARRY.

Back! Touch me not! See you the blood—the blood!
Red dripping from my finger ends
While wide-mouthed fiends with black sardonic grin
Declare I shed it! O, believe they lie;
For not one little drop by me was shed,
Nor one soft curl upon his glossy head
By me was riven.

[Rev. Mr. Williams and a Masonic doctor, at the request of the brethren, call to reason with "brother" Long, and warn him against any divulgence. They now knock at the door and are instantly admitted by Mary.]

MARY.

Oh! welcome, sirs, in my most pressing need.
My husband is insane, and wildly speaks
Of some foul murder in a Masons' lodge—
Come quickly, doctor, come and by your skill
Arrest this dreadful avalanche of ill.

[The brethen exchange glances; hold a hurried consultation. The doctor goes on with Mary; while Rev. Williams, under

cover of getting more assistance, hurries to consult the "brethren."]

[SCENE SECOND. In a doctor's office. Present, Dr Forbes, Rev. Mr. Williams, Master of lodge and Bill.]

DR. FORBES.

This case is bad, but it might well be worse.
Young Harry shall have all our skill and care;
A Mason doctor and a Mason nurse
Shall baffle rumor with her thousand tongues,
And make our noble brotherhood secure.

MASTER.

Seems it that hell has buckled armor on
To fight our order in these latter days.

BILL.

Hell would be fool to fight with Masonry.
I am no saint, nor yet a hypocrite,
But when the devil charges on the lodge,
Then I shall think he is so hard to please
That I must be a saint and hell a terror.

REV. MR. WILLIAMS.

Impious man, how can you so malign
Our holy brotherhood! But time flies fast,
Each has a work to do; now to it each.
You, Bill, will find a carriage to convey
Our patient to the mad-house. Master, you
Will to our worthy brethren who control
The great asylum. Doctor, you and I
Shall straight to Long's.
And while you tend the patient I shall pour
The balm of comfort on his lady's heart.

BILL.

Well, parson, you have ta'en the hardest job,
For if she knows you are a "widow's son,"
I faith, you'll glut the market with your balm.

[SCENE THIRD. In Mr. Long's home. Enter Dr. Forbes and Rev. Mr. Williams. Upon hearing the latter, Harry exclaims:]

See! See! The murderer! Sieze upon him, fiends.
Let all the bells of hell ring loud for joy,
That they do welcome to their caves profound
So grand a hypocrite—sieze him, I say!
Did you not hear the smooth-tongued man of peace
Counsel foul murder? Nay, talk not of blood—
Say not my garments with the stains are red.
I stood alone—alone to give him life;
But you, foul buzzard--Take him to his cell,
And with another devil people hell.

MARY.

Sir, by the holy office that you fill,
By Him before whose presence you shall stand,
I charge you tell me, if you comprehend
Those dark allusions to a tragedy.

REV. WILLIAMS.

See you his garments red with new-shed blood?
Then on my spirit likewise you may view
Their crimson witness.

[Enter Master, Bill and brethren, who bear Mr. Long forcibly away. Exit all but Rev. Mr. Williams and Mary.]

REV. WILLIAMS.

Dear lady, let your sorrows be assuaged,
God is a father infinite in love,
And though the weight of his mysterious hand
With heavy pressure crushes out your joy,
Say then, Thy will be done;
And from this night so bright a morn may rise
Your soul up-soaring, like the lark, shall sing
Sweet notes of gladness to your heavenly king.

MARY.

My Harry! Oh, my Harry! thus to see
His noble mind from its imperial seat
Hurl'd headlong, and to feel as I do feel
That some foul deeds of blood, some awful crime,
Wrought in the hidden bosom of the lodge,
Against his judgment and his strong protest,
Has wrought this ruin, O eternal God!
Who hear'st the widow's and orphan's cry,
To whom thy weak ones never come in vain,
Whose sleepless eyes pierce the dark vale of night,
And through the stone walls of the dungeon look
As they were crystal,—O do Thou defeat
These most infamous plots and bring to light
The murderers and their murder. O restore
In thy great mercy and thy love restore
This shattered mind, and build him up a fort
From whose stern front by truth's clear logic driven
'Gainst hidden craft shall fly the bolts of heaven.

THE END.

WEST POINT AND THE MASONIC LODGE.

BY GEN. J. W. PHELPS.

Institutions show the character and bent of a people, as personal habits show the character of a man. The institution of West Point was founded by Washington and men of his day, the founders of the Republic, and was designed as an economical plan for enabling a republican government to dispense with a large standing army; for the bottom principle of such government is that every man rules himself, in subordination to the State, and has no need of a soldier with a bayonet to be set over him to keep him in order.

On the other hand, the Masonic lodge is an institution created by a set of infidel, brandy-drinking aristocrats, and was designed as an especial support of the English aristocracy. As an army is also necessary to an aristocracy, the present immense standing army of England dates its origin at about the same time that the lodge was invented. The very year that the lodge was organized, the year 1717, an act of parliament increased the military force of the kingdom to thirty thousand men, it having been previously, during the reign of the Jesuitical tyrant, James II., only four thousand.

But, notwithstanding these facts, the people of New England have a greater regard for the English Masonic lodge than they have for the American West Point. During the war of the rebellion, New England showed no favor to West Point generals, while those who came from the Masonic lodge were her especial favorites. Generals Butler and Banks, both great Freemasons, were appointed generals at once from civil life, while the West Point graduates of New England, we believe, all began their military service in the rebellion with lower ranks than that of general, and never made any figure to compare with that which was made by graduates from other parts of the country. While Massachusetts cherishes members of the Masonic lodge, she shows a great aversion to graduates of West Point.

Nevertheless, strange as the fact may seem, there is no spirit more degrading and more unsuited to the support of republican government than that of the Masonic lodge, which is held in such high esteem in Massachusetts. But not even on the low score of dollars and cents is the lodge a profitable institution to the United States; for it is utterly impossible that such dishonesty should be the best policy in the long run.

Let us take an example of how this New England favoritism of the lodge works. At an early period of the war of the Rebellion, Freemasons Butler and Banks were sent to take command in the Southwest. The navy put them in possession of strategic points of incalculable value in the rear of the enemy's line of operations. These points extended above Vicksburg. That strong point was virtually in our possession, but that point and all others, down as far as New Orleans, were abandoned because of the want of troops to occupy them. The period during which these points were first gained and then abandoned for the want of men, lasted four months, from the 8th of May to the 1st of September, and it was not until the lapse of more than a year that they were finally recovered, and their recovery cost an immense amount of blood and treasure, and enabled the enemy to strengthen themselves at other points.

Yet, during all this time, these Masonic generals from New England were either absolutely prohiting the use of slaves as troops, or else were showing the measure no favor. The public service needed men to hold points. Negro troops could hold them. Fugitive negroes were filling our camps and drawing subsistence from the government, while the whole military strength of the Rebellion was based on negro labor, and still our Masonic generals from New England showed no favor toward a policy recognising the fact that negroes were men, were subjects of the United States, and could make good soldiers for holding strong points. These political Masonic generals from Massachusetts had never met negroes in the lodge, and they seemed more occupied in building up a high tariff than in furthering the interests of the public service. They were feeding negroes in our camps while negroes were feeding rebel soldiers.

Now, it is my opinion that the course of action pursued by these Freemasons, delayed the restoration of peace at least one year, and cost the country at least a thousand millions of dollars, if not more, to say nothing of the loss of life, and the occasioning of that demoralization which must inevitably follow a neglect of duty, or a misuse of opportunities. It is no small crime to be speculating on public calamities while the best blood of the country is being poured out, for the sake of high tariffs or for personal gain. Personal enrichment in the public service ought to be held as the first of crimes. Where it is permitted no crime can be punished, and no merit can be rewarded.

The Republican party has been guilty of a great moral crime in appealing to the gods of the Masonic lodge, instead of relying upon the God of the Puritan fathers. They cannot go beyond the capacities of the gods to which they have appealed. Wrong policies must have their course toward the great sea of disaster. The Republicans have made it a point—nay, they glory in the act, of choosing a Masonic general for their standard-bearer, instead of a West Pointer. They sustain the institution got up by drunken, infidel English aristocrats, instead of supporting the institution established by Washington. They adopt an institution that has become a part of the government of Great Britain, instead of an institution that is entirely American, and peculiarly Republican.

Is it wise to raise up prejudices against West Point in favor of the Masonic lodge? Is it wise to let the Democratic party have the political benefit of both West Point and the lodge, which they are trying to have, by choosing a candidate who is both West Pointer and Freemason?

There is disaster in a success achieved by uniting the incongruous spirits of West Point and the Masonic lodge in one and the same person. We might as well return to the days when the aristocrats of the South strove to unite slavery and democracy. It is a policy that seeks to gain power through confusion, and not by the clear assertion of principle.

The time seems to me to have arrived when the American people must decide, not which of the two old parties with their dead issues they will have, but which God they will serve,—that of the Masonic lodge, or that to which the Puritan fathers appealed when they crossed the sea. And as for the American farmer who is now ground beneath a debt which has gone to built up the policy of the Masonic lodge, he is called on to decide for which of these gods he prefers to be taxed. While being ground himself by high taxes, he must remember that the same Masonic policy which heaped debt upon him, is now grinding the negro and the poor man beneath a worse tyranny than they have ever suffered before. We have no time to lose in making our choice.

"THE ASYLUM."—This is an orthodox word to signify the Masonic lodge, on the authority of Manager McVicker in his advice to Mr. Gassette of procession celebrity. Asylum—yes, we concur in the propriety

of the name. There is something kindly in the word, and we are very kind-hearted toward the poor Masons, we pity them, but there is an "asylum" for them which, as defined by Webster, is a sanctuary, or a place of refuge where criminals and debtors shelter themselves from justice—a place of retreat and security. Very appropriate indeed! Pity they don't all get into the asylum—and stay there! T.

Where are the Men?

What men? Why, sir, there is no lack of men, such as they are, lying loose around every where. First rate men for their kind, and yet it must be confessed that the kind is not worth much. Are you in want of a candidate for the Presidency? If so, I can find in a jiffy four score and ten persons, at the lowest calculation, who could be persuaded to yield to the sovereign commands of the dear people, and occupy the White House for eight, or twelve, years even, if the necessities of the case demanded such a sacrifice on their part.

Mayhap you are looking for Senators and Representatives? Well, then, I will just say that the material out of which such articles are made, is by no means scarce, and therefore no one need feel uneasy lest the supply should fall short of the demand. Oh, no, there will always be "one more of the same sort left," for the highest bidder.

Perhaps you are inquiring for men to sit on the Supreme bench, and who shall say whether a State may, or may not, be disfranchised by red-handed Jacobinism? Yes, yes, there are men enough, and to spare, in the legal profession, and I risk nothing in saying that every vacancy in the courts, occasioned by death or otherwise, could be promptly filled with satisfaction to all who were interested therein.

If it is Major Generals you are after, I can scare up, on short notice, any amount of men who would be more than willing to wear a blue coat, if they had a chance so to do, tricked out with brass buttons, "tit, tat, to—three in a row." Nor would they object to wearing a sword, providing it remained in the scabbard, dangling at their heels, though it did threaten to trip them up at each step they took. In short, there is no lack of men to fill any office, from the governor of a commonwealth down to a taker of the census.

Nor is that all. If you are in want of men to do dirty work at the bidding of a superior, the slums and brothels of our cities can fill your order on short notice, and on reasonable terms, for such men have their price, and work very cheaply, though by no means reasonably. Nor are they particular as to the character of the work which they are called on to do. If you wish it they will hoot and yell, and throw stones, and use any agency whatsoever, without scrupling the legality of the same, to break up an Anti-masonic meeting, and you can stand in the shade and cheer them on when their courage flags. Oh, no! there is no scarcity of men who would count it all joy to smash windows, tear up benches, and do anything that their father, the devil, might suggest by way of clearing the room where the workings of the mystic brotherhood were being unveiled so that the world might see how supremely foolish ministers, elders, deacons, class-leaders and professed Christians acted when "playing murder," and when pretending to resurrect the putrid Hiram from his grave six feet perpendicular, and at the head of which the rootless acacia stood, for fifteen days, marking the place where poor Abiff was hid.

Ah! I came near forgetting to tell you that there was no need of your lighting your Buckeye lantern and running up and down throughout the length and the breadth of the land, hunting for men who could be induced to do all they could to blast the reputation and ruin the business of a dissenting Mason, or who would not hesitate to throttle a minister of the Gospel because he dared to preach against the lodge when there was a necessity for so doing. John Quincy Adams said, "If you would see the work of him who chews, go to the house of God and look in the pews." Put up your lantern and look where John suggested, and you will find men enough of the sort referred to, without advertising for them. And should the number wanted fall short a baker's dozen, I think you might complete the list by going into the pulpit. Try it and see.

Oh, ho! Now I understand you. It is not *men* you want so much as *man*. Well, that article is rather scarce, I must confess, and I have sometimes thought it was growing scarcer, year by year, in an inverse ratio to the demand created by the necessities of the hour. But I must go lightly on that topic, or else the brethren will call me a pessimist, and that would create suspicion as to my efficiency as a workman; and then, as a consequence thereof, the fire might burn low on my forge, "under a spreading chestnut tree," at the village cross-roads. Yes, I must put a padlock on my lips else the children may have an opportunity to pity those who have no potatoes to eat with their salt, and the little mother be compelled to say with more truthfulness than did Madame McFlimsey, "I have nothing to wear."

You are right, sir; I see through it all now. Jonathan Blanchard, James B. Walker, Philo Carpenter, J. P. Stoddard, and many other faithful workmen in the reform field, are beginning to yield to the pressure which they have for so long a time been heroically resisting. They have not muscles of iron, sinews of brass and nerves of steel, which will enable them to work on day and night without ceasing, nor growing weary. They are flesh and blood, like other men, though, judging from the vast amount of hard work which they have done for God and bleeding humanity, we might think they were made of sterner stuff than that which enters into the make-up of ordinary mortals. Be that as it may, the length of the race and the fierceness of the conflict are telling on them, and their falling out of the ranks is only a question of time. In other words, the remorseless auctioneer, every time he turns the glass cries aloud to all, both far and near, saying: "Going, going!" By and by, at the third and last call, the hammer will drop, and a startled commonwealth will finish the sentence by saying one to another, "Gone!"

Yes, gone from a world of sin and sorrow, gone from labor to reward; gone to where the wicked cease from troubling and the weary are at rest; gone beyond the reach of calumny and spite, so patiently endured, lo! these many years; gone to that city the light of which is the Lord Jesus Christ, and gone to join that throng who have washed their robes and made them white in the blood of the Lamb. Happy release for them, each in his turn, but their gain will be our unspeakable loss, unless the Lord of the vineyard shall thrust into the field other laborers, whom he has been qualifying by his Spirit and by his providence, to do the arduous work which remains to be done. Where are the men on whom the mantles of these workmen will fall when they go home beyond the river? Where are the men who are to preach the Word in boldness, calling things by their right names, and denouncing sin wherever it may be found, as did those worthies who are now passing away? Who, in the years to come, will edit our papers in the interest of righteousness and truth, as one here and another there, now does? Where are the men who will lift up their voices like a trumpet and show our people their sin in slying away to the darkened chamber in search of that light which lures to death, while Jesus, the Light of the world, is rejected and set at naught? Where are the men who will cry aloud against the popular and potential sins of the day, whether the churches will hear or invite the preacher to leave his pulpit for one who will promise never to open his mouth, if, in so doing, he knows he will offend the enemies of the Lord Jesus? Doubtless there is a school of the prophets somewhere in our favored land, where young men and maidens are in training to take a decided stand on the side of truth, and who will not shrink from the arduous task of denouncing that soul-destroying institution which says to a poor sinner, ye shall not, while wearing our badge, ask anything of God the Father in the name of his Son, our Lord and Saviour, Jesus Christ.

B. F. W.

Keeping up Respectability.

"Possibly, if I were a dignified theological professor, having it for my chief object on earth to keep up my respectability, I should say nothing about spiritualism." —Joseph Cook.

There are a great many divines and D. D.'s, not known as theological professors, who act toward other subjects than spiritualism, such as intemperance, Freemasonry and other secret orders as if their chief object on earth was "to keep up their respectability." They do this by preserving a "dignified silence" on the popular sins of the times and places where they profess to preach the gospel but cover its light under the bushel of non-committalism. They say nothing about that against which, if they were true to their divine commission, they would cry aloud and spare not. They are well titled D. D., dumb dogs, that will not bark. Lear bought the most detestable "respectability." "Keep up" at the infinite cost of letting men run on in sin and go down to hell with a lie in their right hand, while feeding on ashes of self-righteousness and filling themselves with the husks on which swinish worldlings submit. They seem (by their action or want of it,) to say, my reputation and respectability are of more value than the souls of those who are walking in the broad way to death, because not faithfully warned to flee from the wrath to come.—*Sandy Lake News.*

Masonry the Great Peace-maker.

The faith of Masons in the supremacy of the lodge as a moulding and cementing agency, is stated by Dr. John D. M. Carr, Commander of St. Bernard Commandery of Knights Templar, of this city, as follows:

"Masonry is pushing its tendrils in every direction, and is uniting and strengthening the strata through which these pass as the roots of the tree solidify and give cohesion to the soil which they penetrate. In the history of this country, within the last twenty years, the only bonds of unity which have not been severed by the strain of sectionalism are those of Masonic weaving; all other, those of politics, the church, those even of the family, were broken as if they were ropes of sand. I look to Masonry as the supreme agent of pacification, as the one influence which, more than all others combined, will hold this country together, and which will finally bring about that complete fraternity which is now so earnestly sought for by every patriot and every Christian."

The eminent position occupied by the gentleman who uttered these words, entitles them to no ordinary consideration. Masonry is the "supreme agent.....which more than *all others combined*, will hold this country together" and "bring about complete fraternity."

It is well to note that other agen-

cies are recognized as operating to secure national harmony, among which no doubt the social, financial and possibly the Christian would be recognized, but "more than all combined," says the Sir Knight, is Masonry. It is doubtless owing to this great supremacy, united with condescending grace, that Knights Templar swear to wield their swords in the defense of the "Christian religion." What a mercy that the saints have such a "supreme" guard and protection! What a visible defense Chicago Christians will realize they possess after seeing the thousands of Templars!

This assumed superiority of Masonry is only another form of asserting the inferiority of the Christian religion. That which is superior must have a superior origin, or possess principles and qualities of a superior character. Since we are taught by high Masonic authority that Masonry is divine, it follows that Christianity is human, or else the world has two divine religions, the Masonic and the Christian, the former being the superior.

Whether perusing the studied production of the author, or the impulsive utterance of the speaker, it will generally be found that Masonry is regarded as superior to all other systems.—*Free Methodist.*

The Christian Test Applied to the Conclave.

The *Christian Standard* of Cincinnati in an editorial on the Templar Conclave, quotes copiously from the *Evangelist*, the *Instructor* and the *Interior* of this city, and the *Western Christian Advocate* of Cincinnati, which are clearly summed up in the following:

If the facts are as stated in the foregoing quotations, there is little need of comment. The facts themselves are terribly emphatic and condemnatory. The following conclusions seem to us unavoidable:

1. There is no need for such an order in this country and at this time. Its existence is an anachronism.

2. The defense of the religion of Jesus by the sword is a doctrine with which enlightened Christians can have nothing to do. "My kingdom is not of this world—else would my servants fight for me." It is a dishonor to Christ to encourage a reliance on the sword for the defense of his truth.

3. The expenditure of a million of dollars for mere military display and unseemly revelry, is certainly incapable of justification on Christian principles.

4. Drinking, carousing, patronizing saloons and theaters, dishonoring the Lord's day, etc., etc., are strange methods of glorifying God and honoring the pure religion of the Lord Jesus Christ; and any worship professedly paid to God and Christ by those who engage in such practices is a fearful mockery.

5. Christians should keep themselves free from all such associations. If any have been lured into this order under the expectation of spiritual good, the sooner they get out the better for themselve and the cause of Christ. The Church of Christ can never assert her aggressive power while her members are entangled in such alliances.

We affectionately and earnestly request all Christians who are identified with this and similar orders to consider the question seriously: Is there any spiritual good attainable in such orders that is not more certainly and readily attainable in the church of Christ? Are they not hindering the progress of the church when they spend their time and money in such ways as are above described? Do they not dishonor the name of the Lord Jesus by this unequal yoking with the worldly and profane? We propound these questions in all kindness, but with a deep conviction that a more marked distinction between the church and the world is demanded.

The Methodist Protestant Conference.

MORE EX-PARTE MASONIC CHURCH BUSINESS.

The Freemasons of West Virginia are still seeking my downfall, but the Lord sustains me, to the confusion of the lovers of lodgery. The West Virginia Annual Conference of the Methodist Protestant church held its twenty-sixth session at Peel Tree, Barbour county, W. Va., from Aug. 25 to 31 inclusive. When I was called, for the purpose of responding to the usual questions in the conference examination, Bro. W. A. Strickler, of Harrisville, said that he had objections against Bro. Turney, and Bro. Benjamin Stout moved that the case of Bro. Turney be referred to the committee on difficulties, which motion prevailed.

I arose and publicly asked what the objections were, but President Barrett decided that Bro. Strickler need not state them there. I then demanded to know whether they were against my moral character, and Bro. Strickler replied in the negative, adding, "There is nothing against Bro. Turney's moral character." I put the query whether the objections were officially presented, and the President ruled that they had already been entertained, and that my call for their official presentation was too late. It should be noted that the President is a Freemason. I then requested the names of the persons who constituted the committee on difficulties, and, when the names were given me, I learned that one of them was a Jack Mason and that the remaining four were Freemasons. To this committee Bro. Strickler passed his bill of complaint or charges, without giving me any copy of the same, and when I urged that I was entitled to a copy, I was told that it would be furnished me after the committee had brought in its report. Accordingly, I was left in the dark as far as possible. Meantime the committee heard the accuser and his witnesses, but did even call the accused or his delegate before them. They gave a secret hearing to the witnesses of the complainant, but allowed me no opportunity to offset any statements which might be made. They seemed to regard it as their province to hear only the side of the plaintiff before giving their verdict. Apparently acting on the principle that Anti-Masonry ought to be condemned unheard, they gave no chance to anybody for a plea in my behalf, and kept me and my friends in ignorance of their proceedings. Finally they brought in their report, which was as follows:

Your committee in case of objections against the ministerial character of Rev. D. B. Turney, beg leave to report as follows: That they find the objections made by William A. Strickler against the ministerial character of D. B. Turney are fully sustained. They report further that, inasmuch as the Rev. D. B. Turney persists in attempting to do the work of a politician and the duties of a pastor at one and the same time, to the injury and disgrace both of himself and the Methodist Protestant church, that he be transferred to the unstationed list. Respectfully submitted.

GEO. NESTOR,
H. P. F. KING,
A. TONKIN,
W. LEWIS,
A. T. CRALLE, Sec'y.

At the same time they furnished me with a bill of complaint; and here it is:

I respectfully object to the passage of the ministerial character of D. B. Turney for the following reasons:

1st. I charge that Bro. D. B. Turney, at the 25th annual session of this conference, did accept the position of pastor of Petroleum Circuit, of the District of West Virginia.

2nd. That while holding such position as pastor of said circuit, he has engaged actively in the political campaign of this country. And by this activity and zeal manifested by him in the interest of politics while pastor of said circuit, he brings disrepute upon himself as a representative of this conference, and is a detriment to the denomination he represents.

WILL. A. STRICKLER.

Witnesses:
J. N. PIERPOINT,
CLARK NEAL,
C. W. NEWTON.

Notwithstanding the foregoing papers, I contend that the difficulty in my case is not that I have "engaged actively in the political campaign," etc., but that I have been recognized as an opponent to lodgery. I would incidentally remark that Bro. William A. Strickler, the complainant in the case, is a Freemason. The fact is that Freemasonry is at the bottom of this whole business. The committee in its report assumed to have found that "the objections made by William A. Strickler against the ministerial character of D. B. Turney are fully sustained." As Bro. Strickler urges only one objection, the Freemason tactics of the committee in changing the singular to the plural ought to be exposed, and I hereby expose it. Besides, when the committee insinuated that I have persisted "in attempting to doing the work of a politician and the duties of a pastor at one and the same time," that committee was guilty of Masonic misrepresentation, as I have always kept my pastoral and my political labors succinctly distinct, and as my politics instead of descending to the low level of party plotting has ascended to the high harmony of persuading principles.

However, as soon as the above report of the committee on difficulties had been brought before the conference and a motion entertained for its adoption, I arose and asked the conference to vote down the report, stating that if they would, following the repudiation of the same by passing my character, I should ask for a transfer to the Muskingum conference from the President; but instead of heeding my reasonable request, A. T. Cralle rose and asked that the committee be allowed to change their report, and moved that D. B. Turney be granted a transfer from this to some other conference, and his motion was put to the house and declared adopted, as the Freemasons did not see the position in which they were placing themselves. If the fact that I have been "engaged actively in the political campaign of this country," which is the only charge specified against me—for my enemies have learned better than to expose too prominently the fact that my "Anti-masonry" is the real ground of complaint—if such fact would justify the committee on difficulties in reporting in the insulting style that they have used, that I should be "transferred to the unstationed list," surely the committee was grossly inconsistent to be willing to have me transferred to some other conference. If they do not regard me as a proper person to hold membership in the W. Virginia Annual Conference, why do they regard me as a proper person to hold membership in the Muskingum Annual Conference? The grossness of that committee's unjust report was manifested by the slurring and utterly untruthful declaration that I have been "attempting to do" so and so "to the injury and disgrace both of" myself "and the Methodist Protestant church;" for if my conduct has really been "to the injury and disgrace" of myself and my church, why in the world would the committee on difficulties and the W. Virginia Conference be willing to grant me a transfer to some other conference of the Methodist Protestant church?

Their willingness to grant me such a transfer, and the fact of their having voted to grant it, fully disproved the insulting and unjustifiable report made by the committee on difficulties; and as I had only said I should ask for a transfer on a a certain condition, which had not expressly been complied with, I decided to retain my good standing in the W. Virginia Annual Conference by neglecting to call for the transfer to the Muskingum Annual Conference. When I announced my decision in the premises, the look of disappoint-

ment on the faces of Freemasons was very palpable, as if they saw that I had gained another victory. The following letter was sent from Clarksburg, West Va., on the 1st of September, and probably the facts related in it can be explained by the anxiety of Freemasons to get me out of the West Virginia Conference somehow, as well as by the wish of my friends to do me a favor:

To Hon. R. B. Hayes, Pres. United States:
We, the undersigned ministers of the West Va. Annual Conference, respectfully certify that Rev. D. B. Turney is an ordained minister of the Methodist Protestant church, in good standing in our conference; and we also certify that our conference, at its session just closed August 31st, 1880, did, by unanimous vote, adopt a resolution recommending that he, the said D. B. Turney, be appointed a post chaplain in the U. S. army; and we hereby petition you to make such appointment. Very respectfully,

I. J. Poynter,
J. Dunn,
F. M. Yates.

I cannot explain why Freemasons, who were trying to oust me from the conference, would vote in favor of that resolution of recommendation, except upon the principle that "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." However, the stationing committee failed to give me a circuit or work of any kind, and so I have been "left in the hands of the President" in more senses than one. The outlook, from my standpoint, is very foggy. I cannot see very far ahead, yet the little which I can see, causes me to praise God for his goodness. Without surrendering or compromising my principles in any respect whatever, I have had another victory in the West Virginia Annual Conference, for which I grateful to God.

D. B. Turney.

Petroleum, W. Va., Sept. 2, 1880.

Reform News.

Waking the Echoes in Southern Iowa.

Des Moines, Iowa, Sept. 7, 1880.

Dear Cynosure:—Elder Joel H. Austin has sufficiently recovered from his late illness in Chicago to fill several appointments, commencing at Birmingham, Friday evening, August 27. College Hall wa scrowded with eager listeners to his eloquenee and his hard hits on the back-bone of Free(?)masonry. The third degree was worked and the Rev. Theopholis Dobbs was raised to the sublime degree of Master Mason in due (without dues) and ancient (most modern) form.

On Saturday, August 28, in Keosoqua, at 11 A. M., a political convention was held, the object of which was to oppose Masonic ring rule. Nominations for county offices were made and a full Anti-masonic ticket plaeed before the public. The nominees are said to be competent, honest, honorable Christian gentlemen.

At 2 P. M. the elder and others made telling hits against the "old handmaid," after which the first and third degrees were worked in the court-house park, to an appreciative audience; many Masonic eyes seemed to manifest deep indignation, and one man said if he had a gun he would shoot the speaker on the spot.

The legal fraternity were there in full force, and their combined wisdom could not prevent the symbolical, or rather diabolical, institution being turned upside down and inside out, and its inherent wickedness exposed to view. The Masons doubtless thought the elder had courage or brass, or both, to have such a meeting at such a place, after being informed that the Masons dared any man to attempt to work the degrees in Keosoqua; but it has been done, and will be done again.

At Kilbourne, Monday evening, August 30, the elder's lecture, and the first degree work made many friends to the cause. Tuesday, the 31st, at 2 P. M., the second degree was worked with the usual accompanying lecture. At 8 P. M. the third degree was worked, and the total depravity of several higher degrees laid bare. At this place the friends seemed determined that degree workers and lecturers should not starve in their midst. One gentleman about the size of Dr. Norris, presented the writer with $35.00, and urged him to take more, which he declined to do. Another gentleman about the size of Bro. Anderson, insisted on making a permanent deposit of $10.00. Others, no doubt, made donations through them, and from the pleasant smiles on the elder's face I know he was not forgotten financially—I heard the money jingle in his hand.

What a change in a few short years. The first Anti-masonic lecturer in Birmingham walked to the town from Fairfield, nine miles, and from the town to Mt. Zion, seven miles; did not get a cent for his labor; and for aught I know, left town hungry. But now, Elder Austin and other lecturers are taken to and from the depots and other points in good private conveyances, the friends vie with each other in being courteous, hospitable and charitable, and if lecturers would accept all the invitations given to dine, they would die with apoplexy in a few months, and on the eve of departure they are inclined to take hold of the horn of plenty and empty it into the lecturer's pocket.

September 2d, the first degree was worked in Croton, Lee county.

September and 3d and 4th, the first and third degrees were worked at Farmington, in Goodenough's Hall, which is large, but not half large enough to accommodate all that wanted to be present. The Masonic beast received hard kicks from the elder's fluent logic. Here the degree worker received but little more than the minimum price, viz., $5.00 per degree, $5.00 of which was paid by David Kelley, whose larder is never empty when Anti-Masonic lecturers are there.

In addition to his lectures delivered at every meeting of the series (Croton excepted) the elder gave straight Gospel sermons in the Free Methodist church at Birmingham, Aug. 28, Farmington, Sept. 5; and an enlarged and improved lecture on the Religion of Freemasonry in the Christian church, to a large and intelligent audience. The elder left Farmington for home Monday morning, and as soon as he recuperates will buckle on his armor and go to battle again.

But is it not unfair for the elder to go to war at his own expense? He was financially reinforced as much, if not more, than the writer his last trip, but his next trip may be as were former trips, a loss to him. He is a good, hard worker to post bills, distribute circulars, to lecture on street corners, to work up an interest, to get up large meetings, to make friends to the cause, aud to make the meetings a success, I believe he would make a good State lecturer, and should be employed. There may be better lecturers attainable, but at this writing I don't know who they are.

Yours for the war,

An Ex-Ardent Mason.

Kindly Remembered.

I want to express my thanks to the kind friends who have remembered me just at this time of so great need, and may they receive the blessing from the Lord. "As oft as ye have done it unto the least of these my brethren, ye have done it unto me," saith the Saviour; and may God bless them, and return double, pressed down, shaken together, running over, for Jesus sake, as I have to prepare for winter and pay rent. I am in receipt of five dollars from a friend, the Lord knoweth whom, at Lima, Ind. (no name). I judge it is on record in heaven. Also five dollars from brother and sister Rowley of Maryville, Mo. This makes ten from these servants of the Lord since I have been in this mission work. I feel that God can trust them in the stewardship. Also ten dollars from an old veteran in the anti-slavery cause, brother John Cassidy of Charleston, Lee county, Iowa. It did me great good to read his letter; although now eighty years a traveler in life's pilgrimage, he seems to possess the vigor of Christian manhood in the defense of Christ against the worship of Baal in the churches. I trust to be able to visit his place, and encourage him and others; for I find so many that only want a leader.

Last, not least, but great in the encouragenent it gives me to feel that the brethren at home have not been forgetful that, as a church, they have taken a Bible stand against the secret lodgery of anti-Christ, and are the first Baptist church in the State of Iowa to put on their record declarations disfellowshiping secretism and declaring no fellowship with the unfruitful works of darkness.

In testimony, they presented my wife with fourteen dollars from their missionary society, having resolved to pay no missionary money to support a missionary who is not known to be opposed to secret Baal-worship in every form. I trust that God will awaken other churches to follow their example and pay no more money to support a minister who is in sworn bondage to the secret worship of Satan, or to that man who, through mortal fear, dare not preach the whole truth even against the popular sin of secret societies. And now may God bless all the dear friends who have it in their hearts to have this work carried forward until victory may be proclaimed on the Lord's side. I ask your prayers that the Lord will restore my health, that I may continue in the work, for Jesus' sake. Yours in Christ,

Joel H. Austin.

—The Rev. Dr. Gordon says of the revival in Boston in connection with the labors of Messrs. Moody and Sankey, that he knew of fifty men redeemed from sin and intemperance, twenty-seven of whom were in his church. In regard to the expense connected with building the Tabernable to which some made objections, one of the converts had since given $50,000 for the advancement of the Gospel, and another has given as much more.

—A London Roman Catholic journal boasts that, in the year 1879 there were two thousand persons who left Protestantism for the the Roman Catholic church. Very instructive is the further statement, that seventeen out of every twenty of these have been prepared for the step by the teaching they have heard from Ritualistic pulpits.

Correspondence.

Unhappy Marriages.

The foolish woman who takes pride in putting a little apron upon her lord, and rigging him out in man-millinery for the lodge, must not be surprised to find that her bosom companion sometimes turns aside from the lodges of male secret societies to visit those of female secret societies. No very great deviation of his steps would lead from one to the other. We can hardly be surprised at the great prevalence of domestic unhappiness which prevails in the land, when we see what a number of ladies accompanied their gallant Sir Knights to the recent debauch held in Chicago. We know of no better device for imposing upon the jealous suspicions of a devoted wife than the Masonic lodge. The disguise of a prayer-meeting would be too thin for the purpose; but the mystifications of the Masonic lodge, like Masonic charity, are well calculated to cover up, though they can't quite conceal, a multitude of sins.

Of this sort are they which creep into houses and lead captive silly women laden with sins, lead away with divers lusts, ever learning and and never able to come to the knowledge of the truth; the nearest

that they can come to it being the five points of fellowship, or that point within a circle.

OBSERVER.

MASONRY DISCOUNTED.

A corner-stone was laid in this city the other day,—but the corner-stone of what? Some people said of a new county clerk's office. Others think it was a brewery. If it be prudent to judge the affair by the long procession which first moved through the principal streets, one is inclined to judge that it was an enthusiastic demonstration in honor of John Greenway [the brewer]. It consisted of a long line of wagons, *loaded with beer barrels, barley bags and hop sacks, preceded by several military corps and Masonic societies*, and followed by milk vehicles, two loads of coal and a number of citizens. Of course such a display could not be taken as representing the industries of Syracuse. If it was meant to appropriately set forth the numerous beer interests of the town, it would have been more nearly complete if a thousand topers had been marched at the tail of the wagon train, followed by the same number of dejected women, and by several thousand dirty, neglected children.—*From the Northern Christian Advocate, Syracuse, N. Y.*

When our Methodist editors dare put Masonic societies at such a discount, and that, too, where they properly belong, there is some hope of deliverance from the *rank poison*, that "bane in the midst of us," as Bishop Hamline stated concerning the conferences then infected with the vile thing, and no less so now. John Brown's soul is marching on.

We have a few men in our midst that have "blurted" out boldly *from our pulpits* the glories of Freemasonry, but they are grandly growing into disfavor. Very popular they are with such persons as referred to in the *Northern*, but they have to be transferred from station to station, where Masons and "Jacks" prevail, and "formality" reigns most, to survive. As "murder will out," Masonry, so it seems to some, is losing prestige in Genesee conference. We heard one of the ablest D. D.'s in the conference, who was a Freemason, urge a member of the body to persevere in exposing Masonry; saying,—"Don't fear if they 'starve you out.' I will share one-half my salary with you." Other considerations also, and special personal favors shown to advocates of reform all seem to say, Hold fast! there is a better day coming. God speed the right! And, when our editors will be permitted, and dare, to speak as the *Northern* has done, there is some hope for us.

Some of our Methodist Episcopal evangelists also are becoming faithful to warn the people against the *great sin and shame*. Many are needing light. Let the *Cynosure* and other valuable periodicals continue pouring it in upon the masses, and something must give way. Copies of the *Cynosure* and other outspoken papers find their way into Canada from various sources, and books are being scattered every where. God is at work and "makes the wrath" of Masons "to praise him."

Masonry is shocking beyond credence. It is impossible for us to make some of our ministers believe that any of their brethren have taken those oaths, so blood-chilling and blasphemous. No wonder! And yet, they have, or they never could be initiated. So say all seceders. So say court records, and so say honest men who have not yet seceded. We are just informed that the leaven is at work in Perry, N. Y. A large number of the Baptist church have separated from the body and are organizing a pure church. Let the good work go on. God speed the right. WOODRUFF POST.

HONOR TO WHOM HONOR IS DUE.

DEAR BROTHER COOK:— Allow me to express to the friends, through the *Cynosure*, a little of the feelings which move a heart in gratitude to God and in thankfulness to you and your estimable companion, who cared for me so kindly during my sickness and sojourn in the city. I feel that if I had not received the best of care and treatment I might not have been here to-day, for I was very sick for a few days. Not forgetting, also, our dear brother Hinman, who kindly prescribed for me, and the dear friends of Jesus who bore my case up to a throne of grace, from whence cometh all our help. O, the bond of Christian affection that unites kindred spirits in a common faith. Go, ye who will, to secret societies for fellowship, but give me the fellowship of Christian minds, of spirits kindred to Jesus, and you may have all the world beside. Give me the companionship of the spirits of just men made perfect through divine grace, and in that society I am cared for and happy. I ask the prayers of God's people that I may be fully restored to health and strength, for I desire to continue in this work, and I feel that, for the work's sake, I was sick through excessive labors. But I trust that, through your prayers and service toward me, I shall be fully restored. I shall never forget the kindness and tender sympathy with which the brethren received me at the convention. May God abundantly reward them all for Jesus' sake. JOEL H. AUSTIN.

THE MORGAN MONUMENT.

As I understand, this monument is to be erected at Batavia, N. Y. Is it decided who is to receive contributions for it?

With respect to the form of the monument, I would suggest a pyramid of white marble, twenty feet in height, and of a proportionate quadrangular base, the inscription to be on one or more of its faces. Who can give us any idea of the cost of such a work? What quarry would the marble come from? Shall there be one or more statues connected with it, like that of the Grand Duchess of Techsen, in Vienna, by Canova? Or will a plain pyramid be better?

I would suggest for an inscription n one of its faces the following:

IN MEMORY OF
WILLIAM MORGAN,

Who was abducted from his home in this place in 1826, by a secret organization of men calling themselves Freemasons, by whom he was murdered for revealing their secrets, and who thus fell a martyr to

FREE SPEECH,

a right sacred to freemen, and essential to the existence of republican government.

This monument is erected in 1880, by men who, while enjoying the blessed privilege of the freedom of speech, are mindful of the honor of those who die in its defence.

On another face might be stated where and when he was born, and in what capacity he may have served the public.

Have we any artist among our number who could suggest to us an appropriate device?

HONOR THE BRAVE.

NOTE.—We believe Bro. Stoddard has been asked to serve as treasurer. Funds may be sent to this office.—ED. *Cynosure*.

EXTRACTS AND COMMENTS.

MANTORVILLE, Minn.

"I am not a Mason, and hence am not prepared to speak of Masonry," writes an intelligent and able Congressman. If another should say of him, "He is an office-seeker, and hence is prepared to speak on nothing except office-seeking," our M. C. would undoubtedly regard the statement as slanderous, yet the latter conclusion follows more logically than the former, both having for major premise that one is prepared to speak of that only concerning which he has had personal experience.

A person can not speak intelligently of that of which he is ignorant, and all are necessarily ignorant in regard to some things. Most, if not all persons, are willingly ignorant of many other things. Freemasonry is so important and so essentially knowable, notwithstanding knee and shoulder bared, that Congressmen, ministers and many others ought to know something of it. Who so simple as to say, I am not a Christian or an educator, and *hence* am unable to speak of Christianity or education?

"A Retrospect of the Conclave" is the title of a nearly two-column article in a Minnesota paper. It was evidently written to exalt the "Sir Knights" and smooth over those aspects of the conclave in which it was manifestly a grand fizzle. Perhaps you will have space for a few extracts and brief comments thereon.

"Whatever else is to be said of it, it can certainly be asserted that the Triennial Conclave of Knights Templar in Chicago in 1880 was the most stupendous affair which has taken place in the past, or is likely to take place in the future. Chicago meant it to be the biggest conclave on record, and it was so."

More stupendous than the great fire in Chicago in 1871, the great Rebellion, the creation, or the judgment at the last day! Whew!

"It really seemed as though the regulators of the weather were set against secret societies, and that the patron deities of the city aimed at its humiliation by imposing a degree of torridity on the chief days of the pageant, which threw the most promising schemes into confusion and transformed stalwart men, full of pride and courage, into weak, limpid, wretched wrecks of humanity."

Anything in this that a Christian should take exception to? Pride evidently had a fall.

"The terrible strain of the heat and the march broke up the procession before the programme was wholly concluded, yet, until very near its close, it was sustained with superb nerve and determination. All who looked upon it could but feel that there is an element in the principles and the discipline of Knight Templarism which animates its followers to the most chivalrous and noble conduct. *Of this fact the emblems which they wore offered conclusive testimony.* The symbols of deity, of eternity, of immortality were everywhere visible."

With similar "conclusive testimony" what absurdities could not be proved to be facts?

"It gave an impressive idea of the strength and the influence of the Knights Templar in the United States; (it conveyed a general notion of the sublime character of their insignia,) and of their supreme devotion to their order."

Mr. Editor, if these extracts are samples of the stuff with which not only the conclave, but also Free (?) masonry and secret societies in general have been and are glorified, as seems to me to be the case, I want no share in their rotten glory.

W. F. H.

SATAN REBUKING SIN.

The Reed Masonic lodge, of which Mr. Chainey had long been chaplain, has expelled him for "un-Masonic conduct" in having startled his congregation (the First Unitarian church, Evansville, Ind.) by frankly declaring that he had lost faith in God, that prayer with him was mockery, etc. Perhaps his lodgery had much to do with making him a sceptic. How any man who is not a sceptic can engage in the blasphemous ceremonies and mock prayers of the lodge, is a little more than I know. For Hiram's band to turn out one of their number for the avowal of atheistic sentiments, is on a par with Satan rebuking sin. The lodge is a nest of vileness. It breeds evil in various forms; yet, by its course in expelling such men as Chainey, it manages to get itself honorably advertised in ever so many religious papers as a great moral institution. Its course reminds me of the brutal liquor-lover who made his wife drink whisky, and then thrashed her for getting drunk. In the words of Tertullian, "The polluted purifies."

D. B. TURNEY.

Sabbath School.

LESSON I.—October 3, 1880.—ISAAC'S PROSPERITY.

SCRIPTURE—Gen. 26: 12-25.

12. Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him:
13. And the man waxed great, and went forward, and grew until he became very great:
14. For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.
15. For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
16. And Abimelech said unto Isaac, Go from us: for thou art much mightier than we.
17. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
18. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham, and he called their names after the names by which his father had called them.
19. And Isaac's servants digged in the valley, and found there a well of springing water.
20. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.
21. And they digged another well, and strove for that also: and he called the name of it Sitnah.
22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.
23. And he went up from thence to Beersheba.
24. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.
25. And he builded an altar there, and he called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

[From the Lesson Commentary.]

"The Philistines envied him"—The cultivation of the soil was taken as an evidence of a permanent settlement, with some claim to ownership. This may account for the uneasiness of the king and people of Gerar, as they saw Isaac with his powerful and increasing clan making a beginning toward a lasting occupation and control of the country. Observe, Isaac's prosperity was not unalloyed. He suffered from envy. Be sure of this, that for every blessing man pays a price. If the world has gained in medical skill, it has lost that simple life which made it unnecessary. If we heap possession round us, we lose quiet, we get anxiety. Every man pays a price for his advantages, for talents, for property, for high station; he bids adieu to rest, being public property.—F. W. Robertson.

Here again we see how vanity attaches to every earthly good; prosperity begets envy, and from envy proceeds injury.—Fuller.

"The wells"—The digging of the well was an enterprise of great interest in rural affairs. It conferred a sort of ownership on the digger, especially in a country where water was precious: and in a primeval state of society the well was the scene of youthful maidens drawing water for domestic use, and of young men, and sometimes maidens, watering bleating flocks and lowing herds, and therefore the gathering center of settled life. Hence the envious Philistines were afraid that from a sojouner he would go on to be a settler, and acquire rights of property.—Murphy.

The same mode of taking vengeance on enemies, mentioned in this passage, has been practiced in more recent times. The Turkish emperors give annually to every Arab tribe near the road by which the Mohammedan pilgrims travels Mecca a certain sum of money and a certain number of vestments to keep them from destroying the wells which lie on the route, and to escort the pilgrims across their country. D'Herbelot records an incident exactly in point, which seems to be quite common among the Arabs. Gianabi, a famous rebel in the tenth century, gathered a number of people together, seized on Bassorah and Caufa; and afterward insulted the reigning caliph by presenting himself boldly before Bagdad, his capital; after which he retired little by little, filling up all the pits with sand, which had been dug on the road to Mecca, for the benefit of the pilgrims.—Paxton.

It is clear that wherever Abraham sojourned he improved the country; yet it would seem that wherever the Philistines followed him, it was their study to mar his improvements, and they were willing even to deprive themselves of the benefits of his labors rather than to suffer them to remain.—Bush.

"Digged again the wells"—In our searches after truth, that fountain of living water, it is good to make use of the discoveries of former ages, which have been clouded by the corruption of later times. Inquire for the old way, the wells which our fathers digged, which the adversaries of truth have stopped up.—M. Henry.

Many of our enjoyments, both civil and religious, are the sweeter for being the fruits of the labor of our fathers; and if they have been corrupted by adversaries since their days, we must restore them to their former purity.—Fuller.

Here, also, we have a type of what Christ, the pure Isaac, is doing in the church. The wells of ancient truth had been choked up by error, but Christ reopened them and restored to their primitive state and called them by their old names.—Wordsworth.

"Esek"—The word means "strife, contention, wrangling." It is often the lot of even the most quiet and peaceable, that, though they avoid striving, they cannot avoid being striven with. In this sense Jeremiah was a man of contention, (Jer. 15: 10,) and Christ himself, though the prince of peace.—Henry.

"Sitnah"—A word meaning "hatred." From the same root is derived the word Satan, which means adversary or hater.

"For now the Lord hath made room for us"—Isaac's homely realizing faith in a present and presiding Lord here comes out.—Murphy.

Patience and forbearance like this, in a person of such wealth and power, is singular, and is a beautiful testimony of the grace which acted upon him.—Barth.

If men wound you with injuries, treat them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures, and oblivion takes away the scar. It is more noble by silence to avoid an injury than by argument to overcome it.—J. Beaumont.

"The God of Abraham"—Isaac is again and again reminded of the relation in which his father stood to God. That relation still subsists; for Abraham still lives with God, and is far nearer to him than he could be on earth. "The God of Abraham" is another name for Jehovah.—Murphy.

"Builded an altar"—We are no better than brute beasts if, contenting ourselves with a natural use of the creatures, we rise not up to the Author; if, instead of being temples of his praise, we become graves of his benefits. Isaac built and altar, and digged a well.—Trapp.

—It is not falling into the water, but lying in the water, that drowns. It is not falling into sin, but lying in sin, that destroys the soul. If sin and thy heart are two, Christ and thy heart are one.—*Thomas Brooks.*

Farm and Garden.

Findlay, Ohio, Sept. 1.—Mrs. Emma Greer wife of Holland Greer, near Arlington, this county, was engaged in canning peaches, when a glass jar exploded, throwing the hot fruit on her neck and face. She also inhaled some of the steam, and at present is not expected to survive. The unfortunate young lady had been married but a few weeks

In her Ear.—Active children not unfrequently get themselves into trouble in this way. What was done in the following case, as a remedy, suggest what may be done again: The *Auchives Medicals Belges* says: "A little girl, three years old, put an insect into her ear. Sharp cries, agitation, convulsive symptoms, ensued. Injections of water were made without result. The physician then conceived the idea of asphyxiating the insect by means of chloroform. He dropped four drops of chloroform upon a small piece of cotton, which he introduced into the ear. Immediately the child ceased crying, and complained no further of any disagreeable sensation. The insect had become asphyxiated; an injection of warm water brought it away dead, and no further trouble ensued."

—A postoffice agent traveling in Texas tells of the successful use of the gall of a rattlesnake as an antidote for the bite of that reptile. In the case spoken of relief was almost instantaneous to the patient, who was writhing in paroxysms of great pain, rapidly swelling and becoming purple. A friend of the writer, who spent several years in California and New Mexico, saw the same remedy successfully used among the Indians in the latter country. In one instance an Indian's dog near the camp was bitten in the nose by a large rattlesnake. The Indians immediately opened the reptile and administered the gall. The cure was rapid and effectual.

A Holyoke Rattlesnake Story.

Holyoke (Mass.) Correspondence Springfield Republican.

Dr. Mitivier tells the story of a remarkable escape from the effects of a rattlesnake's bite. One day this week a young Frenchman named Ferdinand Ruel, of this city, came to the Doctor and showed him a sore finger, which he said had been bitten by a rattlesnake. The Doctor treated it, and although the hand had been swollen to a great size the next day no more serious effects were felt, and the man is now almost well. But the action which saved his life was taken long before he found a doctor. Ruel's father-in-law, an old resident named Prunier, is a professional snake-catcher, and the two went out together on the day in question. The Mount Tom region is the usual hunting-ground for rattlesnakes, but this time they did not seem to be very plenty, and about noon the men prepared to take their lunch, camping down beside a brook. Ruel sat upon a stone, and happening to put his hand down to the ground, a young rattlesnake, without the slightest warning, reached out his head from under the stone and grabbed the little finger with both fangs, clinging so tight that he had to be fairly shaken off. Prunier, who always goes prepared for such emergencies, was very prompt in his measures. He first tied a cord around the finger below the wounds, drawing it very tight, regardless of the pain occasioned, then sucked the poison out with his mouth as thoroughly as possible, the blood, which followed profusely, being almost black, and finally applied some strong spirits of ammonia. After a while he loosened the string a little at a time, so as to let what poison still remained in the finger into the system so slowly that it could be absorbed. These precautions without doubt saved the young man's life, and it is worth knowing just how to go to work in such cases. The snake was afterward captured alive. Prunier says he once saw a woman die in twenty five minutes of a rattlesneke-bite, probably before he had learned to work so promptly.

OBITUARY.

Cornelius R. Williams died at Bristol, Conn., after a sickness of about a year, Aug. 28th, and was buried Monday afternoon, Aug. 30th. Bro. Conant of Williamantic, writes, "Although of retiring disposition, Bro. Williams was one of our most zealous brothers in the Anti-masonic cause, contributing liberally of his means for its advancement." The Bristol *Press* of the 2d inst. has the following sketch:

Mr. Williams was born in Rocky Hill, Aug. 7th, 1805; was married to Miss Caroline Hooker, Sept. 4, 1831, and located in Farmington, where he remained about six years. He then removed to Unionville to engage in the manufacture of clocks. During his residence there he was instrumental in the organization of the Congregational church, and in the erection of the house of worship. He held the office of deacon in that church. From Unionville he went to Illinois, where he was prostrated with a severe sickness, from the effects of which he never fully recovered. Returning to Connecticut in 1847, he located in Terryville, and removed to his late home in this village in 1850, where he resided from that time till his death, with the exception of the interval from 1859 to 1866, which he passed in Rocky Hill, his native place.

Though a man of retiring disposition, Mr. Williams was deeply interested in the public welfare. An ardent anti-slavery man, he was also an uncompromising enemy of intemperance and of secret societies of any and every form.

He made a profession of religion and joined the Congregational church of Bristol, under the ministry of Rev. Mr. Leavenworth, in the spring of 1831, and in the faith which he then professed, he continued steadfast to the end. Among his last words was the request that his grandchildren might be trained to keep the Sabbath day holy. In the later stages of his sickness he expressed the fear that he could not have patience to bide his time. "Come, Lord Jesus, come quickly," was frequently upon his lips. In accordance with his desire, he was buried on his own premises, near a tree under which he was fond of sitting.

—Officers of the Chicago and Northwestern Railway have obtained the consent of the Sioux Indians to make a preliminary survey across their reservation in the direction of the Black Hills. Track-laying on the Northwestern extension is progressing at the rate of a mile and a half a day, and it is expected that trains will be running to Fort Pierre, Dakota, by the 1st of October.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 16, 1880.

Thrusts at the Cynosure.

Resolved, That while we are in sympathy with the anti-secrecy principles advocated by the Christian Cynosure, we do not approve of the frequent thrusts made at our church, and the misrepresentations published in said paper, and that we will be slow to recommend this paper while it pursues such a course.

The above, adopted by a United Brethren conference, Bishop Weaver presiding, is but one of several similar resolutions passed by conferences of that church, since the *Cynosure* censured Bishop Weaver for his coaxing letter to the Harrisburgh *Itinerant*, the organ of the disloyal faction in the Brethren church. The object of the promoters, on the face of the resolution, is to damage the circulation of this paper. In one or two instances the editors of the *Telescope* have done us justice by denying that we have made any such thrusts. If we had, Bishop Weaver would have copied one of our "thrusts" into the resolution. That would at once justify these attempts to injure us. We shall cheerfully publish and retract any such thrust, if any one of the United Brethren will find it, and point it out to us.

No one of the Christian church organizations has received so many warm commendations from the *Cynosure*, as that of the Brethren,—and in no one instance have we ever intended to write otherwise of it. But that there is a faction in that church which is resolved to allow Freemasons and other secret orders in its communion, is known and read of all men who have noticed the struggle which has been going on in it for years. The *Cynosure* has endeavored to discourage that faction, and strengthen the hands of those who wish to save their church from the enemy which has for years been creeping into it like a pestilence.

In my last conversation with the sainted Bishop Edwards, while we two were sitting on a pile of lumber, in Chicago, he said, "The National Christian Association has not come one moment too soon for the salvation of our church;" and he added, with his quiet and firm emphasis, that the church must be fearfully shaken before it is rid of the lodge, and citing the Scripture: "Yet once more, I shake not the earth only, but also heaven," he said, "Let it come, that the things which can not be shaken may remain." His words were prophetic, and yet await their fulfillment.

I would respectfully call the attention of the editors of the *Telescope* to these attempts to injure our subscription list, and would also ask the authors of these resolutions to furnish the *Telescope* the facts on which it bases the charge that we have made "frequent thrusts" at their church. If such threats have been frequent, it will be easy to point out and print a few of them. But if there are no such, then they have borne false witness against their neighbor. And "he that turneth away his ear from hearing the law, his prayer shall be abomination."

Pleading to Baal.

The paper started in this city as the special organ of Prof. Swing, and which still reflects his so-called liberalism, in its issue of August 28th, has an article highly commendatory of the Knight Templar Conclave, hoping thereby, doubtless, to increase its fortunes by their patronage as it lately attempted with the Chicago mayor.

The article takes up the seceders' and lecturers' meeting in this wise:

"Now that the conclave is over, the National Christian Association which is composed of some of those uncomfortable gentlemen who ride a hobby, is in session in this city, claiming to expose some of the secrets of Masonry and trying to discredit the order. We have no special regard for Freemasonry, but it seems to us that this Christian Association might be engaged in better business." "To hear the speeches in their meetings one would think that Freemasonry was the devil in disguise. But in all these organizations there is much that is good." "Nothing at any rate can be gained by misrepresentation, and when one of the speakers claimed that Jeff. Davis was not hung because he was a Mason, he must have known the Masonic oath excepts murder and treason." "Speaking from a non-Masonic standpoint, we must say that the spectacle we witnessed last week, was a testimony of the power of Christ. The crosses, the crowns and the mottoes, what are they but Christian mottoes; and the purpose of the order—sweet charity—what is it but the highest teaching of Christianity?"

Now, to this special pleading for Baal, which is all the more wicked because made in the name of Christianity, we reply:

1. It was not a meeting of the National Christian Association, but a convention of seceding Masons and lecturers, who knew whereof they affirmed.

2. The mean insinuation that these gentlemen were merely trying to expose some of the secrets of Masonry is truly Masonic. The editor of the *Alliance*, if possessed of ordinary intelligence, must know that there has been no time within the last fifty years when the so-called secrets of Masonry were not accessible to every school-boy. Such lying was wholly gratuitous.

3. Andrew Johnson was a Royal Arch Mason. Jeff Davis was a Mason, and probably of the same or a higher degree. In that degree murder and treason are not excepted, but the oath binds the candidate to espouse the cause of a companion Royal Arch Mason so far as to extricate him from any difficulty, whether right or wrong. This is just what Johnson did for Davis. Instead of bringing him to trial, as was his sworn duty, he, on the last day of his official term, illegally released him from his bail bond, thus keeping his Masonic, while he trampled on his official oath and the rights of the nation.

4. What kind of a testimony to the power of Christ did the conclave present? Every corrupter of public virtue, every dealer in moral and physical death adorned his place of business with the symbols of the order. What a ghostly travesty on the holy religion of Jesus. The *In hoc signo vinces* was either the foaming lager or the deadlier whisky. Never, in the history of the city, were such immense quantities of intoxicants disposed of. According to the testimony of a prominent dealer, more than a million dollars were spent for drinks alone. (See *Tribune* of Aug. 22.) Gambling, theatergoing and other abominations absorbed immense sums.

How long would it take to convert Chicago at this rate? How many such conclaves would dry up these sink-holes of pollution, make Chicago a moral city, and above all, enthrone the Lord Jesus in the hearts of its people?

5. The purpose of the order—sweet charity. Ah, yes! it was a grand charity to the theaters, saloon-keepers and brothels; but what real object of chairty was accomplished or in any way advanced by the expenditure of the millions of dollars which the conclave cost? If the editor does not know, he can easily learn, that instead of Masonry being a charitable institution, it does not pay back more than ten per cent. of the money paid in, even to those who have paid for being helped. Ninety per cent. is spent in salaries, entertainments, displays, etc. Statistics are abundant; the editor need not be ignorant. There is no body of professed Christians in the world who, in proportion to their means, do so little for real benevolence, as the order of Masons. The moral sense of the city as represented by its respectable secular and religious press (with the exception of the *Alliance*) has declared the conclave a miserable failure, if not a gigantic fraud,—and when our simple-minded editor puts in his gratuitous plea for this Baal of wickedness, he simply impales himself on the moral sense of an indignant people.

Allan Wright, Wilton Center, Will county, Ill., asks Mrs. Cook, "What did Dr. Watts mean when he said:

> 'Let those refuse to sing
> Who never knew our God;
> But children of the Heavenly King
> May speak their joys abroad.'

Is it right for all sorts of unconverted persons to sing in church and call it worship?" We think Mr. Moody's plan of permitting none but Christians in church choirs a good one. Certainly ungodly persons ought not to conduct the worship of God.

"Even the plowing of the wicked is sin."—Prov. 21:4. Hence, with Dr. Watts, I would say, "Let those who never knew our God refuse to sing" (if they wish to; let them refuse to do anything but to seek the Lord while he may be found and call upon him while he is near); yet, so long as we read the command, "Let everything that hath breath praise the Lord," let us not close the mouth of any human being who wishes to sing the songs of Zion, when opened in God's house.

The Freezing out Process.

The case of Elder Turney and the West Virginia Methodist Protestant Conference, given in considerable detail on the fourth page, is but one of the many struggles and distresses that must come to many in this war. Doubtless because of them the love of many shall wax cold, but blessed is he that endureth to the end. Elder Turney is now dependent, in a sense, upon a Masonic enemy for a living; that is, the president of the conference, who is a Freemason, may assign him to an appointment, or he may not. But the Elder does not depend upon any such precarious assistance, and he has no fear of starvation or beggary while the God of heaven remembers his promise to add "all these things" of food and raiment to those who seek first his kingdom and righteousness. He asks that all who love and honor the Lord Jesus Christ to remember him in prayer that his zeal against the foe and his faith in God fail not.

Mention might be made of similar cases in other denominations. They seem to have occurred more frequently in the Methodist denominations, the itinerant system supplying either more frequent opportunity or giving more publicity to those cases which do occur. They are becoming more and more frequent in the Congregational churches as the denomination becomes centralized and under the domination of the High Priests of the lodge. It is coming to be known that in this State and Iowa a preacher who cares enough for the Saviour to speak in his defense against his greatest enemy is spotted as an Anti-mason and troubler of the "*peace* of the churches." State and local associations and home missionary agencies are all engaged in elbowing out of the pulpit every man who dares, with Paul, to "fully preach the Gospel of Christ."

But, brethren beloved of the Lord, let none of these things move us; to be found faithful of our God is better than the flatteries of our weak fellow mortals. Let us be more than ever resolved to fight the good fight, that we may finish our course with joy and receive the promises of those that overcome through much tribulation.

—The first over-the-water letter from Prof C. A. Blanchard reached the *Cynosure* office just as the present number was being finished up. It will be worth waiting for a week.

—The dispatches in the Monday papers state that Rev. P. B. Aydelotte, D.D., of Cincinnati, died on Friday night last, at the age of 85 years. Dr. Aydelotte was a seceded Mason and took a deep and active interest in the reform.

—Mr. Carpenter and the National Association Treasurer, Mr. Hildreth, returned from Colorado during the first days of the month, in improved health. Mr. Hildreth has purchased valuable property at Colorado Springs, on which he is preparing to build, with the expectation of removing thither in course of time.

—The fall term of Wheaton College opened prosperously on Tuesday, the 7th inst. The faculty of instruction is full, although Prof. Blanchard is much missed in the institution. It is a great encouragement to faculty and students that President Blanchard is able to meet with them daily in chapel exercises. The influence of the institution increases year by year, both among friends and foes, as its importance as an agency in preparing the way of the Lord and advancing his kingdom is understood.

—Bro. Doesburg writes that he has a surprise for all the friends who attend the State meeting at Holland, Mich., next week. He intimates what it is, and we promise further information in our next. Holland is a wonderful place for seceding Masons; let every one who has a friend entangled in the lodge get him to that meeting, praying that the Holy Ghost may come mightily upon the convention, to open blind eyes and set free the bondmen. As we get the slave of the cup into the Gospel temperance meeting, so let there be an effort to save men at Holland. It will be a good place to be in from Tuesday to Thursday next week, 21st to 23d inst.

—M. N. Butler, the young brother from Avalon, Mo., who was the faithful secretary of the Seceders' Convention, is preparing to take up the lecture work.

—Bro. Hinman went across the lake to Michigan last Thursday evening. He will work among the western counties until the State Convention, which he expects to attend.

—Elder Browne is engaged by the General Secretary to attend the State meetings in Kansas, Nebraska and Missouri. His presence will add much interest to these meetings. Thereafter he will work up a grand meeting for Illinois, which, according to vote of last year, will be held at Paxton, in Ford county, on the Illinois Central railroad.

—The *Labor Review* of San Francisco notices a visit from Bro. Musselman. After the November elections his enthusiasm will be turned from politics to reform. The *Review* says:—"Mr. A. Musselman spent a few days in the city the past week, and on Tuesday evening addressed the Tenth Ward Club. The effect of his speech was electrical. Something in his homely illustrations and earnest manner went to the hearts of his hearers, and as he proceeded in his remarks, shout after shout and cheer on cheer attested their hearty appreciation. Mr. Musselman stands deservedly high in the estimation of the San Francisco Greenback-Workingmen."

—Father Linus Chittenden returned lately from his prolonged Kansas visit, looking in excellent health for a man of nearly eighty. He highly enjoyed his trip and was careful to sow good seed of truth everywhere on his way.

—Mr. Langhorne of Washington City, advertises his legal business in the papers of the capital with the promise to show that Masons are disqualified from sitting upon juries in cases between Masons and non-Masons. He writes that he has not succeeded, as he hoped, in renewing the publication of the *White House*, but does not give up hope. If any who have subscribed cannot wait and will inform him what is due them, he will refund as fast as possible. He is giving all the time that can be spared to a renewal of the paper.

—Bro. Baker of Leesville, Mo., sends the names of two more renouncing Masons, Wm. Collins and Wm. Shafer. The former has been a Master Mason thirteen years and a leading member of the Baptist church twelve years. He was lately excluded from church fellowship without trial, charges, or specifications, as so many others have been treated for the truth's sake. Will some friend who knows the facts report them for the *Cynosure?* Bro. Shafer is an active member of the Christian church, and once represented Henry county in the Missouri Legislature.

—Elder Rufus Smith, of Maryville, Mo., attended the Wisconsin State Convention, and was greatly pleased with its spirit and success.

—Bro. J. K. Glassford, of southwestern Missouri, was unable to attend the late convention, from press of business. He is getting ready for a vigorous work this fall and winter. He writes that the lodge rules everything in that section and that his life is continually threatened by Freemasons. He asks that brethren remember him and other friends in that remote locality, that abundant grace and help be given them.

—There are those who still talk of the immense sums spent in foreign missions. The three days meeting of the Knights Templar at Chicago cost, at a moderate estimate, more money than will come, this entire year, into the foreign mission treasuries of all Christendom. — *United Presbyterian.*

The Monument Fund.

To the readers of the Cynosure:

Dear Friends:—Doubtless you all have seen in the *Cynosure* the proposal to erect a monument to the memory of Capt. Wm. Morgan.

We believe that every reader of the *Cynosure* will be glad to give something for such a purpose, although some may not be able to give but very little—well, that very little will be *very* acceptable, even if it is but a three cent postage stamp. Will not every one respond at once by sending their contribution, whatever it may be, from three cents to one dollar (and as much more as you please) to Rev. J. P. Stoddard, No. 13 Wabash Avenue, Chicago, Ill.

Per order of monument committee. J. A. Conant, Ch'n.

COLLECTIONS.

Reported last week	$7 00
Mrs. and Mrs. W. Post	06
J. A. Conant	1 00
H. T. Cheever	1 00
Rev. J. P. Stoddard	10
H. L. Kellogg	05
Mrs. N. E. Kellogg	05
J. C Bartholomew	1 00
R. E. Bird	50
Linus Chittenden	1 00
Dr. Wm. McClelland	65
Miss Martha Worrell	05
Two Friends	50
Mary A. Cook	50
Total	$13 46

William Machmer promises 25 cents and George Brokaw, Washington, Iowa, who sends Dr. McClelland's contribution to this fund, writes that he is collecting more.

Let us begin at home; every member, in many of our families, would be glad to give at least three cents each; and then let us collect all we can from neighbors. Be prompt in this work.

Query.—President Hayes being a member of one English secret society, the Odd-fellows, could he possibly have refused granting public property for the use of another English secret society in its unchristian saturnalia at Chicago? Would he have granted Methodists, Baptists, Presbyterians or Congregationalists the same privilege?

Tax Payer.

—Bro. Thomas Johnston of Dickson, Tennessee, has lately been writing to ministers of his own denomination, the United Presbyterian, and also to a number of Reformed Presbyterians to enlist their aid in some humble way for reform. From the former he received not an encouraging word and but one letter from the latter. We know, however, that some of those brethren in Tennessee would not have been so indifferent had they been written to. Bro. Johnston pleads for the brethren who propose a Southern Mission Tour as they are much needed. "It might be," he suggests, "*a 'Sherman's march'*, for the people are generally very tired of Masonic rule." It is truly a grand conception and worthy the contributions of Christians of every name. Who will help it on?

Michigan.

The next meeting of the Michigan State Christian Association will be held in Holland, Ottawa Co., Sept. 21, 22 and 23, next. Speakers will doubtless be present from the different parts of the State, and the degrees will be worked by competent parties.

This meeting is a very important one, coming just before the Presidential election, and every friend of our cause ought to be represented; besides it is absolutely necessary that some arrangement should be made for the better prosecution of the work in the State. Let every one who is intererested in the overthrow of this inquity be present at this meeting if possible; if not, be sure to send a substantial token of your interest in the cause. Words are cheap, but earnest effort will be needed to accomplish the destruction of this fearful evil which is undermining the foundations of all society. Come then, all leaning on the Almighty arm, and with faith and works combined help to bear the banner of reform forward to glorious victory. W. H. Ross, Cor. Sec.

Note.—Word has been received from Father Foote and Bro. Doesburg that on account of the State Fair, the meeting will be postponed one week, to September 21–23.

Iowa

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.
A. W. Hall, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. Norris.

Address of Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street. Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

—Instead of there being from 60,000 to 70,000 Chinese in San Francisco. the census shows there are less than 21,000. Probably there are not more than 50,000 in the State of California.

Home Circle.

Earth and Heaven.

Between two worlds I stand
With tired feet;
Between two mighty shores
My pulses beat.

Here is the toil, the pain,
The gloom, the woe;
Here, round the sweetest flowers
The thistles grow.

Here are the weary forms,
The drooping heads;
Here are the silver hairs,
The dying beds.

Here are the shrouds, the graves,
The last farewells;
Here are the funeral hymns,
The funeral knells.

There, on the other shore,
By faith I see
The gates of shining pearl,
The crystal sea,—

The city of my God,
Its joys untold,
Its walls of precious stone,
Its streets of gold;

And, 'round the dazzling throne,
A throng I see,
Who once were dwellers here,
In tears, like me.

They know no sorrow now,
They shed no tears;
No graves are made in heaven
Through all God's years.

They walk with Christ, in white,
They die no more;
They know no sin, no pain,
On that blest shore.

O Jesus, lift me up
By thy strong hand,
And lead me to the joys
Of heaven's bright land.

—Advance.

An Impressive Incident.

The emigration from Holland, which, last year and the year before, fell off considerably, has this year resumed its usual proportions. It is customary for the Rev. A. H. Bechthold, pastor of the Holland church in this city, to meet his countrymen on their arrival and facilitate their movements in every possible way, and, at the same time, exert such religious influence as circumstances may admit. In May last, the Dutch steamer Rotterdam arrived with about two hundred and fifty Hollanders, the most of whom were enabled to set off for their chosen home in the West the same day that the vessel entered the port. The rest, some fifty or sixty in number, remained until the next day, and the minister had larger opportunity for religious suggestion and advice.

The character of one interview was so noteworthy that we propose to give some account of it. It was at the Holland Hotel, No. 3 Battery. Mr. Bechthold, after welcoming the new comers, gave them such religious counsel as seemed appropriate, and, in conclusion, expressed the hope that none of them had adopted the principles of "Modernism," the Hollandish name for the most advanced Radicalism. For some minutes there was entire silence. At last one man arose and said: "We can not refrain from offering our warm and sincere thanks for your kindness to us in getting our baggage quickly through the custom house, changing our railroad checks, etc., without any pecuniary gain to yourself, and especially for your cordial welcome and useful suggestions on our landing. It gives us a good impression of the land in which we intend to make our home, and we shall write back to our friends that New York is not so bad a place as people are wont to say. But we do not agree with your doctrinal views. We are all 'Moderns,' and do not believe in the Bible as you do." Here many joined in, crying, "No, no, we can not accept the stories of the Scriptures, the wonderful things which fly in the face of reason and science."

To this Mr. Bechthold answered that he was not surprised at their way of talking. Of the fourteen hundred ministers of the Reformed church in Holland, eleven hundred are more or less "Modern" in their teachings, and so every city and hamlet is filled with the pernicious influence. What else could be expected from a generation thus taught and trained, than a contemptuous disregard for that blessed book for the peaceful possession of which their fathers poured out blood and treasure without stint, and fought battle after battle for eighty long years. "But, a little while ago, you told me that a poor man could hardly make a living in Holland, that the increasing and intolerable taxation, the hateful aristocracy, etc., are driving every man who can to emigrate. There must be a cause for this. Go back fifty years, to the time when "Modernism" crept out from the schools of Groningen and Leyden. Then there was no need to emigrate—plenty of work, plenty of food, and taxes comparatively light. The children obeyed their parents, and there was harmony and peace in the family circle. But now there is a great change for the worse. "Modernism" drove the Separatists to leave their dear native land for conscience' sake, banished the Bible from the schools, and led to a sad decline in morals. And so God has withdrawn his blessing. If you have brought this evil spirit with you here, I can almost wish that you had not come; for we Americans believe that the prosperity of our land is due to the faith of our fathers, a faith which, by God's help, we mean to preserve, making the Bible our only rule, acknowledging the triune God it reveals, and seeking to do his will in all things. Now if thousands of so-called Christians like you come here and spread your views, I fear lest the same evils which prevail in Holland should prevail among us, and we should come to be in the sad condition of every land where the Bible is not loved and honored." He then exhorted them all to become true believers in the Lord Jesus Christ.

After he resumed his seat, there was again an interval of silence. At length a woman got up and said, "The Dominie is right. The man who spoke before is my husband. And now let me confess that the time when we both joined the church about thirty years ago, we did it in that simplicity of faith which made us extremely happy. We obeyed our parents, harmony and love prevailed between me and my husband, and we were prosperous on every side. But I can not and will not deny that since we embraced "Modernism," about ten years ago, it has gone ill with us. Peace has left my soul. Our families are not in harmony and our children are not obedient. None of you (turning to the company) can deny that this is the case. But now let us take the advice of the man of God. Let us forsake the deceitful doctrines of Modernism, and, since we have landed in a new country, let us live a new life, a life of faith and holiness."

In this strain she continued for some time, and her words made a deep impression upon the whole company. The circumstance is the more remarkable in that she at first joined her husband in his opposition to the truth, but the spirit of God so blessed the word spoken by his servant that her conscience was aroused and she bore the affecting testimony we have briefly recited.—*Christian Intelligencer.*

An Ancient Temperance Pledge.

On the blank leaf of an old Irish Bible, which has been transmitted from sire to son through many generations, and now appears as the property of Robert Bolton, preacher of God's Word at Broughton, Northamptonshire, is inscribed the following pledge:

"From this day forwarde to the ende of my life, I will never pledge any healthe, nor drinke in a whole carouse, in a glass, cup, bowle or other drinking instrument, whereso ever it may be, from whomsoever it come—except the *necessity* doth require it. Not my own most gracious kinge, nor any of the greatest monarch or tyrant upon earthe, nor my dearest friend, nor all the goulde in the world, shall ever enforce me. Not angel from heaven (who I know will not attempt it) shall persuade, nor Satan with all his oulde subtleties, nor all the power of hell itself shall betray me. By this very sinne (for sinne it is, and not a little one) I have more offended and dishonored my glorious Maker than by all other sinne that I am subject untoe, and for this very sinne it is my God hath often been strange untoe me, and for that cause and no other respect, have I thus vowed, and I heartily beg my good Father in heaven of his great goodness and infinite mercy in Jesus Christ to assist me in the same, and be so favourable untoe me for what is past.

(Signed) R. Bolton.
Broughton, 10 April, 1637."

In comparison to what it costs us for alcoholic drinks and their inseparable companion, tobacco, all the taxes imposed upon us, both state and national, would scarcely be felt at all. The money thus wasted would pay off our war debt, educate the entire juvenile population, send the gospel to all destitute lands, and make this sin-cursed land a comparative paradise. Yet, strange as it may seem, hundreds are complaining of our legal taxes to one who protests against the voluntary expenditure for intoxicating beverages and tobacco.

Communion Wine.

Of the many instances of temptation through intoxication from communion wine, we give only one, from John B. Gough, the well-known Christian temperance lecturer:—"A gentleman told me in New York, 'I was a sad drunkard. I became a Christian at Mr. Moody's hippodrome meeting in New York. I had signed the pledge. I wanted to do work for the Lord. I joined Dr. Tyng's church because he was very sympathizing with us, and I have been working in the Gospel tent, trying to rescue men. Well, I believed and boasted that the love of Jesus had taken away all appetite for drink. There weeks ago there was a communion service at Mr. Tyng's. I smelt the drink and wanted it. My fingers began to tingle. There was an itching, burning, dry sensation in my throat. I wanted it. I tried to pray. I tried to think that I had come there to show forth the Lord's death till he come. It was no use. I gripped the seat. I ground my teeth. I sat in perfect agony. The wine approached me. I shuddered from head to foot. If I had taken it from my hand there would not have been a drop left. I know it, and I have been fighting that appetite for three weeks with all the power I had to fight anything, and I am very glad you have comforted me by the assurance that I may yet be a child of God, not subject to this terrible temptation."

Ten Trials.

Quaint old Bishop Hall (1574–1656) suggests that Abraham's "trials" may be called "ten." If so, we suppose they would be divided somewhat in this way.

1. He must leave his native land and his kindred to live among strangers.

2. He must start upon a journey without knowing the direction, the way, or the end.

3. He must take possession of a country for unborn generations, without owning for himself one foot of it.

4. He must encounter a famine, where he had expected abundance.

5. He must, like Jacob and Christ, flee to pagan Egypt for his life.

6. He must never doubt God's purpose and promise, even though he himself fall under the power of

temptation in the matter of falsehood.

7. He must believe that he will have a son, contrary to both nature and experience.

8. He must believe, notwithstanding his wife's scornful and contageous unbelief.

9. He must submit to circumcision as the sign of an unfulfilled promise to generations unborn.

10. He must offer up his only son, the child of promise, as a sacrifice to God on Mt. Moriah.

If there be an 11th trial, it was that he could be "glad" at the sight of Christ's "day," when the dawn of it was 2,000 years off.

Doubtless his unrecorded "trials" were innumerable. Let those recounted above suffice. If it were God's purpose to give a conspicuous and influential example of that without which it is impossible to please him, this is it. Abraham is the "father" of all who believe. Children of God who become rich by faith in Jesus Christ are Abraham's seed. Those only of the Jews who did Abraham's works were his spiritual children according to the declaration of him who was at once the son of Abraham and the Son of God. —*Advance.*

Childrens' Corner.

What Christ Did for You.

For you he left his home on high;
For you to earth he came to die!
For you he slumbered in a manger;
For you to Egypt fled, a stranger;
For you he dwelt with fishermen;
For you he slept in cave or glen;
For you abuse he meekly bore;
For you a crown of thorns he wore;
For you he braved Gethsemane;
For you he hung upon the tree;
For you his final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified;
For you his precious blood was shed;
For you he slept among the dead;
For you he rose with might at last;
For you beyond the skies he passed;
For you he came at God's command;
For you he sits at his right hand!

—Sel.

The Faithful Martha.

In a little village of eastern Prussia lived a man named Blume, with his wife and his three children. A severe typhus fever had prevailed in the place, the man was attacked with it, and was near death.

They had brought up their children in the fear of God and loved them tenderly, yet they knew that they could give them nothing more than such love, beside bread and clothing. They taught them that they must not murmur when they were pinched with poverty, but must be thankful that it was no worse. They taught them obedience and discretion, unity and love all together. As the father became sick, Frau Blume was often overburdened with work, and the little Martha, her oldest child, did all that lay in her power, and behaved like a little housewife. She looked after the cow, milked her, made the butter, cooked the soup, tended her father, and never sat still. The other two children kept as quiet as possible, and were glad to do any work that was laid upon them.

To the sick man, the behavior of his children was often a real joy at heart; but his sickness continued a very long time. For many months he could not work, and at last he had to sell the cow, so that his family need not suffer hunger. "It is better," he used to say, "for us to live on water gruel than to get into debt."

Martha prayed and begged to be allowed to go out to service, so as to take a burden off her parents and to earn something for them. At last they consented, for necessity lay upon them, although it made their hearts heavy, for Martha was still so young, and far from strong enough to work out at service. She looked very small and pale, and was only poorly clad, so that other girls who were seeking service always got a place in preference to her.

Martha had tried her fortune with several rich peasants, but everywhere she was refused. It was a real trial to the poor child to have to go home as on the evening before, and say that nobody wanted her. But there was the Sandbauer, as she called him, because his house stood on a sandy place. She could still ask there. She had heard that the wife had just dismissed her maid.

It was a dark, cold evening, and she was very tired, but she mustered up courage and knocked at the door.

The Sandbauer himself opened the door: "Who is begging so late in the evening?" he demanded of her, for he thought she was a beggar child.

"I heard that a maid was wanted here," she said, modestly.

The bauer laughed, bade her come in, and said to his wife. "Here comes 'a strong capable maid,' such as you have described. I wonder what will come next."

"Come here," said the peasant's wife, and Martha stood in the door.

"How old art thou?"

"Nearly eleven years."

"Art thou strong?"

"I hope so."

"Canst thou not answer yes or no?" asked the wife.

"Father thought I was not, but I feel that I am; so I do not rightly know."

"Very well. Is that thy best clothing?"

"Yes."

"Is that thy warmest dress?"

"This is my mother's dress. Mine is not good for much."

"And what service canst thou do?" asked the peasant, and looked at her from head to foot.

"That I do not know, sir," said Martha, for she did not well understand what he meant.

"Canst thou milk? Canst thou wash? Canst thou scour? Canst thou feed the pigs? Canst thou make butter?" asked the wife, and to all Martha answered, "Yes."

"Yes, but how," asked the peasant.

The poor Martha blushed up to her ears and said, "Well, just as well as I can, sir."

"She is too small and not strong enough," said the man.

"I don't know about that," answered the peasant's wife, whom the child pleased. "Thou lookest very pale, child. Hast thou been sick?" she asked.

"No," answered Martha.

"For I would in no case take you into my house if you had had the typhus fever."

Martha cast down her eyes to the ground, but said nothing.

"Thou hast not had the typhus?" asked the peasant's wife.

"No, I have not been sick."

Then the man and his wife talked together, and at last the latter said, "We will try it with thee; but thy father can give thee some better clothes?"

"Ah, no! he is too poor," said Martha.

"But the tradesman will trust him until thou canst earn the money to pay for them?"

"We never run in debt," said Martha.

"Good, good! that I must approve," replied the Sandbauer. "Thou canst give her a dress, to be sure," he said, turning to his wife.

"If she is a good child, I will do it immediately," promised the peasant's wife. "Thou canst begin thy service to-morrow morning, for I need help immediately.

Martha looked up at her, her eyes full of tears, and said, "Frau Bauerin, my father has had the typhus."

The peasant couple looked at each other.

"Thou understandest that I can not take thee when the sickness has been in your house," said the wife.

"Yes, indeed," and the tears dropped on her hand; "that was the reason I told you.

"Now," the peasant's wife went on, "I will consider the matter, and in the morning thou canst come early. If we send thee back, we will send something back with thee; but perhaps we will keep thee."

Martha went home and told her parents everything, and that very evening the Sandbauer made inquiries about the Blumes, and when, on the next morning, Martha stood at his door, he let her in with a pleasant smile.

"I hear that thy father has had the typhus some time ago," said he, "and we wished to know about thee. Shall I tell thee why? Because thou hast been taught to be truthful and upright and industrious, and that is worth more in our eyes than the fine clothes and the strength of all the maids whom we have sent away hitherto."

So, then, Martha was hired, and the Sandbauer and his wife proved a good master and mistress, and Martha's good behavior obtained places for both her sisters as soon as they were old enough. And for what did all three children save their money which they so earned? They wanted to buy their parents a cow, and they did it, too.

They prospered more and more, and often said to each other, "We thank our parents for all. What they taught us is better than silver or gold. Rich people can become poor, and great people can become abased, but he who is rightly instructed never loses his treasure, and our parents have taught us to live according to the instruction of God's Word, and have lived that way before us.—*From the German, in Sunday School Times.*

Shun the Bad Companion.

Chemists tell us that one grain of iodine will give color to seven thousand times its own weight of water. One indulgence in bad company is enough to contaminate you for life. "One sinner destroyeth much good." The handling of pitch defiles your hands for days or weeks. How much more will evil companionship pollute your souls.

The celebrated temperance lecturer, Gough, said, in one of his lectures:

"I would give my right hand tonight if I could forget that which I learned in evil society; if I could tear from my remembrance those scenes which I have witnessed, the transactions which have taken place before me."—*Selected.*

Religious Intelligence

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist, Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the Christian Cynosure, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended by the committee that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$321 97
Eli Tapley..... 154 74

—Bro. Foote having removed to Detroit, desires his name omitted.

Received at the Cynosure office for Southern Tour: Hope Davis, $5.00; J. S. McClelland, 70c.; Abr. Hartzell, $2 50. Undesignated: M. B. Witmer, $1.00; Mrs. L. Griswold, 25c. Paid to Bro. Hinman, $1.00; to Eli Tapley, $2.00, the respective donations of M. B. Witmer, Mrs. R. Dickson and R. D. Nichols.

Reported by H. H. Hinman: D. Andrews, Waupun, Wis., $1.00; Mr. and Mrs. Jennings, $2.00, J. Leatherman, 3.00, Geo. Cowley, $5.00, collection, $1.25, all at Rio, Wis. A. Austin, Ironton, Wis., $1.00. From Birmingham, owa, Mrs. H. Barnes, Mrs. R. Culbertson, Mrs. J. N. Norris, Miss Zoe Norris, $1 00 each. Jabez Simpson, Bolton, Mo., $5.85. Samuel Plumb, Streator, Ill., $39.35.

—Bro. W. I. Phillips does not expect to remain long with the church at Lindenwood, Ill.

—Rev. A. C. Chittenden, late of Boulder City, Colorado, is now stopping for a few weeks with relatives at Batavia, Ill., and hopes soon to begin work in Illinois or an adjacent State.

—Bro. Bingham of Newark, Ill., writes that the Baptist church in that place has been greatly revived and blessed under the labors of a student preacher. A number have been converted and the church purified of all its lodgery, amid the howling of Diabolus.

REFORMED CHURCH.

—The two hundred and twentieth anniversary of the settlement of the first pastor of the First Reformed Dutch church in Joralmon street, Brooklyn, was celebrated September 5th.

—The *Christian Intelligencer* has again closed sharply upon any discussion of American heathenism as practiced in the Masonic lodge. An esteemed Michigan pastor, who was faithful and active in the memorable General Synod, writes to object to the editorial judgment that the action of that body respecting Masonry was "wisely and permanently taken," and would be agreed to by the churches. The subject is closed so far as the *Intelligencer* is concerned, in these words:—"Our good brother must, however, excuse us from publishing his communication, any further than to state this issue of fact. It would only re-open the old controversy on the merits of the question, which we have inexorably closed, so far as these columns are concerned." But a similar inexorable decision was made once before within a year, we trust the providence of God will make an opening again.

WESLEYAN.

—Bro. J. P. Richards, of Fort Scott, Kan., is expecting that a new society will soon be organized at one of his country preaching places.

—Bro. C. F. Hawley has been holding a tent meeting a few miles from Spring Prairie, Wis., and had the pleasure of a tending the Wisconsin State meeting two afternoons. By the grace of God a good work was done in the tabernacle. A goodly number of sinners were made alive in Christ and the sanctifying influence of the Holy Ghost rested on others. The interest increased to the last meeting, which was on the evening of Sabbath, the 5th inst. The altar, at that time, was crowded with penitent souls, and numbers more arose for prayers. Bro. Hawley is now at the Illinois camp meeting, near Cherry Valley, in this State.

—Sister H. C. Hayden, who is laboring for Christ in Mitchell county, Kas., writes thus of some special work she has been doing for Christian reform:—"Within a little time past I have preached three sermons against secret societies, exposing the frauds, deception and false religion of Masonry especally. One at the Hibbard school-house in Lindon county, Kas., one at Dorance, and one at the Dustin county schoolhouse, Ellsworth county. The congregations were very attentive, and, I trust, good was done. I distributed *Cynosures* and tracts and made great effort to get subscribers for the *Cynosure*, but the people here are very poor. For two years the crops have been almost a failure in many places, and hundreds have left and gone East, and leading men are writing East for help. The curse of God is resting on us for the wickedness of the people."

CONGREGATIONAL.

—The are twelve Congregational churches on the line of the Northern Pacific railroad.

—The statistics of the Congregational church in Illinois will show for its last year not a gain, but a loss in membership of 753. Fewer were added on profession of faith than in former years by 317, and by letter 179. The Chicago Association loses 322 from its total membership. In benevolent contributions the amount is not far from $60,000 as against $55,000 in the previous year. The home expenditures are less than those of the former year by nearly $100,000.

—The *Advance* mentions a suburban Congregational church as the place of worship of three missionary secretaries, Humphrey of the American Board, Powell of the Am. Missionary Association, and Tompkins, Home Missionary agent, also of three Presbyterian ministers, and calls it a kind of Saints' Rest. Doubtless, for we have heard of no revivals there, but of church fairs, etc., frequently.

UNITED PRESBYTERIAN.

—On Wednesday, Sept. 1st, says the *Instructor*, Miss Hattie M. Conner and Miss Elizabeth E. Newlin sailed from Philadelphia for Liverpool on their way to join the mission in Egypt. Miss Conner has been, for a number of years, a member of the Third church of Allegheny, and engaged in Sabbath-school and mission work. Miss Newlin is a member of the United Presbyterian church of Martin's Ferry, Ohio, and has been for several years a devoted and successful teacher in both the Sabbath and the public schools. Each is believed to be well qualified for the foreign mission service.

—Rev. W. P. McNary of Bloomington, Ind., has again been elected moderator of the Princeton presbytery. This presbytery is arranging for colportuer work in its bounds.

—The Synod of Iowa meets in College Springs on the 21st inst.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

VERMONT ELECTORS.—At Large: Wm. Worth, Starksboro, Addison county; Warren Parker, Cornton, Windam county.

1. Andrew F. Dempsey, Weybridge, Addison county.

2. Wm. T. George, Topsham, Orange county.

3. Franklin Pierce, Albany, Orleans county.

—R. D. Nichols seconds Mr. Potts' suggestion to concentrate our votes on the Prohibition nominee for Vice-President, if he is a suitable man to represent our principles. H. A. Thompson has a good record in the Anti-masonic reform, but he represents a party which is not ready, as a whole, to oppose Masonry, and is run, in many localities, by secret society men. Besides, it is a poor plan to swap horses when crossing a stream. Four years ago the Anti-masons cast a respectable number of votes for President and Vice President. Let us press on, and God, who holds the hearts of men in his hands, will turn them as the rivers of water are turned.

—James Wilkinson, Quincy, Logan county, Ohio, is anxious to have a course of lectures and the degrees worked in his neighborhood, and also writes: "I want the privilege of voting the American ticket this fall. I subscribe to the American platform and I indorse Phelps and Pomeroy for President and Vice-President."

—If any Republican Anti-mason wants to vote for Phelps and Pomeroy, but feels that the freedman and Garfield need his vote, let him find a Democratic Anti-mason who wants to support the American party, but believes that Hancock needs his vote, and make an agreement with him that both vote the American party ticket.

—A voter, for the purpose of raising a laugh, accosted an elector on an American party ticket, four years ago, with: "Well, Mr. Shaw, how many votes will you get?" "I expect one-half of the town to vote for me on principle, and the other out of respect," was the polite, pleasant reply. Good-naturedly, earnestly perseveringly, he is pressing this bloodless, holy warfare, and, inch by inch, the enemy falls back.

CHOPPING SEAS.

W. SALAMANCA, N. Y.,
AUG 30, 1880

DEAR AND TRULY CHRISTIAN CYNOSURE:—The condition of our political atmosphere perplexes me. When William Wirt was our nominee, though we knew we could not elect him, our duty to vote for him was plain. So it was with all the early anti-slavery candidates. Then no other great moral questions were mooted to divide and distract the hosts of the Lord. We presented solid columns to the enemy, with united prayer to the God of battles to break their ranks, and keep ours from becoming thus demoralized. And this it was that made Henry Clay quail, and confess in the halls of Congress that he feared us in our insignificance. The case is different now. We now have more than one very important moral question up, and good men and true are marshaled in hostile ranks. Two Prohibition political parties, with their very estimable standard-bearers, pit each other, while enemies look on and laugh at the farce—the ridiculous display of will. Both of these parties are weak—very weak, principally because they constitute a house divided against itself. United, we would be strong. Divided, hope for success not only now, but also in the future, is presumption. He who was never mistaken has informed us that a divided house cannot stand, but hath an end. As fast as God's people, for conscience' sake cease to act with old political parties, we should for conscience' sake unite (not divide) in a new one. Why may not the American and Prohibition parties coalesce? Is it because the one embraces too much to suit the other? Then can there be no compromise? If so, each, so long as it lives, will remain a sickly child.

During the agitation of the lodge question in 1826-30, and during the long and hard battle with slavery there existed absolutely no reason for choice between the old political parties. The questions that separated the precious from the vile were the only ones that partook of a di-

rectly moral character. Not so now. Now Romanism, and secretism, and the Sabbath, and the Bible-in-schools, and wars, as well as justice to the negroes, Indians, and Chinamen, are agitating the minds of Christians, and philanthropists that are not Christians, also. This is cause for division. Some demand the whole loaf or nothing. Others prefer to cut the loaf and take only a slice at a time. The two Prohibition parties should talk this thing over with each other. Every body expects that one of the old political parties will be in power during the next four years. Nearly all Christian people know that there is not a single redeeming quality in the Democratic party; that Wade Hampton expressed it all in his speech at Staunton, July 26th, when he said, "Consider what Lee and Jackson would do were they alive. These are the same principles for which they fought four years * * * * Remember that upon your vote depends the success of the Democratic ticket." We also know that in the old Anti-slavery (Republican) party very much good yet remains. It has been terribly corrupted, and present indications point toward its going to the devil soon, as thoroughly as the Democratic has done; but for the present, no doubt, even the *Cynosure* prefers to have it retain the power, to having it transferred to the Democrats. The Republican is a national, while the Democratic is a thoroughly sectional party. It is a "Solid South," and if placed in power, will create a "Solid North," and probably a sectional war more terrible than it did before. For the sake of the abused negroes, if the Lord's people cannot be united in a Prohibition party, or a Bible in-the school party, or an anti-lodge, or some other party that will be thankful for only a slice of the loaf at a time, as long as the whole of it is not attainable at once, many who heartily indorse the platform of the American party in its entirety, will prefer Republican to Democratic rule during the next term. And yet I know not what to do. If we could unite and form a single nucleus, as we did in the days of James G. Birney, there would be no remaining doubt about duty. Can it be done?

Yours for truth and righteousness,

WILLIAM HALL.

DUTY CALLS; FLINCH NOT.

EL PASO, Ill., Sept. 5, 1880.

DEAR CYNOSURE: — How many there are, doubtless, believing and sustaining, so far as their expressed opinion goes, the principles of the American party, will, under the almost equally balanced power, of the two great contending political parties, sustain by their votes, in the next fall election, the nominees of the Republican party, for fear they will be brought under Democratic rule and power! How little, perhaps, do such realize that there is an overruling power, which, if necessary to humble this nation as it was never before humbled, can do so irrespective of their votes or the claimed power or number of the Republicans!

When the Republican party came into power, much, very much ought to and can be said of its efforts to remove from the body politic those foreign excresences so inimical and destructive to a republican form of government, that had become attached to it, and were drawing out its life-blood and claiming and receiving support from the general government, without any efficient opposition thereto by the party found in power. Such evils were slavery, chartered secret societies, intemperance, etc. By the first efforts of the Anti-slavery party was planted the seed that matured into the Republican. That party did nobly in quelling and conquering, by force of arms, the rebellion, in overthrowing slavery, in reconstructing and bringing back the rebel States into the Union, in their amendatory acts to the Constitution, and by their untiring efforts, by enactments or otherwise, to secure to the black population their rights as American citizens. But, amid all their watchfulness and vigilance, the "mystic tie" of "right or wrong, murder and treason not excepted," or, "without exception," was found in their midst, paving the way for the release of Jefferson Davis, that arch traitor, from his arrest and trial, and escape from the just penalty of the law. And it was done, but not, however, until a seeming substitute, in the person of a woman far less guilty, was hung by the neck until dead, dead! This retrograde move from the radical and strenuous efforts that had thus far characterized the party, was a weakness wholly unlooked for; nor was it even supposed by the people that the party could be so guilty. This weakness, too, seemed to prepare the way for a too hasty removal of the political disabilities of haughty and unrepentant rebels, by means of which they have been returned to the halls of legislation; and, for some purpose, God has permitted them to grow in number and in power until they have gained the ascendency in both halls of Congress, and, at the next coming November election, they propose to capture the White House, and that not without the fears of many.

As the bleating of the flocks (1 Sam., 15) and the lowing of the herds and the sparing of the life of Agag were the sounding knells to Saul, king of Israel, that the kingdom was to be removed from him, may not the sparing of Jefferson Davis' life, the untimely and unnecessary favor shown unhumbled rebels, and the conservative policy practiced toward the crimes of the liquor traffic and chartered secret societies (looking upon them as stepping-stones to their own preferment to office and power, instead of treating them as enemies to good government) and the indifference with which it has looked upon the violation of the Sabbath, be considered the sounding knell, to the Republican party, of its departing power?

Under such circumstances, my brethren and friends of the American party, shall we stoop so low from our high calling simply to help either of the other parties to gain the ascendency? No, verily; but let us consider no sacrifice too dear for us to make, even voting, to a man, for our principles, and thereby sustaining our noble standard bearers, irrespective of the consequences to other parties, leaving the result with Him with whom we have to do, and from whom cometh all our help.

WM. A. BARTLETT.

CAMPAIGN DOCUMENTS.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

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CORRECTION.—We presume many of our readers have noticed a blunder in the *figures* in the *Cynosure* of Sept. 2d and 9th, in the notice headed "Campaign Documents." The price of Tract No. 25 should have been 50 cents per 100 at the office, and 60 per 100 by mail, instead of one-tenth that rate as printed. The blunder was evident from the fact that the price per 1,000 was given correctly in the same connection.

—The Washington Monument is to have a memorial stone of a unique character. The United States Consul at Zurich, Switzerland, has informed the state department that the government of Switzerland offered him a memento of the father of their freedom, William Tell. It is a stone from the chapel erected on the spot where he made his escape from the tyrant Gessler. He wants to know of Mr. Evarts if our government will accept it and give it a place in the Washington Monument. Our State Department, after due consideration, has decided to accept the stone and give it a place.

—The cyclone which swept over the island of Jamaica on the 18th of August almost impoverished the island. The fury of the storm was experienced in every parish except Hanover, Westmoreland and St. Elizabeth, at the extreme west of the island.

The Literary Revolution.

In January, 1879, The Literary Revolution was inaugurated by the publication of one small volume. In September, 1880, its list, published and in preparation, comprises over 120 volumes of standard books. It gives employment to about 500 hands, is actually delivering to purchasers over three tons of books a day, or over 1,000 tons a year, and is so far from able to fill all orders that additional buildings have just been leased, machinery purchased, and other steps necessary taken to double the present product within the next sixty days. To meet the popular demand for the coming twelve months at least 2,000 Tons of Good Literature. 2,000,000 and probably 3,000,000 volumes will be required. The almost wonderful success which the Revolution has achieved is doubtless to be attributed to its leading principles, which are: I. Publish only books of real merit. II. What is worth reading is worth preserving—all books are neatly and strongly bound. III. Work on the basis of the present cost of making books, which is very much less than it was a few years ago. IV. Books have commonly been considered luxuries; in a free republic they ought to be necessities, and the masses will buy good books by the million if prices are placed within reach. V. To make $1.00 and a friend is better than to make $5.00 only, and 1611 books sold at a profit of $1.00 each gives a profit of only $1,000, while 1,000,000 books sold at a profit of one cent each gives a profit of $10,000; and it is more pleasure as well as more profit to sell the million.

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Library of Universal Knowledge. It is vol. 1, being issued September 1. Two or more volumes will be issued each month till the whole is completed in 15 vols. octavo of nearly 1,000 pages each. The price of the large type edition in cloth binding, is $1.00 per volume; bound in half Russia, gilt top, price $1.50 per volume. According to our usual custom, special reduction in price is made to early purchasers, and during the month of September only orders for volumes I., II., or III., either or all, will be received at the nominal price of 65 cents per volume for the cloth, 95 cents per volume for the half Russia, gilt top. As a portion of the Library of Universal Knowledge, the Chambers's Encyclopædia is also published separately, complete in 15 volumes of clear nonpareil type, and sold, bound in cloth, for the nominal price of $7.50, or in half Russia, gilt top, for $15.00. In this style 12 vols. have already been issued, vol. 13 will be ready September 10, and Vols. 14 and 15 a few days thereafter. On this also special terms are given to early purchasers, the price being to those whose orders are received during September $6.75 for the set complete in cloth, $13.50 for the half Russia gilt top. The volumes already issued will be sent at once by express, and the remainder when completed in October.

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—President Hayes reached San Francisco last week. At Salt Lake he refused to be entertained by the Mormon city authorities.

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—The steamer Frisia, which left Hamburg yesterday, brings $2,000,000 gold bullion to the United States. The total shipped during the week will amount to about $7,000,000.

—The steamer Anglia, of the Anchor Line, while on the voyage from Boston to London, came into collision with the Glasgow steamer Irongate, from Antwerp to New York, on the 6th inst. during a dense fog, and the Anglia with her entire cargo was sunk. The crew and some cattle men on board were all saved. The entire loss will be about $1,000,000. The crew acted with great promptitude, and it was owing to its excellent discipline that all on board were saved.

—Fourteen more of the crew and passengers of the Vera Cruz have come ashore, making twenty in all.

—The new Viceroy of India, the Marquis of Ripon, a Roman Catholic, has begun his administration by abolishing all Sunday work in the civil offices.

—The contract has been given out for the western monument to Oliver and Oakes Ames, the builders of the Union Pacific Railroad, and the latter manager of the Credit Mobilier. It will cost $80,000 and will be put up at Sherman, Wyoming Territory, a place about four hundred miles west of Omaha, the highest point in the Rocky Mountains which is crossed by the railroad.

—So great was the heat in Brighton, England., on Saturday, August 14th, that a table-cloth in a drawing-room in Cliftonville, was set on fire by the sun's rays concentrated through a decanter of water. At Cheltenham on the same day, so great had been the heat that a child, aged four months, which was left under a small tent while the mother was at work at the Riddings, was found dead at 1 o'clock from congestion of the brain caused by the excessive heat.

—A great colliery explosion in the Seaham mine has made seventy-six widows and two hundred and eighty-four orphans. A large majority of the victims were single men. One hundred and thirty is the lowest estimate of the dead, and it is estimated that there were four hundred horses and ponies in the mine. The bodies of twelve men brought up are frightfully disfigured. From the list published, it appears one hundred and sixty-two men and boys are missing. The latest official statement places the number of killed at one hundred and forty-seven. A broken Davy safety lamp has been brought up from the main seam, and, it is believed, throws some light upon the origin of the disaster.

—Calcutta dispatches report that much anxiety is felt at the peril of famine which threatens large districts of India. The rainfall in these has been from five to six inches below the average, leaving little, if any, prospect for the crops. In event of their failure the famine will be inevitable.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING SEPT. 11, 1880.—J H Austin, S Austin, T Allison, G Brokaw, R F Bower, S A Bumstead, P Bacon, L D Brown, R E Bird, J F Browne, J Browne, J M Crisler, H Cadle, H Ewing, C C Felts, J K Glassford, S Grover, L Griswold, J Hunter, A G Hull, A Hartzell, J Lowe, C C Miles, C McMillan, J B Miller, W Machmer, R D Nichols, Mrs L Odle, S E Pierce, Miss M Paine, E T Preston, N Rees, L Sweetser, G A Swain, Alex Thompson, J Vender.

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S M Good, W N Edson.

By Mail.

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CHICAGO, Sept. 13, 1880.

GRAIN—Wheat—No. 2		93½
No. 3		81½
Rejected		63
Winter		92
Corn—No. 2		39⅝
Rejected		39
Oats—No. 2	28¼	29
Rye—No. 2		88½
Bran per ton		11 00
Flour—Winter	3 75	5 75
Spring	2 50	6 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5½
Lard per cwt		7 75
Mess pork, per brl		17 75
Butter medium to best	16	28
Cheese	6	12½
Beans	75	1 45
Eggs		15
Potatoes, per brl	1 25	1 50
Seeds—Timothy	2 00	2 30
Clover		5 05
Flax		2 20
Broom corn	2½	6
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVESTOCK—Cattle choice	4 70	5 50
Good	4 30	4 60
Medium	4 00	4 25
Common	2 25	3 90
Hogs	5 60	5 65
Sheep	2 40	4 35

New York Market.

Flour	$3 40	8 25
Wheat—Spring		1 05
Winter	95	1 06
Corn	50½	54½
Oats	40	43
Lard		8 40
Mess pork		16 00
Butter	22	26
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Topics of the Time.

A sermon on the the Knight Templar affair by Brooke Herford, leading expounder of Unitarianism in the West, and other important matter, was instantly laid aside on receiving the report of the great meeting at Northfield, Mass., from Rev. H. T. Cheever. We cannot overestimate the influence and importance of that gathering. It has roused to life the almost expiring hope in thousands of breasts that we may be on the eve of a glorious revival of spiritual religion through the power of the Holy Ghost upon the churches. It is not without significance that Mr. Moody is yet undecided about his work for the season already open. Mr. Needham of this city, thanks God that there is no plan, regarding it as a Providential leading to other meetings for consecration and the sanctification by the Spirit and the Word. This may be so if Christians pray for it, and the great doctrine of the enduement of power preached by Finney and others be joyfully accepted in faith by ten thousands of indifferent and back-slidden professors.

Far-away Maine, isolated, cold and temperate, is sensational when it comes to politics. She is repeating this fall the contest, but not yet the after-struggle, of last year. Davis, the Republican, who got his office by the word of a soldier, was renominated for governor; and Plaisted, one of the ugliest of his old opponents, was nominated by the Greenbackers and endorsed by the Democrats. The election early last week was given up by the former, but later returns from the back districts change the vote by a few hundreds and re-elect him. There will be no such disgraceful scenes in Maine this year as last, whichever way the scale turns, which is at least a credit to the present administation. There are two results already obtained: the Republicans are everywhere aroused, and the critical moment had come to introduce a *deus et machina*, and promptly Conkling appears in New York amid immense enthusiasm, and his speech is telegraphed and printed over the country; the Democrats get little love from the Greenbackers and little respect from any body for claiming the sole honor of the supposed victory.

The convention of free-thinking and free-loving infidels who call themselves "Liberals," proves that Chicago is great also in forbearance. This incongruous body of some hundred and thirty men and women was presided over by Elizur Wright, of Boston, an old abolitionist and opposer of Freemasonry. Prominent in the seats before him was A. L. Rawson, of New York, a thirty-three degree Mason. Parker Pillsbury and R. G. Ingersoll were leading members, and also Mrs. Severance, an unbelushing free-lover. Another free-lover, Mrs. Coleman, of Syracuse, who proclaimed herself a perfect fire-brand, in the midst of an outrageous speech proclaimed the Freemasons as the "grandest of clubs," and asked if they had their God with them at the Brussels Congress. The secretary replied they had nothing to say about God there, and the termagant rejoined she was glad of it. On Saturday, Ingersoll, in opposing a resolution urging the repeal of the postal laws against the transmission of obscene matter in the mails, was, after a hot battle waged through afternoon and evening, routed. He thereupon resigned as vice-president and left the hall. Next day in McVicker's theater across the street he proclaimed his infidelity in a more moderate tone than usual. The free-love majority drove off all his adherents in as great wrath and riot as if they were not "Liberals," and with some ado about a political party the hideous crowd adjourned.

The agreement in the French Cabinet over the enforcement of the decrees against unauthorized religious orders, reached a crisis on Saturday and De Freycinet, the prime minister, resigned. President Grevy has summoned Jules Ferry to form a new cabinet. The difficulty was caused by the radical wing, represented by Gambetta, which demanded that there should be less concession shown the Romish orders. This change will for the time being prevent the co-operation of France in the demonstration at Dulcigno. It is thought to be impossible to prevent war, which may become general along the Bulgarian border. So unsettled is the condition of affairs wherever the Turk has ruled that when the struggle once begins we are like to see the last of the "Eastern question."

Jesse Harper, a prominent member of the Greenback party in this State, has been visiting Alabama, speaking in the interest of that party. He was not driven out as was Mr. Randall, a fellow laborer, but was treated as well as he had expected, no attempts having been made to break up his meetings. His observations respecting the treatment of the negro are of some importance. To a Chicago reporter he says of this oppressed race: "They are not allowed to have any arms, not even a good-sized jack-knife. The present State laws were made for the political enslavement of the colored man. He is robbed on every side and is perfectly powerless to help himself. The penal laws are outrageous. I met a negro in the penitentiary who had been sent there for one year for taking eight roasting ears of corn. And this corn he had raised himself. When the negro rents a piece of land he cannot use or remove any of the growing crop without a permit from the land owner, whose rent is secured by mortgage on the crop. Whenever the growing corn crop reaches a condition in which it can be used for food, a certain number of rows are staked off for the tenant's use. The colored man whom I saw in the penitentiary had taken eight ears to give to a traveling preacher. He was seen by one of the land-owner's French men; was arrested, found guilty, and sentenced."

Our Letter from Europe—Glasgow.

THE AMERICAN EAGLE.

I have heard for years that the American people are especially given to bragging of their country, its inhabitants, resources, etc., and, although I had not myself noticed the habit, supposed that the charge was true, resolving, at the same time, to avoid this evil Americanism. I am inclined to think, however, that if Americans have been justly charged with this tendency to exaggerate the virtues and advantages of their own situation, they must have learned to do so from the citizens of the British Isles. It is certainly true that I have heard more boasting of a broad, open, amusing sort during the last three weeks than during the preceding thirty years. The honesty of the English people, the learning of their scholars, the bravery of their soldiers, the beauty of their women, the extent of their commerce, their "iron walls,"

"That thunder-strike the walls of rock-built cities,"

all these I have had served up to me from six to ten times a day, invariably ending with the comforting assurance, "Ah! you've not such things in America." If I modestly suggested that when we were only three millions in America, the mother country hired a lot of Hessian mercenaries to help whip us in; that in rapidity of development our country had certainly equalled the old, and that, as we were young, we would still endeavor to improve, the answer would be, "Yes, oh, yes; you are but young, after all."

THRIFT! THRIFT! HORATIO.

I asked a gentleman in New York, just as I was about leaving that city, whether I had better buy a certain article in that city or on this side. He said, in reply, "Buy anything that you want in New York. There is nothing that a man needs that can not better be purchased on this side than on that." My experience is very limited, standing, as I do, on the very threshold of the continent, but so far it bears out the statement above quoted. Everything here is sold, and for all that it is worth. I stepped, yesterday, into a bookstore. There lay on the counter a tract entitled, "Was John Knox a Presbyterian?" After recovering my breath, I asked the young man if the tract was for distribution. He replied, "No! it is for sale." I asked the price. "One penny." I remonstrated, telling

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him that one penny was equal to two cents, that in America we gave away tracts to unenlightened people, and that I was anxious to know whether John Knox was a Presbyterian or not. I also pointed out the fact thas the print began more than half-way down on the first page, and that the last page was entirely given to advertising other wares, so that, instead of eight pages, the document contained, in reality, but six, and hence the price should be correspondingly reduced. It was breath spent in vain. The young man evidently had in his veins the blood of Wallace, and he stoutly replied, "One penny, sir; one penny."

LET GLASGOW FLOURISH BY THE PREACHING OF THE WORD.

This is, I believe, the inscription on the coat of arms of this city. Glasgow has flourished and is now a fine city of some seven hundred thousand inhabitants. In the city limits there are about five hundred and fifty thousand. That is, the city is a little larger than Chicago. In comparing the two, however, one must remember that Glasgow had nearly one hundred thousand inhabitants forty years before the first cabin was built on the swamp where now sits a city of more than half a million. This city is very substantially builded and paved. All the houses, public and private, are of hewn stone; all the streets are laid in stone, and are in perfect repair. Ship-building is probably the most important industrial enterprise; scores of vessels in all stages of preparation line the banks of the Clyde for the twenty-two miles that lie between this and Greenock. There are, of course, many other industrial enterprises aside from the general trade of the place, two manufactories here having chimneys more than four hundred and fifty feet high.

The people are very kind and civil. I have, as a stranger, been compelled to make frequent inquiries in regard to streets, etc., and have, in every case, received a civil and cheerful reply.

Whisky shops are awfully thick; they are as thick as they are in Chicago or New York, I think, and the police reports often mention wife-beaters. This last word reminds me that a Scotchman on board ship, speaking of the condition of women, said: "America is a heaven for women. They are treated no where else as they are treated there." This statement, of course, is true only of the respectable classes. Whisky and beer drinkers are alike wife-beaters the world over.

You see I am at the end of my letter without having spoken of the cathedral, the Necropolis, the new University, or the Royal Botanic Gardens. The reason is that these are the lions of the place, and are most frequently described. The cathedral is a very fine building, over seven hundred years old. The Necropolis is a small burying ground which is crowded so full of stones and monuments that it seems like an advertisement of a marble shop. The University location is beautiful, the building large and costly; all that was copied from the cathedral in architecture is fine; all the rest is poor. The Royal Botanic Gardens are pleasant, but quite small.

To-day I go Ayr, the home of Burns, thence to St. Andrews, where Patrick Hamilton and Geo. Wishart were burned at the stake for their faith. I will conclude this letter with a sentence which I read on the vault which faces the entrance to the Necropolis, and which brought glad tears to my eyes:

"*Blessed is the man who trusteth in God, and whose hope the Lord is.*" VIATOR.

An Open Letter to Rev. F. B. Doe,

Agent of the American Home Missionary Society for Wisconsin.

DEAR BROTHER:—The interest I feel in the work of Home Missions in Wisconsin, in which I was for some years engaged, is the reason for writing thus openly. Your position is one of grave responsibility. All the home missionaries in the State are appointed on your recommendation, and the appropriations for their support must have your approval. You cannot but be aware that a number of those holding commissions are adhering Freemasons and Odd-fellows, some of them active propagandists of their order.

You are doubtless aware that the General Associations of Ohio, Illinois, Iowa, and the Congregational and Presbyterian Convention of Wisconsin have condemned Freemasonry as inconsistent with the precepts of the Gospel; that it has been condemned by the Triennial convention of the Congregational churches of the north-west, and by such eminent Congregationalists as Dr. Leonard Woods of Andover, Dr. Leonard Bacon of New Haven, Pres. Bartlett of Dartmouth College, and Pres. C. G. Finney of Oberlin; by Drs. McCosh and Howard Crosby of the Presbyterian church, and many of our most distinguished statesmen, Christians and evangelists.

You cannot but be aware that its ceremonies are degrading, its covenants and penalties immoral and profane, its pretensions to ancient Hebrew origin a sham, its benevolence a fraud, and its religion deistical. You are doubtless aware that it is now a source of bitter contention in some of the churches under your care; and that ministers whose conduct and teachings on this question are shocking to the moral sense of some of their parishioners, are now acting as pastors of home mission churches in Wisconsin. Is it strange in view of these facts that in the growing State of Wisconsin Congregational churches increase but one per cent., and that many of them are rapidly disintegrating and will soon drop from the last? Of one pastor who was a Freemason, Odd-fellow and tobacco-user, I was told by members of his church that "He robbed us of our time, our money and our religion." This pastor's commission was twice renewed, and he is, I believe, now laboring under your watch care.

I ought, perhaps, in charity to conclude that you are, or were, ignorant of the facts in reference to some of these home missionaries; but it would seem that such a plea ought not to be made by a watchman set for the defense of the Gospel and the churches. Do not understand me as expressing disrespect for all the pastors, or all the home missionaries in Wisconsin. There are among them many noble men and earnest Christian workers, but until the American Home Missionary Society and its agents shall discriminate between the servants of Christ and those devoted to a "philosophical development of the ancient sun-worship," as Freemasonry is called by one of its most learned writers, it will be in vain to hope for spiritual prosperity as a result of their efforts. H. H. HINMAN.

Wheaton, Ill., Sept. 1, 1880.

Little Things.

BY ELDER ISAAC HYATT.

The importance of attention to little things cannot be over-stated. A Baptist clergyman failed to receive a call to the pastorate of a popular church, simply because he forgot to take off his rubbers before entering the pulpit. Doubtless it was fortunate for him the church did not give him a call; but that does not weaken the force of the illustration to show that our influence depends much upon little things even in mannerly deportment. It is said that Rev. Dr. Lorimer just escaped losing a call to Tremont Temple, because he had a cigar in his mouth on his arrival in Boston as a candidate for its pulpit. And in turn he was converted from its use by the casual remark of a young man who said in narrating his religious experience as a candidate for membership in his church, "I have left off smoking with my other bad habits." This great preacher had withstood many strong reasons and earnest appeals against the use of tobacco; but the little word spoken in the right way at the right time, was made more effectual in working the needed reform within him. And does it not teach, that possibly if one of the great teachers of Mr. Lorimer, had come nearer to artlessness, which is the crowning result of faithful attention to all things, both great and small, in the service of the Lord, he might have been reached and saved from his injurious habit before?

In the *Cynosure* of the 2nd inst., I am misunderstood because the quotation marks are improperly placed in a paragraph of my article. The paragraph referred to as printed is: "Again you say, 'The time has not yet come when, to be a Mason ought to bar an entrance into our ministry.' I would it had, and hope it may soon be so to the glory of God. Without comment I leave this declaration of your opinions and prayer for your further consideration."

To state the truth and make sense, the first and second sentences of this paragraph should have been inclosed within the quotation points.

In making this personal reference to the *Cynosure* I am glad to say I have had little occasion to note mistakes in printing my articles.

What a wonder it is more mistakes are not made in printing. How apparent that they are avoided only by great painstaking. Every neatly printed paper is an assurance that somebody is prepared to be a faithful steward in the discharge of important duties. For "he that is faithful in that which is least is faithful in much."

How many there are in all occupations and professions, who are wishing they had been more attentive, in the days of their apprenticeship or training, to little things.

Happy for the coming age if those learning trades or attending school would give earnest heed to the oft-repeated admonition of their instructors in regard to little things. And it can not be too forcibly impressed upon Anti-masons that, for the honor and success of our cause, each lecturer, writer, editor, typesetter, and every friend of its mission, however obscure his place, should see to it that he does each little thing and says every little word as near right as he can, for it is "the little foxes that spoil the vines."

In the letter of Rob. Morris published in our last issue, he says,—"In the lodge of which I was first master in Jesusalem, we have Mohammedans, Jews, and Christians. But all believe in God, and the God of Mohammed, of Moses, and the Christian is one and the same Being." This is the delusion into which secret societyists generally have fallen. Because a god is spoken of, they imagine that it must be the God of the Christians, as there is no other. True, there is no other is reality; but many make to themselves other gods and treat such creatures of their own brains as if they were God. Hence the very first commandment reads, "I am the Lord thy God; thou shalt have no other gods before me." But the true God who has revealed himself in the Holy Scriptures, and in whom Christians believe, is the Father, Son, and Holy Ghost, three persons, but one essence. This Triune God the false religionists, with whom Masons have fraternal fellowship, reject. Their god is an idol, their worship is idolatry. They who have not Christ have not God, whatever their pretense may be.—*Lutheran Standard.*

Is Economy a Republican Virtue?

There can be no reasonable doubt that if the course pursued by our American candidate for the Presidency had been efficiently sustained by the Republican party during the war, the country would have been saved at least a thousand millions of dollars, and probably also millions of bankrupt debts, to say nothing of the waste of valuable lives.

The Republican administration very unwisely and very unnecessarily gave Gen. Butler an unlimited amount of consideration for subordinating his democracy to its service; but it has never seemed to think that anything was due to an old soldier, and an old Whig, who had sacrificed everything in its service, for subordinating himself to the command of such a charletan as Butler.

If Vermont with its two-third Republican majority, had sustained our candidate as Hayes and Garfield have been sustained by Ohio, though secret-order men, we should probably have had before this a real American for President of the United States, instead of men who have sworn allegiance to foreign institutions which no one can belong to without practicing the shams and hollow pretenses that threaten disaster.

The heart, the motive power of the Republican party of Vermont, is the Masonic lodge; and no one who is actively opposed to the lodge can receive favor from the Republican party; or from the press, or from the pulpit. Every access to the favor of the Republican party must lie through the Masonic lodge. But anyone who serves that cannot possibly serve the country.

The leading member of the lodge is as much a conspirator against the United States, as Cataline was against Rome; and to make such a character President, would be like Rome making Cataline First Consul. The works of Masonry are like those of the good Jesuit Father who sold a slave to buy wine for the sacrament; or like St. Crispin stealing leather to make shoes for the poor. The great interest which the lodge takes in the "widows and orphans," of whom Freemason Garfield is so mindful in his letter of acceptance, is calculated, if not designed, to favor Credit Mobilier swindles, back pay grabs, immense salaries, enormous expenditures, endless claims of all parties upon the treasury, exploded banks, and repudiating corporations, and a final loss of all confidence in republican government.

How many emmisaries of the monarchical powers of Europe are members, in good standing, of our secret lodges? And in what direction do all those lodges tend if not in that of monarchical government? Why should the United States, if not under Masonic control, with all its quiet, silent clerks in the employment of the lodge, heap up so much gold which could satisfy regiments enough to enslave the country? What if these clerks were three-fourths, more or less, Romanists, or Methodists, instead of professing the corrupt religion of Masonry—what should we think of the honesty or Republican character of the party that had brought them into place?

The Masonic lodge is so growing, so aggressive, so all-pervading in its character upon our republican institutions, that it resembles the cancer which strikes its roots and infuses its poison into every vital part of the human system. The election of Masonic Presidents, like Freemason Andrew Jackson for instance, merely serves but to rub the sore and aggravate the disease.

The Republican party instead of subduing the lost cause by aid of the laws, to the tenor of republican institutions, seeks only to subject it to the Masonic lodge, and the lost cause, through the machinery of Masonry, seeks to subject to its sway the lower class of the South, and thus the bonds of society in the United States, instead of being the Christian bonds of love and unity, are the Masonic bonds of horrid, intimidating oaths. Of all the oaths administered in the country, the most binding, professedly, are those of the Masonic lodge. What power is it, then, that absolutely rules the United States today? Is it the force, the virtue, the economy, the honesty, the candor, the frankness of our original American institutions? Let two men appear at the post-office window to be helped, one a foreigner and a Mason, and the other simply an American citizen; which, think you, is likely to be helped first, with attention and respect, while the other may be treated with rudeness and delay? Answer this one case to your own satisfaction and you answer thousands of other similar ones at the same time. A man may be a Romanist or a Methodist and still hope to hold office and meet with human sympathy, if not with fawning or respect, but if he is an Anti-mason, a member of the American party, he might as well expect to meet with favor from a den of thieves, into which he may have intruded to reclaim stolen property, as to expect either office or sympathy anywhere in the United States. Such a man is a traitor to the Masonic lodge, and the lodge has the power to make him pass as an outlaw from Christian society. It "leaves him out in the cold" and "lets him severely alone," which means simply active, deliberate, perpetual persecution.

AMERICAN.

Dr. Hitchcock of Paris is alarmed by the growth of a society of atheists lately formed in that capital. This society, he says, boasts of a membership of fifteen thousand in Paris alone. Their influence is not simply negative. They make aggressive war upon the churches.

Signs of Progress.

BY WOODRUFF POST.

Brethren, never be weary in well-doing. The venerable, lamented Finney said, "Suffer long and severely if need be, but faint not, in due time you shall prevail." "The blood of the martyrs is the seed of the church." "Let the people praise thee, O God. Yea, let all the people praise thee." Pray mightily that the scales may fall from all fearful editors' eyes, and that they may have the honesty and courage to declaim faithfully and effectually, as well as prudently, against all the secret abominations of 1880. Is it not a shame that so many churches have sheltered the "mother of harlots"—Freemasonry, and her brood? It is to be hoped that ere another season arrives, we shall be ready to hold an anti-secret society camp-meeting of the different denominations. Who will subscribe to this? Let all say, Amen.

Masons, Odd-fellows, and other secret crafts have their camp-meetings; and temperance has its camp-meetings. Let us have a grand camp-meeting next year, if God permit, and ventilate secrecy, and "get our souls blessed," as Amos Hard used to say, in taking up the cross.

But see how sublimely the *Northern Christian Advocate* of Syracuse, touches the beautiful "Chinwagging" institutions. How dare the editor say that profoundly investigating and "studying the sciences" in lodges is "*Chinwagging?*" Editors say strange things sometimes. Well, let them! Hear the *Northern:*

"You put blinders on a horse, so that he can see scarcely anything that is going on about him, and then blame him from trembling and jumping and starting to run at every little noise. You forget how frightened you were when, with blinded eyes, you were initiated into the awful mysteries of the High Mightiful Lodge of Unbiased and Superincumbent Chinwaggers. And why shouldn't a horse be frightened as easily as a donkey?"

Well Answered.

Pure Religion, a small monthly devoted to the promulgation of holy living and faith among the churches, is published in Shellsburg, Iowa, by a sister in Christ whose name now escapes us. In the September number appears the following letter and editorial reply, which we commend to the faithless generation of editors who tremble in fear lest the word Masonry finds its way into their columns and start a discussion:

THE LETTER.

DEAR SISTER:—I see from July number of "Pure Religion," that my subscription is out. Please erase my name from your list of subscribers, for I am a Royal Arch Mason, and I see you have followed "Doty" in opening your columns to war on secret societies, after the fashion of the Romanists two centuries ago, kept up till now. The principles of Masonry are, "Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength and thy neighbor as thyself." are the principles that all holiness pe... advocate. If you do not see the confusion and discrepancy in all this, I do. With a full "God bless you," I now say, "Good morning."

REPLY.

The above communication explains itself; and by way of comment we would say, that we are not at all surprised that a Royal Arch Mason should not want to read *Pure Religion*; how can he? there is no affinity; you might as well try to mingle fire and water—Christ and Belial. The thing can't be done.

But what surprises us the most is, that any man at this day of Gospel light—with an open Bible before his eyes, should set himself up to preach the Gospel to others whilst he is holding fellowship with this wicked abomination. He says, "The principles of Masonry" are "Thou shalt love the Lord thy God with all thy heart," etc. Now what does this quotation amount to when you apply it to Masonry? Does not this preacher of the Gospel and professor of holiness know that plastering Masonry over with the Word of God does not make it acceptable to God? Why bless you, my brother, I am told that the whisky barrels (out about Salt Lake) are branded "Holiness to the Lord," but does that make them acceptable to God? We will now submit for your consideration the two following propositions, and we challenge all the wisdom of the world to reconcile them with Masonry. Consider them well, for they are as firm as the throne of God.

The first proposition is this: No man can be saved unless he comes to God through the atoning merits of Christ. Christ himself says, "I am the way, and no man comes to the Father but by me." Again, "There is no name given under heaven whereby we can be saved but the name of Jesus." This first proposition being established beyond controversy, we proceed to the second. Now our second proposition is this: As no man can come to God except by Christ, even so no man can come to Christ except by separation. The Word of God holds up this truth in every possible form. To give the words of Scripture on this point would fill a column of our paper: "Come out from among them and be ye separate." "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God."

Now the above propositions are so well established that any man that would arise to controvert them in this age of Gospel light would be considered little less than a fool. Salvation without separation is a dream. Therefore you that expect to gain heaven and still hold on to your Royal Arch Masonry can read your eternal destiny in the seventh chapter of Matthew, 21–23.

We want to say, in conclusion, that there is a day coming when God intends to make a bonfire of this world, and then Royal Arch Masonry and all other secret works of darkness shall be fuel in the day that he shall do this.

THE NORTHFIELD MEETING.

BY REV. HENRY T. CHEEVER.

I am fresh from the late extraordinary Christian convocation at Northfield, Mass., noticed in the last *Cynosure*. It was gathered by a modest circular from D. L. Moody, for the solemn co-operative consecration to the service of the Saviour, to plead the promises of God, to wait for the anointing of the Spirit and the enduement of power from on high. There must have been between three and four hundred pastors, evangelists and Christian workers of all names, who steadily waited together on God; and it is estimated that there were no less than 1,400 different visitors coming and going. To those who were so favored of Providence to be so present together before God, it will seem tame and common-place to say, *It was good to be there.* It was more than that. It was grace and glory to be there, for it was the Lord himself giving there grace and glory to his people, even to his saints. I doubt not that to many (and the attendance was much larger than was expected), blessed as they were with such an opening up of the Scriptures, and such an agonizing spirit of prayer for personal holiness, and for the empowering by the Holy Ghost of the Christian ministry—to many it will prove what Trench distinguishes as "one of the great epochs and crises in the kingdom of God." Intense and hopeful now is the prayer of many that it may be the beginning of a mighty impulse or revival, a tidal wave of reformed, spiritual religion, that shall sweep around the world

On Wednesday, the seventh of the ten days of the convention, under the preaching of Mr. Moody on being filled with the Spirit, the fountains of the great deep in men's hearts were broken up. The agony of desire with some was entirely uncontrollable. There was the Spirit interceding in the hearts of believers with groanings that could not be uttered. There was the burden and birth-travail for souls till Christ be formed in them the hope of glory. Strong men unused to weeping, were sighing and crying unto God with tears of entreaty for the Holy Spirit as the hiding of power. And can it be that these mighty throes of desire for salvation, these profound longings for a closer communion with God, are to be disappointed? Will these sympathetic yearnings with the blessed Spirit, this absorbing passion for souls in the hearts of Christ's ministers and people, expire or be quenched without kindling a kindred fire in many others? Surely not. It would be grieving the benignant Spirit that begot them in our hearts; it would be black ingratitude and unbelief for a moment to think so.

All through the first week of the convention there were deep searchings of heart and spiritual anguish for personal sin and leanness. Brethren dwelt sorrowfully in the valley of Achor, confessing and bewailing their sins in many directions and the low state of religion in the churches, some of them dying spiritually while flourishing financially. Men of mark unaffectedly poured out their souls in penitential confessions, in solemn review and consideration of the numerous preventives in the church and its ministry to power and fruitfulness, among which was not forgotten the deadening influence of secret societies. The Springfield *Republican* was led thereby to say, in a spirit of adverse criticism by no means warranted:

"Most men who have faith in God and immortality, in Christ as the Redeemer of the world, and in the Gospel as the comfort of the afflicted and hope of the wretched, the great mass of Christians, in short, do not sympathize with these penitential agonies of Northfield. The meetings are engrossed by a want of which few healthy people in this age of the world are ever acutely sensible—the want of the Holy Spirit."

Thanks to the God of all grace, there is no mistaking that this was the united and deep-felt want of all the large convention, and when Dr. Cutler, of South Carolina, said: "We must not be too anxious to get out of Achor; the wax must be melted before we can receive the seal; crushing, as Melancthon said, must come before crowning; I thank God for all this heart-searching and heart-softening, this deep soul-agony," he did but express the true sense of all that solemn assembly. One of them said, with evidences of strong feeling, "I came here to have my heart searched to the bottom, but it is bottomless. I have felt myself in the hands of the rein-trying God. The lower he brings me the better. Let me bear the baptism of fire, if it please him, before he gives the induement of power."

But at length a door of hope was opened in the valley of Achor, and the convention went up by it to a higher table land of faith and hope, where some obtained a glorious enlargement and all were blessed. In the large tent, loaned by Colonel Estey, of Brattleboro, for the special occasion, used for the meetings of brethren alone, and where there were the most marked manifestations of divine power, some of the brethren continued all night in prayer and prostration before God; and I am told there were three distinct stages or developments of the meeting, that of confession and humiliation; then that of communion and enjoyment, as in the mount with the glorified Saviour; thereafter the meeting with and casting out devils, at the foot of the mountain, by prayer and fasting. The same night was spent in prayer by devout women, at the Institute, with a signal blessing. All this time and at all these meetings the Word of God, illuminated by the Holy Spirit, was the chief medium of thought and communication, "for doctrine, for reproof, for correction, for instruction in righteousness." The Bible was in everyone's hands, for constant reference and trial, and its deep fullness and richness of meaning were never so appreciated before.

Under the preaching of Dr. Gordon on Thursday afternoon, the 9th, from the words, "The anointing which ye have received of him abideth in you," there was great edification and joy. "The Hope of Israel, the Saviour thereof in time of trouble," was not a wayfaring man that turneth aside to tarry for a night. He wanted to come to stay. The consecrated heart of the believer was the holy of holies where he makes his royal abode. The Word was made flesh and dwelt among us. His chosen dwelling place was a living Christian, anointed for service and for his abiding. But how could he dwell in a dead church? As well might a living man dwell in the tombs among decaying dead bodies. He had seen a poor consumptive of whom his physician said he had but an inch or two of lung space to breathe by; and that was the condition of many in our churches, by confession of some of our dear brethren in the ministry, believing and breathing only while they were in the forced enthusiasm of actual preaching, then lapsing into cold, dismal torpor and unbelief. O, spirit of the Lord! blow upon these gasping ones that they may rise and live, an army of breathing witnesses for the anointing that abideth! Facts given in this discourse revealing the secret of power in preaching, were of thrilling interest and went home to the heart.

In the evening of the same day missionary brethren from South Africa and from Greece, Rev. Messrs. Albertyne, Constantine, and Prof. Maxey of the Free Church Theological Seminary, Scotland, gave very instructive and quickening recitals of their own experience in conversion and the Christian life, and especially of the impressions made upon them by all they had heard and seen in this moment of gracious manifestation—impressions which they fervently prayed might be an increasing good through all their remaining pilgrimage. Rev. Mr. Drake of Northfield summarized some 2,000 special requests for prayer from all over this country and Great Britain, which Mr. Moody presented in fervent supplication to throne of grace.

The personality of this convention, while singularly free from "isms" and hobbies, was distinctive and remarkable, exceptionally pure and clean; no trace of smoke or spirits of wine or mark of carnality. There were some whose faces shone in the beauty of holiness. "Their looks commercing with the skies," the light of heaven playing round their brows. The large delegation from Baltimore was endeared to all. Drs. Brantly and Thomas, Rev. D r Kerfoot, Captian William Bretsworth, and thirteen or fourteen others, helpers in holy song, prayer and conference. Philadelphia, too, was largely represented; some also from Newark, New Jersey. From Brooklyn and New York came Rev. E. W. Hawley and three or four elders of Dr. Cuyler's church, and several faithful workers in the Sabbath-school; Elder Smith of the Mercer St. Presbyterian church, of aspect serene and heavenly, who often turned up to us a precious nugget from the mine of the Scripture; the venerable Dr. Ball, long a witness to the faith of assurance; others from the interior of New York, including Dr. Cobb of the Reformed Dutch church, once a missionary of the American Board in Persia, dear to not a few of God's people. Then there were Jacobs and Burnell, Stebbins, Clark and others from Illinois beloved fellow-laborers, whose names are in the book of life. There was a sermon from Mr. Jacobs early in the meeting on the person, office and work of the Holy Comforter, said to have been luminous and instructive.

There was Hortzloff of Cleveland, with countenance calm, spiritual and benignant, voice mellow and strong, matter of address singularly rich, ripe and impressive. There were brethren from the Dominion and Nova Scotia, with square and clear heads replete with Scripture, tongues accurate and forcible, hearts plainly on fire with love for souls and zeal for God and his truth.

There were pastors from Michigan, Iowa, Wisconsin and other States of the West, and a tall Presbyterian minister from central Kentucky, who said, with great impressiveness, his desire was such that he would rather leave his bones in that beautiful valley than return to his charge without the baptism of the Holy Ghost and the induement of power. There were Christian lawyers, physicians, college professors, editors, teachers and students. There were opulent merchants from the city, bankers, manufacturers and business men, with their wives, who at home are filling their leisure with Christian work, having, as has been justly said of some of them, the saving of souls and the betterment of humanity wholly at heart.

I have as yet made no reference to the benevolent, sensible and holy women who constituted no small part of this convention. They held their meetings daily at the Institute hall or chapel, at 9 A.M., separate from the men, while the latter, under the wise, I should better say consummate leading of Mr. Moody, were in the big tent, questioning the Scriptures on the doctrine of the Holy Spirit, seeking divine illumination and uplifting, speaking to one another after the apostolic precept, in psalms and hymns and spiritual songs, singing and making melody to the Lord. Then, in the afternoon and evening, all were together in the church, to hear what

God would say to them by his messengers, the ministers of the Word. Miss Furgeson, missionary from South Africa; Miss Hastings, from Mexico; Mrs. Margaret W. Lee and Miss Dryer, of Chicago; Mary Houghton, and Elizabeth C. Keller M. D., of Massachusetts, are spoken of as having led their sisters in Bible readings and meetings of experience, with profound interest and profit, at times in such a manner as to make devout listeners "feel that their words were almost inspired." The communion of saints throughout these meetings was delightful beyond precedent.

But it is impossible to refer to a tithe of the noteworthy features of this remarkable season of refreshing from the presence of the Lord. The great open air Gospel Temperance meeting addressed so effectivly by Sawyer, Currie, Soper and Hallenbeck; the closing sermon by Mr. Pentecost on the words, "Our Gospel came unto you not in word only, but in power, and in the Holy Ghost and in much assurance," a supernatural religion to be propagated only by supernatural power; the consecration meeting for the Moody Institute at its commodious hall; the joyous Praise meeting on the evening of the last day, the great day of the feast—all must be omitted, together with the tender parting addresses of the missionary visitors and others.

Let me say in closing this most inadequate resume, that the brethren "favored of heaven so highly" with the privilege of participation in this memorable convocation, are in covenant with God and each other to do all in their power to diffuse and intensify its quickening influence through the churches; and the religious press is the chief vehicle of inter-communication in our power, which we pray God to open and use for his own glory and the good of souls. It should be added that there was unanimously adopted by the convocation an open letter of gratitude and greeting to Christians everywhere, containing expressions of thankful recognition of the grace of God, and prayer for the endueing with power from on high of all Christ's ministers. This, it is underderstood, will be duly published and scattered abroad.

Worcester, Sept. 16th, 1880.

Campaign Documents.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

Tract No. 25, revised, contains the platform, a brief history of its adoption, letters of acceptance of Walker and Kirkpatrick in 1876, and Gen. J. W. Phelps in 1880, with a clear and forcible argument by Pres J. Blanchard on the importance of political action. An eight page tract; price at office 50 cents per hundred, $4.00 per thousand. By mail, 60 cents per hundred, $6.00 per thousand.

Contributions are solicited to aid in the free circulation of the above, and electoral tickets for most of the Northern States will be furnished at 15 to 20 cents per hundred, and where 10 cents extra is sent will be sent by registered mail and safe delivery guaranteed.

Address Ezra A. Cook & Co.
13 Wabash Ave., Chicago.

Select Notes.

—We hardly have a finished argument against the policy of insurance policies; but we have a decided spiritual instinct and bearing against it. It looks as though the loving Saviour had some other way of caring for our friends after we have gone to Paradise, than of making us chase a life insurance policy for twenty years before we go to that delectable country—*Christian Harvester.*

—The New York & New England railroad opens its grounds at Highland Lake for a Sunday pleasure frolic. Last year, we think, it got Beecher to come out and draw a Sabbath breaking crowd; this year it goes down and takes Robert Ingersoll, and treats the public with the most infamous lecture that the noted skeptic has yet delivered. With Robert Ingersoll to defy God, abuse the Christian church, insult Christ, and a band to play a sacred concert, and swings, fandangoes, and wooden horses for those who have no taste for infidel rhetoric and sacred music on a bass drum, the corporation expects to make a little money on the Lord's day. Now, what have the Christian directors and pious stockholders to do with this? Why, they keep silent, but take the dividends. And they are not guiltless who get up these excursions, but the stockholders are responsible. If they have a man for manager who has no regard for God or the Sabbath, they can have a voice in getting rid of him.—*The Watchman, Boston.*

—The *Jewish Advance* has the following about the Knight Templar parade: Be it the cross, be it the crescent, be it whatever it may—whatever promises to bring business is welcomed with enthusiasm by the Chicagoans. All houses were decorated with crosses of all colors and descriptions during the last few days. If an Israelitish order of strong orthodox proclivities, and of similar influence as the Templars' were to promenade in the streets of Chicago, we would have the pleasure of seeing Stewart's, Field & Leiter's, and other Christian houses adorned with *Arba Canphoth, Tephelin*, and similar emblems, as we have seen our Jewish houses adorned with crosses and crusading emblems. The historical recollections of our Jewish emblems would not rouse such bitter historical recollections as the Christian emblems did. But what do our business men care about such matters? "Let the dead past bury its dead." Whatever promises to increase our business is welcomed, be it the specter of Torquemada. Whether this way of thinking betrays a broad liberalism of which only a strong and unshaken belief in religious principles is capable, or whether it betrays an indifference to all matters of principle—who can tell? Jewish fathers of families are ostensibly as anxious about the purity of their children and the sacredness of their family circle as our ancestors were, and yet many of our well-to-do Jewish friends who had windows and porches in the streets where the procession could be seen rented them to first comers. Thus it made no difference to these Israelites what ladies or gentlemen may sit together with their families, or what talk their children may hear from those who paid for their seats, while the procession was passing. The dollar made every associate good for that day. *In hoc signo vinces:* Business!

Recent Publications.

Clark's New Reform Song Book, in its complete form, is at length ready for delivery, and is certainly attractive in appearance, and of the value of its contents no one who has heard and appreciated the venerable author will for a moment withhold an indorsement. He expects to accompany Rev. C. C. Foote, holding meetings for the reform, singing and speaking for truth and righteousness—*par nobile et venerabile fratrum.* The work comprises some 260 pieces, in six classes, covering a wide range in reform and devotional topics. Copies may be obtained at this office or of the author, at 88 Columbia street, Detroit, for 40 cents, postage prepaid, paper covers; or 55 cents, limp covers, with steel portrait of the author.

"*Masonic Oaths Null and Void*," by E. Ronayne, "Past Master," etc., has already been mentioned in these columns. This is the most complete examination of the obligations of Freemasonry before the public, and is of special value for convincing Freemasons who will candidly review their allegiance to the order. The author proceeds to show that these obligations are of no binding force whatever because: 1st, they are based on a false pretense; 2d, because the lodge itself breaks its own oaths; 3d, because they profane the name of God and reject Christ; 4th, because they conflict with and are forbidden by God's Word; 5th, because of their necessarily and universally evil effect. This work is a complete vindication of the course of every man who honestly abandons the lodge. If its logic is correct (and it cannot be disproved) the only course for adhering Masons is thorough and outspoken renunciation. For sale at this office, 35 cents per copy.

The Salon of Madame Necker and *John Plowman's Pictures* are continuations of former issues of the Standard Series. The former is a translation from the French of letters, conversations, etc., of the wife of a leading statesman and financier whose superhuman efforts to maintain the power of Louis XVI. were useless before the advancing tide of the Revolution. Spurgeon, in the latter, shows the range and greatness of his genius in these plain talks to plain people on the proverbs of every-day life. I. K. Funk and Co., New York; price 15 cents.

Roberts Miscellany, a magazine of choice reading for young people, presents in the September number, an excellent variety in sketches of history, travel, natural science, etc. B. H. Roberts, Rochester, N. Y.

The *Cynosure* for thirteen weeks, 50 cents.

Correspondence.

The Tree and its Fruits.

NEWARK, ILL.

"By their fruits ye shall know them. * * * * Every tree is known by its fruits."

Such is the statement of the great Teacher—a statement in perfect agreement with the universal experience and observation of mankind in all ages, and such is the fact as to the fruit of Masonry as seen in this community, as the following facts will show:

There are two churches here, the Baptist and Methodist Episcopal. The Baptist church is decidedly Anti-masonic in sentiment,—so much so that a Masonic minister finds no favor or countenance in the pulpit. The Methodist Episcopal church has a small minority of faithful, devoted members who are Anti-masons—the large majority being indifferent and "caring for none of these things." The pastor of the Methodist Episcopal church, a man of more than ordinary talent and ability, and capacity for usefulness as a minister of Christ, is a Mason of the most decided stamp, as his frequent favorable allusions to the system, in the pulpit and out of it, is proof, as well as the fact that he takes particular pains to show his good will and preference to members of his own craft; at the same time manifesting a decided aversion and contempt, treating as profane and cowans members of his church who are known to be Anti-masons. The natural and legitimate results of his ministrations is a remarkable deadness, indifference, and lack of spiritual life in all the means of grace—a falling off in attendance of members, especially at the prayer and class-meeting.

The Baptist church which has been without a regular pastor for some time, has lately been much revived and several members have been added to the church by baptism, under the labors of a young theological student, who has been spending his vacation here, and who has been preaching very plainly to the people, a man of very decided, positive convictions, strongly opposed to secret organizations and and fearlessly denouncing them from the pulpit, thereby causing much talk and excitement on that subject and exposing himself to persecution. A few of the devoted Anti-masonic members of the Methodist Episcopal church finding their own meetings very unprofitable, united with the members of the Baptist church in their revival meetings, working with them in great harmony and spiritual profit in spite of the spirit of opposition which this aroused in their own brethren.

A few days since a colored man, calling himself Elder Johnson and professing to be a minister in the Baptist church, obtained the privilege of lecturing in said church,

charging an admission fee of ten cents. Previous to the lecture one of his brethren was informed by him that he was not a Mason. After the lecture it was reported by the Masons that he was a Mason, and the pastor of the Methodist Episcopal church stated publicly that he was a Mason, as he had tried him Masonically. This rumor was enjoyed with great relish by the fraternity and its jacks, showing most conclusively what kind of fruit this tree produced. The question was again proposed to this colored man as to whether he was a Mason, when he most positively denied it, stating that he "never was a Mason and never intended to be and that Christ was all he wanted," and soon after left the place.

Thus I have given you briefly some of the facts in this case; and now let us apply the test and judge the system by its fruits, and it seems to me the following is the legitimate conclusion of the unprejudiced mind.

If this colored man was a Mason, then nothing is plainer than that he uttered a most palpable falsehood; lying unto man, if not indeed lying unto the Holy Ghost. If he was not a Mason, then the M. E. minister and others who circulated the report are guilty of the same crime, and in addition to this "glory in their shame."

Such ministers (so-called) are most fitly described by the Word of God as "denying the only Lord God and our Lord Jesus Christ," and as being "spots in our feasts of charity, clouds without water, without fruit, foaming out their own shame, to whom is reserved the blackness of darkness forever."

J. S. Bibbins.

Shunning to Declare the Whole Truth.

Elkhorn, Wis., Sept. 7, 1880.

Editor Cynosure:—Last Lord's day evening I had the privilege of listening to a very good discourse on "Christian Education of the Youth, Especially of Our Boys." The speaker gave us a good sermon. Making mention of a number of pitfalls which are every where open to entrap, and start the boys in the path to ruin. He mentioned the wine-cup, the card-table, the ball-room, etc.; these should be well guarded to keep the young men from ruin. Such sermons are right, are noble. But such we hear, and should hear, from every faithful minister of the Gospel. They should lift up their voices and spare not.

But why do all run in the same ruts? Why so few of the faithful ministers who dare take a bold stand against the sin which in these days is deceiving multitudes of our most promising young men? Are our ministers really faithful? Within the last twenty years the writer of this sketch has been under the pastoral care of some fifteen ministers; and a number of them have told me in private conversation, that "Freemasonry was one of the greatest evils of the age;" that it was "destroying the church;" "it is destroying our best young men;" "I wish the church was rid of Masonry;" and so on, condemning the institution in the strongest terms possible.

Now, not one of them dare say any of these things in the pulpit! The devil can take as many as he can get in this genteel, popular way, and the minister of the Lord Jesus dare not expose his devices. The work of reform would be a short one, if the majority of the ministers of the Gospel and religious papers would take the lead; but they fail in this duty which they owe to God and man.

If the great and good Bishop Hedding, after taking the first three degrees of Masonry, and being convinced of its sham and wickedness, left the lodge no more to enter, had, as opportunity presented, raised a warning voice against the institution, how many souls he would have saved, and what a mighty influence he would have exerted over the young men of the church!

Not that this should be made a hobby. But should not this be exposed, opposed, and put to the front along with other soul-destroying institutions? The lamented President Finney did this, D. L. Moody and most of the evangelists of the present time are doing this very thing. These secret societies—I care not what name they asssume—are a bane to the cause of Christ. No good work can be done so well by a secret society conclave, as by an open organization. Christ says, "In secret have I said nothing."

H. W. Clarke.

The Morgan Monument.

I would propose for two of the sides of the Morgan pyramid, the following inscriptions:

On one side—

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard.

"And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word.

"By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."—*Acts 4.*

I would suggest that the above scriptural words should be given in the original Greek text, in fair, well raised Greek letters.

On another side, the following—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press.

"No person shall be held to answer for a capital or otherwise infamous crime, unless on a presentment or indictmen of a grand jury."—*The Constitution.*

These suggestions are made by a

Constant Reader.

Our Mail.

Thos. J. Muzzy, Wilton Center, Will Co., Ill., writes:

"My prayer is for the triumph of the good cause. It is a hard thing to convince men that Masonry is wrong, and then it is a harder thing to get men to come over on the Lord's side and act or work for its overthrow. People are so afraid to say or do anything against Masonry. Afraid of Masons, of losing caste, friends, wealth, position and respect. If Masonry will do all this to its opposers, every man, woman and child ought to go against it. But how many go for it and call it a good thing. The weapons that are to be brought against it Paul describes as not carnal, but mighty through God to the pulling down of strongholds."

R. M. Hall, Charlotte, N. C., writes:

"I am in perfect sympathy with your noble work. The spirit of the secret lodge seems to me to be the spirit of the devil."

Wm. H. Randall, Thompson, Conn., writes, renewing his subscription and sends a small balance towards a monument for the grave of Wm. Morgan. He asks, How much ought to be raised for it? Let us hear from the committee on that point.

Miss Isabella Feemster, Columbus, Miss., writes:

"I have just returned from teaching my Monticello school (colored), which, with the consent of the superintendent and city trustees, I moved to the fair ground just inside the corporation line, to a hexagonal building sixty-one feet in diameter. My last report had about one hundred names on it, and averaged at the rate of sixty scholars a day. Toward the last there were from seventy to eighty pupils per diem. I desire to leave this school in good hands—with some one who will carry it on from year to year, training the pupils to fear God and keep his commandments; to seek to be useful and humble rather than showy and proud. * * A night pay school is very much desired by older ones. * * You cannot imagine how much this work is needed. I have been pleaded with to take charge of both a colored and white school this year besides the two that I had engaged which entirely filled up my time. Thus you see there is much work for teachers here; those who are mighty in the Scriptures, fervent in spirit, teaching diligently the things of the Lord."

Wm. Wing, Allendale, Ottawa county, Mich., writes:

"Will there be a regular ticket for the American party this fall or not? I want to vote it if so. I am done trying to elevate men to office who are previously sworn to support some other government. Let us put up men that will consider their oath of office above all others."

John Hepburn, Knight, Marion county, Oregon, writes:

"This is a very rough hill conntry. We have beautiful creeks and a great many water falls. There is one near our house that the water falls 186 feet at one leap. It is grand. There is a first rate chance for emigrants to come to this place who want homes in a mountainous country. Places can be bought here cheap. There is a splendid chance for a portable saw-mill for a man who has means. I have timber enough to make ten million feet of lumber. This is a very healthy country. If ever any of those men who are lecturing for the downfall of Masonry come this way, they can have a home with us for rest."

Thos. C. Haines, Portland, Oregon, writes:

"I will try to get our platform, with some additions, published here in the Oregonian, a large, influential paper, if I can. If we could have a lecturer for the American party, I think it would soon make a mark in Oregon. I consider this a very important State."

W. S. Hayes, Freeport, Ill., writes:

"I am highly pleased with the Cynosure, and consider it one of the great instruments in pulling down the strongholds of Satan. I have had from youth an inherent antagonism to secrecy. May God bless the great cause you advocate."

Joel H. Austin writes from Farmington, Iowa:

"There is much spirit here in the work in certain localities, and a large amount of opposition. I am constantly convinced of the necessiy of employing missionaries to labor in the field. A battle now and then, and a victory now and then, will necessitate long years of strife, whereas a general and persistent effort with unanimous concert of action will soon give the decisive blow."

Sabbath School.

Note. — Unintentionally we are one week ahead in our Sabbath school lesson, having neglected to omit one week for the review lesson. We give, therefore, this week, an article on changing the name of our Sabbath Bible study, by Bro. La Roy S. Hand, of the Congregational church, Iowa, published in the Boone County *Republican:*

"SUNDAY SCHOOL, OR BIBLE SCHOOL."

It is often remarked that there is nothing in a name, but the name does usually crystallize and transmit some thought or suggest some incident of history. In early centuries the names of individuals were almost always significant. The name most used to indicate the institution represented by this column, "Sunday School," well represents the thought of Robert Raikes a hundred years ago. The poor children who worked hard all the week, ignorant and vicious, making the relief of Sunday a curse rather than a blessing, he brought together primarily to teach. It was their only chance to learn to read and write. In the first conception of the Sunday school, it was not at all intended for the children of Christian homes, nor was its purpose particularly to give religious or Bible teaching. The name truly expresses what it really was, a school on Sunday.

But the Sunday school of to-day need not be on Sunday. Some large and successful Bible classes are now held on week nights, as normal classes usually are. Many Band of Hope organizations in the State are conducted with classes, like a Sunday school, meeting on a week day and teaching temperance. This is the plan in Ogden, the meeting being every Friday afternoon. Where the Bible is the text book, we may call the assembly of scholars a Sunday school, at whatever time they meet. When the school is under the auspices of some denomination, and used to promulgate their distinctive ideas, it is appropriate to attach that specific name to the general one, as the Methodist or Presbyterian Bible school, first the name of the species and then of the genus.

While it thus appears that the name Bible school more truly suggests what the institution really is, a change of name is always difficult. Rev. H. W. Knapp, who published in Des Moines for several years the *Bible School Helper* and also lesson leaves, earnestly favored such a change of name and always used that name in his columns. Upon the large map owned by the State Association, upon which may be seen at a glance what counties and townships are organized, the name "Bible School Association" appears in large letters. But all attempts

at the annual meetings of this body to change the name have failed. The natural feeling of conservatism, which all men more or less share, leads them to hesitate before making a change that promises at the best but small advantages.

Notwithstanding the heading chosen for this column in deference to the more common usage, we like better the name Bible school, as intimating more clearly its real character. The name Sunday we can not forget is of heathen origin. We cherish the hope that the work of Bible study will come to seem so large and important that no one day can contain it. It must overflow upon the six days, which belong to God as well as the seventh. The name Bible school is really a broader, more significant and better name and one which we hope some day will find general adoption.

Home and Farm.

The Care of the Sick.

To care successfully for the sick is no slight undertaking. To be a good nurse implies no slender stock of accomplishments. A cheerful disposition, a sufficiency of bodily vigor and a willingness to obey the attending physician implicitly, are essential to the person who assumes the responsibility of administering in the sick room.

The nurse must not be reckless of her own health. Lifting the patient, altering position and pillows and watching, day and night, for every symptom of change and improvement, are wearying work. She must herself have air and food and sleep, that her strength may not decline. In critical cases, the doctor should always leave his directions in writing, that they may be followed without the possibility of error, and the nurse should remember that she is only second in command. To administer remedies which friends advise, to vary the prescribed treatment because a similar variation has been heard of in other cases, or in any way to meddle with what the doctor is trying to do is to take an immense responsibility upon yourself, perhaps to become answerable for life or death. Yet the doctor is not always at hand and he cannot foresee every emergency, so that the nurse must have resources and must not be afraid at times to venture upon prompt and simple measures to take away the edge of pain or to give transient relief and ease. There are certain things which every nurse should know, as, for instance, that a mustard plaster upon the stomach will put an arrest upon obstinate vomiting, that a hot foot bath will equalize the circulation and sometimes insure pleasant sleep, that a bran bag heated and laid upon the bowels is often as potential in its effects as a fomentation of liquor, and that mustard, mixed with white of eggs or molasses, will not blister the most sensitive skin.

The dress of a nurse should be of some soft material which will not creak or rustle; her shoes should never squeak, and her way of moving about should be gentle and unhurried. For night watching a flannel wrapper is invaluable. The longest and chilliest part of the day is from 11 P.M. to 3 A.M. There is a creeping, shivering cold about the air then, even in summer, and the vital powers are at their lowest. It is ebb tide for sick and well, and between those hours the largest portion of the race die.

It is important to stimulate the patient's courage, by wearing a bright, hopeful face, and therefore

SELF CONTROL

is imperative. The nurse is a sort of barometer to the invalid, who observes and reads every expression of her countenance. Sympathy should never be withheld, but pity is often very unfavorable in its effects. The strong, soothing, tender hands, the arms that know how to lift the weak back, and the tones that are magnetic in their influence, are invaluable. People talk about this or that person being born a nurse. The gift is sometimes innate, but it is oftener cultivated, and it is quite susceptible of cultivation.

It is not well to annoy an invalid by asking will he or she have this or that thing to eat? Should a desire for something be expressed, so far as possible, and as soon as practicable, unless there are grave reasons to the contrary, gratify it. In convalescence, do not forget that

MEALS

are the events of the invalid's day. They should be prepared skillfully and by themselves, not subtracted from the breakfast or dinners of the family. They should be served with great nicety, in the prettiest of dishes, on the cleanest silver, with the finest linen, so that the tray for the sick chamber looks like a picture. Let the quantity offered at one time be small, for nothing will more certainly repel a delicate palate than anything which savors of grossness or coarseness.—*Intelligencer.*

A Remarkable Woman.

Died, in Cambridge, New York, Feb. 15, 1880, Mrs. Mary Stewart, aged nearly 101 years. She was born in Cambridge, Mass., March, 1779, her mother dying at her birth and her father before it. She was taken in care by her uncle, Mr. Nutting, with very little hope of life, but was subsequently adopted and brought up by Deacon White of the Congregational church at Concord, Mass. At the age 14, she offered herself to that church, and, after some hesitation on account of her youth, was accepted, but placed under the care of a committee of three men. It was evident, however, that she was soundly converted and the church in little danger from her youthful example. Thus began a church life of eighty-seven years, which was remarkable for its religious history, providential events and glorious termination.

In 1803 she was married to Mr. Joseph Lovejoy, who was a cousin to the slavery martyr Elijah P. Lovejoy of later years. This gave her a deep and life-long interest in the slaves. Her prayers and faith grasped their final emancipation, which she believed would occur in her day. When seven of her grandsons were in the war, as it proved for this purpose, she daily plead with God for them and the cause, until they all safely returned and her faith for the slaves was lost in sight.

A few years after their marriage they emigrated to Washington county, N. Y., where her husband died a triumphant death, leaving her with three children (all of whom are living) but with no means of support. She tells of being turned out of the house, not being able to pay rent, and going with her helpless children in search of a home. She drops upon her knees while passing through the woods and pleads for help. The "widow's God" came to her rescue and opened a way for her. Her faith and industry brought her a supply. In the meantime she was faithful in her attendance with her children at church, and in 1812 was married to Mr. John Stewart, far her senior in years, and a faithful member of the Presbyterian church. At his homestead she lived till her death. Her children were all trained up strictly in the faith of that church, baptized and consecrated to God by faithful parental instruction and family prayer.

Thus the years pass on, and the family is increased by the addition of four children (three of whom remain) and the blessing of God is vouchsafed to them. In 1833, mother Stewart is again left a widow, her husband dying at the good old age of 90, exclaiming, "The blood of Jesus Christ cleanseth from all sin." The religious duties of the family now devolved upon her, not to mention many business matters of the home, but nobly did her faith and firmness sustain her. The family altar was kept up and the children and hired men converted.

A few years before this the Methodist preachers, Prindle, Goodsell and others began their work in the neighborhood, preaching and forming a class. At first she was prejudiced against them, but soon found their doctrines of free grace and full salvation in harmony with her own views and aspirations. Accordingly she cast in her lot among them, as did also all the children but one. Henceforth her house became the central point of Methodist influence, and at the time of her death four generations of the family were in the church. One of her children has been the wife of Rev. A. H. Tilton, of the Ohio Conference, fifty years, and another is the wife of Rev. A. Osborn, of Troy Conference.

Her piety was remarkable for its depth, its uniformity and cheerfulness. She truly walked with God. Holiness of heart was her theme and her life illustrated its power and beauty. She was a great lover and reader of the Bible, often calling it her "Father's Will," in which she searched to find what was willed to her. Its prophecies seemed clear to her mind and inspired her with a wonderful view of the ultimate triumph of the church, and in this connection she could she the women of the church rising to great power and usefulness. The church papers, describing the work of God and the spread of the Gospel in heathen lands, were read with deep interest. She was also well posted in the general matters of different nations. In the social meetings of the church she had great influence for good. Her testimonies of personal experience, her words of exhortation and her prayers were powerful. Her annual visits to the family of the writer of this, for thirty years, at his conference appointments, always brought a blessing to the people and made her long to be remembered.

A life thus devoted and eminently holy was greatly honored of God at its closing period. Her quiet spirit, cheerful and happy, seemed to preserve her very countenance from the effects of age and care. Not a wrinkle did her face show, to the last of more than one hundred years. It was beautiful to look upon. She retained her knowledge of her Saviour and many portions of Scripture, though failing greatly in her memory. A few days before death she seemed to have a glorious vision of heaven and talked sweetly of Jesus. She said, "I think so much of my Jesus. In a short time you will lay me away. Two or three others will follow. God will take more of his own. I am astonished at the goodness of God. I feel his spirit moving this body. I am happy now. I am growing better. I feel it. O! I see the angels! My dear Redeemer!" Her eyes were closed and her countenance radiant. "My Saviour —heaven, sweet heaven. My children will come. I see angels as plainly as I see you (eyes open now). O! beautiful! beautiful! I am a few steps in heaven. I see more than I dare tell you. The Lord is here. I see him. They smile to see your mother coming." Then resting a few moments, she continued: "I have been to heaven, and such a beautiful sight! I never thought of such glory. I see so many of my friends there from this place. I see kings and princes. I see my hand in God's hand. When I have an opportunity I will tell you what I see. I not only see Jesus, but I see the wicked cast out for their disobedience to Jesus, the Holy of Holies. They weep. They wail (her feelings overcome her). I feel strangely. Cold chills run over me. I am dying. I see the beautiful gate. Now deal justly and God will reward you. I feel better in one sense than I did an hour ago. I am near my home. O! beautiful! Glory comes nearer and nearer! I never felt so well in all my life! They are coming with wings! Come quick!"

Thus ended this long life upon a beautiful Sabbath morning, a day she always honored, just as the sun was coming up to its full brightness in a cloudless sky. The funeral services were held at the house where she departed. Her pastor, Rev. S. Palmer, preached an excellent sermon from 1 Tim. 4:8—"Godliness is profitable unto all things," etc., a very appropriate text to her case.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 23, 1880.

B. P. Aydelotte.

The death of this pious and venerable man of God, at the advanced age of 85 years, was mentioned last week. He spent the larger part of his mature life in Cincinnati where he was first an Episcopal clergyman of singularly meek and gentle spirit and blameless life, with yet an earnest zeal for the truth such as is seldom united in one man. He seemed instinctively to recognize every Christian reform and with a singular sincerity espouse it. In the early day his efforts for temperance and the abolition of slavery brought upon him obloquy and slander. He would always restrain his church officers in their desire to hunt down the lying tongue, saying that he would soon live down the wicked rumors. He left the active ministry to accept the presidency of Woodward College in Cincinnati, and many years ago, uneasy under the conservatism and formality of the Episcopacy, he became a Presbyterian.

Dr. Aydelotte was a seceded Mason and never hesitated to give a reason for his position toward the lodge. To Rev. Henry Moore, a Presbyterian pastor and high Mason, who asked, "What, after all, is the matter with Masonry?" he replied, "Matter with Masonry! It's a lie all over." He took as active a part in our reform as was practicable to one of his extreme age. He attended the Cincinnati convention and sent greetings to others, and occasionally wrote for the *Cynosure*. Of him, most truly, may it be said, "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Organization not Denomination.

This is the theory advocated by Rev. Robert West, agent for the American Home Missionary Society in some of the southwestern States.

Although he wages no war against denominations and rejoices to know that some of them are doing good work for Christ, still they are but a few of the branches (Christ says, "I am the vine; ye are the branches"), tied together with an ecclesiastical string, often so tightly that the circulation is seriously retarded. He is glad to know that these cords are loosening up, much to the benefit of the branches and for the increase of the fruitfulness of the vine.

All these and many other excellent thoughts were presented to the congregation worshiping in the Chicago Ave. church on a late Sabbath morning, in a discourse from the text, "The greatest of these is charity;" greater than faith, that would move mountains; greater than bestowing all one's goods to feed the poor; greater than giving one's body to be burned, is supreme love to God, equal love to man. Let us all cultivate that choicest of all gifts, Christian charity.

Shall members of the National Christian Association, who are connected with Christian churches, commune together? is a question closely related to these ideas of Mr. West. Shall they show their love to God and to each other by attending to Christ's command, "This do in remembrance of me?"

The Association is not a church; it has no creed; so no one indorses any creed by communing with its members. A close communion Baptist brother might make himself liable to discipline by communing with persons who recognize infant baptism and sprinkling as genuine. But not so in communing with a company of Christians united in Christ's name to withstand and expose the secret orders and other evils which threaten the welfare of the church militant.

National Christian Association Board Meeting.

At the call of the chairman, the Directors of the National Christian Association met in the Association building, there being present Messrs. Carpenter, Freeman, Waite, Kellogg, Hildreth, Hodge, Hagerty and Cook; also the secretary, Bro. J. P. Stoddard, and father Rufus Stratton.

The committee on the Convention and Institute reported in detail the expenses and receipts of that meeting. These have already been published, but later receipts reduced the difference between the expenses and the amount contributed to defray them to $207.06. A small amount has also been received since the Board meeting. The Board voted to accept the report and allow the various bills of expense. Other bills were also allowed as: for copying National Convention records, $5.25; for paper for reading-room $5.50; book shelving, $5.00; bill of books, $81.94.

The report of the secretary upon the bequest of Henry Loomis of Worcester, Mass., was heard, the basis of settlement having been before approved whereby the National Association was to receive $6,840 in full of all demands under the will. The following bills connected with the settlement of the will and payment of the bequest were approved: attorney's fee, $30; exchange, $4; traveling expenses of the secretary and agent, $62.80; total $96.80. The net receipt being $6,743.20, it was voted that the long-standing indebtedness of the Association to brethren Stoddard and Hinman he paid from the amount. These sums were respectively $1,442.81, and $173.57; total, $1,616.38. The greater part of this sum was covered by counter obligations.

It being a condition of the bequest that $1,500 should be expended in promoting the reform in the city of Worcester, which under the terms of settlement realized $1,410, it was voted that $10 of this special fund be deducted as a proper share of the necessary legal and other expenses. It was also voted that the Secretary and Agent be requested to correspond with friends in Worcester respecting the best disposition of this fund of $1,400.

Various matters, such as the purchase of more chairs for seating Carpenter Hall, matting for the stairs, and a fire-proof safe, were referred to the committee in charge of the building.

The disposition of the $3,400, more or less, which would remain after the settlement of the above accounts, was discussed at some length.

There was a general objection to funding it for any length of time, since it would probably be the wish of the giver, if living, that it should be put upon its mission of truth-spreading. It was finally voted that the loan committee should attend to the temporary disposal of the sum.

The investment of a part of this bequest in getting the tract work more directly under the charge of the Association was favorably considered, and the tract committee was instructed to confer with E. A. Cook & Co. respecting a transfer of their tract business.

Considerable time was occupied in discussing the propriety of allowing the hall to be used on Sabbath afternoons by the faith meetings, under the lead of Florence McCarthy, some objection being raised on account of his course several years ago while preaching in the Fourth Baptist church in this city. Some who had attended the meetings represented them as productive of good and characterized by an earnest spirit, and that they were but part of a circle of similar meetings in various parts of the city, led by earnest Christian men for the special benefit of the poor and outcast classes. No action will be taken on the matter until a better understanding is had of the facts in the case.

The Board adjourned after prayer for one week.

Masonry and Temperance.

—One of the Knights Templar from Jonesville, Mich., is reported to have returned from Chicago about the 25th of August with "snakes in his boots."

—"My father was a Mason and an intemperate man," said the lovely wife of a physician. "My husband's father was intemperate, and I feared hereditary appetites. In compliance with my earnest wishes, my husband refrained from joining the order after his name was proposed." Three years later the doctor had joined the Masons. This anecdote may have a sequel.

—"Every lodge night," said a Christian Scotch woman, "I had to sit up until one or two o'clock in the morning with my mistress, and her husband was always brought home drunk. I thought this very strange, for her husband was very high in the order; one of the grandest of Masons."

—A party of some fifteen Masonic Knights hired a yacht on arriving at the wharf from an excursion on a steamer, and put out into the lake again for the sole purpose of drinking unobserved, and well improved their opportunity, some of them being in a drunken condition on their return.

—A whole commandery was observed by a reliable gentleman durthe late conclave to enter a saloon at once.

—A gentleman who had but lately applied for admission to the Masonic order, but had not yet determined to join, because of some friendly interposition, had business engagements about the Masonic encampment in our Lake Front Park during the Knight Templar spree. The carousal and debauchery which he there saw all over the grounds were so disgusting as to forever cure him of Masonry, and he now desires to inform himself on the principles of lodgery and use his influence at every opportunity to prevent men from entering such a nest of hypocrisy and abomination.

—Secretary Stoddard expects to attend the Iowa State meeting at Birmingham, Oct. 12th, and the Indiana convention at Westfield the week following, Oct. 19th.

—Brother Ronayne is now at Holland, making three renouncing masters of the lodge who will be at the Michigan meeting. He expects to introduce a new feature there—a Masonic reading, of which more in our next.

—The Indiana State meeting at Westfield on the 19th of October will be attended by brethren Stoddard and Ronayne from outside the State. Let there be a general rally of the friends of reform within the borders.

—Col. J. M. Scott, President of the Ohio State Association, attended the Republican convention of his county and introduced the following resolution:

WHEREAS: The Republican party was organized upon the truths our fathers declared self-evident, that all men have the right to life, liberty and the pursuit of happiness, and should be equal before the law, and believing every attempt to deprive of, or interfere with free speech or the right of the people to peaceably assemble for the discussion of moral or political questions a violation not only of our natural, but our constitutional rights, and a blow at the fundamental principles of our Government; therefore,

Resolved, That the recent denial of these rights in the city of Boston calls for the same condemnation as though done by the Ku-klux of the South.

Two of the local papers were sore displeased at what they were pleased to term Anti-masonic resolutions, and Bro. Scott, in the Newark *American*, does not add to their self-gratulation by taunting them with their exalted opinion of Freemasonry, since a resolution in favor of free speech and good order is claimed by them to be opposed to the order!

Why Should Masonry be kept Secret?

Freemasonry, speaking in its own behalf, boastingly declares: That it is "an ancient and honorable institution" (charge to candidate, first degree); that "it tends to render men honorable who will be conformable to its precepts" (charge, first degree); that "no institution was ever raised on a better principle or more solid foundation," and that "there never were more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures" (charge, first degree). Now if all this be true, will the Grand Master of Illinois, or any other duly authorized Mason, have the goodness to inform the American public why every Masonic candidate must take a most terrible oath to keep this "honorable institution," with all its "precepts" and "principles" and "foundation" and "lecture" a profound secret?

Again, Freemasonry declares concerning itself, that: It is "a progressive science; that it "includes within its circle almost every branch of polite learning;" that "under the veil of its mysteries is comprehended a regular system of science;" and that "to exhaust the varied subjects of which it treats, would transcend the powers of the brightest genius" (Sickels' Monitor, p. 62). Then why are all candidates so horribly sworn to keep such a noble institution a secret?

But further, Freemasonry declares concerning itself that: "It is a religious institution" (Manual of the Lodge, p. 40); that "it teaches piety" (Webb's Monitor by Morris, p. 7); that "the meeting of a Masonic lodge is strictly a religious ceremony" (Webb's Monitor by Morris, p. 284); that no lodge or Masonic assembly can be regularly opened or closed without prayer" (Webb's Monitor by Morris, 284); that every candidate seeking admission into its lodges "stands before its portals seeking the new birth" (Manual of the Lodge, p. 20); that "the new birth is accomplished" by the ceremonies of initiation (Manual p. 21); that "strict obedience to its precepts and obligations" renders its members "free from sin" (Lexicon of Freemasonry, p. 16); that it enlightens man's ignorance, purifies his evil nature and rescues him from the world" (Manual of the Lodge, p. 39); that "it erects a spiritual temple in the heart, pure and spotless" (Manual, p. 35); that "it fits immortal nature for that spiritual building not made with hands, eternal in the heavens" (Freemason's Guide, p. 71); that every candidate "is in search of" and that it "constantly inculcates divine truth" (Manual of the Lodge, pp. 26, 29, 48, 88, 93, 94, etc.); that, having taken its three symbolic degrees, "it can not be conceived that anything can be suggested more which the soul of man requires" (Freemason's Guide, p. 196); that "it is that sublime doctrine of divine truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life" (Symbolism of Masonry, p. 148); that, in the Master Mason's degree, "the most important problems of human destiny are considered" (Webb's Monitor, by Morris, p. 282); that "death, interment, the resurrection of the body and the immortality of the soul arrest, by turns, the attention, and are rationally applied to the present improvement of the heart" (Webb's Monitor, by Morris, p. 282); and, as the direct result of all this, it emphatically declares that "there is that, latent in Freemasonry, which makes it exactly the institution that is most needed in this age" (General History, Cyclopedia and Dictionary of Freemasonry, p. 428.

This is the undoubted testimony of Freemasonry concerning itself, with the Masonic text book and page given, so that there is no possibility of denial or prevarication; and now, in view of all these averments and many more that I have not quoted, and taking it for granted that even only one-half of what Freemasonry asserts concerning itself be true, what possible reason can be given for keeping it a secret? If its real mission is to accomplish for mankind the grand and glorious results enumerated in the foregoing brief extracts, then, to keep the means of imparting such rich blessings a dead secret is simply to commit a crime against society the enormity of which can scarcely be realized. And if Masonry is all that it claims to be, and if it accomplishes all that it claims to accomplish, then for ministers of the Gospel to take horrible oaths that they "will ever conceal and never reveal" the means by which mankind might be thus so wonderfully benefited is simply outrageous, and has no parallel in the history of our fallen race. This earth is under a curse. Ever since man believed the devil's lie and thus brought sin and death into the world, the sad history of the human race might be summarily expressed by the one word "failure," and bears emphatic testimony to the melancholy truth that man by nature is "evil only" and evil "continually." "That which is born of the flesh is flesh," and nothing else but flesh, and if Freemasonry can so operate in regard to earth's curse, to man's evil nature, to his wicked and deceitful heart, to his natural aversion to truth, and above all, in regard to the "carnal mind," as to clear the scene of sin and death, free man from the world, purify his evil nature, erect a spiritual temple in his heart pure and spotless, and "fit his immortal nature for eternity"—I say, if Freeamsonry can and does accomplish all this, then the man who would swear an oath to keep it a secret, and who otherwise would not impart a knowledge of it to his fellow beings—to his wife, child, or friend, unless upon the payment of a large sum of money, is a wretch of so base a character, that even Cain, though a "vagabond," might regard himself a respectable person in comparison. There must be something radically wrong then either with Masonry or its members. If Masonry is good, why swear to conceal it? And if it be wicked, infidel, anti-Christian and pagan, why conceal it any way? If Masonry is good, it members are wicked for swearing to keep so good a thing a secret, especially when its good influences are so much needed; and if Masonry be a lie—if it be only evil and continually evil, then its members are equally guilty or worse, for not revealing it and warning others to avoid it as they would the plague.

In my next I shall refer again to this same phase of the Masonic question, but, for the present, the Masons have the floor. Stand up, my good old friend, brother Gurney, and tell us why you have sworn to keep Masonry a secret, if it be so good an institution as you say it is. You declared, on a recent occasion, that you were proud of being a Mason; then, in the name of Jubela, why did you swear to "have your throat cut across and your tongue torn out by its roots" should you ever reveal it "to any person or persons whomsoever?" You must answer, my dear brother, as the Grand Master of Masons of Illinois, and it won't do for you to deny or throw dust, either, because *you know that I know* as much about it as you do, and that the Chicago public and the American public, also, will know the reason, whether you answer or not. The time is long since gone by when men could hide themselves behind a little white apron and a blue hoodwink and pretend to the outside world that they were engaged in something very mysterious and very secret. You know that Masonry is no secret; then why do you sell it as such for $100. You know that neither yourself nor any other Mason in Illinois can work a Masonic degree better than the third degree was recently worked in Farwell Hall, in this city, by the "Grand Lodge of Seceded Masons of America." Then why not give up the miserable fraud at once, close up your sham Masonic auction rooms, and acknowledge your defeat like a man? Masonry is either a secret, or it is not. If it be secret, I challenge you to say so over your own signature in any of our daily papers. If it be not a secret, then how do you explain your conduct in pretending that it is, and selling, for $100, that which can be bought in any bookstore in the city for $2 at most? What is the difference, so far as the moral aspect of the thing is concerned, between a mock auction store, selling suide jewelry, and one of your Masonic lodges, charging $75 for that which can be bought anywhere for 75 cents? Both are swindles and ought to be suppressed.

Respectfully, E. Ronayne.
Past Master Keystone Lodge 139, Chicago.

—Letters from brethren Hinman Austin and Browne now laboring in Michigan, Iowa and Wisconsin were received Monday. More of them in our next.

A Puzzle.— All of the figures necessary to perform one of Mr. Paull's interest rules are given on the last page. It is a puzzle with many how the numbers 2 and 274 are obtained. Some of the readers of the *Cynosure*, by exercising their wits a little, may discover the secret. See advertisement headed "Six New Interest Rules for 10 Cents."

Notices.

Allegan, Mich.—Bro Hinman speaks at this point on the 24th and 25th inst. Thos. Lowe will work the degrees.

Green Co., Wisconsin.—Eld. J. F. Browne will lecture on secret societies, D. V., in the Congregational church, Brodhead, Sept. 21 and 24, and in the hall, Juda, Sept. 22 and 23.

Indiana

The annual convention will be held this year in Westfield, Hamilton county, opening on the 19th of October. See further notice next week.

Iowa.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.
A. W. Hall, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. Norris.

Address of Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street, Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

Home Circle.

Country Life.

Not what we would, but what we must,
Makes up the sum of living;
Heaven is both more and less than just
In making and in giving.
Swords cleave to hands that sought the plow,
And laurels miss the soldier's brow.

Me, whom the city holds, whose feet
Have worn its stony highways,
Familiar with its loneliest streets—
Its ways are never my ways,—
My cradle was beside the sea,
And there I hope my grave will be.

Old homestead! In that old, gray town,
The vane is seaward blowing,
Thy slip of garden stretches down
To where the tide is flowing;
Below they lie, their sails all furled,
The ships that go about the world.

Dearer that little country home,
Inland, with pines beside it;
Some peach trees, with unfruitful boughs,
A well, with weeds to hide it.
No flowers—or only such as rise
Self sown, poor things, which all despise.

Dear country home! Can I forget
The least of thy sweet trifles?
The window vines that clamber yet,
Whose blooms the bee still rifles?
The roadside blackberries, growing ripe,
And in the wood the Indian pipe?

Happy the man who tills his field,
Content with rustic labor;
Earth does to him her fullness yield,
Hap what may to his neighbor.
Well days, sound nights,—oh, can there be
A life more rational and free?

Dear country life of child and man!
For both the best, the strongest,
That with the earliest race began,
And has outlived the longest.
Their cities perished long ago;
Who the first farmers were we know.

Perhaps our Babels, too, will fall;
If so, no lamentations,
For Mother Earth will shelter all,
And feed the unborn nations.
Yes, and the swords that menace now
Will then be beaten to the plow.

—R. H. Stoddard.

George Whitefield as a Preacher.

With no companion but his Bible and no object but the salvation of sinners from the dreadful fate which he believed to be impending over them, he plunged fearlessly into trackless forests, over untrodden mountains, across unfrequented seas, through treacherous morasses and swamps reeking with deadly miasma. Thirteen times he crossed the Atlantic Ocean when steam navigation was unknown and the perils of the deep struck terror even into Wesley. Almost as many times he penetrated the tremendous solitude of those majestic forests which then covered so much even of the eastern portion of the United States. Twice he preached through Ireland, fourteen times he traversed Scotland, one visit he made to Holland, one to the Bermudas, and pilgrimages innumerable into almost every county in England. He was in the habit of speaking, in the compass of a single week, and that not once or twice, but continuously for years, generally forty, and very many weeks sixty hours per week, and to audiences of many thousands of people.

John Wesley, during a ministry of fifty-two years, traveled over two hundred and fifty thousand miles, and preached over forty thousand sermons, making an average of about eight hundred every year. Excepting Wesley, it is probable that no other man ever preached so many sermons as Whitefield. Indeed, it has been said, and the statement is warranted by facts drawn from sources so various and trustworthy that they can not be questioned, that "if the time spent in traveling and some brief intervals of repose be subtracted, his whole life may be said to have been consumed in the delivery of one continuous and almost uninterrupted sermon."

There was a general complaint that all labor was practically suspended at Whitefield's approach. Stores were closed, shops deserted, factories abandoned, while rude mechanics and unlettered laborers, neglecting the daily toil upon which the support of their families depended, could think of nothing but hearing sermons or discussing those great moral and psychological problems which lead only into a labyrinth of reasoning too intricate for even an Aristotle or a Bacon. So great was the enthusiasm aroused that people sometimes followed him on foot for sixty miles merely to hear him preach. They sat and listened unwearied until two o'clock in the morning, regardless of the weather and unprotected save by the open heavens.

Whitefield was fully conscious of his histrionic powers and cultivated them with an assiduity which would have done credit to a disciple of Covent Garden or Drury Lane. It was not difficult for those who heard him often to distinguish between sermons which he preached for the first time and those which he had repeated before, and both Garrick and Foote declared that he never reached his greatest perfection until he had preached a sermon forty times. Then every sentence that was powerless had been pruned off, every gesture that did not speak to the eye was omitted, and the great preacher stood before his vast audiences the impersonation of a divine power, armed with the wrath of Jehovah, or clothed with the gentle meekness of the Son of man.

While preaching to a congregation of sailors in New York he compared the state of the sinner to a ship about to be lost at sea. "How the waves arise and dash against the ship?" exclaimed he. "The air is dark; the tempest rages! Our masts are gone; the ship is on her beam ends! What next?" "The long boat! Take to the long boat!" shouted the sailors naively, springing to their feet.

On another occasion, while addressing a congregation among whom were many learned and aristocratic hearers, so powerfully did he expose the peril of the sinner by describing a blind old man, deserted by his dog, and groping along with his cane, unconsciously drawing nearer and nearer to a frightful abyss, that, just as he brought him to its brink, the elegant and polished Lord Chesterfield, forgetting th presence he was in, exclaimed aloud, "My God, he is gone!"—*International Review.*

The Ethical Law of Dancing.

The Old Testament and the New Testament and their intelligent expounders treat the moral evils of dancing as they do the other vices, against whose incipient stages the wisdom of legislators has framed safeguards. There are four indulgences so ensnaring that they have been found, in all ages among nations of high civilization, to lead on inevitably to an extreme which ends in an unreasoning intoxication. These four are wine-drinking, the dance, the theater and gaming; all of which, down to our day, are classed together as requiring restrictive legislation. This legislation among the ancients, and now in Asia, is prohibitory. Against each in our day men associated with the young have declared that they tend invariably to moral degeneracy. It is a striking fact that, as to each of these four, French patriots have been most pronounced since the fall of the second Napoleon, the humiliation of national defeat which attended that fall and the palpable recognition of the fact that indulgences which have sapped the foundations of public virtue, on which republican institutions rest, must be checked in modern as they were in ancient republics.

In the "Institutes of Mena," translated by Sir William Jones, whose statutes, founded on "immemorial custom," preceded by generations the code of Moses, are the following precepts as to the ethical aspects of dancing. Under the laws relating to marriage fidelity, the "dancer" is ranked as "one who has violated the law of chastity" (iii., 155); its tendency being further indicated by the prohibition that no Brahmin "gain wealth by dancing or any art that excites sensuality." It is this conviction, existing "from time immemorial" in Asiatic nations, as every observing traveler in western, southern, or eastern Asia finds, that guides the allusions in the books of the Old Testament, such as those of Moses and Job, of Solomon and Hosea; and it is not a religious, but a moral conviction that guides faithful teachers in the Christian church. The Grecian history of convictions as to the dance, found from the Odessey of Homer to the dialogue of Plato, which convictions led to restraining laws, are emphasized by Cicero in the days when the old Roman virtue that had sustained the Republic was giving way to the imperial necessity for a rule of force. In his oration for Murena, Cicero says,—"No intelligent man dances, unless he is insane; no one dances in solitude; dancing is the last attendant of boisterous conviviality, of lewd places, of excessive effeminacy; it is the extreme of all vices." To indicate the association which was in the mind of Roman statesmen in their laws against dancing, Cicero uses this language (De Offie I., 35),—"*Liberis dare operam* is a thing proper in itself, but obscene in the outward expression." The convictions of the last Roman statesman of the Republic are repeated as the ground of laws still on the statute book against dancing, when for two following centuries Lactonius (Nero 12) and Dio Cassius (1. 7) wrote on Roman morals.—*G. W. Samson, in New York Herald.*

Home Talk.

A good many men and women covet, and perhaps have, the reputation of being "charming conversationalists," who never appear in that *role* in their own home. There their talk is confined to hundrum topics, to mere gossip, or to enforcing quiet while they cultivate their precious intellects, or settle their nerves to fit for amiability in public. Yet aside from the pleasure which cheerful and worthy conversation diffuses over a home circle, its educative force can hardly be over-estimated. The bright and interesting girls, who surprise and delight you with their ready fund of information quite outside of the conventional topics, and the "well posted" boys, who know much more than books could have taught them, will be found in general to have a father or mother who is wise enough to "visit" with them, and who do not keep their best mental and social gifts for outside friends.

Show us a father who saves his new stories or jokes to delight the family circle after supper—who has an eye out for new facts of travel, discovery, science, literature, art or religion with which to stimulate conversation at home—who talks with the little chaps about their studies and plays, and the older ones about their duties, and labors—who keeps before his daughters an idea of a gentleman who treats ladies with sincerity, reverence, and as equals, and doesn't carry his "small talk" in a separate package from the rest of his knowledge, strictly for their use, and we'll show you a rare man, we are afraid. If a home is to be something more than a boarding house, a mere convenience or social necessity, it ought to draw out the best gifts of each inmate into the fund of common enjoyment and ministrations.—*Golden Rule.*

Lost a Day.

Sunday, May 16th, had no existence for us, as, in the process of crossing the 180th meridian, we lost a day, jumping from Saturday to Monday, and taking up the Asiatic day. Professor Hendrix, in an account of his trip around the world, uses the following illustration of the necessity of "dropping a day" when crossing the meridian, or one hundred and eightieth degree, which

may be helpful to some of our readder: "Mrs. ——, of Hong Kong, one of our lady passengers, concluded, on leaving New York, not to change her watch during the voyage. On reaching San Francisco her watch was three hours and ten minutes fast; on reaching the one hundred and eightieth degree it was seven hours fast—that is, while the ship's clock said 9 A. M., her watch said 4 P. M. Had she started from Greenwich, England, in place of New York, it would be twelve hours fast in place of seven; so that, while it would be 9 P. M. by the ship's time, it would be 9 A. M. the following day by hers. By the time she reached Hong Kong her watch would be over sixteen hours faster than the local time there, and on getting back to Greenwich it would have gained twenty-four hours, or a whole day. To avoid confusion, this extra day is, by common consent, dropped on crossing the meridian going west. The ship's time is altered every day to correspond with the true time, ascertained at 8 o'clock every morning. We must thus put back the clock about fifteen minutes daily, and finally make the calendar correspond. Coming east, on the other hand, the clock has to be put forward every day, and the calendar is made to correspond by adding a day." It sometimes happens that the ship crosses the meridian on Sunday, in which case the next day is Sunday also.—*Journal of a trans-Pacific Voyage in Ev. Messenger.*

Childrens' Corner.

Going Up.

Up and up the baby goes,
Up to papa's shoulder;
Now she clings to papa's nose!
Now, becoming bolder,
How she flings her arms and crows!
Do you think the darling knows
How strong the arms that hold her?

Up and up the baby goes,
Taller, wiser, older,
As the calyx holds the rose,
Childish years enfold her;
By-and-by they shall enclose
From the woman and the rose;
Then, O Father! hold her!

On the heights of womanhood,
Hold her, heavenly Father,—
Lest, forgetting what is good,
She be carried rather,
Down with folly's multitude
Into errors mazy wood,
Where the shadows gather.

Up and up the baby goes;
Heavenly Father give her
Heart to feel for other's woes,
Hands of helping ever;
Let her bloom, when life shall close,
Like a white, immortal rose,
By the crystal river.

—From Home Life in Song.

Seven Times.

"Seven times one are seven—seven times one are seven; seven times two are fourteen," sang little Mary as she sat on the doorstep studying her lesson. Just then she felt something crawling on her neck, and jumped up, thinking it was a spider, and she was so afraid of spiders. But it was only her brother, Robbie, who stood laughing as hard as he could, with a long straw in his hand.

"Now, Robbie," said Mary, "if you do that again, I'll slap you."

Robbie ran away, and Mary sat down and began again: "Seven times two are fourteen; seven times three are twenty-one," and then she screamed. She was sure it was a spider this time, but it was Robbie again; and Mary rushed up to him, and with her face flushed with anger, slapped him so hard that he screamed with pain.

Mamma came to see what the matter was, and took Robbie upstairs with her. By and by she came back, and asked Mary what she was doing.

"Studying my 'seven times,'" Mary replied.

"Seven times?" said mamma. "That reminds me of a story in the life of Jesus. One of his disciples came to him and said, 'My brother hath sinned against me; how often shall I forgive him, Lord? seven times?' But Jesus, his whole face lighted up with a sweet, tender smile, answered, 'Not only seven times, but seventy times seven.'"

Mary stopped a moment, then hid her face in her mother's lap, and sobbed. "I know you mean me and the way I treated Robbie a little while ago; but O, it's so hard to be good, and he did tease me so!"

Mary learned a new lesson that day, and she has often thought of it since when she has said, "seven times one," or "seven times two," or "seven times seven."

Mamma talked to Robbie, too, about teasing his sister and trying to make her angry, until the poor little fellow, who was rather thoughtless than bad, came and asked her to forgive him. Mary kissed him and made it all up, and went to bed that night a happy little girl.—*Presbyterian.*

Moslem Superstitions.

They abhor bells, which, they say, draw together evil spirits, the very opposite of the old European notion, which was that the sound of bells drove evil spirits away. For bells, the Moslems have men called muezzins, who are stationed in the little balconies round the tops of the tall minarets, and who call out, five times a day, to the people to come to prayer. Their cry is: "There is no God but God, and Mohammed is the apostle of God." Moslems must pray five times a day, wherever they are. At home, in the shops, in the streets, or on a journey, when the proper hour comes, they fall down on their knees and go through their prayers and prostrations. One day, several of them called on the writer about two o'clock in the afternoon, and after some conversation, one of them rose and said to his companions: "I must pray." They asked him why, for it was not the hour of prayer. His answer was, "When I went to the mosque at noon to pray I had an ink spot on my finger nail, and did not perceive it till I left, so my prayer was of no account. I have just scraped it off, so I must repeat my noontide prayer." He then spread his cloak upon the floor, and, kneeling on it with his face toward Mecca, began his prayers, while his friends amused themselves by talking about his strictness. One of them said, "He thinks he is holy, but if we saw the inside of him you would find him as black as pitch." He kept his head turned to hear what was said, and on concluding disputed a remark made by some one while he was praying.

Belief in the evil eye is very prevalent in western Asia, as it is in northern Africa, and even in Italy and Spain. One day the friends of a lady who had a baby called to see her. The moment they saw the child they all cried out in Arabic, "The name of Allah be upon him." This was to avert the evil eye. Dr. Meshaka, of Damascus, says of those who entertain this belief, that "they think certain people have the power of killing others by a glance of the eye. Others inflict injury by the eye. Others pick grapes by merely looking at them. This power may rest in one eye, and a man who thought he had it veiled one eye out of compassion for others. The Moslem Sheiks and others profess to cure the evil eye and prevent its effects by writing mystic talismanic words on papers, which are to be worn. Others write the words on an egg and then strike the forehead of the evil-eyed with the egg." When a new house is built the workmen hang up an egg shell or a piece of alum, or an old root, or a donkey's skull, in the front door, to keep off the evil eye. The Moslem women leave their children ragged and dirty to keep people from admiring them and thus smiting them with the evil eye. We are sorry to add that they think blue eyes especially dangerous. They believe the name of God or Allah a charm against evil and repeat it as such, but they have some terrible imprecations against those who are thought to smite with the evil eye.

Near Tripoli there is what is called the convent of the sacred fish. It is a large, high building, with a snow-white dome, and a great sycamore tree stands by the side of a crystal pool of water. Here may be seen a crowd of Moslem boys, who have come from Tripoli to feed the sacred fish, and to play on the green lawn. The old sheik who keeps the place has much faith in the fish. He says they are all Moslem saints. One black fish, the sheik of the saints, does not often show himself, but other fish may be counted by hundreds of thousands, and resemble dace or chub. The custodian says that during the Crimean war many of the older fish went off under the sea to Sebastopol and fought the Russians, and that some of them came back wounded. The people think that anyone who eats the fish will die immediately; but Dr. Jessop says that the American consul in 1856 had some caught and cooked. They proved coarse and unpalatable, but not injurious.

They have sacred places as well as sacred fish, and there are also sacred trees, about one of which a little story is told. A few years ago a little girl went to a mountain village, where there was an oak tree standing alone by the hillside, and looked on with reverence. When the girl came to the tree she saw the ground under it covered with branches which had fallen off. As wood is so scarce, she asked the people why they left this to rot on the ground. They told her they dared not take it, for the tree belonged to Moses, the prophet, who protected the tree, and if any one took the wood he would fall dead. "Moses is in heaven, and does not live in oak trees; and if he did, he is a good man and would not hurt me for burning up old dry sticks." So she asked them if she might have some. They said yes, if she dared take it. She did take as much as she could carry home, and they screamed, and told her to drop it or they would kill her. But she went on, felt no harm, and came back for the rest. The girl had been taught in a mission school, and hence her superiority to such an idle superstition.—*The Queen.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The Consecration Meeting at Northfield.

Rev. Geo. C. Needham, pastor of the Chicago avenue (Moody) church in this city, returned a little over a week ago from the East. He was warmly welcomed by the members of the church, and must realize from the hearty reception how close are their mutual relations, and how great is the promise of usefulness because of them. At a Farwell Hall noon prayer-meeting, Mr. Needham, in response to urgent inquiries told of the wonderful meeting at Mr. Moody's home in Massachusetts. The following report is from the *Inter-ocean*:

"It was, Mr. Needham said, without doubt, one of the most remarkable religious gatherings ever held; nothing had been held like it. No hammer was heard, no noise of any kind made, yet such a revival, such an outpouring of God's spirit, such an opening of the people's hearts to receive it never has before been witnessed. It seems that we are to have a great religious awakening. The churches have been depopulated in the past; no movement has been felt in them, but now God is making his presence felt. It would be hard to say how many people there were in Northfield during the conference. Possibly 5,000 every day. The trains came in loaded with them. At first they were disappointed. They expected to see great preachers and hear great sermons, but there were none. They entered, however, soon into the spirit of the gathering, and were satisfied and blessed. I need not say what the preparations were to accommodate the people. The large tents erected, seminary and public buildings were ample for all comers. As to the persons present, there were a great many ministers, some

from Alabama, some from Kentucky, some from the East and West, some even from Nova Scotia, who had left their charges; missionaries were there from Athens, in Greece, and all parts of the world. There were merchants there, Christian men and Christian women. At first there was much clashing among the people. Those who were accustomed to lead in meetings at home sought to lead in the meeting there. The words were hard and unbearable. Oh, how did Mr. Moody pray in his soul for harmony. But the light of God came in the darkness, and soon conversions followed.

"One morning," Mr. Needham continued, "there was a gathering in one of the tents in which the men had been sleeping for the night, throwing army blankets about them and stretching themselves upon the ground. There were times when the floor of that tent was covered with people, all crying for God's mercy. They would fall upon their faces at one impulse in prayer, such was the

POWER OF GOD'S SPIRIT,

working within them. There were such confessions! Merchants, ministers, Christians, all had confessions to make. One merchant could not wait until he got home to amend for an injury he had done a fellow-being, and sat down and wrote him a long letter. Letters of repentance were written by many others. One deacon wrote to his pastor at home to meet mim, as he had a confession to make to him on his arrival home. It really seemed as if the spirit of God had opened every heart.

"Very little preaching was done. Mr. Moody preached one discourse and one was preachsd by Dr. Gordon of Boston. They were powerful addresses, such that those who heard them will never forget. After Mr. Gordon's address such a silence reigned that the moment was painful. No one had a word to say. Mr. Moody arose and remarked that they were brought so near God that he could but be silent. Everybody seemed to creep out of the tent as soon and as quietly as possible."

—Rev. W. F. Brewster, of Blue Island, near this city, preached in the College chapel, Wheaton, on Lord's day. He was pastor of the College church from 1868 to 1871.

—Rev. D. S. Kinney, publishing agent for the Wesleyan connection, is on his annual visit to the fall conferences. He called at the *Cynosure* office last week on his way to the Illinois meeting.

—Bro. J. T. Michael of Phillipsburg, N. J., has been called by the Free Methodist brethren of Washington, D. C., to come and take charge of their organization in that city. He has accepted, and the New York conference has approved the step. He will soon remove and enter upon a wide field. May God the Holy Spirit endue him with power and great faith.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880. There has been pledged or paid in for this fund, $85.60.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$326 97
Eli Tapley..... 154 74

Received at this office from W. I. Phillips, $3.00 for Bro. A. D. Zaraphonithes, missionary in Greece: from Mrs. A. E. Jenks, $5.00 for Bro. Hinman, which has been given him, and 80c. for Bro. Tapley.

CONGREGATIONAL.

Rev. L. S. Hand of Ogden, Ia., edits a Sabbath-school department in the Ogden *Reporter* and the Boone county *Republican*.

—Speaking last week of the suburban Congregational church at Oak Park as properly a Saints' Rest because of the lack of religious activity, a friends informs us that a union meeting was held in the place last winter in the different churches by the evangelists Rockwell and Morton which resulted in a number of conversions.

BAPTIST.

—Bro. W. F. Hillman writes to the *Standard* that a tornado on the 25th of August demolished the Baptist church in that place. The building was new, but unoccupied, as the church membership was so depleted by emigration.

—The First Baptist church of Philadelphia has among its Sunday-school teachers a venerable lady seventy-three years of age. She has been in the Sunday-school ever since it was organized, sixty-five years ago. She was then in the infant class.

—Rev. Mr. Leland of Grinnell, Ia., has accepted a position in the Publication Society's office in this city, and will soon return here.

REFORMED PRESBYTERIAN.

—Arrangements have been made for the accommodation of President George and his assistants at Beaver Falls, Pa., and the College heretofore at West Geneva, O., has opened in its new home. The new buildings are being rapidly pushed to completion.

—Bro. G. M. Elliott, the missionary to the freedmen at Selma, Alabama, received two members at the last communion. He has been severely afflicted by sickness and death in his family, of which he writes in the *Reformed Presbyterian* as follows:—"Our trials within the past eighteen months have been most sore indeed. We have had almost constant sickness, and have been called to mourn the loss of two children. I am caused to wonder sometimes if God has called me to this work, and cry out in the anguish of my soul, 'O, God, why hast thou cast us off forever? Why doth thy anger smoke against the sheep of thy pasture?' But in the midst of these things we have great cause for rejoicing. Our work never has been more prosperous than during the past year. We have been obliged to turn away many from our day-school because we had not room and assistance. We have used the basement of the church as a school room. Every Sabbath morning the church has been crowded with Sabbath-school children. There are over a hundred in regular attendance. Many of these remain for the morning service. We have more a permanant element now than we have ever had. Instead of the usual quarterly review, I always preach a discourse to the children on review Sabbath. The Shorter Catechism is taught in all the classes, even down to the most infant. We endeavor to enlist every member in some work. We have a female prayer-meeting which meets every Friday at 5 o'clock, and a young men's prayer-meeting and Bible reading, which meets every Monday at the same hour. We, in connection with other Christian workers, have made a thorough canvass of the city in the interest of Sabbath-school work. I have missed only one Sabbath from the pulpit, through infirm health, during the year, having been permitted to preach twice every day and teach a class in the Sabbath-school. Our Wednesday night prayer-meetings are quite faithfully attended by the members. Everything is moving on smoothly and encouragingly except our health.

HOLINESS WORK.

—At the Holiness camp meeting, held near Portland, Oregon, two weeks ago, on the United Brethren camp ground, an organization was formed known as the Pacific Holiness Christian Association opposed to Worldly Conformity, Secret Societies, Alcohol and Tobacco. This association has plenty of work before it. May God give to these brethren the power of the Holy Ghost and the meekness and wisdom of Christ, and may their work of purity and truth be mighty.

—The first camp meeting of the Indiana State Holiness Association was one of wonderful manifestation of the power of God. One day was observed in fasting and prayer, and the *Herald of Gospel Freedom* says that twenty-five souls were brought to Christ that day.

MASONIC RELIGION.

—The Boston correspondent of the Baptist *Standard* calls W. H. Channing, a Unitarian preacher and nephew of the great Dr. Channing, the priest of Buddha, and reports that he says that "Buddhism is the highest religion of to-day, next to the Christian religion; that Thibet shows that the people who live under Buddhism are purer and better than we are." The admission that Christianity is superior to Buddhism seems weak and tame. The appearance of Edwin Arnold's book, "The Light of Asia," seems to have given to Buddhism a new charm, and in this Concord conclave there are ten words for Buddha to one for Christ. Dr. Channing grows quite pathetic and touching when he speaks of the "beloved Son of God meeting the beloved Buddha, whose life and teachings and work have been so wonderful."

—The anti-christian party who call themselves Spiritualists are resorting to camp-meetings for the purpose of spreading their dangerous delusion. Such a meeting conducted by the Philadelphia Association is in progress now at Neshaming Falls Grove. They have lectures and addresses every afternoon, and in the evening the pavilion is thrown open to dancers. What manner of religionists they are is sufficiently indicated by this fact. But it will become still more evident by the following extract from an account of the meeting:—"The exercises at the stand commenced this morning with music and singing, after which, Edward S. Wheeler, Esq., of Philadelphia read a chapter from what he termed a Hindoo Bible, stating, previous to the reading, 'that it was as good a Bible as anybody else's Bible.' The portion read was in reference to the future of the soul; and after this he quoted a poem from Emerson, at the conclusion of which there was music and singing. Mr. Wheeler then delivered an address principally upon the principles and belief of Spiritualists. During his speech he denounced the doctrine of the total depravity of man, and denied the truth of the teaching of religious sects, that Christ's blood was efficacious in the regeneration of men."—*Lutheran Standard.*

GENERAL

—So rapid is the progress of Christianity in China, that Dr. Legge, the Professor of Chinese at Oxford, England, says if the present rate of the conversion of the Chinese to to Christianity continues, by the year 1913 there will be 26 000,000 of church members, and 100,000 000 of professing Christians in the Chinese empire.

—At a conference of pastors held lately in Berlin, Dr. Stocker, the well-known Court chaplain, delivered a discourse upon the Berlin City Mission, in which he spoke of the destitution of the capital. Among other things, he said, "In the educated circles of Berlin there reigns the most stubborn unbelief. One of the leading journals of the educated Berlin *bourgeoisie* said a little while ago, 'The conflict of intellects is simply reducible to this crucial question: Is there a Supreme Being, or is man his own ruler?'"

Political.

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of Vermont.

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SAMUEL C. POMEROY,
of Kansas.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Solemn Words to Americans.

BY D. B. TURNEY, PRES. W. VA. ASSOCIATION.

The men who have been using Freemasonry as a means for securing control of the National Government, are just as dangerous as the men who used the same order in an attempt to establish a Slaveholders' Confederacy upon the ruins of the Union. They constitute an arrogant faction of reckless plotters, having for their purpose the overthrow of all men and all measures which operate, in any way, to the disadvantage of lodgery. They are planning and plotting for supremacy; yet also trying to keep their plans and plots hidden from the notice of free Americans. Although well agreed with one another upon their purpose and the means to be used to accomplish it, they do not wish the people to know what they are at. As a step in their program, they have acquired control of the two houses of Congress and of nearly all the legislatures of the several States; and they have done so, too, in some cases, by means so fradulent and dishonorable, that the bare statement of the rascalities which have been resorted to, ought to open the eyes of every freeman to an energetic religious, civil, social and political struggle against lodgery in its various phases. They have their feet upon the necks of millions of their fellow-men, of equal qualifications and of superior moral courage, and have dominated the great conventions and selected the nominees to suit the wishes and advance the ends of lodgery. They intend to get and to keep, if they can, entire control of legislation and official patronage; and their own bloody midnight murders in the South, and their imperial secret caucus reign in the national Senate and House, under the infiuence of which Freemasons play privately into hands of each other, while shrewdly inducing the non-Masons to divide upon party and sectional issues, cannot much longer meet with the toleration of an outraged public sentiment. The facts will be made known and the managing Freemasons of both parties will find that a disgusted people feel duty bound to relegate them to the shades of private life.

How long shall the lodge domineer over the nation? How long shall the lodge dictate and control all appointments and exercise the judicial, executive and military, as well as legislative, powers of the Republic? I answer, so long as the lodge shall be able to deceive the people at large and its own dupes by false campaign cries, there will be no reform in the matter and nothing which approaches to reform. A Northern Freemason makes the people of his section believe that rebel domination and triumph will assuredly follow his defeat; and the Southern Freemason makes the people of his section believe that they will be plundered and robbed by carpet-bag policy unless the evil is averted by counting him in, whether elected or not. When they meet together in Washington, these two brethren of the mystic tie help each other to steal, and bamboozle the outside world by openly pretending to an antipathy which their private conduct wholly contradicts. The Northern Freemason tells his Southern brother, in the tyled recesses, or somewhere on the square, how he got the votes of non-Masons and party men in his district by waving the bloody shirt with vigor; and the southern Freematon tells his northern brother, under the secret sanctions of the Masonic obligations, how he got the votes of those outside of the lodge by tissue ballots and a one-sided returning board, or by actually killing a few of the black wretches that, not having been freeborn, never could become Masons anyhow. But both are well pleased with themselves, with each other and with the lodge, in the interests of which they unitedly labor.

In this way, by means of getting all who are not lodge men divided on sectional interests, the devotees of lodgery get the offices, transact the business and make the laws of the government, control all the appointments and shape politics in the direction which seems most likely to perpetuate the power of lodgery and ring rule. Thus they exercise an influence in national affairs out of all proportion to their numbers, their interests, their merits and their deserts. And they take good care, too, that any change of party shall consist wholly in a change of officers and not at all a change of policy toward lodgery. The lodge manages to get the lion's share of everything—the power, the honors and emoluments of office, and if an American of intelligence and honesty dares to sound the alarm he is made to feel the galling chains of proscription and persecution. Freemasonry tries to ruin every man who is bold enough to express his honest convictions against lodgery. Already Freemasonry has organized the two Houses in its own interest, to the great damage of the nation at large. It has secured control of the committees which shape every measure of legislation. It swaggers in arrogance in the different departments of the government. It rules in the army and in the navy, not among the privates and sailors, but among those who do the bossing. It has inaugurated a system of espionage which serves to annoy and repress the business enterprises of Anti-masons and opponents of lodgery.

By Masonic duplicity and falsifications of the basest character, it represents the opponents of lodgery in the most unfavorable manner, hoping thereby to cripple them in all their undertakings. It plays into the hands of whisky leagues and tobacco rings, and of all vile schemes of public peculations stands by as sponsor. The very appropriations are all made in the manner and to the amount which will be most serviceable for lodgery; and to divert attention, they labor to divide popular sentiment on financial issues, on questions of civil policy, on tariff duties, on revenue revision, on sectional appropriations, on points of prospective policies, on dead issues by galvanizing them with rhetorical life, on anything or everything which is calculated to blind the eyes of voters to the real fact that Freemasonry is simply looking out for itself alone, and cares little or nothing for the country. As Freemasonry is trying to dominate the nation, I wish the whole question to come under the searching blaze of political discussion, so that every voter may know how to vote before the year 1884 rolls around. Whenever the people find the facts as they are, they will take the American position that lodgery must cease.

The contest against lodgery is of the greatest importance. It is a contest to determine whether the peaceful, industrious, and enterprising people outside of the lodges, shall be kept forever under the misrule of the arrogant factions who, by lodge influence, are kept in place and power. I ask all newspapers and journals of intelligence and respectability to copy this article, and forward marked copies of the paper containing them to my address at Petroleum, Ritchie Co., West Va. As I wish to see the dupes of the lodge reclaimed and the knaves of the lodge punished by the loss of official control over the national government, I consider the various attacks which have been made upon me in Masonic sheets as so much testimony to the effectiveness with which I have opposed lodgery. I shall survive Masonic malice, and my memory will be associated with a glorious reform upon which I feel assure that the Lord looks with approval. If my words can have any influence, they are at the service of those who are bravely battling for the cause of right.

—Dr S. L. Cook has sent in a list of names which he has selected for the electoral ticket of Indiana. They have been referred to Bro. Halleck Floyd, who represents that State on the National committee.

—Last year New York city consumed 2,500,000 melons, of which Long Island provided about 1,000,000.

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Temperance Items.

—Over one hundred public coffee-houses are in operation in London without intoxicating liquors.

—The members of the bar at Cleveland, O., recently gave a banquet at which all liquors were discarded.

—It is announced by cable that Bismarck by his physician's directions has abandoned beer-drinking.

—Kent county, Md., has only one prisoner in the county jail. This is a "local option" county, and prohibition is not very much of a failure.

—The *Christian Statesman* says: "General Harney, the veteran Indian fighter, testified before a Congressional committee that whisky caused most of the Indian wars. Being asked how whisky-selling could be suppressed, he replied that liquor dealers ought to be hanged or shot by the nearest military official, and he would cheerfully detail an officer to attend to that duty if he had the authority."

—The liquor-dealers in Michigan have started on a political crusade. They have determined to make the question of protection to the traffic an issue in the fall's campaign, and require a pledge from the political parties to oppose the prohibitory amendment to the constitution already broached by the temperance people. They declare themselves ready to see parties go to the wall, if so be they can preserve and protect their business. To this end they will nominate and vote for such men only as will give promises satisfactory to the trade. The *Evening News* says of their wisdom: "Truly, whom the gods would destroy they first make mad. The issue fairly joined, who can doubt but the temperance party will out number their opponents five to one, and that the liquor traffic, which is now only restricted, will be then utterly suppressed. Let the liquor dealers not deceive themselves. There are tens of thousands of voters in this State who, when the issue is squarely forced upon them, will vote with the temperance party, though under ordinary circumstances conservative, if not apethetic. No one foresaw in the despised handful of free-soilers in 1852, the 1,300,000 Republican votes cast in 1856, so the feeble ranks of the temperenzlers to-day are no criterion of the overwhelming temperance sentiment of the State when it shall once be fully aroused. Let the liquor men beware how they rush on their own their own destruction."—*Signal.*

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—The Western Indiana Railroad made a great fight with the city and other roads to gain an entrance last week, and a serious fight was imminent. The railroad is likely to succeed.

—President Hayes was in San Francisco on the Sabbath.

—General Grant takes a trip to Boston, Oct. 8.

—The striking Ohio miners at Corning, Perry county, attacked the negro substitutes and Gov. Foster called out the militia. A sharp and bloody fight ensued and the rioters were quelled.

—A prominent Greenback editor and politician, living near Maryville, Mo., was shot Saturday night, through the window, as he was retiring.

—An accident at Gold Hill, Nev., last Thursday, resulted in the death of nine men, one being dangerously hurt. A cable broke, precipitating them down the shaft some 300 feet. Fourteen hundred feet of rope was piled upon them.

—A terrible explosion occurred last week at Bridgeport, Conn., in a wooden building occupied by the Union Matallic Cartridge company. Five persons were at work in the building, and all are supposed to have been killed.

—The imports of gold from Europe for the week ending Friday were $3,885, 400. The imports since August 2, when this year imports virtually commenced, amount to $19,349,300.

—The steamship Aurora, from Oporto to Southampton, foundered at sea and 50 lives were lost.

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GRAIN—Wheat—No. 2		93½
No. 3		88½
Rejected		63
Winter	93½	94
Corn—No. 2		40¼
Rejected		39¼
Oats—No. 2		30½
Rye—No. 2		85½
Bran per ton	9 50	10 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5½
Lard per cwt		7 85
Mess pork, per brl		17 80
Butter medium to best	16	30
Cheese	6	13½
Beans	75	1 45
Eggs		15
Potatoes, per bu	40	60
Seeds—Timothy	2 30	2 55
Clover	4 50	5 00
Flax	1 50	1 25
Broom corn	2½	6
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVESTOCK—Cattle choice	4 80	5 75
Good	4 30	4 60
Medium	4 00	4 25
Common	2 25	3 90
Hogs	4 95	5 60
Sheep	2 75	3 85

New York Markets.

Flour	$3 40	8 25
Wheat—Spring		1 08¾
Winter	1 00	1 08¾
Corn	50½	53¾
Oats	46	50
Lard		8 23
Mess pork		16 50
Butter	28	31
Cheese	10	12
Eggs	17½	20
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